

**EVALUATING THE IMPACT OF THE REPORT 'FAITHFUL CITIES' ON THE CHURCH OF
ENGLAND'S ROLE IN URBAN REGENERATION: CASE STUDY IN TWO DIOCESES
(BIRMINGHAM AND WORCESTER)**

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A thesis submitted to the
University of Birmingham
For the degree of
Doctor of Theology

Department of theology and Religion
School of Philosophy, Theology and Religion
University of Birmingham
February 2011

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BIRMINGHAM

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ABSTRACT

The Church of England's approach to urban regeneration has been shaped by government-led regeneration and its own social, political and financial situation, rather than its theology. The encouragement towards partnership working as a means of financing parishes in deprived areas in its 2006 report *Faithful Cities* is a result of the Church's inability to finance its work in deprived areas using its own resources. This thesis evaluates the impact of *Faithful Cities* within the dioceses of Worcester and Birmingham. It does this through geographical mapping of deprivation in each parish; review of diocesan policies on urban regeneration; the assessment of resource allocation to parishes with differing degrees of deprivation, and through in-depth interviews with key stakeholders (Bishops, Archdeacons, Diocesan Staff, Parish Clergy) in each diocese. Barriers to resourcing parishes in deprived areas through redistribution of internal resources are noted in both dioceses. However, partnership working is found to be impractical for overworked and untrained parish clergy to manage, and volunteers from churches lack the skills and interest to deliver projects which have partnership funding attached. Partnership funding is therefore potentially as problematic as the reallocation of internal resource as a way to fund Church presence in deprived areas.

Dedicated to the memory of Charles Gore,
104th Bishop of Worcester and 1st Bishop of Birmingham

ACKNOWLEDGMENTS

I am indebted to all of the interviewees, and central diocesan staff, from the dioceses of Worcester and Birmingham for time and their generous assistance in researching this thesis.

From the University of Birmingham I wish to acknowledge the significant assistance of my supervisor, Jayne Parry, in the shaping of this thesis, and of Gavin Rudge, data scientist, for his work on parish data mapping.

I wish to thank the following people from The Queen's Foundation, Birmingham for their valuable supervisory input into this thesis: David Hewlett, Adam Hood and Knut Heim.

My thanks to the Diocese of Worcester for its institutional support of me as an ordinand, and particular thanks to diocesan secretary Robert Higham; the Bishop of Worcester, John Inge, and the director of ordinands, Georgina Byrne. The additional financial aid of the latter two, along with that of the Society of St. John the Evangelist, allowed for the trialing of this thesis' preliminary findings in Utrecht in 2010. My thanks also to the Research Degrees Panel of the Church of England's Archbishops' Council Ministry Division for providing a third year of tuition fees to allow the completion of this degree.

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INTRODUCTION

0.0 Introduction

In 1985 the Church of England ('the Church') published its first key policy report addressing inner city deprivation, *Faith in the City*. Twenty years later, a second, follow-up report was published; *Faithful Cities*. At face value, the two reports appear markedly different in their proposed recommendations for action. Yet, neither *Faithful Cities* itself nor the Church has drawn attention to this contrast. This thesis asks whether the apparent difference in policy between *Faith in the City* and *Faithful Cities* is real, and if so, whether this change in policy has influenced Church practice. Using analysis of national documents and an in-depth case study of two geographically contrasting diocese, this thesis explores why the national policy of the Church may have altered and how it has impacted the Church at local (parish and diocesan) level.

The Context within which the Thesis is Located

Faith in the City marks the first coordinated national response by the Church about its work in urban areas. It argued that the Church should redistribute its resources to fund its ministry in deprived areas. It criticised the government for not redistributing society's resources to help those in deprived urban areas. In arguing against the government, the Church was using some of the best practice in government-led regeneration to argue against its worst. The *Black Report*, commissioned by the previous Labour government and dismissed by the Conservative government, argued that ill-health was caused by poverty, and that improving health outcomes for the poorest required investment into the overarching macro –societal factors, such as housing and education, in deprived areas. In contrast, the Conservative government's market-driven approach to regeneration relied on business investing in run-down inner city areas and local residents subsequently benefitting from the trickle-down economic effect. Thus in 1986, the position of the Church could be called 'redistributive'.

In 2006 the Church launched the sequel to *Faith in the City*, *Faithful Cities*. Instead of arguing for redistribution of Church resources, it argued for capacity building of resources already present in congregations in deprived areas. These resources were the actions of volunteers and the ability of congregations to fund themselves by entering into partnership arrangements with the government and other agencies to deliver statutory and other community services. *Faithful Cities* adopts the

position of the then Labour government that instead of reducing poverty in deprived communities, resilience against poverty can be created in communities. Influenced by the communitarian political philosophy of Etzioni and Putnam, the Blair Labour government argued for the social nature of this resilience building, suggesting that neighbourhoods with more “social capital” (neighbourliness and cohesion) have higher levels of health and social well-being than those neighbourhoods with comparable deprivation but with less neighbourliness. *Faithful Cities* argues that the Church adds a specific type of capital to deprived neighbourhoods- ‘faithful capital’. The approach of the Church in 2006 thus could be called capacity building.

There is a marked difference between the resource redistribution approach of *Faith in the City* and the capacity building approach of *Faithful Cities*. Accompanying the redistributive approach of *Faith in the City* was a harsh critique of government and a highlighting of widespread, persistent and acute poverty in England. *Faithful City’s* capacity building approach was not accompanied by a critique of government, and did little to draw attention to the persistence of poverty in England. This shift from critic to friend of government cannot be attributed to the unqualified success of the Labour government: Between 1985 and 2006 England experienced an overall rise in socio-material inequality in society, and the wealthiest in society became disproportionately more wealthy in comparison with the poorest during the first Labour government of this period.

If this change in approach by the Church is not attributable to the eradication of deprivation, it may be ideological, caused by a change in the Church’s theology. But if this is so then the Church has not presented its arguments for its new position well. The theological content of both *Faith in the City* and *Faithful Cities* is minimal and tangential, being insubstantial in quantity, discussed in isolation from the empirical evidence gathered within the reports, and appearing to be linked to the reports’ practical recommendations only as an *a posteriori* justifications for the Church’s actions.

The reasons for the Church’s change in approach, if not caused by a significant change in England regarding urban poverty, nor easily attributable to ideological reasons, may be because of practicalities. Between 1985 and 2006 the Church’s financial position deteriorated significantly, with wholesale loss of assets in bad property investments and the discovery of a vast hole in the Church’s pension scheme. The move from resource redistribution to capacity building may thus be attributable to the Church discovering that over the course of two decades it had fewer assets to redistribute. Between the time of publishing *Faith in the City* in 1985 and the time of publishing *Faithful Cities* in 2006 the Church found that it could no longer properly resource its churches in deprived urban areas

with central funding.

Regardless of motivation, the shift from redistribution to capacity building as a model for supporting the Church's ministry in deprived urban areas is questionable as it makes some large assumptions about the nature of congregations and their abilities to deliver services to their communities either on their own or in partnership with other organizations. Nonetheless, this approach was further expanded upon in 2008, when the Church produced *Moral but no Compass*, which argued for the capacity of the Church to engage in the partnership culture as a means of leveraging in new funding for the Church's ministry. In 2009, however, the Church reviewed this policy and concluded that its attempts to gain funding through partnership had failed. It cited the global economic recession as the reason, saying that the financial environment made the government less confident about giving public funds to third sector organisations. This conclusion was made without attempt to gather empirical evidence as to why this failure had occurred.

Aim of the Thesis

This thesis will investigate whether *Faithful Cities'* policy of capacity building has been followed, and whether the resource redistribution approach from *Faith in the City* remains adhered to, in two contrasting dioceses; Birmingham and Worcester. It will do so by undertaking a series of linked studies. The first study is an identification and geographical mapping of the diocesan boundary and the boundaries of its constituent parishes, coupled with an estimation of the 'deprivation status' of each parish. This study provides a background for the second study. The second study is a review and analysis of diocesan policies, strategies and other relevant reports pertaining to urban regeneration in Birmingham and Worcester. The third study is an assessment of the redistributive capacity of the diocese by a comparison of the financial and staffing resource allocated to parishes with differing degrees of deprivation. This study uses the deprivation mapping in the first study, and provides a point of comparison with the diocesan policy in study two, viz whether the strategies espoused by the diocese equate to tangible practical results. The fourth study consists of in-depth interviews with key stakeholders (bishops, archdeacons, diocesan staff, and parish clergy) in the diocese. It garners their opinion on the policy of the Church viz *Faithful Cities* and other national and diocesan initiatives, and of their practical experience of their own and their congregation's participating in their neighbourhoods in the manner advocated by *Faithful Cities*. This study is linked to the preceding three studies. Most significantly, the data provided by the first three studies does not solve the question of whether *Faithful Cities* has had a causal relationship on the adoption of contemporary regeneration practices in the dioceses of Worcester and Birmingham; each diocese

may have been committed to capacity building prior to the publication of the report. The qualitative data presented in the fourth study attempts to address this deficiency by establishing whether *Faithful Cities* has inspired new action. The fourth study also relates directly to each individual previous study. It explores clergy's perception of deprivation within each diocese, which is established in the first study. It enquires about their knowledge of, and agreement with, diocesan policy as reviewed in the second study. It also reports their experience of the diocese as an agent of redistribution, for which the third study provides empirical data. These studies, as a whole, attempt to ascertain the extent to which each diocese has implemented the capacity building approach outlined in *Faithful Cities*. The studies also provide information on the extent to which the redistributive approach of *Faith in the City* is still being adhered to.

Selection of Case Study Dioceses

Two dioceses have been chosen to be the subject of these studies. Dioceses are the principal units of organization of the Church, and are the mechanism by which the Church is resourced- money is redistributed and clergy are appointed- and strategic leadership is given for its work at parish level. Dioceses operate independently from one another and are beholden to no higher power within the Church. However, their bishops act collegially with each other and dioceses on the whole follow central Church policy and are financially involved with the Church Commissioners, who administer Church finance at a national level. The predominantly rural Diocese of Worcester contains small pockets of acute poverty within its three major towns, Worcester, Kidderminster and Redditch, and within the urban areas encompassed by the diocese within the Black Country. The Diocese of Worcester was founded in 679, and encompasses the predominantly rural county of Worcestershire and parts of northern Gloucestershire, and the urban areas of Sandwell, Dudley, and parts of Wolverhampton. It employs one hundred and sixty three stipendiary clergy for two hundred and eighty one churches.¹ The second diocese is the predominantly urban Diocese of Birmingham, which encompasses the Birmingham metropolis and some outlying towns in which areas of poverty are geographically larger. The Diocese of Birmingham was formed from the north east of the Diocese of Worcester in 1905 by the then Bishop of Worcester and subsequent first Bishop of Birmingham, Charles Gore. It is predominantly urban, but includes some of the Warwickshire countryside surrounding Birmingham. It employs one hundred and seventy three stipendiary clergy for one hundred and ninety five churches.²

¹ Diocese of Worcester, Worcester diocesan directory 2010. (Worcester: Diocese of Worcester, 2009)

² Diocese of Birmingham, Birmingham diocesan directory 2010. (Birmingham: Diocese of Birmingham, 2009)

The two dioceses are neighbouring. In each are areas of urban deprivation which are comparable in severity, but not in scale or in the financial support they receive for regeneration projects. Areas of deprivation in Birmingham have been identified since the beginning of area-based urban initiatives and consistently attract funding from large-scale governmental regeneration projects such as the New Deal for Communities. Deprived areas within the Diocese of Worcester, however, are less well known about, as they are geographically smaller and are surrounded by wealthier urban or rural areas. This frequently creates a 'false' higher average in the *Index of Multiple Deprivation* based on an aggregate for the wider area which obscures the more intense deprivation in a specific area. Both dioceses are actively engaged in ministry in deprived urban areas, and have diocesan officers who help the dioceses engage with the wider currents of government-led urban regeneration.

0.1 Structure of the thesis

This thesis is divided into six chapters. Chapter One outlines the Church's role in tackling urban poverty and regeneration in England from 1945 onwards, offering critical analysis of the *Faith in the City* and *Faithful Cities*. Chapter Two presents the research methodology used in undertaking the four studies discussed above. Chapter Three introduces the dioceses, presenting the deprivation status of each parish within the dioceses (study one) and undertaking an analysis of diocesan documents (study two). Chapter Four presents data on the redistributive capacity of the diocese by a comparison of the money taken from each parish through diocesan mechanism and the resources allocated to parishes (study three). It uses this to discuss the extent to which diocesan policy (analysed in study two) matches practice and the extent of resource allocation and capacity building in each diocese. Chapter Five presents data from interviews with key stakeholders in each diocese, focussing on their knowledge of Church policy, specifically *Faithful Cities*, and their experience of Church engagement in deprived urban areas. Chapter Six brings together the finding of the previous five chapters, and offers an assessment of the strengths and weaknesses of the research, a discussion of their significance, and the implications of this for the future policy of the Church of England.

CHAPTER ONE

FAITH IN THE CITY AND FAITHFUL CITIES: THE CHURCH OF ENGLAND'S RESPONSE TO URBAN POVERTY AND REGENERATION IN ENGLAND

1.0 Introduction

"The poor will always be with you." Both the Church and government have struggled with this. The most significant development in governmental responses to poverty since the Second World War has been the realisation that poverty is persistent in certain areas. Governmental responses to poverty before the War consisted of slum clearance, and then of moving the poor into housing estates after the War. It became apparent by the 1960s that the overall situation of the poor apropos of their levels of health and economic prosperity remained unchanged despite improving their physical environment. Governmental policy therefore changed and concentrated resources on the most persistently poor. This led to the first area-based initiatives. As area-based initiatives were implemented, it became apparent that alleviating poverty in an area required a multifaceted approach which engaged the physical, economic and social aspects of a community; this was called 'Urban Regeneration'.

Urban regeneration challenged the approach of the Church of England to poverty, which previously consisted of uncoordinated philanthropy by groups and individuals under its auspices (with the advent of the Welfare State supplanting its historic role as a provider of financial relief for the poor). Post-War urbanisation surprised the Church, which only began to seriously think of its work in terms of a co-ordinated response to poverty from the 1970s onwards. In 1985 the Church published *Faith in the City*, purportedly a critique of the then Conservative government from the perspective of liberation theology, and a call for the redistribution of Church and public money to aid those in the poorest urban areas. Its successor report *Faithful Cities* (2006) called for partnership with government, supporting the agenda of the then Labour government to make urban regeneration work through local participation and the input of charitable organisations with the aim of building not only local resources but 'social capital', the rationale being that socially well-connected communities appear more resilient against the effects of persistent poverty. Both reports seem to be primarily reactions to government-led urban regeneration policy; a negative reaction in 1985 and a positive one in 2006.

Faith in the City and *Faithful Cities* show two seemingly opposite attitudes towards government policy by the Church of England. This chapter first offers a brief overview of Post-War governmental approaches to urban regeneration, and then outlines the approach to urban regeneration taken by the Church of England as seen through its two primary reports on the subject, *Faith in the City* and *Faithful Cities*. The chapter then offers a critical reflection on the political and practical concerns of the two seemingly contradictory approaches advocated by the two reports.

1.1 A History of Post-War Urban Regeneration

1.1.1 Introduction

The Post-War Labour Government primarily attempted to address poverty through the creation of a modern 'Welfare State', a term attributed to Archbishop William Temple. What that and successive governments found was that localities which were poor before the Second World War stayed poor throughout successive decades. This persistence of poverty impressed upon the government that specific intervention in some areas was required in addition to providing general welfare to the nation. Instead of simply addressing the symptoms of poverty, government policy subsequently addressed the persistence of poverty in specific areas, leading to 'urban regeneration', the "comprehensive and integrated vision and action which leads to the resolution of urban problems and which seeks to bring about lasting improvements in the economic, physical, social and environmental condition of an area that has been subject to change."³ This section will explore the approach to urban regeneration of successive British governments from the Second World War until the end of the Labour Government in 2010.

1.1.2 Post-War Labour and Conservative Governments

The roots of Post-War urban regeneration begin with the 1947 Town and Planning Act, which enabled the reconstructing of housing stock damaged by the War and the building of new neighbourhoods. By the 1960s questions were being raised about the suitability of this housing, and the disruption caused to communities by forced relocation into estates. This prompted the 1967 Housing Conditions Survey and the subsequent launch of the Urban Programme in 1968; the first governmental initiative focussed on specific inner city areas. The Urban Programme aimed to

³ Peter Roberts, "The evolution, definition and purpose of urban regeneration," in Peter Roberts and Hugh Sykes (eds.), *Urban regeneration: A handbook*. (London: Sage, 2000), pp.9-36, p.17

"supplement the Government's other social and legislative measures in order to ensure as far as we can that all our citizens have an equal opportunity in life,"⁴ and focussed on improving education, housing, health and welfare. The Programme addressed multiple causes of poverty, and deliberately sought the input of voluntary organisations and the local community, features of a multi-faceted multi-sectoral urban regeneration approach. The Urban Programme lasted until 1976. It was considered a failure:

[J]udged either by its own (admittedly vague) objectives or broader criteria based on the extent of inequality in urban areas, the Urban Programme was a failure. By 1977 many of the indicators of deprivation- and especially unemployment- showed some deterioration on 1968. The programme did not, as was hoped, bring quick results- even in those limited policy areas to which it was confined....the fundamental assumptions behind the programme, that deprivation was confined to certain areas and that measures of positive discrimination would remove deprivation are false...Poverty and deprivation are not confined to 'relatively small pockets,' but tend to be widespread within certain city areas. Solutions to such inequalities must involve policies which confront urban society on a wide front, affecting housing, employment, transport, education, social services, and, above all, the ways in which changing patterns of industrial and commercial investment affect these services.⁵

The Urban Programme failed to impact the experience of those living within inner-city areas because it failed to address the structural issues creating poverty.

1.1.3 The Conservative Government 1979-1997

The Conservative government elected in 1979 understood the need to tackle persistent poverty in inner-city localities, but initially chose to do this through encouraging economic growth alone rather than taking a multi-faceted approach (i.e. addressing concurrent physical and social problems in the areas). To this end Urban Development Corporations were founded in 1981 with the remit to make deprived areas more economically useful to wider society by encouraging industrial and commercial growth within them.⁶ It was anticipated that an inward flux of people seeking to work in the renewed local economy would then follow, and that this and their choosing to live in the area would improve the underlying social and physical structural problems. This approach encouraged high levels of private sector involvement in the physical restructuring of local communities (e.g. new-build high

⁴ Lord Stonham, "Areas of special need: Urban programme" in *Hansard HL*, Vol. 295 Col.686-93 (22nd July 1968). (1968) (<http://tinyurl.com/33esvzw>, accessed 29/09/10), Col.687, Para.3

⁵ David McKay and Andrew Cox, "Confusion and reality in public policy: The case of the British Urban Programme," in *Political studies*, Vol. 26, Issue 4. (1978), pp.491-506, p.498-499

⁶ Planning Advisory Service, *Urban Development Corporations*. (2010) (<http://tinyurl.com/28wwmi8>, accessed 14/12/10)

cost housing) and criticism has been made about how this arrangement may have catered more for the financial interests investors and incoming workers than the existing local residents.⁷

Significant within this period was the establishment of the Single Regeneration Budget. This was foremost an exercise in fiscal control, preventing overlap in public spending, but it was also significant because in doing this a British government recognised for the first time that national urban policy was undertaken piecemeal. Bringing the financing under a single umbrella moved policy away from being instigated by multiple governmental departments to being under the purview of one. Following on, two further national programmes were launched. The first, Estate Action, ran from 1985 until 1995, and attempted to tackle social, economic, environmental and physical problems on large urban housing estates. It went about this by addressing housing issues through encouraging more privately owned housing in estates and better management of social housing, as well as encouraging inward private investment. Estate Action thus made a first step away from the uni-faceted economic approach of Urban Development Corporations, and its innovation of building a mixture of privately-owned and social housing became an expected feature of subsequent housing developments.

The second major programme, City Challenge, ran from 1992 until 1998 and distributed sums of £37.5 million to thirty-one different deprived areas by a process of competitive bidding for funding. It aimed to include residents in targeted deprived areas in local decision-making and hence was flexible about how funding was distributed within an area. City Challenge further redressed the imbalance of previous Conservative policy of seeing economic growth as the sole solution to poverty, and also encouraged partnership with community groups and voluntary organisations.⁸ Thus during the period 1979-1997 successive Conservative governments evolved from viewing poverty as remediable through economic growth to implementing more multi-faceted responses consistent with the approach to urban regeneration advocated by the previous Labour Administration's Urban Programme.

⁷ Alexandra Jones and Jonathan Wright, "The most successful ever renewal schemes," in *Regeneration and renewal*, 18th March. (2010) (<http://tinyurl.com/3352eu2>, accessed 14/12/10)

⁸ S. Davoudi, and P. Healey, "City Challenge: sustainable process or temporary gesture?" in *Environment and planning C: Government and policy*, Vol. 13. (1995), pp.79-95, p.79

1.1.4 The Labour Government 1997-2010

The Labour government of 1997 took urban regeneration seriously from the time of its election. It commissioned *The Acheson Report*, a successor to *The Black Report* (see later), which found that poverty had not only persisted but increased under the Conservatives.⁹ The number of people living in poverty increased, as did the inequality between richest and poorest, creating increased social and health inequalities. The conclusions and recommendations of the Acheson report led in 1998 to the New Deal for Communities programme, which targeted seventeen specific inner-city areas in the first instance for regeneration, rising to thirty-nine in 1999. The New Deal for Communities programme formed the bedrock of the Government's policy for urban regeneration with the policy stating its aim was "to have common goals of lower worklessness and crime, and better health, skills, housing and physical environment" in poor neighbourhoods and "to narrow the gap on these measures between the most deprived neighbourhoods and the rest of the country."¹⁰ At the heart of this was the recognition that in specific urban locations most, if not all, of the structural indicators noted in both the Black and Acheson reports to be causative factors of ill-health and premature death were present in abundance within deprived inner cities, for example, poor access to services; poor housing stock; poor quality of the built environment; high unemployment; high crime; poor opportunities for education. In recognising these issues as both consequential and causative of the persistence of poverty, it behoved the government to adopt and to develop further the multi-sectoral approach initiated by the previous Conservative government to address the problems in inner-city areas. Moreover, the Labour government recognised, as had its predecessor administration, that as any proposed interventions would be targeted at specific local inner-city communities, involvement by members of those communities was required: "Neighbourhood renewal starts from a proper understanding of the needs of communities... [they] need to be consulted and listened to, and the most effective interventions are often those where communities are actively involved in their design and delivery, and where possible in the driving seat."¹¹

The strategy of the Labour government was thus threefold: area-focussed, multi-sectoral, and bottom-up. It was area-focussed in order to tackle the prevalence of persistent poverty in specific inner-city localities. It was multi-sectoral in that by recognising that the structural causes of poverty were diverse and interlinked, it became necessary to intervene in a number of areas in order to tackle poverty. While some of these areas were the sole purview of government, such as policing,

⁹ Donald Acheson (Chair), *Independent Inquiry into Inequalities in Health report*. (1998) (<http://tinyurl.com/26vng94>, accessed 14/12/10)

¹⁰ Social Exclusion Unit, Cabinet Office, *A new commitment to neighbourhood renewal: National strategy action plan*. (London: Cabinet Office, 2001), p.8

¹¹ Social Exclusion Unit, Cabinet Office (2001), p.19

some required working with private agencies. Improving housing and the quality of the built environment for example, could be achieved by working with building firms and other agencies keen to redevelop urban areas. Such an undertaking meant that the Labour government's approach to urban regeneration required entering into partnerships with private organisations and third sector organisations such as charities, faith groups, voluntary and community groups to deliver services to local communities. Thirdly, the approach was bottom-up in that it had become evident that central government policy makers, many of whom came from predominantly privileged backgrounds, did not appreciate the local contexts and needs of people living in deprived areas. Therefore, people in deprived areas were frequently offered the wrong solutions for incorrectly identified problems. A bottom-up approach was a means to address this, primarily through information-gathering from local residents about their needs and possible solutions. Critically however, this participatory approach fitted neatly with the philosophical concepts guiding the Labour government's 'Third Way' neoliberal ideology, embracing as it did, ideas such as 'ownership', 'sustainability' and 'rights and responsibilities'. Moreover, Labour's participatory bottom-up strategy chimed loudly with the emerging idea of 'social capital', and specifically the possibility of the government building up social capital 'reserves' within deprived communities.

Social capital is the measure of the social strength of a community; it is a metaphor about the value of a community's relationships just as their fiscal capital is the value of their monetary assets.¹² Robert Putnam, writing in 2000, popularised the idea of social capital, arguing that it exists in two forms: bonding and bridging.¹³ Bonding social capital refers to the relationships which holds homogeneous groups together, while bridging social capital refers to the relationships present between homogeneous groups. Communities with similar deprivation profiles but with more social capital appear to be more resilient, having for example, better than expected levels of health and well-being.¹⁴ The better 'embedded' residents are within their community's social networks, the more people (and hence resources – both financial and non-financial such as social support) they are able to draw upon when exposed to adverse socio-economic macro-environmental circumstances, providing a "buffer capacity or the ability...to absorb perturbations." ¹⁵

¹² Daniel Andriessen and Clare Gubbins, "Metaphor analysis as an approach for exploring theoretical concepts: The case of social capital," in *Organisational studies*, Vol. 30, No. 8. (2009), pp.845-863

¹³ Robert. D. Putnam, *Bowling alone: The collapse and revival of American community*. (New York: Simon & Schuster, 2000)

¹⁴ Australian Bureau of Statistics, *Social capital and social Wellbeing*. (2002) (<http://tinyurl.com/2cg7o7n>, accessed 14/12/10), p.22

¹⁵ W. Neil Adger, "Social and ecological resilience: Are they related?" in *Progress in human geography*, Vol. 24, Issue 3. (2000), pp. 347–364 p.3

Social capital is attractive as it describes something that builds into a virtuous circle. It also provides a justification for bottom-up urban regeneration, as encouraging participation in regeneration builds social capital by bringing people together to foster new social networks and increased community cohesion around a common goal (to improve their lot). Social capital has subtly moved urban regeneration discourse from straight urban renewal, wherein areas are the subject of external effort and inward financial investment, to community development, wherein internal resources are marshalled to create resilience to poverty. The exploration of this shift, and its consequence for the Church in terms of the role it may play in urban regeneration, is central to this thesis.

1.2 Content and Follow-Ups to *Faith in the City* and *Faithful Cities*

1.2.1 Introduction

The Church of England's approach to urban regeneration is best understood through analysis of two significant reports, *Faith in the City*, from 1985, and *Faithful Cities*, published in 2006. This section of the thesis sets out the main points of these reports, and charts the follow-up activities that have come from each.

1.2.2 The Church of England and Post-War Urban Regeneration

The rise of urbanisation in the 1950s took the Church by surprise, and its response consisted of *ad hoc* attempts at finding pastoral responses to the issues of the time. In the 1960s the Church began to corporately address issues of housing and homelessness and the theological implications of urbanisation, as Kenneth Leech records in his 2006 Samuel Ferguson lecture, culminating in the founding of the Urban Theology Unit in Sheffield in 1969.¹⁶ In the 1970s the leadership of the Church became increasingly vocal in highlighting and tackling urban concerns. David Sheppard, then Bishop of Woolwich, began formulating the groundwork for an articulate public response to urbanisation and social justice. This work led to the foundation of the Urban Bishops Panel in the early 1980s, and the eventual publication in 1985 of *Faith in the City*. This report was followed up in 2006 by *Faithful Cities*, a re-enquiry into the themes of urban poverty.

Faith in the City generated three successor reports from the central body of the Church of England, *Theology in the City*, *Living in the City* and *Staying in the City*, as well as a number of diocesan reports, of which Birmingham's *Faith in the City of Birmingham* is relevant to this present study. *Faith in the*

¹⁶ Kenneth Leech, *The soul and the city: Urban ministry and theology 1956-2006-The Samuel Ferguson lecture 2006*. (<http://tinyurl.com/298nbby>, accessed 29/9/10), p.6

City also created the Church Urban Fund to redistribute assets to poor parishes. *Faithful Cities* has, to-date, generated three relevant publications - *What makes a Good City?*¹⁷ an addendum and correction to *Faithful Cities* by some of its authors; *Moral but no Compass*, a further encouragement of partnership working,¹⁸ and *The Urban Church: Three Years on from Faithful Cities*,¹⁹ a report to the Church's General Synod on progress made.

1.2.3 Faith in the City

The most significant aspect of *Faith in the City* is its call for the Church to “mobilize its own resources in a way that accords high priority to the poor.”²⁰ The report was the first explicit and corporate reflection by the Church about urban poverty. The first chapter of the report summarises the rise of urbanisation in Britain, and repeats statistics from governmental research which identifies the pockets of greatest need in the urban environment – so-called Urban Priority Areas. These pockets of persistent poverty had local populations with high numbers of isolated elderly people, single-parent families, recent immigrants and asylum-seekers living in substandard and overcrowded housing. Employment opportunities were limited, crime rates were high and external financial investment in the physical infrastructure had not been sustained. *Faith in the City* then addresses the Church of England. The second chapter of the publication argues that the Church itself has critically understaffed and neglected Urban Priority Areas, mostly because of a failure to build enough Churches in centres of urbanization and through the continuation of an historical “weakness in working class areas”²¹ through failure to engage working-class communities.

The third chapter reflects theologically on urban poverty, and comes to the conclusion that the main thrust of the Gospel message and the tradition of Christian social thought should orientate the Church towards a position of radical care for individuals and groups suffering in poverty, and concomitantly obliges the Church to lobby for this care from the State. The theological approach of *Faith in the City* ostensibly coheres with that of liberation theology, saying that “an important

¹⁷ Elaine Graham and Stephen Lowe, *What makes a good city? Public theology and urban Church*. (London: Darton, Longmann and Todd, 2009)

¹⁸ Francis Davis, Elizabeth Paulhaus and Andrew Bradstock, *Moral, but no compass: Government, Church and the future of welfare*. (London: Matthew James Publishing, 2008)

¹⁹ Stephen Lowe, *The urban Church: Three years on from 'Faithful Cities'. A report to General Synod*, 13th July. (2009) (<http://tinyurl.com/37vznxh>, accessed 23/11/10) [Hereafter Lowe (2009, I)]

²⁰ Church of England, *Faith in the City: A report to the Church and the nation*. (London: Church House Publishing, 1985), p.359

²¹ Church of England (1985), p.29

challenge to traditional theological thinking is presented by liberation theology.”²² It subsequently argues that:

Such a theology would start, not from a conventional academic syllabus of Christian knowledge or biblical study, but from the personal experience, the modes of perception and the daily concerns of local people themselves - priorities which might well be different from those of people of a more intellectual background. It would give prominence to the narrative character of much of the Bible: it would stress, for example, the drama of the passion and crucifixion rather than any intellectual formulation of the Doctrine of the Atonement. It would take seriously the power and promise of the gospel to transform men and women, not only in their personal belief and moral conduct, but in the whole patterns of their social relationships. Such a theology should not be pursued in isolation from the rest of the Church: indeed, it would require the expert and sensitive collaboration of scholars and educators.²³

Nowhere in the report however, is the ‘experience’ it gathers brought into dialogue with the Christian message. The experiences collected and recorded by the Commission are not read or analysed using liberation theology. Nor is liberation theology referred to again other than on one occasion towards the end of the report where it is commented that “the importance of practical criteria for learning and reflection in working class culture (as of *praxis* in liberation theology): must be allowed to influence priorities in basic theological training.”²⁴ *Faith in the City* offers a cursory theologization of its key themes of individual dignity and community care, but these are not brought into dialogue either with the experience gathered by the commissioners or the biblical narrative. The theology of the report and its social and political arguments, while not antithetical, are not linked together well.

The fourth chapter embeds theology into local practice, arguing that churches should be wholly involved in the life of Urban Priority Areas, through outreach into community centres, the use of occasional offices (baptisms, weddings and funerals) as bridges into community life, and sharing church buildings with community groups. The fifth chapter applies this idea of engagement to the Church of England as a corporate body, arguing that the structures of the Church and the distribution of its resources need to be altered to adequately resource parishes in Urban Priority Areas. This would first involve redistributing the unequal historic assets of dioceses so that each diocese in England received equal *per capita* funding according to the ‘Sheffield formula’, which allocates funding on the basis of constituent population, land area, electoral roll membership and number of

²² Church of England (1985), p.63

²³ Church of England (1985), p.64

²⁴ Church of England (1985), p.121

churches. This money would then be redistributed within each diocese so that parishes within Urban Priority Areas within each diocese would be as well-funded as wealthier parishes. The report states that its theological underpinnings are borrowed from the social justice themes of Latin American liberation theology, which argues that the Gospel preaches a 'preferential option for the poor'. Hence, the argument for a radical redistribution of wealth within the Church of England was justified by the Old Testament principle of caring for the weakest in society and the exhortations in the New Testament about caring for poor congregations.

The sixth chapter of *Faith in the City* addresses the question of how to equip parishes within Urban Priority Areas by arguing for selecting and training of lay workers and ministers from within Urban Priority Areas for ministry within their own contexts. This was as provocative a suggestion as the redistribution of Church resources because it challenged the prevailing paradigm of ministry in the Church of England, which at the time fostered selection and training of an almost entirely middle-class priesthood. Moreover, *Faith in the City* argued for recruiting 'local' ministers, unpaid ministers, and authorised lay workers and allowing access to ministerial training through more flexible routes, which contrasted heavily to practice at the time where people were trained almost exclusively for paid ministry through full-time degree-level academic courses at theological college. The seventh chapter encourages a similar flexibility in regards to church buildings, arguing that they should be adapted to serve as community centres, shared with other congregations, or sold with the revenue generated used to serve their communities and not only congregations.

The report then moves from a consideration of the Church's work to a critique of the then Conservative Administration (1979-1987), and in the eighth chapter outlines a response to government policy. The report is critical of the then trends in government-led regeneration, which were motivated by economic policy and exhibited none of the multifaceted approach of later (primarily post-Thatcher 1987-1997) Conservative policy. The report approves of the approach to government-led urban regeneration taken by the previous Labour government of the early 1970s, particularly of what it sees as the success of The Urban Programme (1969-1976) and of the approach taken by the White Paper *Policy for the Inner Cities* (1977), which reiterated commitment to a multifaceted engagement in deprived areas. However moving on to consider the subsequent Conservative Governments led by Margaret Thatcher (1979-1983 and 1983-1987), *Faith in the City* is critical of the impact that the policies of these Administrations had on Urban Priority Areas. It accuses the 1979-83 and 1983-87 governments of pursuing too narrow an intervention in poor neighbourhoods in a policy which "even judged on its own terms, [has] been woefully inadequate, amounting to little more than

first-aid treatment for the areas of acute urban deprivation,” when what is required is a change to “the fundamental structure of the economy,”²⁵ and argues for a return to the urban regeneration practice developed under the previous Labour government. The chapter also sees significant benefits to be had in the government entering into partnership with community groups, something that would only become policy in later Conservative governments (as in City Challenge, for example). But while noting possible benefits, *Faith in the City* is also considerably cautious about partnership working, explicitly recognising that to realise the benefits, bottom-up participation will need to be done well and thus will be a costly and time-consuming process. *Faith in the City* cites concerns about the possibility of community interests and the participation of voluntary groups being overwhelmed by the desires of central government, and warns that the process of partnership might actually contribute to community disempowerment. Uniquely, *Faith in the City* foreshadows later political, practical and academic criticism of partnership working.

The ninth chapter continues its critique of the government, arguing that the then Conservative Government’s hypothesis that wealth creation will ultimately improve the economic situation of the poorest in England (so-called ‘trickle down’ supply-side economic policy) is indefensible. The report argues that the government has successfully created more money for the rich, but has actually weakened the systems of taxation and government benefit which would allow that money to be redistributed to the poor. This chapter also explores the problem of relative poverty and the exclusion of the poorest from the main economic benefits of a wealthier society. It highlights the growing differentials in pay between working households and argues that the rhetoric of wealth creation has actually driven an increase in relative poverty, with much of the wealth being created going to the already prosperous.

The tenth chapter of *Faith in the City* levels an explicit critique against government over the issue of the provision of housing, arguing that the State has a responsibility to provide adequate housing of acceptable quality, and that the government has failed to do this. The eleventh chapter continues the overall trend in the report of adopting the practices in urban regeneration from previous Labour governments to criticise the shortcomings of current government health policy. It cites the 1980 report *Inequalities in health* (*‘The Black Report’* – see later), arguing that the government has not done enough to combat the structural and environmental causes of ill-health which the report identifies.

²⁵ Church of England (1985), p.174

The twelfth chapter highlights the lack of funding of social services in England, and argues for an increased role for the Church and other voluntary bodies in the delivery of social services. It argues that the Church should both continue providing frontline statutory services through its own funding, and seek government funding to extend its provision of services. It argues for “long-term continuity and funding for recognised voluntary bodies working alongside the statutory agencies,” but argues that a better framework for funding these activities needs to be devised by the State as “even the most successful activities undertaken in the voluntary sector are vulnerable to financial cut-backs.”²⁶ Chapter thirteen makes a similar argument for education. Chapter fourteen returns to the paradigm of multiple causes of ill-health to explain patterns of crime in Urban Priority Areas. It argues against the government’s simplistic understanding of crime reduction, which equated to more police and imposing a higher frequency of, and longer duration for custodial sentences. Instead it argues that unemployment, drug misuse and other factors need to be addressed before crime can be reduced. In each of these chapters the report highlights the deficiency of the government’s addressing of poverty not through a theological argument *per se* but by appeal to the multi-causal nature of poverty and commitment to addressing these through multi-sectoral urban regeneration.

The fifteenth and final chapter of *Faith in the City* gives its recommendations. These come in two parts, those for the Church and those for the government and nation. The Church is encouraged to deploy all resources, both in terms of staff and money, to ensure that parishes in Urban Priority Areas are sufficiently financed. The most significant recommendation to the Church is the founding of a Church Urban Fund “to strengthen the Church’s presence and promote the Christian witness in Urban Priority Areas.”²⁷ The report argues that the Fund should be financed by collecting money from each diocese from its historical assets. Given the critical understaffing and under-resourcing of parishes in Urban Priority Areas, it argues for a mass redistribution of clergy so that Urban Priority Areas are sufficiently staffed, and equalising the capital resources available to clergy in such parishes. The report also calls for making exposure to Urban Priority Areas mandatory for trainee clergy, and for provisions to be made for ongoing training for clergy working in Urban Priority Areas.

The recommendations to the government and the nation were for greater investment in general infrastructure and funding for specific programmes. *Faith in the City* called for the government to do significantly more to tackle unemployment, to increase provision of welfare and other benefits to ensure that people are not left destitute, and for the creation of more public housing alongside

²⁶ Church of England (1985), p.191

²⁷ Church of England (1985), p.363

guarantees that access to such housing is fair and equitable. While some of these recommendations such a training of clergy were implemented, the only recommendation of the report concerning redistribution of resources that was followed through was the establishment of the Church Urban Fund.

1.2.4 The Follow-up to Faith in the City

The Church Urban Fund remains the most significant legacy of *Faith in the City*. In the absence of the will to redistribute historical resources between dioceses or within dioceses, discussed below, it became the largest attempt by the Church to resource poor neighbourhoods. The Church Urban Fund was created through the dioceses of the Church of England contributing a one-off capital sum from their own resources to a common pot, complimented by a release of income from the central Church of England by the Church Commissioners. The Fund was established as a pool of capital through which to fund projects. In practice, it has principally funded the employment of project workers into areas to run projects on behalf of local churches. A review of the impact of the Church Urban Fund in 1998 concluded that the net impact of such projects on local communities as a whole is minimal, but may benefit individuals.²⁸ This is an issue of scale, small projects affect a handful of individuals but the impact they have on the poverty of the community as a whole is too small to be noticeable. The authors also cautioned the Church Urban Fund from thinking that it could or should attempt to patch holes in the Welfare State. Two reasons were given for this; first the Church Urban Fund is as vulnerable to a declining financial situation as state welfare provision and is not a viable alternative. The second is that “the more the Church Urban Fund becomes embroiled in schemes designed to replace resources lost from elsewhere, the less it will be in a position to innovate, to politicize debate, and generally to act as an independent agent within the broader urban debate.”²⁹ The impact of the Church Urban Fund on churches as a whole may also be questioned, as the importation of project workers to manage projects may have the unintentional consequence of cushioning churches from having to directly engage with their local communities. Following the recommendations of the 1998 review, The Fund has supported “strategically important initiatives which would, in turn, act as exemplars for action elsewhere”³⁰ such as credit unions, rather than smaller initiatives. In 2009, The Church Urban Fund exhausted its capital sum, as planned. It is now being re-invigorated as part of the response to the present Coalition Government’s Big Society policy

²⁸ Paul Lawless, Peter Else, Richard Farnell, et al, “Community based initiative and state urban policy: The church urban fund,” in *Regional studies*, Vol. 32, No. 2. (1998), pp.161-174

²⁹ Lawless, Else, Farnell et. al. (1998), p.172

³⁰ Lawless, Else, Farnell et. al. (1998), p.173

by seeking funding for a 'Being Neighbourly' project which attempts to get "support for street and neighbourhood level initiatives; partnerships with national faith-based and inter-faith organisations and work with young adults"³¹ in deprived multi-ethnic areas.

The follow-up reports to *Faith in the City* show a slow process of both continuing and revising the arguments it makes. The theological follow up to the report, *Theology in the City*,³² contained a number of criticisms of the liberation theology which inspired the recommendations of *Faith in the City*. The 1990 report *Living faith in the City* noted that poverty had increased in the five years since the publication of *Faith in the City*, and reiterated the questioning of economic policies of the government begun in *Faith in the City*. However, rather than stand in opposition to the government as its predecessor had, *Living in the City* argues for a high degree of partnership with government to address issues of poverty and injustice.³³ This may be explicable through the perceived improvement (i.e. a shift from a purely economic to a more multi-sectoral approach to regeneration) in government policy since the publication of *Faith in the City* five years previously. A regional report two years later by the Diocese of Birmingham, *Faith in the City of Birmingham*³⁴ continues this argument for partnership, but was criticised for supporting, rather than challenging government policies: "whereas the main *Faith in the City* report represented, albeit in restrained form, an ideological challenge to Thatcherite urban restructuring, and the sacrifice of people to market forces, its Birmingham progeny tends more often to seek local solutions within the framework of existing central government policies."³⁵

The 1995 national report *Staying in the City* moves closer towards advocating partnership between the Church and other agencies.³⁶ These other agencies are primarily those fostered and funded by the Church of England in response to *Faith in the City*, such as the Church Urban Fund. The Church Urban Fund, however, is seen as a vehicle for "giving access to partnerships with local authorities and the private sector which would not otherwise be available."³⁷ Partnership is primarily considered to be a way for the Church to encourage the good work of like-minded agencies in a climate where such

³¹ Church Urban Fund, Church of England 'Being Neighbourly' proposals. (2010) (<http://tinyurl.com/385rpgt>, accessed 14/12/10)

³² A.E. Harvey (ed.), *Theology in the city: A theological response to 'Faith in the City'*. (London: SPCK, 1989)

³³ Church of England (1990), p.129-132

³⁴ Diocese of Birmingham/Church of England, *Faith in the city of Birmingham*. (Exeter: The Paternoster Press, 1992)

³⁵ Mick Carpenter, "Social policy and the city in the age of market liberalism," in *Community development journal*, Vol. 27, No. 3. (1992), pp.319-334, p.321

³⁶ Church of England (1995)

³⁷ Church of England (1995), p.88

agencies are precariously funded.³⁸ Doing so presumably allows the Church to meet its own goals of supporting deprived areas in a situation where the Church cannot necessarily provide all of the skills to do so itself. The use of the CUF to form wider partnerships may also indicate partnership being seen as a vehicle for funding. Given the noted problems with funding inner-city ministry through redistribution of internal resources, partnership with local authorities and the private sector may be a method of funding Church activity, although this is never made overt.

The follow-up reports to *Faith in the City* chart growing poverty and widening inequality, but primarily concern themselves with encouraging the work of the Church Urban Fund and do not repeat the call for the redistribution of Church resources to equip poor neighbourhoods. They record the stifling of the resource redistribution recommended in *Faith in the City*. In July 1986 General Synod accepted a report on historic Church resources, which suggested reallocation between twenty and thirty three million pounds between dioceses.³⁹ This was to be done by adjusting the grants given by the Church Commissioners to each diocese out of the historical resources controlled by the Commissioners. Dioceses which held more of their own historical assets would receive proportionally less from the central Church. However in 1988 the working group tasked with implementing this action essentially sidelined the project, noting “negative criticism voiced within and without the Church about the use of historic resources.”⁴⁰ The reason given in 1990 for redistribution of historical resources not occurring was that dioceses with historical resources were frequently asset rich but cash poor, whereas their planned recipient dioceses (with areas of urban deprivation) were assert poor but cash rich.⁴¹ Five years later, the same argument was made again, that redistribution of historic resources would create “over-distribution”⁴² where dioceses with historical assets but weak cash-flow would not be given enough from the Church to allow them to keep running whereas dioceses with good cash-flow but few historical assets would end up with an over-abundance of cash-flow.

Placed within a broader picture of how *Faith in the City* was followed up using Church finance, this narrative begins to look suspicious. The failure to redistribute historical resources coincides with the cessation by 1995 of the Church Commissioner’s pledged giving of two million pounds a year to the Church Urban Fund. In 1995, the Church Commissioners noted they were responding to the “the pensions issue” in such a way as to “leave an adequate support fund for the poorer parishes and

³⁸ Church of England (1995), p.108

³⁹ Church of England, *Living faith in the city*. (London: Church House publishing, 1990), p.60

⁴⁰ Church of England (1990), p.62

⁴¹ Church of England (1990), p.61

⁴² Church of England, *Staying in the city: 'Faith in the City' ten years on*. (London: Church House Publishing. 1995), p.66

dioceses.”⁴³ However, it is likely that the Commissioners’ investment crisis in the early nineties and the pre-existing pensions crisis is the cause for the failure of the Church to redistribute its resources to fund ministry in the way called for by *Faith in the City*. The inability of the Church to use resource reallocation as way of funding its ministry in deprived urban areas undoubtedly made partnership with government more attractive. This sets the scene for the publication in 2006 of *Faithful Cities*.

1.2.5 Faithful Cities

The 2006 report *Faithful Cities* is presented as a successor to *Faith in the City*. Its genesis lies in two reports. The first is *The Urban Renaissance and the Church of England: a discussion paper* from 2002.⁴⁴ It was presented to General Synod with the observation that “this new world of partnerships, initiatives and changing structures...is part of an urban scene radically different in many ways from the times when *Faith in the City* was written.”⁴⁵ The other is the 2004 report *Building faith in our future* by the Church Heritage Forum which advocated “seeking partnership with Government Departments, Regional Development Agencies and local authorities,” and other agencies “involved in cultural, community or educational work of all kinds”⁴⁶ to fund the maintenance and improvement of Church buildings. While consciously differing from *Faith in the City*, *Faithful Cities* is linked to its predecessor through sharing a similar set of challenges which the Church can ask about regeneration:

What drives regeneration – the actual needs of communities or the agenda of developers? What messages are given by the quality and character of the built environment? Are we creating new kinds of exclusion by building policies that reduce the social mix of an area? And, very importantly, how do we change the hectic atmosphere of much regeneration work, harried by rapidly changing and highly complicated government requirements and dominated by short-term and sometimes superficial or cosmetic goals? How do we create partnerships that can find their own appropriate pace for development and their own appropriate levels of accountability, in a way that will leave communities with an enhanced sense of their resources and capacities?⁴⁷

The report begins with an introduction by Rowan Williams, who sets the theological tone of the report; that the Church should develop “enduring commitment to individuals and groups that builds

⁴³ Church of England (1995), p.67

⁴⁴ Church of England, *The urban renaissance and the Church of England: A discussion paper presented to the General Synod of the Church of England*, 7th July. (2002) (<http://tinyurl.com/39z57kh>, accessed 31/12/10)

⁴⁵ Tim Stephens, *The urban renaissance and the Church of England: A discussion paper for the Church of England. A motion in General Synod*, 7th July. (2002) (<http://tinyurl.com/3228pat>, accessed 31/12/10)

⁴⁶ Church Heritage Forum, *Building faith in our future*. (London: Church House Publishing, 2004), p.3

⁴⁷ Church of England, Commission for Urban Life and Faith, *Faithful Cities*. (London: Church House Publishing, 2006), p.v

them up and challenges them and makes them what they can be.”⁴⁸ This theological idea is further discussed in the first chapter, where it is expanded into the argument that the Church of England shares a common ‘moral sense’ to the rest of society. This is taken to mean that the ideas and activities of the Church fit within and contribute to the ideas and activities of wider society. The report then adopts an idea popular within current governmental regeneration, that of ‘social capital’, and advances the idea that the Church creates a distinct form of social capital within communities, ‘faithful capital’.

In its original form offered by the William Temple Foundation, the capital generated by faith groups is conceptualized in two distinct forms, ‘spiritual’ and ‘religious’ capital:

Spiritual capital energises religious capital by providing a theological identity and worshipping tradition, but also a value system, moral vision and a basis of faith. Spiritual capital is often embedded locally within faith groups but also expressed in the lives of individuals. *Religious capital* is the practical contribution to local and national life made by faith groups.⁴⁹

Spiritual capital is what motivates faith engagement, while religious capital is the measure of that engagement. In *Faithful Cities*, one term is used for both, which conflates motivation and the engagement which comes from it. It notes that “research by the William Temple Foundation...identified genuine participation and working together with other organisations as an essential element of faithful capital”⁵⁰ but does not acknowledge the difference between faith motivation and faith engagement.

The second chapter of the report expands the idea present in faithful capital that the Church contributes something unique to society, but considers some of the problems that the Church might encounter when contributing. It warns that churches “need to beware of becoming ‘co-opted’ into government services by delivering services that may compromise their independence.”⁵¹ It is also concerned that government is making blanket statements about faith groups, particularly that government fails to understand the unique position of the Church of England as the State Church and that government considers it the same as all other Christian denominations and faith groups.⁵² The third chapter provides justification of the Church specifically partnering with government. Using the

⁴⁸ Church of England, Commission for Urban Life and Faith (2006), p.v

⁴⁹ Chris Baker and Jonathan Miles-Watson, *Faith and traditional capitals: defining the public scope of religious capital*. (Manchester: William Temple Foundation, 2007), p.20

⁵⁰ Church of England, Commission for Urban Life and Faith (2006), p.v

⁵¹ Church of England, Commission for Urban Life and Faith (2006), p.13

⁵² Church of England, Commission for Urban Life and Faith (2006), p.v

idea of faithful capital, it argues that the Church should fight the erosion of community cohesion, and specifically that the decline of 'community' requires the Church to undertake "strong engagement...in formal local governance."⁵³ Partnership working is justified here as a response to societal problems. The fourth chapter outlines the growing gulf between the incomes of the wealthiest and least wealthy in society, arguing that under the Labour government inequality has continued to increase while social mobility has contracted. The chapter offers the call for "a critique of economic capital by faithful capital."⁵⁴ What is meant by this is left largely unexplained, but the comment fits within a larger concern articulated in this and the previous chapter that economic growth is not a cure to social disadvantage, and may in fact drive it.

The fifth chapter seriously questions some of the trends in government-led urban regeneration, specifically the propensity for urban regeneration to disempower local people and congregations, often due to "conflicting agendas and instructions from the centre."⁵⁵ This issue of disempowerment runs deeper than *Faithful Cities* is prepared to explore: While bottom-up participation is probably unarguably good in theory, encouraging local ownership, community 'buy-in', and fostering the morally correct idea that people can decide their own future, there are problems about how it works out in practice. Charitably, one might say that things go wrong because of inadequate resourcing of local partners, or too little time being available to form true partnerships. A more critical view would be that the power differential with government always means that communities will be unequal partners and hence 'bottom-up' approaches to policy delivery will fail to a greater or lesser degree.

The sixth chapter of the report provides further exploration of the theological ideas underpinning the report. It presents the idea of a 'good city', one that offers peace and prosperity and values human life, and argues that the Church can help realise this idea by contributing to the common good of society using this argument to theologically justify the practical process of partnering with government. Theologically, partnership working is presented as an extension of the idea of covenant. This theological argument is presented as offering mitigation for some of the practical concerns with partnership, and also warns that "to withdraw on the grounds that partnerships involve compromise and getting our hands dirty, only leaves the field open to those whom getting their hands dirty is less of a problem."⁵⁶

⁵³ Church of England, Commission for Urban Life and Faith (2006), p.27

⁵⁴ Church of England, Commission for Urban Life and Faith (2006), p.37

⁵⁵ Church of England, Commission for Urban Life and Faith (2006), p.52

⁵⁶ Church of England, Commission for Urban Life and Faith (2006), p.75

A similar lack of depth of explanation of theological framework as *Faith in the City* is true of *Faithful Cities*. *Faithful Cities'* central argument is about the common good, framed with the question 'what makes a good city?' The answers presented are predominantly outlined in social and political terms although the report states that the idea is scriptural. However, the report's scriptural articulation amounts only to two references: Jeremiah 29.7: "seek the peace and prosperity of the city"⁵⁷ and the heavenly city in Revelation.⁵⁸ The subsequent theological discussion does not return to the principal idea of the 'good city' nor references the scriptural passages it cites, being rather an explication of Timothy Gorringe's concept of the Church as a "servant community."⁵⁹ Gorringe however, when assessing the role of the Church in the 'built' environment of the physical city and the socio-political forces which shape it, appeals to the idea of incarnation to explain the presence of the Church in the city, which *Faithful Cities* does not share.⁶⁰ When the report returns to theological themes it again references the Biblical idea of the heavenly city as an expression of a Christian idea of regeneration, stating that "perfection is seen as a city."⁶¹ This is not expanded upon. Rather, what follows is an eight paragraph explication of the idea of covenant, as it appears in the Exodus narrative and in the institution of the Eucharist, which the report argues commits Christian to "that covenant and its ideas of justice and mercy."⁶² The application of this is explained thus:

Informed with this biblical understanding, Christians believe that things can and should be different. We have the ongoing task of translating the will of this transcendent God into the realities of day-to-day politics. We are therefore called to analyse, understand and critique the structures, policies and programmes we encounter. Our struggle for God's reign involves acting as advocates for those whose voice is rarely heard, and empowering the excluded. We are compelled to stand alongside them and to form alliances with them and with others who work for the same purposes.⁶³

This does not necessarily follow from the theological theme of covenant. This paragraph then becomes the sole theological justification for the idea of working in partnership. The encouragement towards working in partnership is a central practical idea in the report. It is the ostensible aim of the report to provide some theological justification for the actions it recommends. However a main practical recommendation, partnership working, is only linked with the main theological theme through a rather circuitous argument. This is that idea of the good city behoves the theological idea

⁵⁷ Church of England, Commission for Urban Life and Faith (2006), p.54

⁵⁸ Church of England, Commission for Urban Life and Faith (2006), p.54

⁵⁹ Church of England, Commission for Urban Life and Faith (2006), p.57

⁶⁰ Timothy Gorringe, *A theology of the built environment: Justice, empowerment, redemption*. (Cambridge: Cambridge University Press, 2002), p.4

⁶¹ Church of England, Commission for Urban Life and Faith (2006), p.66

⁶² Church of England, Commission for Urban Life and Faith (2006), p.67

⁶³ Church of England, Commission for Urban Life and Faith (2006), p.67

of the heavenly city which behoves the theological idea of the covenant which behoves the practice of partnership working. *Faithful Cities* fails to provide adequate justification for accepting this and thus does not satisfactorily link its practical concerns with its theological ones. By making its primary argument an ethical one (that Churches do and should contribute to the common good), it is also in danger of making its theologizing a form of *a posteriori* justification for its ethical concerns and practical actions. While the theological explorations of *Faith in the City* and *Faithful Cities* both fail to link adequately to the practice described in the reports, *Faith in the City* perhaps is more commendable by beginning with theological principles which it then links to its recommendations, than *Faithful Cities*, which appears to append theological principles to its actions.

The final chapter of the report returns to offering a practical argument for partnership; the Church is already a presence in local communities, and that this presence should be used opportunistically for the benefit of both the community, which gains moral guidance, and the Church, which is able to express its faith through action. The report's recommendations to the Church are to maintain a planned presence in urban areas, to work towards social cohesion, and to debate the question of what makes a 'good city'. It recommends to society that inequality need to be reduced through enforcing a 'living' rather than minimum wage, using expanded criteria for measuring economic success, and involving the impoverished in decision making about issues which affect them. Its recommendations for partnership are to seek "greater clarity over expectations for partnership," but also to "ensure that there are regional arrangements to publicize, service and monitor partnership schemes in their areas and seek government support."⁶⁴

1.2.6 The Follow-up to *Faithful Cities*

Faithful Cities has led to the creation of a three-year fixed-term appointment of a Bishop for Urban Faith and Life, Stephen Lowe, to supervise the follow-up of its recommendations.⁶⁵ This follow-up has consisted in the publication of an academic piece, *What Makes a Good City?* and two reports, *Moral but no Compass* and *The Urban Church: Three Years on from Faithful Cities*.

What Makes a Good City? commends *Faithful Cities'* strategy of engagement with local communities. It also endorses the report's desire to articulate a 'public theology' about the role of the Church in

⁶⁴ Church of England, Commission for Urban Life and Faith (2006), p.91

⁶⁵ A new Bishop for Urban Life and Faith was appointed in May 2010, the Rt Revd Christopher Chessun, but as a portfolio role alongside his continuation of being the Bishop of Woolwich.

society. It recognises however that *Faithful Cities* lacks a substantive theological backing for its position or an articulate prophetic critique of society. It thus offers a more substantiated theological backing for the Church of England than the somewhat vague idea of covenant from *Faithful Cities*. Its own theological language is incarnational:

Christians are called to worship God. But they are also called through their study of Scripture and tradition to offer an international presence for the world- the Word made flesh in the life and teaching of Jesus. So part of the task of the church is to be transformative, embodying vision and signalling justice. This is much more than service provision. It is about hope, transfiguration and the Kingdom.⁶⁶

The theology articulated by the authors moves them towards practical stances which differ from those of *Faithful Cities*. First, it actively highlights some of the difficulties of trying to partner with a government intent on a degree of secularisation of public discourse.⁶⁷ Theology is actually seen as a way of articulating the problems of partnership rather than an encouragement of it. 'Public theology' here is not only a mechanism for fitting in with societal discourse, but challenging it. The authors are sympathetic to the Augustinian model of political theology where "the church becomes the alternative 'public', as a fully authentic community that speaks for itself...seek[ing] neither to justify itself in terms of wider publics, nor to influence their discourse."⁶⁸ The authors seek "a reformulated public theology that is adequate to the complexities of urban life and faith, with all its contradictory currents of secularism and re-enchantment."⁶⁹ Addressing *Faithful Cities*, it notes that its impact is lesser than *Faith in the City*.⁷⁰ It also notes that "one of the big contrasts between *Faith in the City* and *Faithful Cities* was that the former was about issue of justice that could be measured economically."⁷¹ However, it does not castigate this failing, which is remarkable given the authors' theological premise, and instead devotes much of the remainder of the book to further discussion of *Faithful Cities*' idea of 'the good city'. It does not return to set out the practical outworking of the theological principles it begins with in terms of justice. However, it warns that unless the Church begins to engage with societal inequality, "there is a very real danger that the Church of England might begin to replicate the growth in inequalities that we are seeing in our nation."⁷²

⁶⁶ Graham and Lowe (2009), p.xi

⁶⁷ Graham and Lowe (2009), p.xix

⁶⁸ Graham and Lowe (2009), p.13

⁶⁹ Graham and Lowe (2009), p.22

⁷⁰ Graham and Lowe (2009), p.46

⁷¹ Graham and Lowe (2009), p.47

⁷² Graham and Lowe (2009), p.135

The first report following *Faithful Cities, Moral but no Compass* addresses practical issues and was commissioned by Stephen Lowe in his capacity as Bishop for Urban Faith and Life. The purpose of this was to ascertain whether government was seeking to encourage the Church to engage afresh in 'the contract culture'. The report was officially received by the Bishop on behalf of the Archbishops' Council of the Church of England in June 2008 and caused something of a media stir in that preliminary reading seemed to criticise the then Labour government and support the Conservative Party. Although such partisanship was denied, one of the report's authors commented shortly after the report's publication: "While we do not claim that the Conservative agenda is a more Christian one, we do observe that, in our interviews, the Conservatives were consistently more comfortable with the idea of faith groups engaging in open-ended voluntary action and receiving statutory funds to do so."⁷³

The thrust of *Moral but no Compass* may be summarised as follows: Major political parties are embracing a vision for future welfare provision undertaken by a variety of providers including third sector organisations. The Church has a long history of welfare provision, yet there remains scepticism by the Labour government in particular about the role of the Church. Much of this scepticism is said to originate in misunderstanding, and the report argues strongly that the prevailing religious illiteracy among politicians needs remedying. The report also heavily criticises the Charities Commission, arguing that the way data is collected underestimates the involvement of Christian organizations – although such criticism was later somewhat retracted when it became evident that there were flaws in the way the report's authors had collected their evidence.⁷⁴ Finally the authors argue that the Church also needs to reconsider its position in regard to welfare provision, suggesting that too many members of the Church hold fast to an outdated model of welfare: "As 'revolutionary' neo-liberalism swept the planet, traditional social democrats and socialists sought to 'conserve' the welfarism with which they had been reared. Whether they expressed this through the traditional language of social responsibility, out of a sense of pastoral concern, or via an anglicised liberation theology, it seemed they were fighting a losing battle."⁷⁵

For the Church to move forward, the authors suggested, a letting go of 'self-referential radicalism' is required as: "Some of the rhetoric we encountered in sections of the Church about government officials, members of professions, trade unions, voluntary agencies and 'the poor' being 'always

⁷³ F. Davis, "Moral, But No Compass" – a challenge to every politician," in *Thinking faith*, 9th June, (2008) (<http://tinyurl.com/33v4nah>, accessed 15/12/10)

⁷⁴ Stephen Lowe, 'Moral But No Compass' report presented to the General Synod of the Church of England, 13th February (2009) (<http://tinyurl.com/363u52a>, accessed 15/12/10) [Hereafter Lowe (2009, II)]

⁷⁵ Davis, Paulhus and Bradstock (2008), p.33

virtuous', while business leaders, entrepreneurs, and public managers never can be, clearly lacks realistic grounding."⁷⁶

In 1985 *Faith in the City* challenged government to do something about the structures of poverty; *Faithful Cities* appears to accept (but not condone) the primacy of the economic imperative, and although questioning it as a means to achieve wellbeing, offers solutions in the form of 'faithful capital' to increase the resilience of, rather than structurally transform, communities. In a similar vein, *Moral but no Compass* also accepts the economic *status quo* and merely calls for the Church to be allowed to do more in the public sphere – limiting criticism of the State to that of religious illiteracy.

Stephen Lowe's 2009 report to general synod *The Urban Church: Three Years on from Faithful Cities*, is significant as it is the only explicit assessment of the success or otherwise of *Faithful Cities* to-date. A considerable amount of it is devoted to expressing concern as to the failure of the Church to work in partnership because of the economic downturn of that year, which also threatens existing partnerships:

In just three years, the urban scene has changed significantly. The economic recession and downturn has put pressure on credit and real estate, the cornerstones of the regeneration industry, in the eye of the financial storm. This has had serious consequences for the renewal of urban places and communities as many regeneration projects have been put 'on ice' ... As the impact of the economic turbulence moves beyond the financial sector to the service and manufacturing sector, unemployment begins to figure on our policy agenda. Increases in redundancies and subsequent unemployment bring problems very different and of a far greater scale to those envisaged by the Government's 'worklessness agenda' and the Future Jobs programmes. Someone suggested this feels more like the era of high unemployment which produced *Faith in the City*. The background paper prepared for the February General Synod debate on the recession recalled those times warning that 'many practitioners who were active in the 1980s would testify that the Church often made mistakes in its attempts to address the local effects of economic hardship' ... Maybe the question that should be injected into all those questions of sustainability and the good city should concern how areas such as those that have undergone change with the New Deal for Communities and other regeneration initiatives fare in a time of economic recession. Is this the ultimate sustainability test; not least how is all that social capital that has been built through community empowerment and all our Church activities, really going to pay out in the coming months and years?⁷⁷

⁷⁶ Davis, Paulhus and Bradstock (2008), p. 47

⁷⁷ Lowe (2009, I)

As well as reflecting on *Faithful Cities*, Lowe attempts to assess the specific situations of clergy working in deprived local communities. Interviewing 150 clergy, he found that “[m]any feel unvalued, unheard and struggling with diocesan value systems that see ‘success’ as measured entirely numerically and financially.”⁷⁸ This however is not contextualised within the system which Lowe himself promulgates of seeing clergy as having the capacity to engage in partnership and regeneration activities, which expects a degree of success from clergy in terms of their engagement in gaining funding for their churches. As a follow-up report, this articulates a concern that *Faithful Cities* has not been implemented as planned. It does not however attempt to establish empirically why this is the case, instead repeating the judgement of Lowe himself that the financial crisis is the reason why *Faithful Cities* was not successful.

1.3 Critical Reflection on *Faith in the City* and *Faithful Cities*

1.3.1 Introduction

The principal question that can be asked of *Faith in the City* and *Faithful Cities* is whether they demonstrate a consistent and justifiable approach to urban regeneration. Addressing the question of consistency, the Church of England portrays *Faithful Cities* as a successor to *Faith in the City*. A superficial reading of both reports suggests continuity; both argue that the State needs to address poverty; both recognise that inner-city areas can suffer from pockets of poverty and deprivation that persist over generations. Both reports also see that the Church of England has a role to play in the process, which they justify through Old Testament and New Testament teaching. The recommendations of the reports are similar; both tell the Church that they need to address the training and deployment of clergy and further the work of the Church Urban Fund (which was three years away from exhausting its capital in 2006), and both question the efforts of the State. There is a significant discontinuity in approach between the two reports however. *Faith in the City* argues that the Church needs to challenge the government to tackle the causes of poverty, whereas *Faithful Cities* argues the Church needs to work with the government to make communities more resilient against poverty. The former approach challenges the government as to why poverty exists, the latter works with government to lessen the effects of poverty. *Faithful Cities* does not ask why poverty exists *per se*, but instead asks how it can be reduced. Its principal aim is not the elimination of poverty, but the reduction of inequality between the poor and rich.

⁷⁸ Lowe (2009, 1)

The theological language used in both reports is markedly different and appears to be *a posteriori* to practice. Thus, the theologizing of a Church which believes it can financially support itself and which has reason to be critical of government is of different sort than that of a Church which is trying to rely on the government as a source of funding. The inherent criticism of the social order in *Faith in the City* is perhaps more akin to the 'Christ against culture' model presented in H. Richard Niebuhr's *Christ and Culture*⁷⁹ as opposed to the less critical 'Christ in culture' model of *Faithful Cities*. This difference may be because of the changing financial situation of the Church; pragmatism rather than ideological principles may inspire the Church's theologizing.

Faithful Cities is far more sympathetic towards the government's approach to urban regeneration than *Faith in the City*. However, being critical of one government's failure and complimentary of another's success is not necessarily inconsistent. The Church of England's approach to urban regeneration has been to treat poverty as multi-causal and seek responses to it based on this understanding. When the government embraces this, they are supportive, and when they fail to share this understanding, they criticise. However, there are changes within the Church of England's approach between the two reports that cannot be explained by simple progress of the political scene. There are also inconsistencies and questionable conclusions within both reports which require critique.

The next section critically reflects on *Faith in the City* and *Faithful Cities*, focussing particularly on the urban regeneration ideas in *Faithful Cities*. It firstly briefly outlines others' critiques of the reports. It then looks at some of the concerns raised by the political ideology behind some key urban regeneration concepts that the Church imbibes, particularly the idea of social capital and its Church corollary, faithful capital. Finally, the practicality of some of the reports' key findings, particularly its understanding of clerical capacity and the work of local congregations, are considered. As current Church policy, *Faithful Cities* in particular requires scrutiny of its ideas, which this section will offer.

1.3.2 Others' Concerns with *Faith in the City*, *Faithful Cities*, and their Follow-up Reports

Faith in the City and *Faithful Cities*, along with their follow-up reports have generated a reasonable amount of critical commentary. Of the criticisms made of *Faith in the City*, Kenneth Leech's comment that it "recognised the dangers in government policy, but hardly ever addressed capitalism"⁸⁰ is

⁷⁹ H. Richard Niebuhr, *Christ and culture*. (London: HarperCollins, 1956)

⁸⁰ Leech (2006), p.15

pertinent. That the report was painfully aware of the problems caused by government policy being led by the mania for economic growth, but failed to address the political and ideological system which sought economic growth as the ultimate good, is an oversight identified by Leech. While Leech's argument about the incompatibility of the Church with capitalism is questionable, it is notable that the Church's reports discussed in this chapter take little notice of the wider macro-structures which shape society.

Faithful Cities is perhaps most aptly criticised by David Isiorho. He writes that *Faithful Cities* naively embraces a political rhetoric of diversity which obscures the reality of a racially and class segregated society.⁸¹ The criticism that *Faithful Cities* naively embraces political rhetoric is significant to the critique outlined below. Andrew Davey also provides helpful critique, arguing that *Faithful Cities*' key concept of faithful capital "does not adequately address the gospel imperative for a praxis of conversion to the needs of the poor and marginalised, as it is unable to offer an analysis of how the power of production of social capital is mediated."⁸² That the generation of social capital may correlate to a process of systemic marginalisation of some groups in society is one way in social capital is suspect; others are discussed below.

1.3.3 Political Theory Concerns

When discussing the concerns that can be raised with the political theory that the Church of England imbibes through contact with urban regeneration, it is important to first note the extent of the contact. The first point of contact between Church of England literature on urban regeneration and government-led policy comes between *Faith in the City* and *The Black Report*. *Faith in the City* devotes an entire chapter to a discussion of *The Black Report*, and adopts its conclusions that "if progress is to be made in the larger work of promoting healthy living in urban priority areas much more attention will have to be paid to the underlying social, economic, housing, environmental and emotional factors which contribute to ill health."⁸³ It also adopts its recognition of the multi-factorial causes of poverty, most noticeably with its explanation of the reasons for patterns of crime in Urban Priority Areas. *Faith in the City*'s assertion that poverty is created by an interaction between multiple deficiencies in the infrastructure and economy of an area come directly from *The Black Report*.

⁸¹ David Isiorho, "Faithful cities and their theology of context: Even our diversity is diverse," in *Black theology*, Vol. 6, No. 1. (2008), pp.98-118

⁸² Andrew Davey, "Faithful Cities': Locating everyday faithfulness," in *Contact*, Vol. 152. (2007), pp.8-20, p.12

⁸³ Church of England, Commission for Urban Life and Faith (2006), p.270

The 1979 report, *Inequalities in Health: Report of a Research Working Group* is generally known as *The Black Report* after its chairman, Sir Douglas Black. The report had the misfortune of being commissioned by a Labour government but published under the subsequent Conservative government. Only 260 copies were made available to the media. The report argued that instances of illness increase when economic status decreases. In other words, that poor health is related to poverty. Previous thought, and the opinion of the Conservative government, was that ill-health created poverty by restricting the ability to be employed, and that endemic ill health over several generations could be explained by this, or by genetic inheritance of predisposition to disease. *The Black Report*, by contrast, argues that ill-health is the result of "the direct effects of poverty and material deprivation"⁸⁴ and that increased poverty will cause someone to die earlier. Income affects ill-health as it determines a person's access to housing, hospital services, schools and transportation. The report is remarkable in that by challenging the received wisdom that ill-health created poverty, it created the current understanding, now recognised internationally, that ill-health and differences in health status among a population has a structural cause. The report influenced all subsequent approaches to urban regeneration, particularly that of the Labour government in the UK, and also within Europe.⁸⁵ The observation, that a symptom of poverty, such as ill-health, is explicable through the prevalence multiple deficiencies in the material and economic environment rather than in isolation is found throughout *Faith in the City*.

The second point of contact between urban regeneration policy is evident in *Faithful Cities'* use of the concept of social capital. *Faithful Cities'* concept of faithful capital endorses the wider discourse of social capital, but the social capital metaphor utilised in contemporary urban regeneration has been questioned and concerns articulated that the focus on community cohesion and social capital de-emphasises the importance of material deprivation.⁸⁶ This may be intentional. Social capital is a neoliberal concept, which is a dubious lineage from which to address issues of social inequality and deprivation.⁸⁷ It also circumvents the necessity for wealth distribution as part of a response to social inequalities⁸⁸ and can be used to defend privatization of public services.⁸⁹ While churches are seen as

⁸⁴ Liam J. Donaldson and Gabriel Scally, *Donaldson's essential public health*, third edition. (Oxford: Radcliffe, 2009), p.146

⁸⁵ Sally Macintyre, "'The Black Report' and beyond: What are the issues?" in *Social science medicine*, Vol. 44, No. 6. (1997), pp.723-745, p.730-731

⁸⁶ Derek McGhee, "Moving to 'our' common ground- a critical examination of community cohesion discourse in twenty-first century Britain," in *The sociological review*, Vol. 51, Issue 3. (2003), pp.376-404

⁸⁷ Ade Kearns, *Social capital, regeneration and urban policy*. (Bristol: Neighbourhood centre, 2004); Ricca Edmondson, "Social capital: A strategy for enhancing health?" in *Social science and medicine*, Vol. 57, Issue 9. (2003), pp.1723-1733; S.E.D Shortt, "Making sense of social capital, health and policy," in *Health policy*, Vol. 70, Issue 1. (2004), pp.11-22

⁸⁸ Carles Muntaner, John Lynch and George Davey-Smith, "Social capital, disorganized communities and the third way: Understanding the retreat from structural inequalities in epidemiology and public health," in *International journal of health services*, Vol. 31, Issue 2. (2001), pp.213-237

significant generators of social capital,⁹⁰ providing both bonding and bridging capital,⁹¹ the concept of social capital does not necessarily offer a nuanced understanding of what motivates people to contribute to their communities, and indeed many of the good things that people do when motivated by religion confound a narrow understanding of social capital (for example, as studies on British Muslims have shown⁹²). The challenges made of social capital may, by extension, be levelled at faithful capital. Specifically the Church's adoption of the social capital metaphor in its own specific concept of faithful capital may (inadvertently?) buy into an implicit agenda of increasing the resilience of local communities against poverty rather than tackling the inequalities that keep some areas persistently poor. By positing the Church as a repository of social capital, the Church also positions itself as an unconditionally supportive partner to society, which limits its ability to offer critique or challenge.

A more tacit problem that the Church faces with its adoption of ideas from urban regeneration discourse is created through commitment to a bottom-up way of working. The Church's commitment to fostering grassroots-level initiatives denotes egalitarian practice, but betokens a problematic government agenda. The Church's attentiveness to local participation can be traced through its adoption of an idea of community participation drawn from contemporary urban regeneration. While the government see encouraging community participation as vital,⁹³ it may be a two-edged sword for a community. As noted earlier, while fine in theory, successful community participation requires adequate time and resourcing to succeed – and may still fail due to power differentials and diverging agendas.⁹⁴ Thus, there are numerous examples where projects relying on community participation have failed because the community have not participated as government envisaged or according to its rules of engagement.⁹⁵ When this happens, it is far easier for government to 'blame' the community for project failure rather than to look for other reasons to explain the lack of success. Ultimately, deprived communities are scape-goated for not being willing or able to help solve their

⁸⁹ Ronald Labonte, "Social capital and community development: Practitioner emptor," in *Australian and New Zealand journal of public health*, Vol. 23, Issue 4. (1999), pp.430-433

⁹⁰ Christine Hepworth and Sean Stitt, "Social Capital and faith based organisations," in *Heythrop journal*, Vol. 48, Issue 6. (2007), pp. 895-910; Ade Kearns and John Flint, "Enabling and cohesive or irrelevant and divisive? The role of Church of Scotland congregations in Scottish communities," in *Scottish affairs*, Vol. 48, Summer. (2004), pp.108-129

⁹¹ Justin Beaumont, "Faith action on urban social issues," in *Urban studies*, Vol. 45, No. 10. (2008), pp.2019-2034

⁹² Nick Hopkins and Vered Kahani-Hopkins, "Identity construction and British Muslims' political activity: Beyond rational actor theory," in *British journal of social psychology*, Vol. 43, Part 3. (2004), pp.339-356

⁹³ Margaret Camina, *Understanding and engaging deprived communities*. (London: Home Office, 2004)

⁹⁴ John S.F. Wright, Jayne Parry, Jonathan Mathers, et al. "Assessing the participatory potential of Britain's new deal for communities: Opportunities for and constraints to 'bottom-up community participation,'" in *Policy studies*, Vol. 27, Issue 4. (2006), pp.1470-1006

⁹⁵ Wright, Parry, Mathers, et al. (2006)

own problems – problems which ironically have macro-economic and structural causes often not within the control of the local residents.⁹⁶

Making community participation mandatory actually reverses the idea that engagement in local communities is anything other than a top-down dictation of government policy.⁹⁷ Strong arguments have been made that there is a huge imbalance of power and resources when local communities work with government,⁹⁸ and that community needs inevitably end up overpowered by government agendas.⁹⁹ Government, it is argued, simply does not understand the complexity of needs present in the local community,¹⁰⁰ nor does it understand that local communities contain groups whose interests conflict.¹⁰¹ Whether community participation succeeds in including local communities in urban regeneration remains highly contentious and thus the adoption of such a goal by the Church, while understandable, is nonetheless ultimately questionable.

The final way in which the Church's adoption of ideas from urban regeneration discourse is questionable is in its advocacy of working in partnership with the government. Current government-led urban regeneration invites the involvement of third sector organisations; "voluntary and community groups, social enterprises, charities, cooperatives and mutuals."¹⁰² They are encouraged to form partnerships with governmental agencies. The creation of Local Strategic Partnerships¹⁰³ has potentially made third sector organisations "full and equal partners"¹⁰⁴ in local governmental decision making. However, churches in general suffer from a higher degree of exclusion from partnerships than other faith organisations. Non-church faith-based organisations, such as Christian hospitals, hospices and shelters are encouraged in neo-liberal societies;¹⁰⁵ the Church Urban Fund

⁹⁶ Paul Foley and Steve Martin, "A new deal for the community? Public participation in regeneration and local service delivery," in *Policy and politics*, Vol. 28 No. 4. (2000), pp.479-91; Paul Barton, *Community involvement in neighbourhood regeneration: Stairway to heaven or road to nowhere?* (Bristol: Neighbourhood Centre, 2003); Pete Alcock, "Participation or pathology: Contradictory tensions in area-based policy," in *Policy and society*, Vol. 3, Issue 2. (2004), pp.87-96

⁹⁷ Wright, Parry, Mathers, et al. (2006)

⁹⁸ Marilyn Taylor, "Communities in the lead: Power, organisational capacity and social capital," in *Urban studies*, Vol. 37, No.5-6. (2000), pp.1019-1035

⁹⁹ Mike Rowe and Carol Devanney, "Partnerships and the governance of regeneration," in *Critical social policy*, Vol. 23, No. 3. (2003), pp.373-397

¹⁰⁰ Monica Colombo, Cristina Mossi and Norma DePiccoli, "Sense of community and participation in urban contexts," in *Journal of community and applied social psychology*, Vol.11, Issue 6. (2001), pp.457-464

¹⁰¹ Adam Dinham, "Empowered or over-powered? The real experience of local participation in the UK's New Deal for Communities," in *Community development journal*, Vol. 40 Issue 3. (2005), pp.301-312

¹⁰² Cabinet Office, Office of the Third Sector, *About us*. (2010) (<http://tinyurl.com/28yv4lv>, accessed 23/11/10)

¹⁰³ Local strategic Partnerships were set up in 2000 by the Labour government to encourage joint working between statutory agencies, the private sector and third sector organisations, particularly on regeneration issues.

¹⁰⁴ Cabinet Office, Office of the Third Sector, *Local government and the third sector*. (2009) (<http://tinyurl.com/2g38ma6>, accessed 19/02/10)

¹⁰⁵ David Conradson, "Expressions of charity and action towards justice: Faith-based welfare provision in urban New Zealand," in *Urban studies*, Vol. 45, No.10. (2007), pp.2117-2141

being an example of this.¹⁰⁶ Churches however often find themselves excluded from community projects.¹⁰⁷ Furbey and Macey offer an explanation for this; churches can offer no guarantees that they are working towards the same goals as the government.¹⁰⁸ While exclusion remains a problem concerning Church involvement in urban regeneration, paradoxically when included, inclusion is frequently at the expense of other Christian denominations and other faith groups, making inclusion additionally problematic. Working in partnership with government is not only more difficult than the Church of England imagines, it is potentially more dangerous, requiring compromise.

1.3.4 Practical Concerns

The failure of the strategy outlined in *Faithful Cities* is attributed to economic decline by Lowe in his 2009 address to general Synod (see p.28-29).¹⁰⁹ Other practical reasons may however be considered. The first and most significant is that the Church does not necessarily understand how congregations engage with their communities. *Faithful Cities* assumes that congregations work together to provide services to their local communities and claims that the William Temple Foundation provides research which verifies this. This research, a three-year study of churches in Manchester, indeed identified that a number of churches collectively run projects that benefit their communities. However, this study neither shows that all of the churches it studied works collectively, nor is one study alone sufficient empirical evidence on which to base an entire pattern of working. Similarly, a 2004 report by Aston Business School, commissioned by the Diocese of Birmingham, also cited by *Faithful Cities* as evidence of collective action by congregations, on closer reading appears to suggest the opposite: That is, individuals - especially clergy - provide much of the impetus for church projects, and not the collective action of the congregation.¹¹⁰

A second practical concern which can be raised about *Faithful Cities* is in regards to its estimation of the capacity of the Church of England to engage in urban regeneration. *Faithful Cities* argues for congregations having sufficient skills to engage in the complex process of liaising with statutory authorities and other organisations. This in itself is questionable. *Moral but no Compass* argues that most dioceses have the capacity to engage in partnerships to deliver services to their local

¹⁰⁶ Rosie Edwards, *Believing in local action*. (London: Church urban Fund, 2008)

¹⁰⁷ The Angoy Consultancy, *Pilot project on faith community involvement in the New Deal for Communities*. (London: Neighbourhood Renewal Unit/Office of the Deputy Prime Minister, 2005)

¹⁰⁸ Robert Furbey and Marie Macey, "Religion and urban regeneration: A place for faith?" in *Policy and politics*, Vol. 33, No. 1. (2005), pp.95-116

¹⁰⁹ Lowe (2009, 1)

¹¹⁰ Ben Cairns, Margaret Harris and Romyne Hutchinson, *Faithful regeneration: The role and contribution of local parishes in local communities in the Diocese of Birmingham*. (Birmingham: Aston Business School, 2004), p.60

community through the ability of diocesan staff to lend their skills to fund-raising. The report does not consider that the diocesan staff whom are meant to provide this capacity staff may already be busy. There is also no attempt to explain how this diocesan capacity would help local churches to engage in partnerships in the way encouraged by *Faithful Cities*. The expectation that parish clergy and diocesan staff have excess unused capacity is not only intrinsically questionable, it also fits problematically with the Church's own evidence that it presents in *The Urban Church: Three Years on from Faithful Cities* – that is, that its staff are already suffering from significant stress from overwork. The Church may significantly over-estimate its capacity to engage in urban regeneration.

A third practical concern about *Faithful Cities* is with its desire to seek funding through partnership. The general problems with working in partnership have been outlined above. There are specific criticisms that can be addressed to a Church seeking funding through working in partnership with government. The Church's keenness to enter into partnership can also be explained as an attempt to secure funding for its urban parishes. The report's urging of partnership working, its demands that urban churches be more entrepreneurial, and its somewhat slight theology of covenant and faithfulness may be read as concessions to dire need rather than principled positions. Encouraging churches to fund themselves through partnership working, rather than central funding, raises an ecclesiological question as to whom is responsible for the ultimate welfare of local churches. If local churches are ultimately left responsible for their own financing, then the Church of England may be accused of neglecting the diocesan collegiality of local churches for a congregationalism wherein each local church looks out for itself. Taken further, this model of funding would allow wealthy churches, usually in more affluent areas, to fund their further expansion, whereas congregations in poorer neighbourhoods with fewer assets would decline. Seeking funding through partnership may actually weaken, rather than strengthen the position of the Church in poor neighbourhoods.

1.4 Summary

When compared, *Faith in the City* and *Faithful Cities* take markedly different approaches to how the Church should fund its ministry in deprived urban areas. The resource allocation approach of *Faith in the City* called for the redistribution of assets between and within wealthy dioceses to fund the Church's work in deprived areas. Accompanying this was a critique of government for failing to do the same with public resources. This accords to the understanding developed in the post-war governmental approaches to tackling poverty which recognized poverty to be multi-factorial and only remediable through investment to improve the overarching conditions which determine the

outcomes for those in deprived areas. Apart from the creation of the Church Urban Fund, little redistribution occurred within the Church, with the on-going pension crisis and disastrous investment of Church funds are likely explanations for this failure. By 2006, the Church had seen successive governments (Conservative and New Labour) re-adopt a strategy of investing in the infrastructure of deprived areas. With its own financial position still weak, and the government's actions better according with practice the Church was comfortable endorsing, *Faithful Cities* encouraged funding its ministry in deprived areas through partnership with government. It also adopted the approach of government, mirroring the government's language of social capital with its own of faithful capital. The Church's need for congregations in deprived areas to self-finance in the absence of a redistribution of resources accorded neatly with both the government's own strategy of capacity building in deprived areas (viz, social capital) and the government's willingness to give money to third sector organisations (such as the Church) to provide statutory services in lieu of the State.

Stephen Lowe's 2009 report to synod admits that partnership working failed. This chapter has raised questions about the theoretical concerns with mimicking the government's ideology. It has also highlighted practical concerns regarding the participation of third sector organizations in partnership with government. The Church recognizes neither. The failure of the Church's capacity building approach may be wholly explicable by the theoretical and practical issues raised in this section. However, a larger question remains unasked by the Church and unanswered by this chapter; namely whether the entirety of the capacity building approach of *Faithful Cities* was adopted by the Church. The four linked studies whose methodology is outlined in the next chapter explore the prevalence of *Faithful Cities'* capacity building approach in two case-study dioceses, Birmingham and Worcester.

CHAPTER TWO

METHODS

2.0 Introduction

In Chapter One, the Church of England documents *Faith in the City* and *Faithful Cities* were discussed; the former arguing for resource allocation as a way of funding the Church's ministry in deprived urban areas, the latter arguing for capacity building within congregations using the (predominantly human) resources already present in congregations. This chapter describes the methodologies used in a series of studies to determine the extent to which each approach has been adopted within two dioceses with contrasting social geography – Worcester and Birmingham.

The four studies are:

- Study 1: The identification and geographical mapping of the diocesan boundary and the boundaries of its constituent parishes, coupled with an estimation of the 'deprivation status' of each parish.
- Study 2: A review and analysis of diocesan policies, strategies and other relevant reports pertaining to urban regeneration, including resource (financial and staffing) allocation data.
- Study 3: The assessment of the redistributive capacity of the diocese by a comparison of the resource allocated to parishes with differing degrees of deprivation
- Study 4: In-depth interviews with key stakeholders (bishops, archdeacons, diocesan staff, and parish clergy) in the diocese.

The first three studies, the mapping of dioceses' boundaries and the boundaries of its constituent parishes, coupled with an estimation of the 'deprivation status' of each parish; a review and analysis of diocesan policies, and the assessment of the redistributive capacity of each diocese, provide some indication of the extent of the capacity building (*Faithful Cities*) and redistribution (*Faith in the City*)

approaches to tackling deprivation in each diocese. The fourth study, interviews with key stakeholders, provides qualitative data on whether *Faithful Cities* inspired action, or whether it simply echoed existing capacity building activity already present in the dioceses. The methods used in each study are now described.

2.1. The Identification and Geographical Mapping of the Diocesan Boundary and the Boundaries of its Constituent Parishes, coupled with an Estimation of the 'Deprivation Status' of each Parish (Study 1)¹¹¹

2.1.1 Introduction

This section explains the process used to identify geographically the constituent parishes of the dioceses of Worcester and Birmingham, and the methodology used to estimate the deprivation within each parish.

2.1.2 Information Procurement

In order to estimate income deprivation in parishes, two pieces of data were needed: accurate maps of parish boundaries and an accurate measure of the number of people in a parish who are deprived. Parish boundary maps were obtained from the Church Commissioners and digitized versions used to overlay standard ordinance Survey (OS) maps (see below).

2.1.3 Rationale for Measurement of Deprivation Used

The measurement of deprivation in an area is notoriously difficult and debate continues as to the merits of measuring per capita or per household income versus the use of composite indices.

In England, the Office of National Statistics working with the Department of Communities and Local Government collect information on seven key domains in local areas to map deprivation: Income, Employment, Health and Disability; Education, Skills and Training; Housing and Other Services; Living Environment; and Crime.¹¹² From these, various composite deprivation measures (for example, the

¹¹¹ I thank Gavin Rudge, Information Scientist in the Department of Public Health, Epidemiology and Biostatistics for his technical assistance with the mapping of the diocese and in the use of Geographical Information Systems.

¹¹² M. Noble, D. McLennana, K. Wilkinson, A. Whitworth, H. Barnes, and C. Dibben, *The English indices of deprivation 2007*. (London: Department of Communities and Local Government, 2008)

Index of Multiple Deprivation; the *Townsend Score*) have been created comprising different combinations and weightings of the available variables.

The rationale for the creation of composite measures of deprivation is the growing recognition of the impact of an individual's social, economic, and physical environments in determining the range of opportunities and hence choices that they are able to make. For example, the ability to choose to eat healthy food is determined not only by available income to spend, but also on the location of the nearest retailers and the transport services operating locally.¹¹³ However, having gained popularity for this more 'holistic' description of a locality, composite measures are now recognised to have problems inherent in their construction; that is, the process of aggregation of variables to a single metric can obscure actual differences between geographical area.

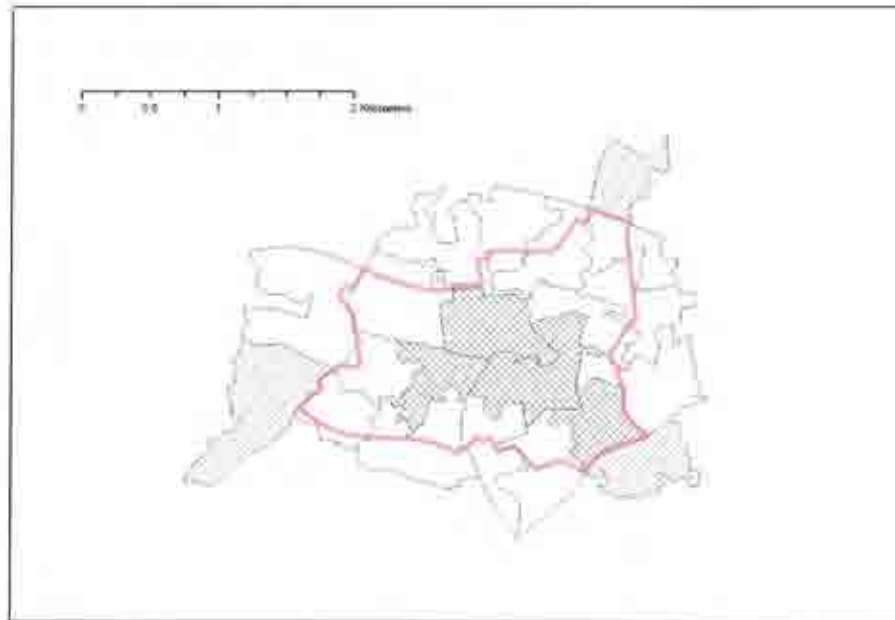
Individual measures of deprivation are more useful for a straight comparison of areas than aggregates of many measures, as the process of aggregation can obscure differences between areas. This is particularly the case when attempting to compare rural and urban areas, as this thesis does. For example, the lack of service provision in rural areas can cause the area to have a high *Index of Multiple Deprivation* score even when their income deprivation is low. Thus, an economically wealthy retirement/commuter village will show as being deprived because it has poor access to public transport. The level of deprivation will then be in less obvious contrast to that of an income deprived inner-city housing estate with high income deprivation but good access to public transport. Another example, the *Townsend Score*, takes overcrowding as a key variable in its composition. What consists of overcrowding however is based on the occupancy of a dwelling consonant with the average size of a Western nuclear family. This artificially inflates the deprivation score of areas with a high proportion of ethnic minority groups where people live together in larger family units.

In view of the problems inherent in using composite measures, problems which may be inflated in this thesis given the rural nature of much of Worcester and the ethnic composition of inner-city Birmingham, a decision was made to use a single variable – income deprivation. A household is defined as 'income deprived' when it receives 60% or less of the national median average income, and/or is in receipt of means-tested benefits.

¹¹³ J.M. Parry, J.M. Mathers, C. Laburn-Peart, J.F. Orford and S. Dalton, "Improving health in deprived communities: What can residents teach us?" in *Critical public health*, Vol. 17, Issue 2. (2007), pp.123-136.

LLSOA data for income deprivation for the area were then overlaid on parish boundaries (figure 2). Here it is evident that parishes intersect with a number of LLSOAs.

Figure 2: LLSOA Data overlaid on Parish Boundaries

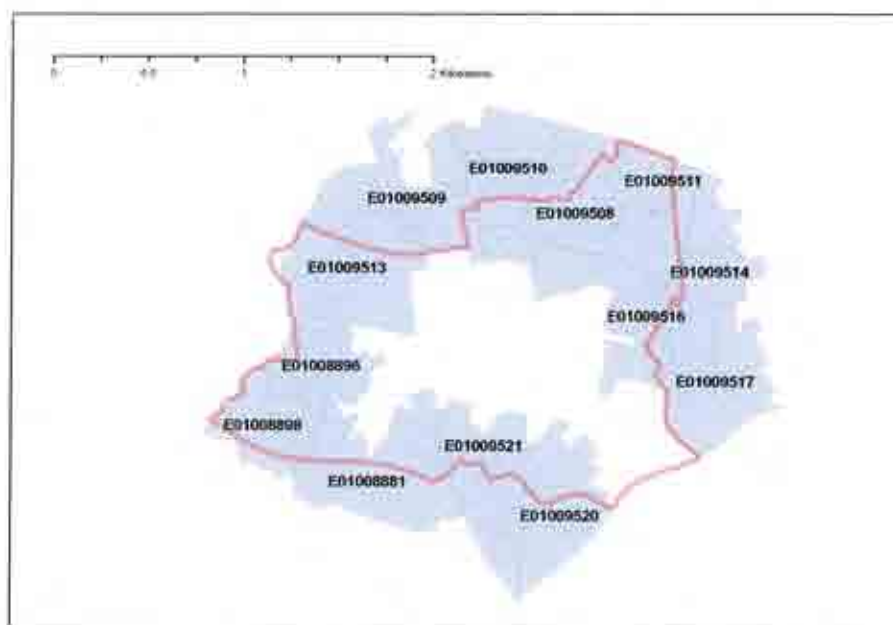


When overlaying LLSOAs with parishes, the first problem that occurs are the appearance of 'slivers'. A sliver occurs when two data sets are meant to have the same geographical boundaries, but when they are overlaid, it transpires that there are small differences in where the boundaries are recorded. In the case of this parish in Tyseley, there are three LLSOAs that sliver; shown as single-hatched areas in figure 2. These slivers occur because the LLSOAs and the parish have a geographical boundary in common, but it is recorded in a different position in each set of data. In the case of Tyseley, the western most boundary of the parish is the river Cole. The LLSOA data from the *English Indices of Deprivation 2007* uses the current course of the river Cole as its boundary. But the parish map from the Church Commissioners has a discrepancy in the course of the Cole, causing a sliver. This may be because the map provided by the Church Commissioners record the parish boundary as the Cole at an earlier date. The changing courses of rivers (caused often by man-made diversions of rivers in built up area) is a common source of slivers. The use of roads as parish boundaries and LLSOA boundaries also causes slivers, as the width of the road can be recorded differently in LLSOA and parish boundary data. These slivers create the problem of small amounts of some LLSOAs overlapping from one parish into a neighbouring parish, thus altering income deprivations statistics

for the neighbouring parish. These overlaps are eliminated by using a proportional test; if any parish has less than 1% of the total area of an LLSOA in it, then its income deprivation statistics can be discounted for that parish. This discounting can be done automatically with GIS software.

When an LLSOA is not wholly in, but has 1% or more of its total area in a parish, a second problem is created. With an LLSOA is wholly in, or more than 99% percent in a parish (to discount slivering), all of the population of the LLSOA belongs in the parish. For these LLSOAs, we know the number of income deprived people the LLSOA adds to the parish (i.e. all that are resident in the LLSOA). In the case of Tyseley parish only the four LLSOAs indicated by cross hatching in figure 2 fit wholly in the parish. In contrast, thirteen LLSOAs lie only partially in the parish (see figure 3). In order to establish the number of people with income deprivation that these 'partially-in' LLSOAs add to the parish, the proportion of the total LLSOA population that lies in the parish itself needs to be estimated. Accurately estimating this figure requires a number of steps.

Figure 3: Partially Intersecting LLSOAs overlaid on Parish Boundaries



2.1.5 Estimating Population

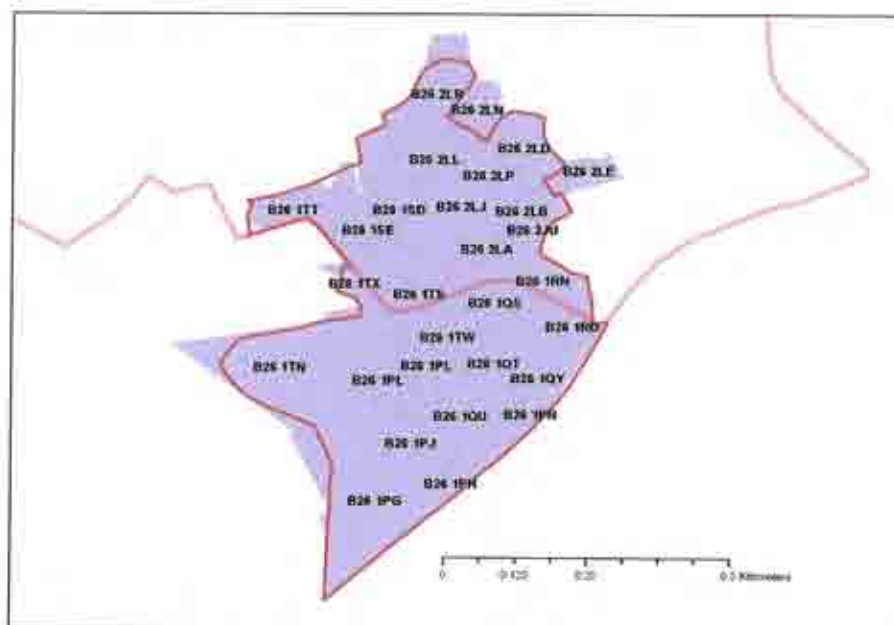
It is possible to gain a rough estimation of the proportion of a population from an LLSOA within a certain parish by dividing the population of LLSOA by the land area. Thus, if 50% of an LLSOA was in a parish, then 50% of its population may be assumed to be likewise. In a large, homogenous area of

dense terraced housing the level of error likely to occur in this method would probably be acceptable. However, in many cases there are large portions of LLSOAs in which there are no residential addresses at all (industrial estates for example or agricultural land in rural areas) and these could cause gross errors in estimates. Therefore, a method of accurately distributing population within an LLSOA needs to be used, and to do this a unit of geography smaller than the LLSOA needs to be used.

In the analyses presented in this thesis, the smaller unit of geography used was the postcode. Data for postcodes keeps count of the number of residential address points within each postcode, giving an estimate of the density of residential properties in each one. In the example parish, the split LLSOA E01009520 straddles the southern border of the parish. Postcode data from the Post Office is added to the map digitally. As with the electronic LLSOA and parish map data, the digitalised Post Office data provides us with the geographical boundaries of each postcode area (the 'shape' or 'polygon' of each postcode).

After adjusting the LLSOA for slivers, a number of postcodes can be seen intersecting it (see figure 4).

Figure 4: Postcodes Intersecting LLSOA



Every postcode is linked to the Post Office's national postcode file, which gives the total number of residential addresses that the Post Office deliver to in each postcode. The number of residential addresses can be used as an estimate of the total number of households in a postcode. With this, the number of households within each postcode in the LLSOA can be estimated by finding the proportion of the postcode located within the LLSOA. Unlike with larger units of measurement, including the LLSOAs themselves, postcodes polygons cover very small geographical areas and have a high probability of having all of the residential addresses distributed fairly evenly within them and thus the relatively small level of error likely to arise in the apportionment is acceptable.

Thus, if 50% of a postcode is within an LLSOA, then it is highly likely that 50% of the households in the postcode are within an LLSOA. In the example parish, the postal geography is to some degree co-terminus with some boundaries of the parish and the LLSOA. GIS software is used to calculate the total proportion of each postcode polygon that lies within the LLSOA.

In the case of LLSOA E01009520, the aggregation of the various intersecting postcode polygons suggests that the LLSOA contains 711.35 households. *The English Indices of Deprivation 2007* gives the total population of the LLSOA as 1677. Dividing the total population of the LLSOA by the number of households gives us an estimated 2.36 people per household for the LLSOA. By using the same method for working out the proportion of a postcode polygon that lies within an LLSOA, the proportion of a postcode polygon within a parish can also be deduced: 148.19 households out of LLSOA E01009520's 711.35 lie within the example parish in Tyseley. The output from this calculation is shown in table 1 below.

Table 1: Output Data for Proportions of Postcode Polygons within a Parish

fid	postcode	total_area_m2	P_area_in_LSOA	addresses_per_PC	households_in_LSOA	in_parish	P_area_in_parish	households_in_parish
0	B26 1PG	36705	0.883	16	14.13	0	0.000	0.00
1	B26 1PH	1092	1.000	4	4.00	0	0.000	0.00
2	B26 1PJ	19947	1.000	41	41.00	0	0.000	0.00
3	B26 1PL	14223	1.000	39	39.00	0	0.000	0.00
4	B26 1PN	12981	0.998	36	35.93	0	0.000	0.00
5	B26 1QS	11139	1.000	15	15.00	208	0.019	0.28
6	B26 1QT	20077	1.000	72	72.00	0	0.000	0.00
7	B26 1QU	7135	1.000	22	22.00	0	0.000	0.00
8	B26 1QY	4820	1.000	29	29.00	0	0.000	0.00
9	B26 1RD	2201	0.997	5	4.99	2	0.001	0.00
10	B26 1RN	11332	0.987	22	21.72	9962	0.879	19.34
11	B26 1SD	21896	0.985	35	34.47	2156	0.098	3.45
12	B26 1SE	11347	0.981	32	31.40	1113	0.098	3.14
13	B26 1TN	43355	0.832	26	21.64	0	0.000	0.00
14	B26 1TS	6881	1.000	14	14.00	6687	0.972	13.61
15	B26 1TT	16082	0.969	47	45.53	1533	0.095	4.48
16	B26 1TW	10610	1.000	62	62.00	352	0.033	2.06
17	B26 1TX	5261	0.700	11	7.70	0	0.000	0.00
18	B26 2JU	5198	0.989	22	21.75	5138	0.989	21.75
19	B26 2LA	1826	1.000	6	6.00	1826	1.000	6.00
20	B26 2LB	3951	0.995	16	15.92	3931	0.995	15.92
21	B26 2LD	11101	0.979	33	32.31	1086	0.098	3.23
22	B26 2LE	6132	0.076	17	1.30	467	0.076	1.29
23	B26 2LJ	13002	1.000	45	45.00	1300	0.100	4.50
24	B26 2LL	9076	0.998	29	28.93	9054	0.998	28.93
25	B26 2LN	7110	0.101	25	2.53	720	0.101	2.53
26	B26 2LP	7231	0.999	15	14.98	7220	0.999	14.98
27	B26 2LR	17115	0.798	34	27.13	1365	0.080	2.71
Totals	-	-	-	-	711.35	-	-	148.19

In summary, by using data from each of the postcode polygons that intersect with each LLSOA to determine the proportion of each LLSOA's population that lies within the parish boundary, the population of the entire parish can be estimated. From the example LLSOA, it has been determined that 148.19 of the 711.35 households in the LLSOA lie in the example parish. Multiplying the number of households from the LLSOA within the parish by the by the estimated number of people in each household (2.36) within the LLSOA gives the population from the LLSOA within the parish (349.7).

2.1.6 Estimating Deprivation

With the example LSOA in Tyseley parish, 350 people (rounded) of the 1677 residents of the LLSOA can be attributed to the parish. From the income deprivation statistics from *The English Indices of Deprivation 2007* it is known that 9.0% of the population of this LLSOA are income deprived. Therefore, the parish is estimated to contain 31 people from this LLSOA who are income deprived (0.09×350). These calculations are then repeated for the other twelve of the thirteen LLSOAs which lie partially in the parish, and a figure gained. The calculations for the four LLSOAs completely

contained by the parish are then added to determine the total estimated population of the parish from all LLSOAs, and the estimated proportion of the population who are income deprived.

The same calculations were repeated in every parish in both dioceses to give income deprivation figures for each parish. Given that there are 368 parishes with approximately 1500 co-incident LLSOAs and over 120,000 co-incident postcode areas, these calculations could not be done individually by hand as in the above example and GIS software was programmed by Gavin Rudge to automate the calculations.

2.2 A Review and Analysis of Diocesan Policies, Strategies and other Relevant Reports pertaining to Urban Regeneration, including Resource (Financial and Staffing) Allocation Data (Study 2)

2.2.1 Introduction

This section describes the process taken to obtain and analyse diocesan documents regarding diocesan policies, strategies and other relevant reports pertaining to urban regeneration from the case study dioceses.

2.2.2 Document Procurement

Documents regarding overarching diocesan strategy and specific urban regeneration initiatives from the date of publication of *Faith in the City* onwards were requested from the case study dioceses. Neither diocese kept either a central paper archive or electronic library of their overarching policy documents, nor of materials relating specifically to local anti-poverty and/or urban regeneration initiatives. Both dioceses had web-sites which were searched for relevant material but, and frequently, key diocesan strategy documents were not uploaded, or if they were, the links to documents were obsolete. Neither diocese employed a librarian or archivist to maintain archives and while the central Church of England keeps copies of financial and geographical information regarding dioceses through the auspices of the Church Commissioners, they do not keep copies of diocesan policy in the central Church of England library and archives at Lambeth Palace.

Obtaining copies of overarching diocesan strategy and specific urban regeneration initiatives was thus achieved by making requests to individual members of diocesan staff, combined with use of the extant uploaded documents on diocesan websites. In addition parish clergy were asked about local strategy documents and policies they were aware of when interviewed, and this was followed up

with requests for copies when possessed by interviewees. A list of documents obtained from each diocese is included as an appendix (Appendix 2).

2.2.3 Document Analysis

Once obtained, documents were analysed. They were first read contextually. This was achieved through ordering documents chronologically, then reading through them in this order to gain historical perspective. When available, policy documents were read alongside the matching financial information from the diocese's financial reports and Charity Commission submissions.

Once chronology and context had been established, the documents were re-read to determine content. They were then divided into documents which pertained to overall diocesan strategy and those which pertained primarily to anti-poverty and/or urban regeneration initiatives, and extensive notes were made on what they reported or proposed. The documents were then read for a third time through the 'lens' of *Faithful Cities* and concurrent central Church of England policy. Here, three key questions were asked of each document:

- Does the document demonstrate explicit knowledge of *Faithful Cities* or its predecessor, *Faith in the City*?
- Does the document demonstrate the implementation of either *Faithful Cities* or *Faith in the City*'s recommendations and/or does it mirror the approaches to the reduction of poverty (redistributive or partnership) advocated by either report?
- Does the document show resistance to either *Faithful Cities* or *Faith in the City*'s recommendations, and/or does it rejected the approaches to the reduction of poverty outlined in each?

2.3 The Assessment of the Redistributive Capacity of the Diocese by a comparison of the Resource Allocated to Parishes with Differing Degrees of Deprivation (Study 3)

2.3.1 Introduction

The redistributive capacity of the diocese was assessed by comparing the levels of staffing each parish received compared to the amount of money each parish supplied to the diocese by Parish Share (in Worcester) and Common Fund (in Birmingham). This was then correlated with deprivation to see the extent to which wealthier congregations were required to pay more to the diocese than

congregations in deprived areas, and the extent to which congregations in deprived areas received more than they gave in term of having staff supplied by the diocese. This section lists the measures used to assess the redistributive capacity of each diocese.

2.3.2 Measures used to assess the Redistributive Capacity of each Diocese

Information on the distribution of staff in the dioceses of Worcester and Birmingham was taken from the 2010 editions of each diocese's directory. This was combined with the information on population and deprivation for each parish collected in Study 2. The following were calculated for each parish:

- Parish Share /Common Fund per capita on electoral roll.
- Parish Share / Common Fund per 10,000 parish population.
- Number of stipendiary priests per parish, and per 10,000 parish population.
- Number of non-stipendiary ministers per parish, and per 10,000 parish population.
- Number of other staff per parish, and per 10,000 parish population.
- Number of lay readers per parish, and per 10,000 parish population.

This data for each parish were tabulated and correlated to the deprivation status of that parish (proportion of the parish population estimated to be income deprived – see Study 1).

2.4. Interviews with Key Stakeholders (Bishops, Archdeacons, Diocesan Staff, Parish Clergy) in each Diocese (Study 4)

2.4.1 Introduction

This section describes the methodology used to select and interview key stakeholders from the case study dioceses, and used to undertake the subsequent analysis of data gained from interviews.

2.4.2 Interview Design

The qualitative investigation was designed as a single stage process using semi-structured one-to-one interviews. The interviews aimed to access each interviewee's experience and knowledge of their diocesan and local congregational contexts but were structured such as to also allow interviewees to introduce topics they deemed to be relevant to the research.

Each interview sought to identify knowledge of, and implementation of, the social/faithful capital paradigm of urban regeneration from *Faithful Cities* and of 'partnership models' of urban regeneration in interviewees. They also sought to discover what forms of individual ('representative') and/or corporate ('collective') action takes place in the local church(es) with which the interviewees are familiar, to find whether these fit with the social/faithful capital model of urban regeneration and of 'partnership models' of regeneration. Finally, the interview enquired as to what prior experience and training interviewees have had, its limitations and uses, and what forms of training and preparation they feel are beneficial or necessary for successful urban regeneration or work with deprived communities. The schedule for the interviews (See Appendix 3) sought background information about the participant, then moved through the topics outlined above. The interviews lasted between thirty minutes and two hours and were audio-recorded with the consent of participants.

2.4.3 Selection of Interviewees

Two categories of interviewees were conceived of for the search; central diocesan staff, and parish clergy. Central diocesan staff included diocesan and suffragan bishops, archdeacons, Diocesan Directors of Ordinands, and other central staff with briefs that fit urban regeneration concerns. Parish clergy were selected by a process of snowballing following an initial theoretical sampling process which sought to identify clergy working in the most deprived parishes in each diocese. Prior knowledge of each diocese was combined with recommendations from senior clergy in the diocese and information available in the diocesan directories and Crockford's clerical directory to triangulate interview subjects.¹¹⁴ A shortlist of clergy in deprived urban areas who were well established in their current posts and who had prior experience of work in deprived areas was drawn up. These parish clergy were contacted for interviews. At the close of interviews, they were asked to name any other parish clergy which they thought had similar or different experience. Thus, a process of snowballing was undertaken. Parish clergy were recruited and interviewed until data saturation was reached.

The snowballing methodology has a significant practical advantage in that it allows an exponential growth from a small initial theoretical sampling; in this case the aforementioned shortlist of parish clergy in deprived urban areas. A general disadvantage of snowballing methodology is that like draws

¹¹⁴ Church of England, *Crockford's clerical directory 2010/2011: A directory of the clergy of the Church of England, the Church in Wales, the Scottish Episcopal Church and the Church of Ireland*. (London: Church House Publishing, 2009)

on like; interviewees recommend interviewees who are known to them and thus there is a risk of unrepresentative homogeneity in the sample of interviewees selected. For the purposes of this thesis however, homogeneity amongst interviewees was advantageous. Parish clergy interviewees needed to be similar; working in deprived urban areas, well established in their current posts and with prior experience of work in deprived areas. Within this homogenous group, differences may be noted, such as 'Churchmanship' (theology, political orientation and worship style). However, analysis of the interview material (see below) suggests a broad consensus of opinion amongst the parish clergy interviewed regardless of personal characteristics.

Interviewees were contacted by telephone and sent materials describing the project by email if indicating an initial interest. Interviews were conducted between January and September 2010 within the case-study dioceses. Interviews with bishops took place at official residences (palaces), diocesan officials at diocesan offices, and parish clergy in their respective Church properties. Eight (of 40; 20%) central diocesan staff and 15 parish clergy (of 163; 9%) were interviewed in the Diocese of Worcester. In Birmingham 8 (of 42; 19%) central diocesan staff and 15 (of 162; 9%) were interviewed. The interviewees were taken through the consent process and given opportunity of review information about the project previously sent. Interviews were conducted according to the interview design described above.

None of the central diocesan staff approached in either diocese declined to participate in the research, although one declined to allow their interview to be recorded. Of the parish clergy approached, 5 declined to be interviewed. In Worcester one priest thought their recent shift from urban to rural ministry precluded involvement, and the another felt they had little to offer to the topic of discussion. In Birmingham, one member of the clergy thought they lacked the time to be interviewed, another thought their congregational activities would not prove sufficiently pertinent to the area of research, and a third referred me to a colleague with more experience in the field.

2.4.4 Data Analysis

The analysis of interview material was undertaken using an approach akin to Framework Analysis. Framework Analysis is a well-established technique in public policy which allows for the categorisation of interview data into key themes. Its chief advantage is that it allows for data to be categorised without making an *a priori* judgement about what themes will emerge from the data. Framework Analysis is undertaken in a series of stages. The first stage of Framework Analysis is

familiarization with the data through multiple listenings to the recordings of interviews and repeat readings of transcripts. Once familiarity is gained, the second stage of analysis is the identification of a thematic framework through the abstraction of key themes and issues from the data. The third stage is indexing; the attribution of abstracted sections of text to particular themes. The fourth stage is charting, in which the indexed data is placed into a matrix to allow analysis. The fifth and final stage is the mapping and interpretation of data; analysing the matrix produced in the fourth stage to create an overview of data which is subsequently used to aid interpretation of the interview data as a whole.

The analysis of interview data began with multiple listenings to the audio-recordings in order to create initial summaries for each interview. These summaries included verbatim quotations from the recordings. The audio-recordings were then transcribed by a professional transcription agency. Each interview transcript was read and re-read repeatedly, and related statements were abstracted and grouped under appropriate headings. This was undertaken prior to building a cross-case thematic framework that provided the basis for higher-level categorisation within the data, and for comparative analysis questioning. Thematic grids were then built up within a Microsoft Excel spreadsheet to enable cross-case analysis.

Results coded under each heading were compared. Statements of a similar nature were grouped and variant or divergent codes were noted. Abstracted portions of text were checked back against the original transcripts to ensure that they were interpreted within the context in which they had been delivered by the interviewees. Each interviewee was given a unique identity number and this is used when quotations from interviews are presented in this thesis. Each interviewee's identity number was comprised of an alphabetic prefix consisting of their diocese (W - Worcester, B - Birmingham) and category of interviewee (B - bishop, A - archdeacon, D – central diocesan staff, C – parish clergy) and a sequential number based on the date order of the interview.

2.5 Summary

The chapter presents the methodology used in a series of four interlinked studies which pursue the primary research question of the thesis, the extent to which the case study dioceses of Birmingham and Worcester have followed the national policies of the Church of England set out in *Faith in the City* and *Faithful Cities*. Chapter three provides background information about the dioceses; about the deprivation they contain (study one) and analysis of their policy documents (study two).

CHAPTER THREE

A DESCRIPTION OF THE TWO CASE STUDY DIOCESES: BIRMINGHAM AND WORCESTER

3.0 Introduction

This chapter provides information and analysis of the two case study dioceses, Worcester and Birmingham. It describes its special (parish level) distribution of deprivation in both areas, and by review of diocesan policy documents, assesses the approach taken by each diocese as to how to respond to deprivation. It then analyses whether the response by each diocese shows knowledge of or consistency with the approach of *Faithful Cities*. This analysis relates to the first two studies discussed in the previous chapter.

3.1 The Diocese of Worcester

3.1.1 Introduction

This section gives information on the geography, population and deprivation of the area covered by the diocese, and background information about the diocese itself. The chapter then moves to an analysis of relevant diocesan policy documents as indicators of the diocesan strategy for regeneration, asking the extent to which it shows consistency with or explicit knowledge of *Faithful Cities* and its capacity building approach.

3.1.2 The area covered by the Diocese of Worcester

The diocese of Worcester covers 671 square miles. It encompasses the predominantly rural county of Worcestershire and the urban areas of Sandwell, Dudley, and parts of northern Gloucestershire and the conurbation on the Southern edge of Wolverhampton (figures 5 & 6).

Figure 5: Map of Diocesan Boundaries overlaid on an Ordnance Survey Map

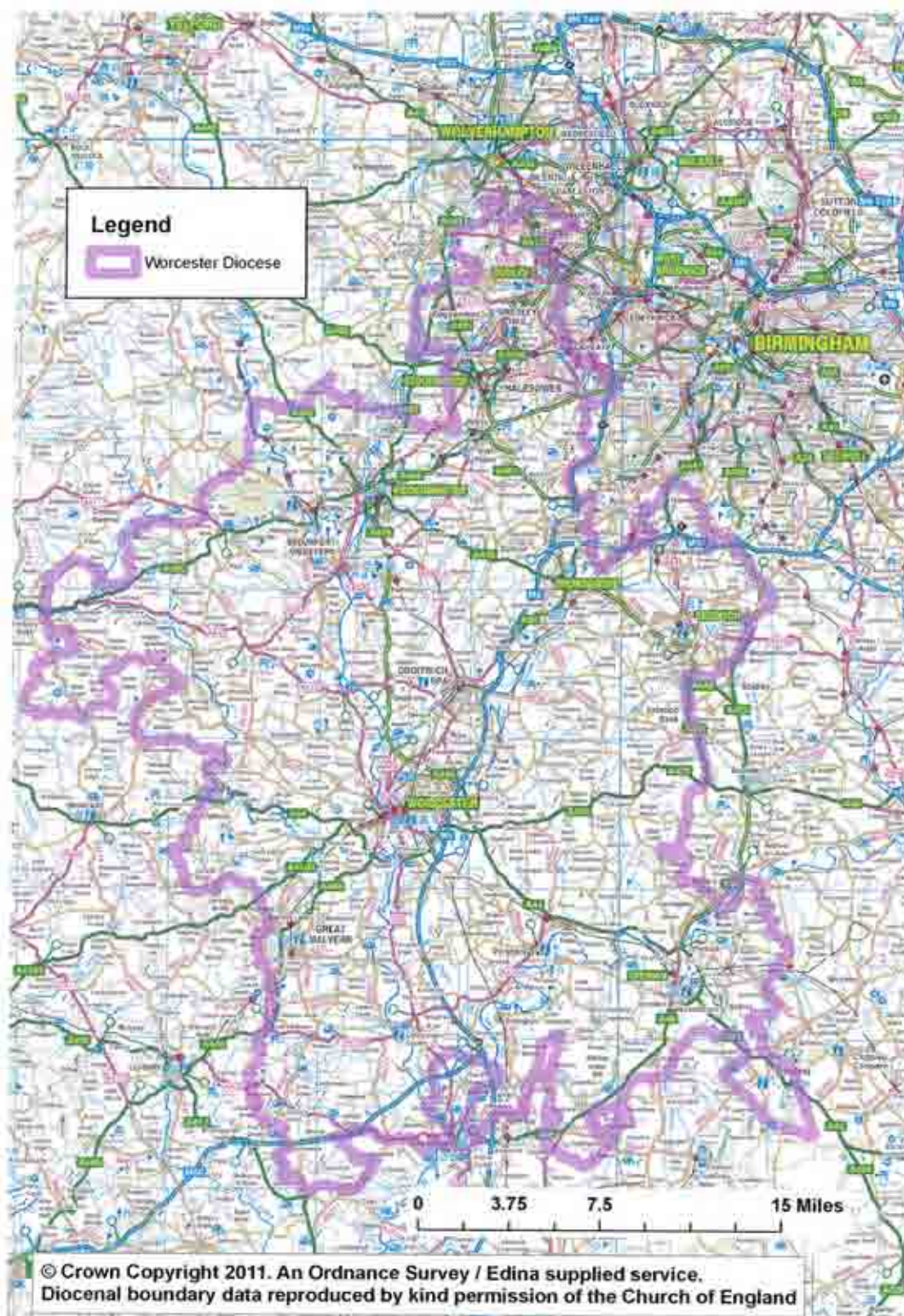
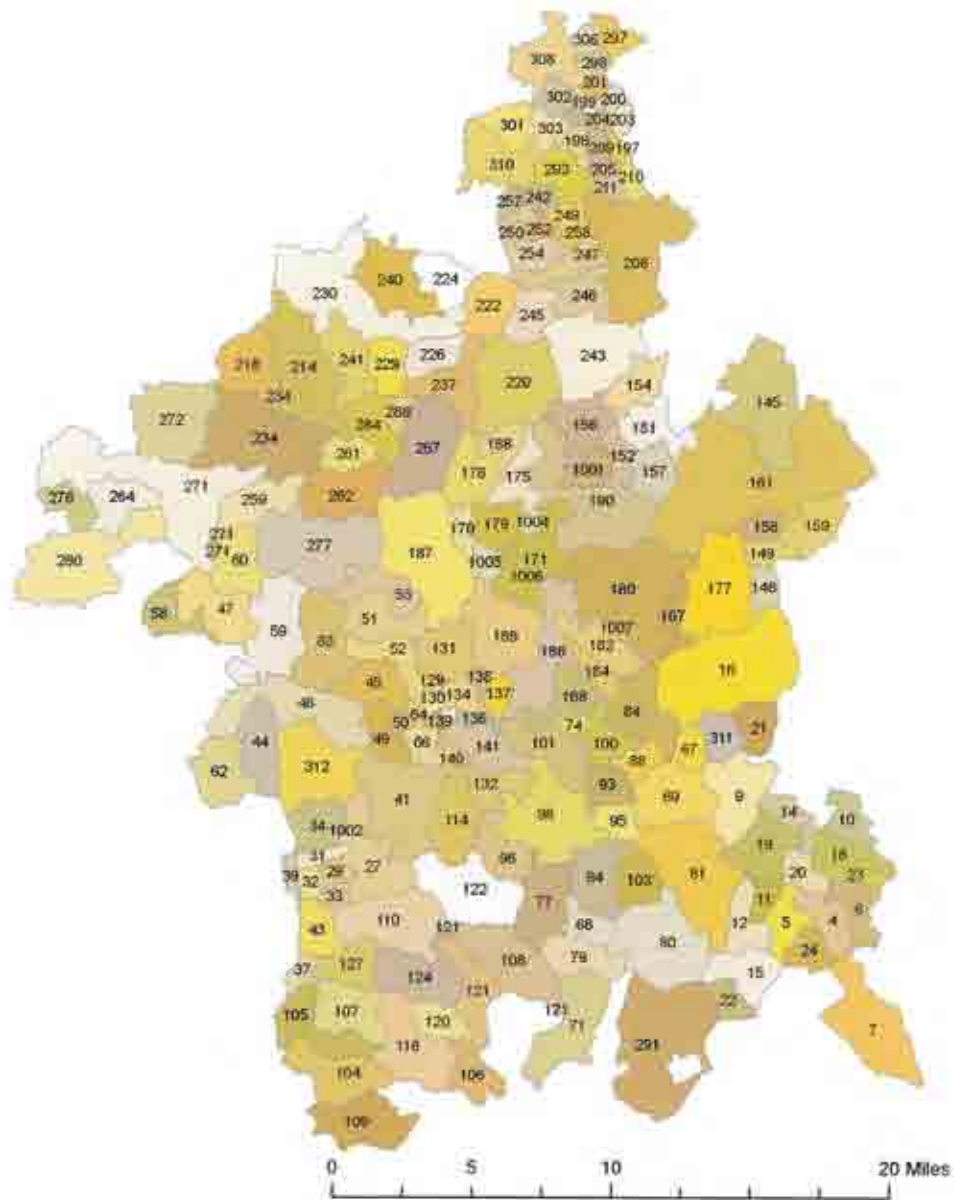


Figure 6: Parishes in the Diocese of Worcester¹¹⁵

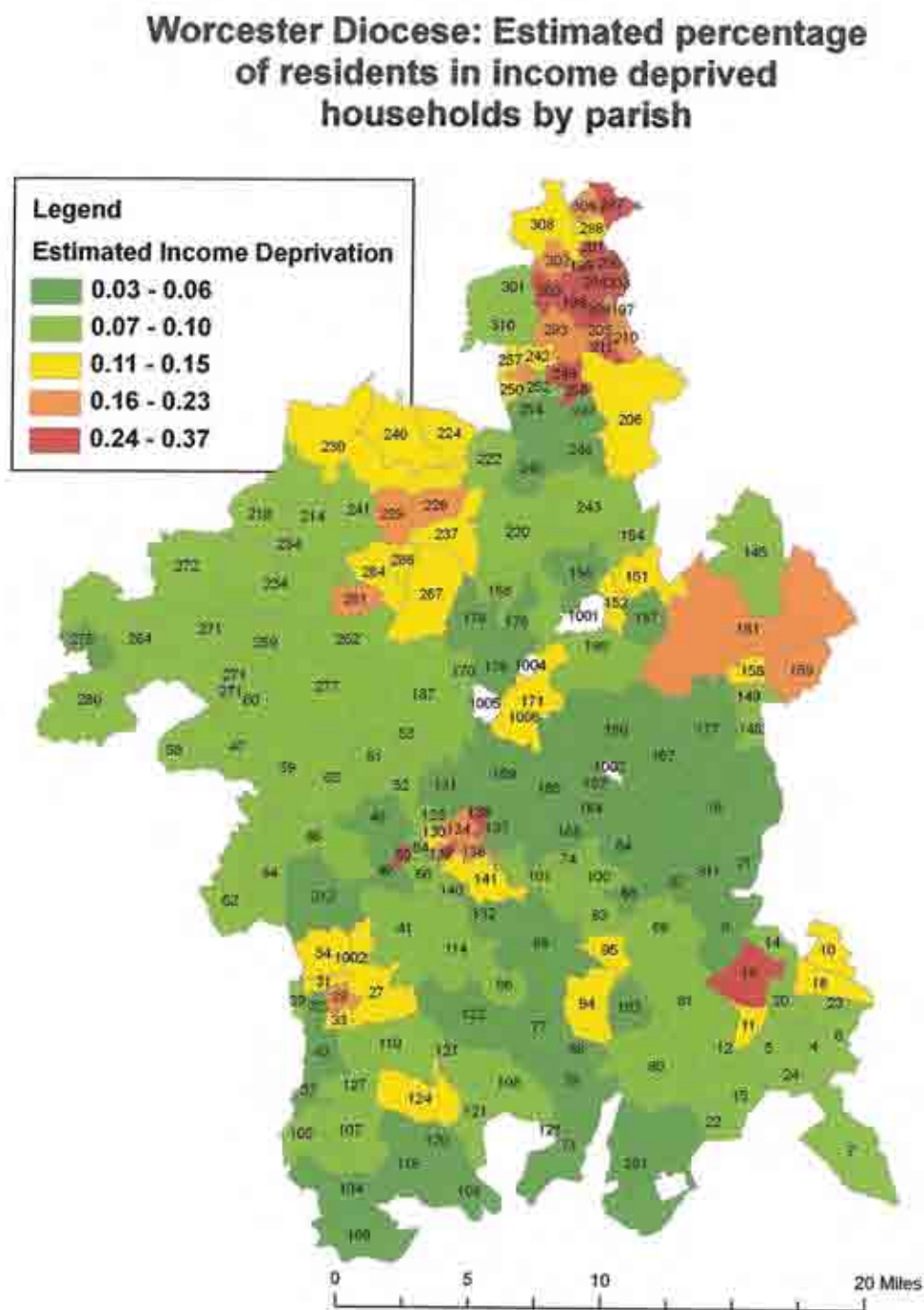
Parishes Within The Diocese of Worcester



Parish boundaries reproduced by permission of the Church of England.
© Church of England.

¹¹⁵ A legend for this map is available in Appendix One.

Figure 7: Parishes in the Diocese of Worcester and their Level of Deprivation



Parish boundaries reproduced by permission of the Church of England.
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The population served by the diocese stands at a little over a million; Sandwell and Dudley between them have a population of approximately 484,000, and Worcestershire approximately 557,000, with the areas in Gloucestershire and Wolverhampton adding to this. Additional to its urban areas in 'the Black Country' (which encompasses Sandwell, Dudley and Wolverhampton), the principal urban areas in the diocese are Redditch, Bromsgrove, Malvern, Stourport-on-Severn, Droitwich, Evesham and Kidderminster. The rest of the diocese consists of small towns and villages set within large amounts of agricultural land. There is a significant divide in the area covered by the Diocese of Worcester between the more urban and populous north of the diocese and the rural south, with the West Midlands Regional Observatory concluding that "Southern Worcestershire may be considered a sub-region in its own right."¹¹⁶ Figure 7 shows the parishes in the diocese and their level of deprivation.

Poverty within the area covered by the Diocese of Worcester can be divided into two distinct types; urban and rural. Whereas urban poverty is driven primarily by the material (income) status of a person or household, in rural areas this is further complicated by the inter-play of wider geographical, economic and social forces. Here, loss of traditional employment opportunities (especially farming and related industries) coupled with increasing 'second home' ownership by urban dwellers has created a lack of affordable housing. Historical under-investment in public services and transport infrastructure further exacerbates the isolation of rural communities from urban economies. Thus the 2006 report by the Commission for Rural Communities found that people living in rural areas suffer from a lack of access to opportunities common in an urban environment, leading to disadvantage in access to healthcare, local retail, civic participation and broadband communications.¹¹⁷ Its 2008 follow-up report also highlighted the problems created by an ageing rural population.¹¹⁸ Subsequent reports conclude that people in rural areas suffer from financial exclusion; affordable credit and access to banking services¹¹⁹ and noted particular problems facing families with young and school-aged children where parents face problems gaining access to employment, public transport, children's services and schools.¹²⁰ Within rural Worcestershire, child poverty, fuel poverty (an issue affecting the elderly) and access to credit and banking services are

¹¹⁶ West Midlands Regional Observatory, *Analysis of sub-regional dynamics in the West Midlands: Main report*. (2010) (<http://tinyurl.com/2w6v84b>, accessed 10/1/11)

¹¹⁷ Ruth Bradshaw, Jacqui Cuff, Julie Rogers and Lynn Watkins, *Rural disadvantage: Reviewing the evidence*. (Cheltenham: Commission for Rural Communities, 2006)

¹¹⁸ Stuart Burgess (chair), *State of the countryside 2008*. (Cheltenham: Commission for Rural Communities, 2008)

¹¹⁹ Will Aston, *Rural money matters: A support guide to rural financial inclusion*. (Cheltenham: Commission for Rural Communities, 2009)

¹²⁰ Commission for Rural Communities, *Insights from users and providers of children's centres in rural communities: Summary report*. (Cheltenham: Commission for Rural Communities, 2009)

identified as the most frequent problems affecting the most deprived.¹²¹ Transport is seen as a critical problem, especially for school-aged children and teenagers.¹²²

In the urban areas of the Diocese of Worcester, general problems of deprivation, health inequalities, unemployment and "isolation from key services"¹²³ have been reported in the county of Worcester in areas of Worcester City, Kidderminster, Malvern and Redditch. Higher levels of theft have also been recorded in impoverished urban areas in the county.¹²⁴ In the Black Country, child poverty is recorded in high levels (more than twice the national average).¹²⁵ This can be linked to high levels of unemployment and people claiming permanent disability in the adult population.¹²⁶ Levels of educational achievement remain lower than the national average for the entire area, and in some areas, such as Sandwell, they are particularly low.¹²⁷ Macro-economic factors influence both rural and urban poverty in the area covered by the diocese, but the interplay with geographical features causes different issues to present themselves. In deprived areas in both urban and rural Worcestershire, access to services is a significant problem; a commonality which may be attributed to services being spread between relatively distant urban areas, making access to these difficult for both the urban and rural poor reliant on public transport. In the Black Country, access to services is less of a problem as the area is more compact and more easily navigable by public transport. However, the decline of traditional manufacturing industries in a highly populated area with few other sources of employment has created high unemployment, compounded by the low educational expectation and achievement of a workforce suited to manual labour.

Worcestershire has little history of attracting funding from central government to fund urban regeneration work in its most deprived areas. A rare success was Advantage West Midlands obtaining £100,000 for a pilot scheme to improve access to employment amongst members of the Pakistani and Bangladeshi community in Worcester City.¹²⁸ In contrast, the Black Country has had some success in attracting funding for regeneration projects. Current Advantage West Midlands

¹²¹ Worcestershire Partnership Board, Notes of the Worcestershire Partnership Board meeting held at 10am at the Guildhall, Worcester, on 26 February. (2009) (<http://tinyurl.com/2fm2c9x>, accessed 10/1/11), p.6

¹²² Association of Lecturers and Teachers, Lack of transport blights lives of poor children in the countryside. (2008) (<http://tinyurl.com/3266ekb>, accessed 10/1/11)

¹²³ Worcestershire Partnership Board, Partnership towards excellence: The sustainable community strategy for Worcestershire 2008-2013. (2008) (<http://tinyurl.com/2wc97gg>, accessed 10/1/11)

¹²⁴ Worcestershire Partnership Board (2009)

¹²⁵ Graham Tilby, Dudley Safeguarding Children Board launch. (2005) (<http://tinyurl.com/3avd6r2>, accessed 10/1/11)

¹²⁶ LSC West Midlands, Black Country statistics. (2007) (<http://tinyurl.com/2fx88n6>, accessed 10/1/11)

¹²⁷ LSC West Midlands (2007)

¹²⁸ Mike Beazley and Patrick Loftman, Race and regeneration: Black minority ethnic experience of the Single Regeneration Budget. (Birmingham: Centre for urban and Regional Studies, University of Birmingham, 2001), p.29

regeneration zones include the Black Country, but exclude areas of deprivation in urban and rural Worcestershire.¹²⁹

3.1.3 The Diocese of Worcester

The Diocese of Worcester was founded as a Catholic diocese in 680 as part of the break-up of the colossal Diocese of Mercia.¹³⁰ Two bishops in particular played an important role in developing the diocese. First was St. Oswald (d.992), later Archbishop of York, who reformed the cathedral into a monastic institute by expelling secular clergy. The priories in Worcestershire then became significant ecclesiastic and legal centres in the Midlands.¹³¹ Next was St. Wulfstan (d.1095), who was the last surviving Anglo-Saxon bishop following the Norman Conquest, and who built much of the Cathedral as it stand today. The Diocese of Worcester shrank in area following the reformation and new dioceses were carved out of it - Gloucester in 1541 and Bristol in 1542. In the early 20th century further shrinkage occurred with the establishment of the Diocese of Birmingham (1905) and Coventry (1918). The boundaries of the Diocese of Worcester have been re-drawn several times in the late 20th Century, the most significant being the inclusion of all of Dudley in the Diocese of Worcester in the 1990s, whereas previously it had been split between Worcester and Lichfield.

The Diocese of Worcester's 2001 report *Looking to the Future* highlights the problems in shortfall of contributions towards the cost of maintaining and resourcing the Church at the diocesan and parish level.¹³² One of the key recommendations of the report is the establishment of Ordained Local Ministry; self-sustaining ministers licensed to specific local churches, in the anticipation of the reduction of numbers of full-time stipendiary clergy. The report and its recommendations were accepted by the diocesan synod in 2002. Its next major self-review, in 2005, *The Taylor Report*, reported that maintaining appropriate levels of parish clergy was not so much a financial issue, in that clergy were unaffordable, but that fewer clergy were available for appointment to vacant posts. The report reiterated the importance of looking at other ways of ensuring a supply of ordained ministers on these grounds. The report also returned to the question of resourcing the diocese, arguing that the diocese needed to keep funding for central posts at its current level, but that there should be better organisation of central appointments so that there was a clearer understanding of

¹²⁹ Advantage West Midlands, *Regeneration zones*. (2010) (<http://tinyurl.com/32d8dk3>, accessed 10/1/11)

¹³⁰ New Advent, *Ancient Diocese of Worcester*. (2009) (<http://tinyurl.com/37jpsgs>, accessed 10/1/11)

¹³¹ J. Harvey Bloom, *Liber Ecclesiae Wigorniensis: A letter book of the Priors of Worcester*. (Oxford: James Parker and Co, 1912)

¹³² Looking to the Future Working Group, Diocese of Worcester, *Looking to the future*. (Worcester: Diocese of Worcester, 2001)

roles and more accountable management of diocesan employees.¹³³ For 2005, the first year in which there is a *Summary Information Return* from the Charities Commission for the diocese, the diocese lists the beneficiaries of its work as “the churches of the diocese as well as those who are not, or not yet, the church’s members”,¹³⁴ which it continues to do. Its strategy is listed as the funding and deployment of stipendiary clergy, the encouragement and training of non-stipendiary ministry, living out the five marks of mission,¹³⁵ and financially resourcing all of the above. The return for 2005 states that the diocese had a small deficit of 1% of expenditure against income.

The following year’s *Summary Information Return* (2006) broadly repeats the aims and objectives of the previously year, records a smaller deficit than in 2005, and reports the deployment of more clergy than anticipated; 137 instead of 136. However, and critically, it notes that despite this deployment the key issue of provision of stipendiary clergy remains as “retirees exceed trainees”.¹³⁶ Despite a reduction in deficit compared to 2005, the 2006 Return indicates a key area for further attention to be the need to increase parish giving, which has fallen below expectation.

The report on 2007 financial performance records an overall decline in the number of clergy, but again notes the deployment of more than anticipated (130 instead of 128). The shortfall from parish giving has continued, but overall the diocese has broken even financially because of the reduction in expenditure on parish clergy,¹³⁷ – a situation repeated in the following year (2008).¹³⁸

In 2008 the diocese produced a report on diocesan posts,¹³⁹ anticipating a situation by 2016 in which paid stipendiary clergy would be fewer in number, and which lay and unpaid ordained workers would be more prominent. In this context, and given year-on-year reports of increases in church attendances (ref 2007 and 2008 Returns) the report recommends that central diocesan posts not be reduced to half-time appointments with parochial posts, and warns against working towards a “management of decline”.¹⁴⁰ However, the following year’s Return (2009) report records a small deficit of expenditure over income, and a continued deficit in Parish Share, leading the Chair of the

¹³³ Diocesan Priorities Working Group, Diocese of Worcester, *The Taylor report*. (Worcester: Diocese of Worcester, 2005)

¹³⁴ Diocese of Worcester, *Summary Information Return 2005*. (2006) (<http://tinyurl.com/32efda>, accessed 2/1/11)

¹³⁵ These are: “To proclaim the Good News of the Kingdom; to teach, baptise and nurture new believers; to respond to human need by loving service; to seek to transform unjust structures of society; to strive to safeguard the integrity of creation and sustain and renew the life of the earth.” The Anglican Communion, *Mission: The five marks of mission*. (<http://tinyurl.com/cpykwg>, accessed 10/1/11)

¹³⁶ Diocese of Worcester, *Summary Information Return 2006*. (2007) (<http://tinyurl.com/2ud638x>, accessed 2/1/11)

¹³⁷ Diocese of Worcester, *Summary Information Return 2007*. (2008) (<http://tinyurl.com/2wcgkwc>, accessed 2/1/11)

¹³⁸ Diocese of Worcester, *Summary Information Return 2008*. (2009) (<http://tinyurl.com/3xy663b>, accessed 10/1/11)

¹³⁹ John Paxton, *Serving the Church*. (Worcester: Diocese of Worcester, 2008)

¹⁴⁰ Paxton (2008)

Worcester Diocesan Board of Finance to note that if “the Board cannot anticipate a significant increase in Parish Share receipts in 2010 and beyond, then our mission will become led by money, and we will be forced to cut the work that we undertake.”¹⁴¹

3.1.4 Diocesan Strategy for Regeneration

The current approach towards urban regeneration taken by the diocese can be seen through the reports it has produced. The first of these is a submission to the Commission for Urban Faith and Life, the body responsible for the publication of *Faithful Cities*. This piece, written in 2004, was intended to contribute to *Faithful Cities*. Entitled *Fragmentation and Diversity*, this gives the twenty year history of the Black Country inter-faith network.¹⁴² Its aims are “to promote understanding, initiate practical action, appreciation, toleration and justice.”¹⁴³ Its activities include regular meetings and collective actions. It describes the Black Country as structurally and socially fragmented, and notes racism and the activities of the British National Party (BNP) as particular problems. It argues that the Church has a role to play in fostering community cohesion.

A second submission to the Commission for Urban Faith and Life was prepared by the diocese in 2005. This report is entitled *Communities in Transition*.¹⁴⁴ The report assesses economic changes in Black Country. It states that the local economy has declined due to the loss of large scale manufacturing in the area leaving retail, local government and service provision as the main employer. The report highlights the lack of skilled workers, high unemployment, and low social capital as the main problems of the area and states, critically that “in general the churches have responded to individuals rather than organisations,”¹⁴⁵ and that the Church needs to instigate structural change.

The diocese has attempted to encourage thought and discussion on issues of social justice with its *Just So* series, occasional papers on local issues. These papers are written by current and former diocesan staff and are targeted on issues in public life within the diocese. Its inaugural issue is entitled *What Price Affordable Housing?*¹⁴⁶ This highlights the problems of affordable housing in the West Midlands. It argues that inequalities in housing are directly linked to other social inequalities;

¹⁴¹ Diocese of Worcester, *The Diocese of Worcester report for 2009*. (Worcester: Diocese of Worcester, 2009)

¹⁴² Pat Nimmo, *CULF Submission: Fragmentation and diversity: Black Country faiths*. (Worcester: Diocese of Worcester, 2004)

¹⁴³ Nimmo (2004)

¹⁴⁴ Pat Nimmo, *CULF submission: Communities in transition*. (Worcester, Diocese of Worcester, 2005)

¹⁴⁵ Nimmo (2005)

¹⁴⁶ John Reader, *What price affordable housing? Just so*, Vol 1, June 2005. (Worcester: Diocese of Worcester, 2005)

for example those able to move into high-price neighbourhoods can take advantage of better schools. In 2009, it published an issue containing two articles on public theology. The first of these, *Ideas for Public Theology*, argues that public theology needs to be shaped by other disciplines¹⁴⁷ and identifies three audiences of public theology; the Church, the academy, and wider world. The author contends that the selfishness of the modern world needs to be countered by the Christian message, but one with "a note of political and economic realism which will gain us a 'seat at the table' with those in power and allow our insights to get a hearing at that level."¹⁴⁸ In order to achieve this, theology should listen to, rather than challenge the intellectual landscape it is situated in. In approaching large subjects, such as the free market, theology needs to enter the debate "with some humility and a need to listen and learn as well as to speak."¹⁴⁹ The "recipe" for public theology espoused here is one without "clear solutions," but instead a willingness "to engage with others who are asking similar questions."¹⁵⁰ The second article, *Consumer or Citizens? A Christian insight on our Economy*, by contrast, argues that what theology needs to do is instead challenge the social and economic models behind current disciplines. It narrates the dismissal of *Faith in the City* "for interfering in issues the Church had no right to get involved in,"¹⁵¹ arguing that the report has much to offer still; theology must challenge social and economic power. The author argues that capitalism must be constrained, and that its positive elements "must be harnessed for the good of all, not just for personal gain."¹⁵² The two papers set out quite different views regarding the role of the Church in regeneration. The first advocates fitting within the present social and economic landscape; the other suggests challenging this. Both are provocative. There is unfortunately no documentary evidence to suggest a response to these papers by the diocese (nor are they referenced in interview).

The diocese has set out clear priorities for its social action. The Diocese of Worcester website lists its priorities for social engagement as affordable housing; criminal justice; economic development and regeneration; the environment; local planning; racial justice, and encouraging economic growth via tourism.¹⁵³ It also highlights the contribution of its chaplaincies to this; the Black Country Urban and Industrial Mission (BCUIM); Faith at Work in Worcestershire (FWW) and the Chaplaincy for Agricultural and Rural Life (CARL). For example, BCUIM works at the Merry Hill shopping centre and

¹⁴⁷ John Reader, "Ideas for public theology," in *Public theology. Just so*, Vol. 10, October 2009. (Worcester: Diocese of Worcester, 2009), pp.2-19

¹⁴⁸ Reader (2009), p.8

¹⁴⁹ Reader (2009), p.18

¹⁵⁰ Reader (2009), p.19

¹⁵¹ Philip Jones, "Consumer or Citizens? A Christian insight on our Economy," in *Public theology. Just so*, Vol. 10, October 2009. (Worcester: Diocese of Worcester, 2009), pp.20-40, p.21

¹⁵² Jones (2009), p.34

¹⁵³ Diocese of Worcester, *Church Action Within Society: Work strands*. (2009) (<http://tinyurl.com/38dra2v>, accessed 2/1/11)

has fostered the establishment of a faith-based regeneration unit in Wolverhampton. The mission has entered into partnership with local councillors, tenants and residents associations, neighbourhood management and Sure Start, police and local surgeries, and set up a furniture recycling/repair business. It has also formed a community group in Kinver, established a school and a housing charity, and started an unemployment forum in Darlaston with CUF funding. In Brierley Hill, where the BCUIM has helped influence the development of the area, it has founded a regeneration partnership chaired by the Bishop of Dudley. It also redeveloped one of its own churches in the area to serve as a community centre.

The diocese's own publications for an internal audience expand on some of the projects it is undertaking. *First to the Lord* is a brochure designed to highlight the work of the diocese undertaken in partnership with the CUF.¹⁵⁴ It highlights the major social problem in the diocese as the high instance of child poverty and low levels of educational achievement in the Black Country, and fuel poverty amongst the elderly in Worcestershire. The first project it discusses is a youth work service in Stourbridge, in the top ten percent of deprived areas in the UK. Here, it argues that there is a uniqueness to this Christian youth service, that "the Christian element and individual counselling give that personal involvement in young peoples' lives."¹⁵⁵ In Redditch, the Where Next Association helps people with learning disabilities get into work. In Kidderminster the Oldington and Foley Park community network provides childcare, children and young people's activities, an advice shop, a furniture recycling scheme, and training courses, with the help of a CUF funded Finance and Administration manager. Its second publication is *The Tolladine Mission: Walking with God*.¹⁵⁶ This outlines plans to build a 'community house' in Tolladine, Worcester, an area where "relationships and often complex and transitory, where regular work is hard to get, where educational outcomes are poor, where children too often have to fend for themselves."¹⁵⁷ The project is supported by the Church Missionary Society and the Church Army.

In 2009 the diocese arranged a public meeting with the local council and other agencies to plan its input into the regeneration and expansion within the diocese. In the meeting, the diocese identified two places of growth; Worcester City (due to the expansion of the university) and the area of the Black Country proximate to the Merry Hill shopping centre. The diocese then argues for the need for

¹⁵⁴ Diocese of Worcester, *First to the Lord*. (Worcester: Diocese of Worcester, n/d)

¹⁵⁵ Diocese of Worcester (n/d)

¹⁵⁶ Diocese of Worcester, *The Tolladine mission: Walking with God*. (Worcester: Diocese of Worcester, 2010)

¹⁵⁷ Diocese of Worcester (2010)

investment in both physical infrastructure and ways of meeting the spiritual needs of the community. This is to be undertaken through partnership:

Local authorities need to be confident and enthusiastic about requiring partnership agreement from developers for community facilities (where as enhancements to current premises or new ones) and developers to be confident that the “faith communities” will play their part effectively and on a timely basis.¹⁵⁸

The diocese 'playing its part' does not mean that it will pay for all of the costs involved in paying for providing spiritual services to the community. The diocese argues that the Church is “‘asset rich and cash poor’” and suggests instead seeking funding through the Community Infrastructure Levy.¹⁵⁹ The diocese also points out that a shift in revenue from historic funds to individual giving has left the Church unable to provide income for new ventures. The diocese suggests that there is a need to seek funding through partnership with other agencies to adapt existing buildings and build more, such as housing for ministers in new developments. It reports successful working with Local Strategic Partnerships and English Heritage. While suggesting that the Church can offer much, the diocese argues for there being a need to provide financing to 'prime the pump' through partnership to allow Church participation.

3.2 The Diocese of Birmingham

3.2.1 Introduction

This section gives information on the geography, population and deprivation of the area covered by the diocese, and background information about the diocese itself. In the light of the deprivation present in the area, it analyses diocesan policy documents as indicators of the diocesan strategy for regeneration, asking the extent to which it shows consistency with or explicit knowledge of *Faithful Cities* and its capacity building approach.

3.2.2 The area covered by the Diocese of Birmingham

The geographic area covered by the Diocese of Birmingham is predominantly urban, encompassing the City of Birmingham, but also includes some of the Warwickshire and Staffordshire countryside surrounding Birmingham (see figure 8). The diocese's principle urban areas outside of Birmingham

¹⁵⁸ Robert Higham, Notes for meeting: “Faith in the future of Worcestershire”, 4th November, 2-4pm, county hall, Worcester. (Worcester: Diocese of Worcester [internal memorandum], 2009)

¹⁵⁹ Higham (2009)

are Solihull, and small ex-mining villages in north Warwickshire to the east and south of Tamworth, including Polesworth. The population of Birmingham stands at a little over one million, with the metropolitan borough of Solihull adding a further 200,000 and the villages around Polesworth adding a further 8,500 people.

The area covered by the Diocese of Birmingham contains areas of acute deprivation (see figure 10). Within Birmingham itself, the areas with the highest multiple indices of deprivation are, in order; Washwood Heath, Lozells and East Handsworth, Sparkbrook, Aston, Bordersley Green and Soho.¹⁶⁰ These areas suffer from income deprivation and low levels of employment, low levels of educational achievement, and high levels of crime and disorder. These most deprived communities have a predominance of minority ethnic groups.¹⁶¹ The population in these areas have to contend with lower standards of housing, combined with larger than average household sizes, the higher instance of wage earners having to forgo employment to offer unpaid care to relatives, and with part-time employment the predominant source of income for both men and women.¹⁶² The charity End Child Poverty reports that throughout Birmingham, 62% of children live in low-income families, and 33% in workless families.¹⁶³ The highest level of children in low income families are found in Aston and Sparkbrook; 87% in each instance, which they record as the highest in Britain. In addition to this, stressing social issues over material deprivation, the Conservative political think-tank the Centre for Social Justice identifies "community breakdown"¹⁶⁴ – a lack of community cohesion, as a major problem throughout the city. The specific problem of gang violence in Black communities was highlighted by a consortium of churches and governmental agencies in 2003.¹⁶⁵ Figure 10 shows the parishes in the diocese and their level of deprivation.

¹⁶⁰ Birmingham City Council, *Indices of deprivation 2007*. (2007) (<http://tinyurl.com/36f7fmg>, accessed 10/1/11)

¹⁶¹ Birmingham City Council, *Deprivation statistics*. (2008) (<http://tinyurl.com/343wjt4>, accessed 10/1/11)

¹⁶² Birmingham City Council (2008)

¹⁶³ End Child Poverty, *Child poverty in your area, West Midlands*. (2011) (<http://tinyurl.com/3xp3rv3>, accessed 10/1/11)

¹⁶⁴ The Centre For Social Justice, *Breakthrough Birmingham*. (2007) (<http://tinyurl.com/3v6sm6>, accessed 10/1/11)

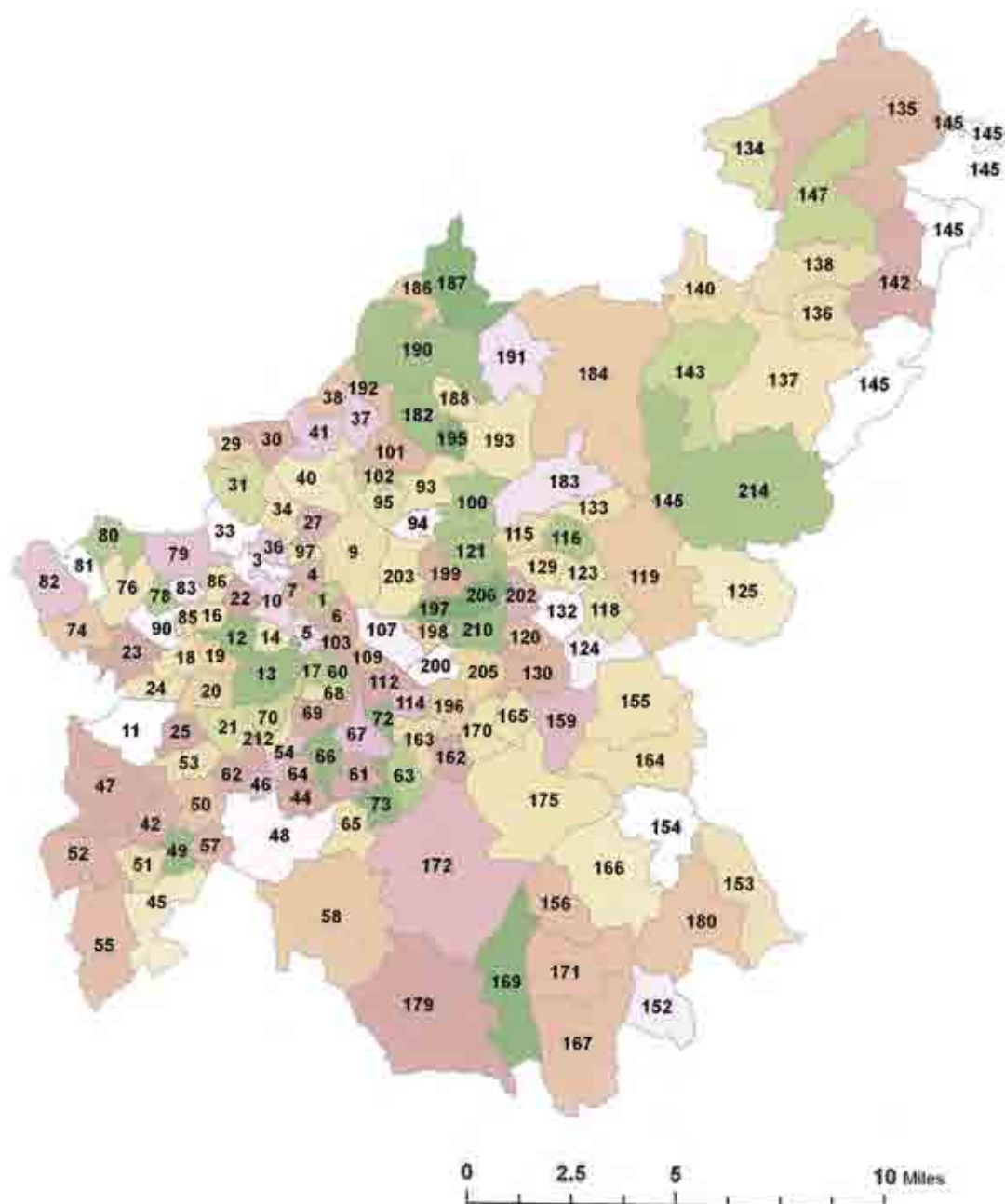
¹⁶⁵ BBC News Website, *Enough is enough*, Monday 20th January 2003. (2004) (<http://tinyurl.com/26mw59z>, accessed 10/1/11)

Figure 8: Map of Diocesan Boundaries overlaid on an Ordnance Survey Map



Figure 9: Parishes in the Diocese of Birmingham¹⁶⁶

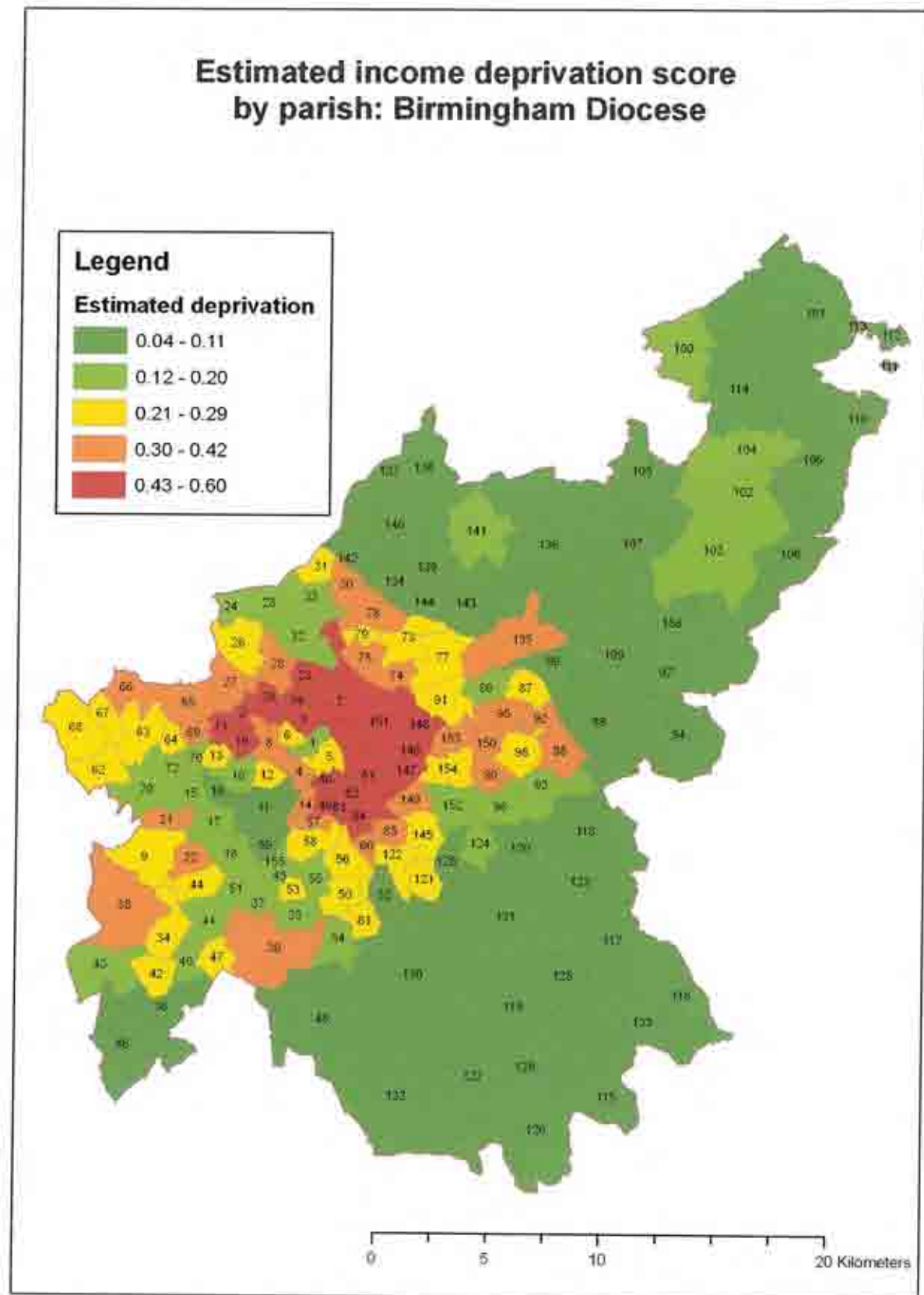
Parishes Within The Diocese of Birmingham



Parish boundaries reproduced by permission of the Church of England.
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¹⁶⁶ A legend for this map is available in Appendix One.

Figure 10: Parishes in the Diocese of Birmingham and their Level of Deprivation



The history of urban regeneration in Birmingham is well documented. Liam Kennedy writes: "in the post-war period, Birmingham undertook comprehensive redevelopment projects with a zeal unwitnessed in any other British history."¹⁶⁷ Kennedy argues that much of what is classed 'regeneration' in Birmingham, from Joseph Chamberlain's improvement scheme in the 1870s to the recent regeneration of the city centre, has been driven by commercial interest rather than concern for the poor.¹⁶⁸ It has been done "to appeal to the middle classes."¹⁶⁹

While this may be true for the largest scale developments in Birmingham such as the Victorian construction of its ring-road or the recent redevelopment of the city centre as a shopping area, Birmingham has however been targeted for projects focussed on poorer neighbourhoods. The first of these was the clearance of Victorian slums. In 1914, under then councillor (later Prime Minister) Neville Chamberlain, a Special Housing Committee Enquiry regarding the slum back-to-back housing in Birmingham was formed. Some housing were demolished during the First World War, but major redevelopment began during the 1930s. In 1935 the first titled "redevelopment areas" were identified in Birmingham.¹⁷⁰ By 1950, significant areas of Birmingham, such as Nechells and Ladywood, had been redeveloped into modern housing estates. By the 1960s the shortcomings of a strategy consisting only of housing redevelopment were evident, and the 1968 Town and Country Planning Act "shifted the balance away from redevelopment and introduced measures to tackle urban decay by means of improvement schemes and Action Areas."¹⁷¹

Under Thatcher's Conservative Government, Urban Development Corporations were established, bringing the task of regeneration under the control of a conglomerate of building firms with some input from the council.¹⁷² The largest of these, 'Birmingham Heartlands', was responsible for 2,300 acres of run-down inner city areas, including Aston. Most of this area did not improve. Areas such as Aston still rank highly in Index of Multiple Deprivation¹⁷³ and suffers significant inequalities in health outcomes such as infant mortality and life expectancy.¹⁷⁴ Local government failed to obtain funding from the Conservatives' Estates Action initiative for housing estates in central Birmingham,¹⁷⁵

¹⁶⁷ Liam Kennedy, "The creative destruction of Birmingham," in Liam Kennedy (ed.), *Remaking Birmingham: The visual culture of urban regeneration*. (London: Routledge, 2004), pp1-10, p.1

¹⁶⁸ Kennedy (2004), p.3

¹⁶⁹ Kennedy (2004), p.5

¹⁷⁰ Birmingham City Council, *Developing Birmingham 1889-1989: 100 years of city planning*. (Birmingham: Birmingham City Council, 1989), p.63

¹⁷¹ Birmingham City Council (1989), p.78

¹⁷² Birmingham City Council (1989), p.141

¹⁷³ UK Local Area Website, *Deprivation Index for Aston, Birmingham*. (2011) (<http://tinyurl.com/4fnzc4k>, accessed 12/1/11)

¹⁷⁴ Birmingham Public Health Information Team, *Life expectancy ward analysis: Aston*. (2009) (<http://tinyurl.com/6z8daoh>, accessed 12/1/11)

¹⁷⁵ Homes and Communities Agency, *The regeneration of Attwood Green, Birmingham*. (2010)

although City Challenge funding was obtained for Aston.¹⁷⁶ The City received funding from the Challenge Fund of the Single Regeneration Budget introduced in 1994 for successive projects with ethnic minority groups.¹⁷⁷ Also from 1994 onwards an Action Housing Trust was established to improve the Castle Vale Estate.¹⁷⁸ Concluding in 2005, the project significantly improved the built environment and reduced social problems, particularly crime, and is “widely recognised as having been one of the most successful regeneration initiatives ever seen in the UK.”¹⁷⁹ The success of this project encouraged successful bids for funding for two other estates in Birmingham under Labour's New Deal for Communities.¹⁸⁰ In addition to governmental efforts, a large number of third sector organisations operate social action projects in Birmingham, including the Tony Blair Faith Foundation.¹⁸¹

3.2.3 The Diocese of Birmingham

The Diocese of Birmingham was formed out of the Diocese of Worcester in 1905 by the Bishop of Worcester, Charles Gore, who became its first bishop. This was a response to a real need for improvement in the Church's presence in Birmingham. A Byzantine complexity in ecclesiastical structures in the area made appointing clergy to the area difficult.¹⁸² This was mirrored by a “crazy political geography”¹⁸³ which kept a large proportion of the clergy busy with secular magisterial work and which significantly weakened the trust of the populace in the Church, as Anglican clergy became feared as enforcers of secular law.¹⁸⁴ Gore thought this unmanageable,¹⁸⁵ and capitalised on earlier attempts to bring the diocese into being. One of the biggest challenges facing the diocese was how to reach the housing estates built from the 1930s onwards. The diocese built a significant number of large churches in these during the later 1930s, and again after the War up until the 1970s. Many of these buildings were disproportionate to the size of their congregations. A series of socially concerned bishops from Gore onwards such as John Leonard Wilson and John Sentamu, and suffragan bishops such as Mark Green and John Austin have led the

(<http://tinyurl.com/2vzv4w8>, accessed 10/1/11)

¹⁷⁶ Birmingham City Council, *Unitary development plan: Written statement*. (2001) (<http://tinyurl.com/3xa8nlt>, accessed 10/1/11)

¹⁷⁷ Beazley and Loftman (2001), p.27-28

¹⁷⁸ Adam Mornement, *No longer notorious: The revival of Castle Vale 1993-2005*. (Birmingham: Castle Vale Housing Trust, 2005), p.17

¹⁷⁹ Community Regeneration Partnership, *Castle Vale housing action trust*: (n/d) (<http://tinyurl.com/69axwof>, accessed 10/1/11)

¹⁸⁰ Mornement (2005), p.110

¹⁸¹ Tony Blair Faith Foundation, *Faith acts project*. (2010) (<http://tinyurl.com/39sh9vr>, accessed 10/1/11)

¹⁸² Geoff Robinson, *Religion and irreligion in Birmingham and the Black Country*. (Carlisle: Paternoster Press, 2002), p.40-41

¹⁸³ Robinson (2002), p.37

¹⁸⁴ Robinson (2002), p.36

¹⁸⁵ Terry Slater, *A centenary history of the Diocese of Birmingham*. (Chichester: Phillimore, 2005), p.55

diocese. The diocese responded to mass unemployment in the 1980s with its *Faith in the City of Birmingham* report. The Bishop of Aston from 1992 to 2005, John Austin, formed groups for clergy in outer estates, and commissioned the Aston Business School report on the diocese. Recognising the overall pattern of decline in assets and clergy in the Church, Austin also chaired the committees into clergy redeployment and rationalization *Together in Ministry and Mission* in 1996 and *Called to a New Kingdom* in 2002.

At the time of its centenary in 2005, the diocese considered itself financially buoyant and well-staffed, with 97% of its churches meeting their requested target for Parish Share (called the 'Common Fund').¹⁸⁶ Diocesan accounts for 2005 show a surplus of income over expenditure of almost £100,000 within an overall budget of over seven million pounds.¹⁸⁷ However in the following years (2006 & 2007) the accounts report a decreasing surplus over a similar budget,¹⁸⁸ and by 2008 the year-on-year surplus turned into a small deficit with the annual Return noting a decrease to 96.1% of Common Fund collected and warning that clergy reduction was a possible outcome of continued shortfall.¹⁸⁹

In 2009, the diocese launched a new initiative, *Transforming Church*. This consultative exercise laid out diocesan goals. These were: Church growth; better intra-diocesan communication; more educational and discipleship programmes; increased financial giving; increased inter-agency partnership; recruiting a more socially and ethnically diverse leadership and better interfaith relations at a parish level.¹⁹⁰ These goals were linked to seven 'areas of transformation' which churches, with the help of clergy 'consultants' from other parishes, were meant to select from and work towards improving. These areas of transformation are: worship; relationship; discipleship; leadership; community engagement; evangelism and partnership.¹⁹¹

3.2.4 The Diocesan Strategy for Regeneration

The Diocese of Birmingham's involvement in urban regeneration is long-standing. It is listed as the diocese with the highest number of Urban Priority Areas in *Faith in the City*, and its own follow up to

¹⁸⁶ Slater (2005), p.7

¹⁸⁷ Diocese of Birmingham, *Supplementary Accounts 2005*. (Birmingham: Diocese of Birmingham, 2006), p.s4

¹⁸⁸ Diocese of Birmingham, *Supplementary Accounts 2006*. (Birmingham: Diocese of Birmingham, 2007) p.s4; Diocese of Birmingham, *Supplementary Accounts 2007*. (Birmingham: Diocese of Birmingham, 2008), p.s4

¹⁸⁹ Diocese of Birmingham, *Summary Information Return 2008*. (2009) (<http://tinyurl.com/33t9sst>, accessed 2/1/11)

¹⁹⁰ Diocese of Birmingham, *Transforming Church: Diocesan goals*. (2009) (<http://tinyurl.com/34r22ah>, accessed 2/1/11)

¹⁹¹ Diocese of Birmingham, *Transforming Church: The seven areas of transformation*. (2009) (<http://tinyurl.com/2fvlxce>, accessed 2/1/11)

this, *Faith in the City of Birmingham* shows its concern about this. Its involvement in commissioning the Aston Business School report shows the continuation of this concern, following this up with its own summary report.¹⁹² The community regeneration department since 2002 has worked towards developing and implementing a diocesan wide strategy for regeneration.

In 2002 the diocese set out goals for its engagement in regeneration: "To enable the Church to be a pro-active and effective partner in building cohesive communities and flourishing neighbourhoods."¹⁹³ It takes six principles from the 2002 Church of England discussion paper on regeneration;¹⁹⁴ that faith is concerned with welfare, community, sustainability and justice; that faith encourages and calls to engage; that the Church is called to advocacy, and to form alliances with others who advocate for the excluded; that "partnerships are a vital sign of common humanity, and involve a mutual commitment of vision, authority and interest,"¹⁹⁵ and that "regeneration is a spiritual matter."¹⁹⁶ It argues that of these, partnership is currently the key issue for the Church's involvement. Through this, the Church can meet its goals, which it lists as loving neighbours; showing a bias to the poor; being faithful stewards of resources; showing the gospel; helping individuals and agencies to see the spiritual dimension in society, and to enable the Church to sustain a presence in disadvantaged neighbourhoods. These goals transfer into practical aims for the local churches, challenging them to do things during the week which benefit their community and establish projects in the parish. The regeneration department states its own aims as encouraging this and to influence diocesan policy.

The report goes on to summarise the practical work of the diocese. Out of 65 parishes in Urban Priority Areas, 40 have projects with CUF funding, averaging a budget of £20,000 a project. There were an additional 20 projects with other sources of funding in Urban Priority areas. To foster projects, the report argues that the Church needs to follow good practice in urban regeneration. This involves gaining knowledge of local neighbourhoods; offering a clear response to identified needs; using feasibility studies to plan implementation; having a strong management committee; having a detailed budget and realistic assessment of resources and a fund-raising strategy; independent evaluation of the services and plans for further development. It encourages developing projects as

¹⁹² Diocese of Birmingham, *Faithful regeneration: The voice of unsung heroes in local churches*. (Birmingham: Diocese of Birmingham, 2005)

¹⁹³ Fred Rattley and John Bleazard, *Towards a community regeneration strategy for the diocese of Birmingham*. (Birmingham: Diocese of Birmingham [internal memorandum], 2002), p.2

¹⁹⁴ Church of England (2002)

¹⁹⁵ Rattley and Bleazard (2002), p.2

¹⁹⁶ Rattley and Bleazard (2002), p.2

social enterprises so that they will continue after CUF funding stops. It also encourages moving from looking at regeneration as an exercise in compassion to an expression of justice.

The report outlines projects currently being undertaken by the diocese in partnership. It has gained New Deal for Communities funding for an Employment Resource Centre in King's Norton, Sure Start funding for a project in Ward End, and local council funding for a café in Rounds Green. It describes conducting a feasibility study to get paid workers to look at faith building development in the East Birmingham and North Solihull development zone. It discusses diocesan representation with third-sector and community bodies and development trusts in Birmingham. It argues that working in partnership in regeneration helps with governmental goals of creating cohesive communities along the lines suggested by the Home Office.

In 2006 the community regeneration department commissioned Ann Morisy, one of the principal authors of *Faithful Cities*, to review its work.¹⁹⁷ Her judgement is that "comments received from stake holders in relation to the Community Regeneration Department indicate that its work is first class."¹⁹⁸ This judgement is made in the light of a perceived criticism of irrelevance of the department by the diocese observed by Morisy.¹⁹⁹ The implication of this is that recipients of assistance from the department viewed the department more favourably than some diocesan officials, and that the department is working within a difficult environment. Morisy notes that the department was operating in a wider environment of increased inequality within Birmingham. She argues that response to increased inequality by the City Council has involved "localising" regeneration.²⁰⁰ This localisation involves the devolving of local authority services to District Strategic Partnerships, creating a wide opportunity for Church involvement. This localisation is seen as a boon for Church involvement. The report highlights outer housing estates as areas of significant need. It praises the work of the Outer Ring Churches Network as a response to this. Morisy makes two key recommendations for the department: First, that the department needs to foster ways of working which better understand and more fully include congregations, as CUF and other projects that pay for workers exclude and buffer congregations from engagement with their communities. Secondly, that long term sustainability for the department is problematic given the shortage of funds available to the diocese as a whole, and due to the Church Urban Fund beginning to run out of money.

¹⁹⁷ Ann Morisy, *Evaluation of the work of the Community Regeneration Department in Birmingham diocese*. (Birmingham: Diocese of Birmingham [internal memorandum], 2006)

¹⁹⁸ Morisy (2006), p4

¹⁹⁹ Morisy (2006), p.6

²⁰⁰ Morisy (2006), p.14

In her report, Morisy goes on to consider the extent to which the work of the department can be considered public theology. Prior to 2002, the report considers the department not to have had “distinctly Christian or theologically informed objectives.”²⁰¹ However post-2002 the report claims that “the Department has achieved one of the most developed examples of ‘public theology’ available to use in Britain.”²⁰² *Faith in the City* and *Faithful Cities* are both considered examples of public theology, which is defined as “drawing on the values that emanate from Biblical/Gospel teachings as a foundation for decision making and policy making in the public and civic domain.”²⁰³ Morisy argues that public theology makes demands that the Church present itself well to the world: “documents that carry a distinctive Christian offering to the public stage are attractive and easily accessible to a range of audiences.”²⁰⁴ She adds that the Church’s public ministry needs to be well managed to give it “authority on the public stage.”²⁰⁵

Following its review, the department responded with a reappraisal of its goal and activities in 2007.²⁰⁶ It reaffirms the aims and objectives for the department from 2002, but argues that three significant factors suggest their re-evaluation: The findings of the 2006 Aston Business School report; their own research, based on its review, about how congregations engage in regeneration; and their contribution to the council’s *Flourishing Neighbourhoods* report. It argues that *Faithful Cities* has “confirmed the content of these local reports”, and argues that “the department needs to contribute to developing the debate about what makes a good city and facilitate churches in discovering what our distinctive Christian contribution looks like.”²⁰⁷ Subsequently, it states that the department will work with the community strategy of Birmingham’s strategic partnership to “support the development of flourishing neighbourhoods.”²⁰⁸ This is to be done with particular attention to inequalities in areas with large ethnic minority communities, in inner city areas, and outer estates. This involves response to what government is doing. It also commits to encouraging partnership working in local churches, as it concedes that while the department itself has managed to work in partnership, churches lack the skills and experience to do this. It highlights that funding for regeneration in Birmingham owes a lot to *Faith in the City*, with its legacy of CUF funding, but the report warns of “the fragility of much of this community activity in the current funding context.”²⁰⁹

²⁰¹ Morisy (2006), p.8

²⁰² Morisy (2006), p.4

²⁰³ Morisy (2006), p.8

²⁰⁴ Morisy (2006), p.10

²⁰⁵ Morisy (2006), p.17

²⁰⁶ Fred Rattley, *A revised community regeneration strategy for the Diocese of Birmingham January 2007- December 2010*. (Birmingham: Diocese of Birmingham [internal memorandum], 2007)

²⁰⁷ Rattley (2007), p.4

²⁰⁸ Rattley (2007), p.6

²⁰⁹ Rattley (2007), p.10

The diocese's estates ministry, delivered via its Outer Ring Churches Network and identified as successful by Morisy in her report, is the subject of a separate report in 2009²¹⁰ prompted by difficulties in recruiting clergy to live and work in housing estates. Given this recruitment problem, the report identifies that outer estates are vulnerable to reduction in numbers of stipendiary clergy and that axing posts that cannot be filled is an easy saving. The report offers a solution to this lack of stipendiary clergy: the formation of an indigenous lay leadership. It argues that churches have operated a disempowering model of ministry whereby the priest does everything, which has risen alongside a decline in community leadership amongst the working classes. In order to offer a balanced engagement in estates; a main Sunday service, a midweek communion; pastoral care, and social engagement, lay leadership and indigenous non-stipendiary ministry must be encouraged. This would necessitate widening access to clerical training and ordination given the poor record of formal education of people in some estates, and the current lack of study facilities in such areas. The report cites the previous and successful Aston training scheme²¹¹ as evidence that such training is possible. It also argues that ordained stipendiary clergy need to adapt to a supervisory role rather than doing all of the work themselves.

3.3 Analysis

3.3.1 Introduction

This section proposes that the Diocese of Worcester and the Diocese of Birmingham's engagement in urban regeneration shows both similarity and difference to the approach taken by *Faithful Cities*. It does this by first articulating the contrast between the approach of *Faithful Cities*- an encouragement of capacity building in congregations, and the argument for resource allocation from *Faith in the City*. It considers how context may influence diocesan action. Finally it summarises the evidence for similarity and difference to *Faithful Cities* in the approach of each diocese as seen in their policy documents.

3.3.2 Capacity Building and Resource Allocation

²¹⁰ Andy Delmege, *Strengthening estates ministry*. (Birmingham: Diocese of Birmingham [internal memorandum], 2009)

²¹¹ The Aston training scheme was established in the 1970s by the Bishop of Aston, Mark Green to training clergy who has not had previous experience of University. It was modelled on the pioneering Southwark Ordination Course established in the 1960s for the same purpose in London. It has now closed.

Faithful Cities argues that churches need to do more with what they already have. Here, it is the resourcefulness of the individual congregation which determines what resources they have to work with. Resources, in terms of financing, need to be sourced by congregations acting entrepreneurially to gain funding through partnership and the good stewardship of their material resources and the application of the skills of the congregation. This argument hinges on the congregation having and developing its own “capacity”. This argument has parallels with contemporary practice in urban regeneration, which encourages capacity building in deprived areas, and the building of internal resources, particularly social capital, instead of relying on external investment. Contrasting this is argument of *Faith in the City*, which attempts to resource churches through the redistribution of central resources to fund and equip neighbourhoods. Negatively, this can be seen to disempower local congregations, and create a degree of passivity. Positively, it means that churches which intrinsically lack capacity can be resourced according to their need, rather than by what they can gain for themselves. This second position, for the sake of clarity, can be labelled the “resource allocation” approach as opposed to *Faithful Cities* “capacity building” approach. The capacity building approach tends to fit alongside the language of inequality and the concern with relative deprivation, whereas the resource allocation approach tends to consider the absolutes of poverty. The evidence in Chapter One suggests that the trend in secular, government-led regeneration has been of a shift from resource allocation to capacity building, and that the Church has followed this. Discerning whether Worcester and Birmingham dioceses fit this overall trend and favour the contemporary capacity building argument should be ascertainable from the evidence presented in this chapter.

3.3.3 How Context may influence Diocesan Action

First, it is important to note that the approaches of both dioceses to regeneration are influenced by their contrasting situations. Any assessment of their approach needs to take this into account. For example; Worcestershire has little history of getting significant funding from major governmental regeneration initiatives. For the diocese to anticipate governmental funding flies against this local experience, hence why they might favour redistribution of their own internal resources to fund projects. Birmingham, by contrast, has been a consistent target for governmental funding and central Church funding through the Church Urban Fund. Expecting funding through partnership is thus a reasonable assumption. Prior experience of getting funding from external sources builds experience, and so being able to obtain funding begets further ability to gain funding. However, it is not the case that the Diocese of Worcester shows reticence to pursue funding through partnership, nor that Birmingham does not attempt to equip its churches through the redistribution of its resources.

3.3.4 Capacity Building in Policy of Case Study Dioceses

The regeneration strategies shown in diocesan documents show some sympathy to *Faithful Cities'* capacity building. The Diocese of Worcester's documents show both sympathy with and distance from the approach of *Faithful Cities*. Its submissions to the Committee for Urban Life and Faith, which wrote *Faithful Cities*, shows correlation with what would eventually become the themes of the report. *Fragmentation and Diversity: Black Country Faiths* shares its general concern for social cohesion and its specific concern with the BNP. *Communities in transition* sees social capital as key indicator of the state of the community and reports high level of partnership working in regenerating church buildings to be of use to the community. It however also calls for a restructuring of the Church, which is closer to the resource allocation arguments and radicalism of *Faith in the City* than *Faithful Cities*, which makes no such demands. Its arguments for affordable housing in *What price affordable housing?* also calls for a wider advocacy role for the Church than delineated by *Faithful Cities*. The diocese's *Public Theology Just So* publication from 2009 refers to *Faithful Cities*, calling it "very impressive material".²¹² It also praises its follow-up report *What Makes a Good City?* but concludes that neither report was able to "develop a new language, or discourse, to describe how faith groups engage with social and economic affairs."²¹³ The author does not attempt this task himself, but his criticism remains. The second article in the volume, *Consumer or Citizens? A Christian Insight onto our Economy*, calls for something close to *Faithful Cities'* critique of financial capital by social capital, but this is perhaps coincidental, as the report mentions *Faith in the City* but not its successor.

The diocese's reportage of its current work also fails to make a complete identification with *Faithful Cities*. Its summary of its aims for social engagement fail to show any direct correlation to those of the central Church. Its position at its *Faith in the Future of Worcestershire* meeting does. Like *Faithful Cities*, its starting position is a recognition of its embeddedness in society, coupled with a recognition of the need for working in partnership. It also voices concern about building social capital. Similarly, the brochure *First to the Lord* shows partnership working; giving examples of local churches and the diocese providing services to the community through externally funded projects. The information given by the diocese about its project in the deprived Tolladine estate in Worcester City, *The Tolladine Mission: "Walking with God,"* is curious. It certainly utilises and capitalises on the embeddedness of the Church of England, and is funded through partnership. But the project does

²¹² Reader (2009), p.10

²¹³ Reader (2009), p.10

not address the material poverty of the area through financial aid, offering instead a spiritual solution to material problems. The approach of the Diocese of Worcester to urban regeneration shows a degree of correlation to the approach of *Faithful Cities*, but little evidence of direct inspiration by it, and evidence of divergence from it.

The Diocese of Birmingham was of special interest to *Faith in the City* and reciprocated that interest in its own *Faith in the City of Birmingham*. Its current strategy on regeneration owes significantly more to *Faithful Cities*. Its 2002 *Towards a community regeneration strategy for the Diocese of Birmingham* makes much use of the language of partnership. What it identifies as good practice in regeneration coincides with government regeneration policy at the time. Both this document and *Faithful Cities* are products of the same government policy environment. The subsequent *Evaluation of the Work of the Community Regeneration Department in Birmingham Diocese* from 2006 firmly and explicitly links *Faithful Cities* with the work of the department. As the report was written by a key author of *Faithful Cities*, in some regards it is not surprising that the rhetoric is similar. However, the work of the diocese highlighted in the report shows correlation with the kinds of activities encouraged by *Faithful Cities*. One interesting point of correlation is that this report identifies that the regeneration strategy of the diocese shares *Faithful Cities'* lack of understanding of what local churches do. The response to this report by the diocese, *A Revised Community Regeneration Strategy for the Diocese of Birmingham January 2007- December 2010* is explicitly a review of the work of the diocese in light of *Faithful Cities*. The report claims that *Faithful Cities* has confirmed its own research and the findings of local reports. It also presciently picks up on the failure of local churches to engage in partnerships, something which the bishop heading up the implementation of *Faithful Cities* reports in 2009.²¹⁴ The report concerns itself with inequality, rather than outright poverty, showing consistency with contemporary government policy and *Faithful Cities*, and marking the report as different in scope from the historical work of the diocese prompted by *Faith in the City*. The most recent document from the diocese, *The Future of Ministry and Mission in Estate parishes- A proposal*, is interesting in that it seeks to build capacity in local churches in the anticipation of further erosion of centralised funding. This capacity is entirely people-based, however. It does not link the local work of churches to current Church or government regeneration strategy. Instead, it outlines its own vision of a worshipping community that engages with the local community on its own terms. The regeneration work of the Diocese of Birmingham perhaps shows confirmation by, rather than inspiration by, *Faithful Cities*.

²¹⁴ Lowe (2009)

3.4 Summary

Both Worcester and Birmingham dioceses show evidence of working within *Faithful Cities*' paradigm of capacity building as the method of equipping churches to engage in their communities, and slight evidence of the older idea from *Faith in the City* of resource allocation through the diocese and the national Church to do the same. In terms of direct impact of the *Faithful Cities* report on diocesan practice, there seems more familiarity with the report in Birmingham than in Worcester, but the activities of both diocese show correlation with its approach. Correlation does not however imply causality. As the strategy advocated by *Faithful Cities* follows contemporary practice in urban regeneration viz the language of inequality, partnership and capacity building, it is possible that the adoption of this language by the diocese is a response to secular regeneration practice rather than the Church's report. The approach of the dioceses to regeneration certainly mirrors secular regeneration strategy in their immediate contexts, so their adoption of these ideas may be attributed to this rather than *Faithful Cities*.

Neither diocese seems overly concerned with following patterns of ministry encouraged by the central Church of England. Instead they respond to local circumstances with strategies adopted to meet local needs. That their approaches adopt aspects of capacity building alongside attempted use of resource allocation to fund their work suggests a pragmatic attitude attuned to local need, rather than responsiveness to leading by the central Church of England.

Establishing whether *Faithful Cities* has had a causal relationship on the adoption of contemporary regeneration practices in the dioceses of Worcester and Birmingham requires qualitative data, which is presented in Chapter Five. Before addressing the question of causality however, it needs to be established whether the diocesan policy outlined in the chapter correlates to practice. The next chapter analyses the extent to which both dioceses undertake resource allocation. This is important as even though diocesan policy in both diocese show some stated commitment to both resource allocation and capacity building, talking a language of resource allocation and not practicing it raises question of how much the paradigm from *Faith in the City* survives.

CHAPTER FOUR

RESOURCE ALLOCATION IN THE CASE STUDY DIOCESES

4.0 Introduction

In the Twentieth Century dioceses adopted the role of being a conduit through which resources were reallocated between their constituent parishes. This happened through the diocese collecting a levy from each parish and by then using this money to pay the stipends of parish clergy. *Faith in the City* called for the extension of this practice within dioceses to ensure parishes in deprived areas were sufficiently staffed. More controversially, it called for reallocation of resources between dioceses. Even within dioceses the role of the central diocesan body as a mechanism of redistribution is controversial. The current cost of a parish priest is around £40,000 a year. If a parish is being asked for less than this figure, then the cost of its clergy is being subsidized by others; if paying more, it is paying for others' priests. As seen in the previous chapter, the second study found that both dioceses in their documents show some stated commitment to resource allocation, alongside some sympathy for the capacity building approach of *Faithful Cities*. This chapter presents the results of the third study; whether this stated resource allocation occurs in practice. For both dioceses, the deployment of clergy is shown against parish deprivation and parish population; using the statistics on parish deprivation and population gathered in the first study. The collection of contributions levied on parishes (called 'parish share' in Worcester and 'common fund' in Birmingham) is also plotted against deprivation.

4.1 Resource Allocation in the Diocese of Worcester

4.1.1 Introduction

This section shows the extent to which the diocese of Worcester allocates resources to parishes in deprived areas. It first looks at the distribution of clergy and staff, plotting them against parish deprivation. It then examines how money is collected from parishes by the diocese in the form of 'parish share,' and the difference in the *per capita* amount requested and given by parishes with differing levels of deprivation.

4.1. 2 Distribution of Clergy and Staff

The Diocese of Worcester has two bishops; the Diocesan Bishop of Worcester and the Suffragan Bishop of Dudley. The diocese is divided into two archdeaconries; Worcester and Dudley, each with

an Archdeacon and each divided into deaneries. Each deanery is supervised by a Rural Dean with the assistance of a Lay Chair. The Archdeaconry of Worcester contains the deaneries of Evesham, Malvern, Martley and Worcester West, Pershore, Upton, and Worcester. The Archdeaconry of Dudley contains the deaneries of Bromsgrove, Droitwich, Dudley, Kidderminster, Kingswinford, Stourbridge and Stourport. In addition to the clerical staff in the diocese and the office holders already noted, the cathedral employs fourteen members of staff, and the diocesan offices employ 40 staff, the majority of whom are full time.

The central work of the diocese is divided into Boards of Children and Education, Social Responsibility, Ministry, and Mission. A diocesan Board of Finance exists alongside these departments to conduct the financial affairs of the diocese. The diocese is governed by the Diocesan Synod, made up of clerical and lay representatives, alongside senior diocesan staff. Apropos of its regeneration work, the diocese employs a full-time social responsibility officer and a joint heritage buildings and community development officer, whose post is part-funded by English Heritage.

The overall pattern of clergy deployment in the diocese is uneven and the average (mean) of clergy deployment is misleading. The 163 listed stipendiary clergy in the diocese spread between the 281 listed churches would give an average (mean) of a little under half a stipendiary minister per church (0.48). This however is not necessarily an entirely useful figure. Not all stipendiary clergy are assigned to parishes (some working as chaplains or in diocesan roles), and Anglican clergy are assigned to parishes rather than individual churches. The *Worcester Diocesan Directory 2010* lists 122 clergy assigned to parishes. Parishes vary in size, population and the number of churches they contain (see Appendix 4, A4.1: table 2).

Analysis of staffing levels on a parish-by parish basis shows that most commonly parishes have one priest, and contain one church (Appendix 4, A4.1: table 2). Looking at the diocese as a whole, the average (mean) number of churches per parish is 1.56, and the number of stipendiary clergy is a little over two-thirds of a priest per parish (0.69). However, in terms of clergy *per church* within parishes, while it is most common for churches to have a half- share in the time of a priest, half of the churches in the diocese receive less than one-third of a full time stipendiary minister (the median is 0.3). This is partly an anomaly caused by almost ten percent of parishes in the diocese being in an interregnum between priests. However, some churches do with as little as approximately 13% of a stipendiary priest's time.

Within the diocese as a whole, when the work of non-stipendiary ministers and lay readers is taken in addition to that of the stipendiary clergy, each church has on average access to one whole-time trained and licensed individual. However, the distribution of stipendiary clergy and lay readers is not even; they are volunteers working in their own local churches and do not ameliorate the overall unequal distribution of clergy in the diocese. They in fact exacerbate unequal distribution. Churches with limited access to stipendiary clergy are more likely to have limited or no access to non-stipendiary clergy and lay readers.

Looking beyond the average distribution of clergy per church, the question of how staffing reflects local needs can be raised. The distribution of stipendiary clergy in the Diocese of Worcester does not necessarily correlate with the demographics of its population. Electoral roll numbers for 2010 exist for eighty percent of parishes in the diocese, and these indicate the number of people registered to vote within the parish. This is a fallible indicator of both church attendance and parish population, being neither church membership list nor census return. Comparing the number of people on the electoral roll to the number of clergy in a parish gives a very rough figure of parishioners to clergy. For stipendiary clergy, this figure varies from one priest to twenty eight people to one priest to seven hundred and fifty. When compared to parish population (calculated using 2001 census data mapped to Lower Super Output Area – see Chapter Two), the number of stipendiary clergy per 10,000 population ranges from 0.36 to 130, excluding parishes with no clergy-presumably due to interregnums (Appendix 4, A4.2: table 3).

The deployment of stipendiary clergy per 10,000 population when plotted against deprivation shows a slight overall trend that as deprivation increases, levels of stipendiary staffing decreases. No parish with more than 10% of its population deprived has more than ten stipendiary clergy per 10,000 population (see figure 11). Adding paid staff to this does not alter this situation (see figure 12).

Figure 11: Number of Stipendiary Clergy Per 10,000 Parish Population against Parish Deprivation Status²¹⁵

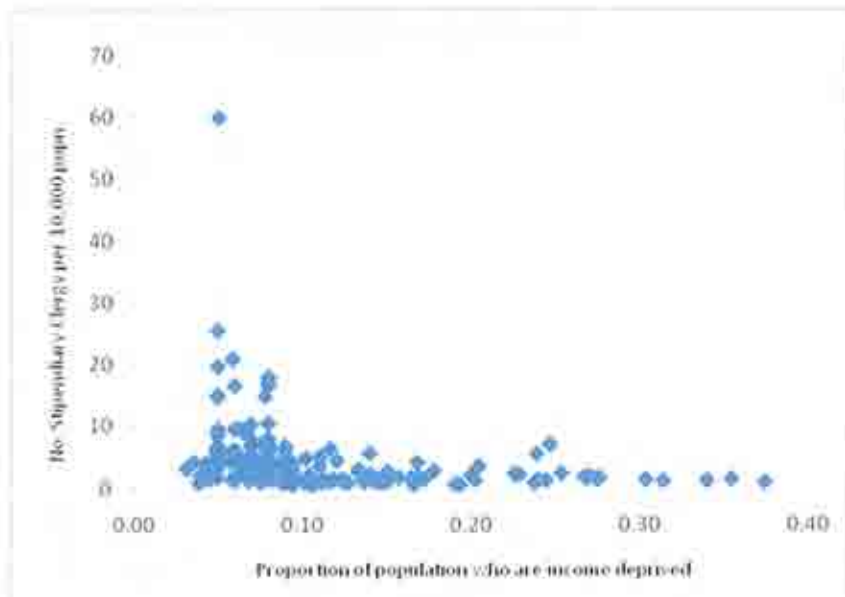
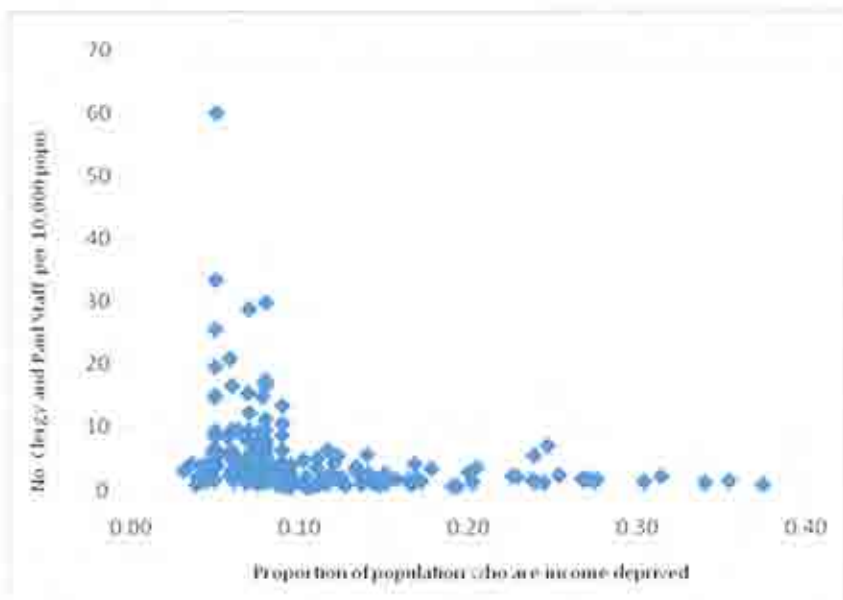


Figure 12: Number of Clergy (Stipendiary and Non-Stipendiary) and Paid Staff per 10,000 Parish Population against Parish Deprivation Status²¹⁶

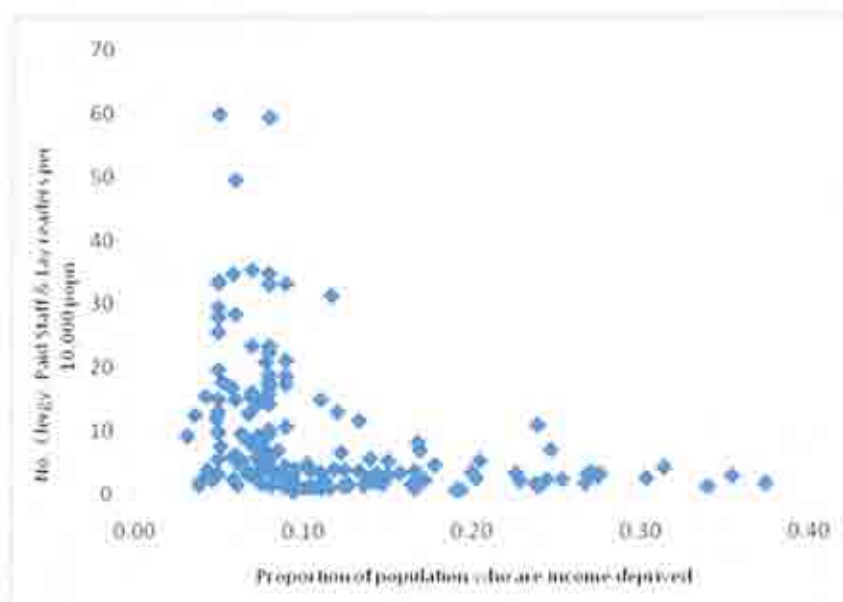


²¹⁵ This graph excludes outliers; the 15 parishes who had no stipendiary priests (presumably in interregnum) and the parish of St Mary's Doverdale which because of its very small population gives a staffing level ten-times greater than the next best staffed parish.

²¹⁶ This graph excludes outliers; the 15 parishes who had no stipendiary priests (presumably in interregnum) and the parish of St Mary's Doverdale which because of its very small population gives a staffing level ten-times greater than the next best staffed parish.

When lay readers are added to levels of clergy, the trend for staffing levels to decrease as deprivation increases becomes more pronounced (figure 13). Only one parish with more than 20% of its population deprived has more than ten pastorally trained members of staff per 10,000 of its population. All instances of a parish having more than fifteen pastorally trained members of staff per 10,000 of its population occur in parishes with less than 15% of the population deprived.

Figure 13: Number of Clergy, Paid Staff and Lay Readers per 10,000 Parish Population against Parish Deprivation Status²¹⁷



4.1.3 The Parish Share

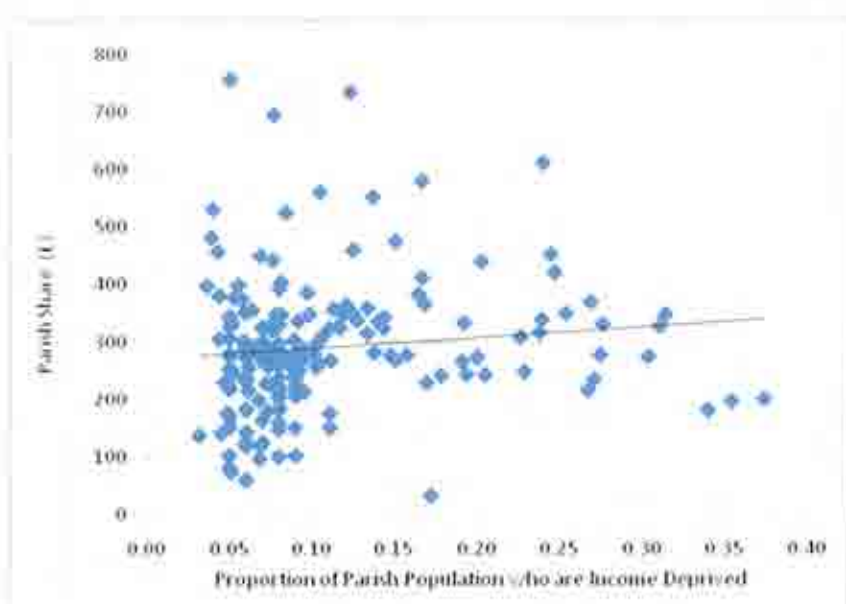
Parish Share is a system by which a levy is made on all parishes by the diocese from which money is paid into a central diocesan fund. This money then funds the work of the diocese and pays for the stipends of clergy and diocesan staff. The diocese sets the level of Parish Share by multiplying attendance in a parish by a notional average personal income, which is the average income recorded by inland revenue within the super output area(s) covered by the parish (see Appendix 4, A4.3: table 4). In its latest report, the chairman of the diocesan Board of Finance writes that lack of giving at a parish level may force cuts. In 2010 62% of parishes paid their Parish Share to the diocese. Of the

²¹⁷ This graph excludes outliers; the 15 parishes who had no stipendiary priests (presumably in interregnum) and the parish of St Mary's Doverdale which because of its very small population gives a staffing level ten-times greater than the next best staffed parish.

churches that did not pay, their deficits ranged from £1 to £68,416, with the mean average being a little over £10,000. The total deficit of Parish Share was £731,549. Per capita, the level of Parish Share asked for by the diocese ranged from £58 to £755, with the mean averaging £288.

Because of the formula used by the diocese, there should be an inverse correlation between deprivation and per capita Parish Share targets. Outliers in figure 14 may suggest this, with the highest per capita Parish Share targets being found in parishes with the least deprivation. However, there is no uniform inverse correlation between per capita Parish Share target and deprivation, with the overall trend being a slight increase in per capita Parish Share as deprivation increases.

Figure 14: Parish Share (£) Requested Per Capita on the Electoral Roll



Regarding Parish Share actually paid per capita (figure 15), wealthy parishes do not give more per capita than parishes in more deprived areas. The line of best fit suggests a relatively equal level of per capita giving throughout the diocese regardless of deprivation. Wealthy parishes also more frequently fail to meet their Parish Share target (see figure 16). While some wealthy parishes give at a level which suggests they subsidize poorer parishes, wealthy parishes are more likely to default on contributing their Parish Share to the diocese. The lack of a clear inverse correlation between deprivation and per capita Parish Share targets make it seem less likely that Parish Share functions effectively as a way of redistributing resources from wealthier to poorer parishes, and the levels of giving by wealthier parishes makes this less likely still.

Figure 15: Parish Share (£) Actually Paid Per Capita on the Electoral Roll

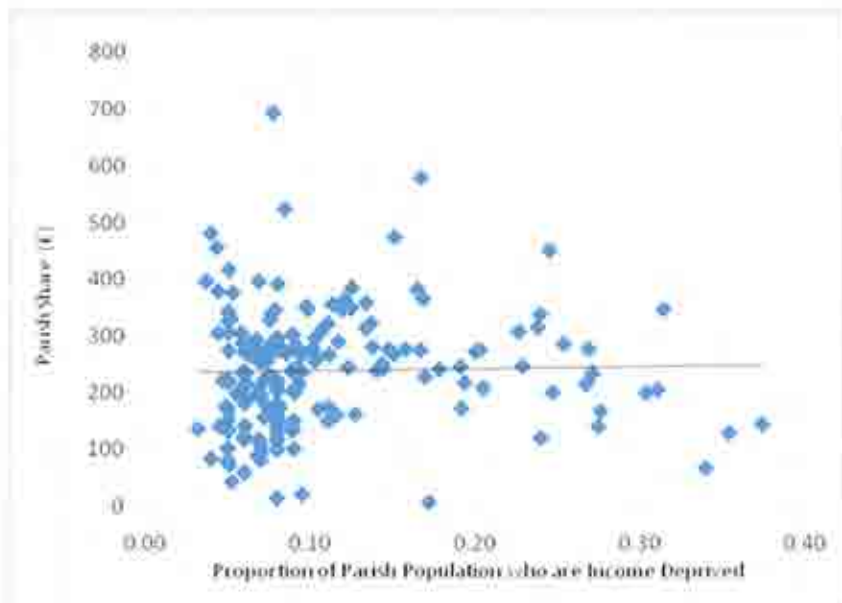
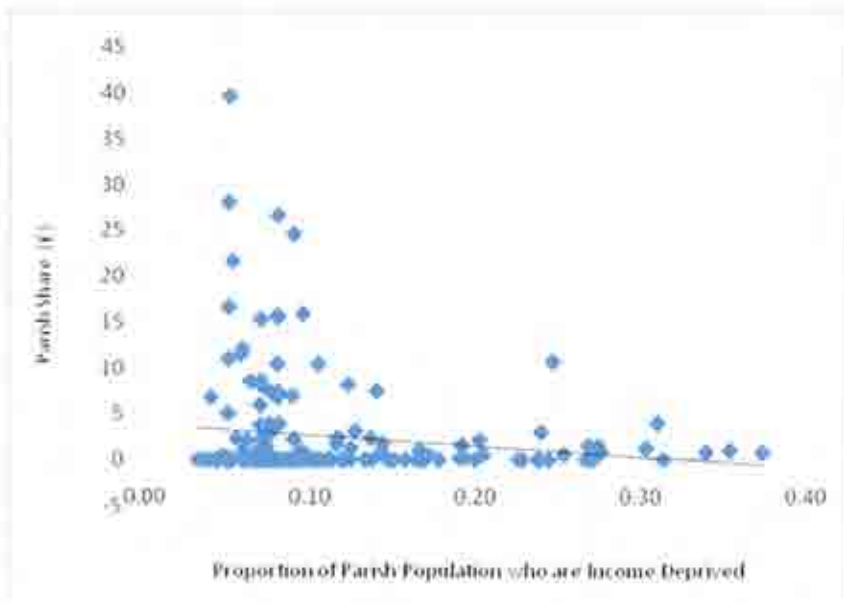


Figure 16: Parish Share Deficit (£) Per Capita on the Electoral Roll



There is no correlation between how much a parish gives through Parish Share and what it receives back in terms of stipendiary clergy; parishes that give more do not necessarily receive more in return (data not presented). The diocese does not give grants or loans to its parishes, other than transitional grants made to parishes that are permanently losing staff as part of the overall reduction in numbers of clergy.

4.2 Resource Allocation in the Diocese of Birmingham

4.2.1 Introduction

This section shows the extent to which the Diocese of Birmingham allocates resources to parishes in deprived areas. It first looks at the distribution of clergy and staff, plotting them against parish deprivation. It then examines how money is collected from parishes by the diocese in the form of 'common fund,' and the difference in the *per capita* amount requested and given by parishes with differing levels of deprivation.

4.2.2 Distribution of Clergy and Staff

The Diocese of Birmingham has two bishops; the Diocesan Bishop of Birmingham and the Suffragan Bishop of Aston. The diocese is divided into two archdeaconries; Aston and Birmingham, each with an Archdeacon and each divided into deaneries. Each deanery is supervised by an Area Dean. The archdeaconry of Aston contains the deaneries of Aston, Coleshill, Polesworth, Solihull, Sutton Coldfield and Yardley and Bordersley. The archdeaconry of Birmingham contains the deaneries of Central Birmingham, Edgbaston, Handsworth, Kings Norton, Mosley, Shirley and Warley. In addition to the clerical staff in the diocese and the office holders already noted, the cathedral employs 10 full time members of staff, and the diocesan offices employ 42 staff, the majority of whom are full time. The central work of the diocese is divided into forums for community regeneration, ministries, mission and evangelism, and Church and world; alongside officers for ecumenism, interfaith relations, property, funeral ministry, and vocations, and committees for liturgy, industrial chaplaincy, vacancies in see, and finance and property. A diocesan Board of Finance exists alongside these departments to conduct the financial affairs of the diocese. The diocese is governed by a Bishop's Council and a larger Diocesan Synod, both of which are made up of clerical and lay representatives, alongside senior diocesan staff. Apropos of its regeneration work, the diocese employs a full-time Director for its Community Regeneration Department.

The diocese comprises 150 Parishes and 192 churches. There are 161 whole time equivalent stipendiary clergy and 41 whole time equivalent non-stipendiary clergy. In addition, 30 full-time paid staff are employed to support clergy in specific parishes. Across the diocese there are 265 lay readers (see Appendix 4, A4.4: table 5). The parishes in the diocese benefit from a low average of churches per parish. (Mean 1.28). When combined with an average deployment of one stipendiary minister

per parish this produces the situation where most churches in the diocese have close to one full time stipendiary minister per church (mean 0.89- see Appendix 4, A4.4: table 5).

Adding non-stipendiary clergy to the number of clergy deployed brings the mean average number of clergy per church to 1.32. The distribution of non-stipendiary clergy is not even, however; most churches have no non-stipendiary clergy and thus there exist instances of churches without stipendiary clergy (due to interregnums) who also lack non-stipendiary clergy. The distribution of lay readers and teams of authorised lay ministers is sporadic; most churches have neither. In general, staffing in non-urban areas of the diocese, where multi-church parishes are more common, is lower than in urban areas.

When looking at levels of staffing compared to local need, population of parishes can be compared to the distribution of stipendiary clergy. The number of stipendiary clergy per 10,000 population ranges from 0.40 to 43.75, excluding parishes with no clergy-presumably due to interregnums (Appendix 4, A4.5: table 6).

The distribution of stipendiary clergy in the Diocese of Birmingham does not correlate well with the demographics of its population, as there is considerable variation between staffing levels per 10,000 parish population, although less so than in Worcester. When plotted against deprivation, there is a slight overall trend that as deprivation increases, levels of stipendiary staffing decreases. No parish with more than 10% of its population deprived has more than fifteen stipendiary clergy per 10,000 parish population and only one parish with more than 10% deprived has ten or more stipendiary clergy per 10,000 parish population (see figure 17). The addition of paid staff does little to change this (see Figure 18). When lay readers are added to levels of clergy, there is a slight amelioration of the trend for staffing levels to decrease as deprivation increases (see figure 19). The addition of these lay pastorally trained staff significantly adds to the levels of staffing for parishes with more than 20% of their population deprived. However, the overall trend for parishes with less than 10% of their population deprived to have better access to pastorally trained staff than other parishes remains. Only one parish with more than 20% of its population deprived have more than ten pastorally trained staff per 10,000 parish population.

Figure 17: Number of Stipendiary Clergy Per 10,000 Parish Population against Parish Deprivation Status²¹⁸

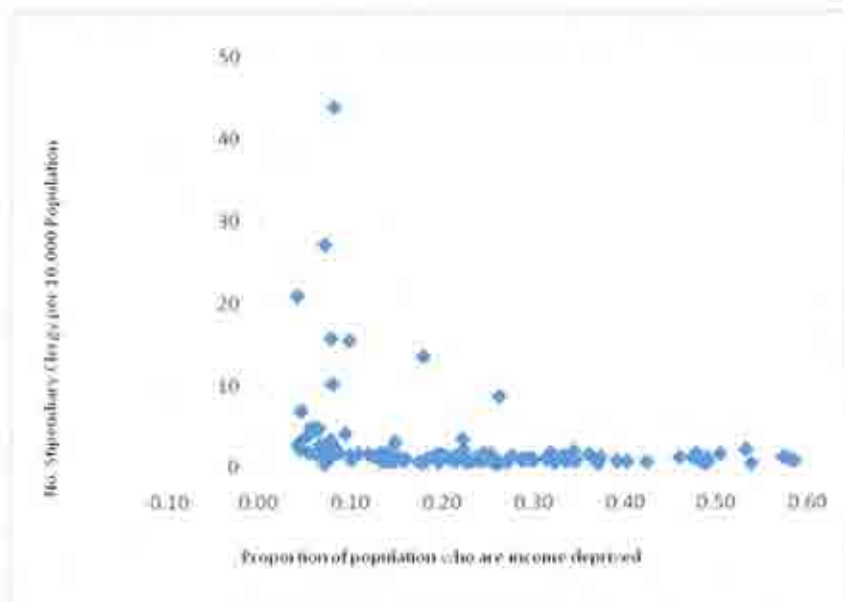
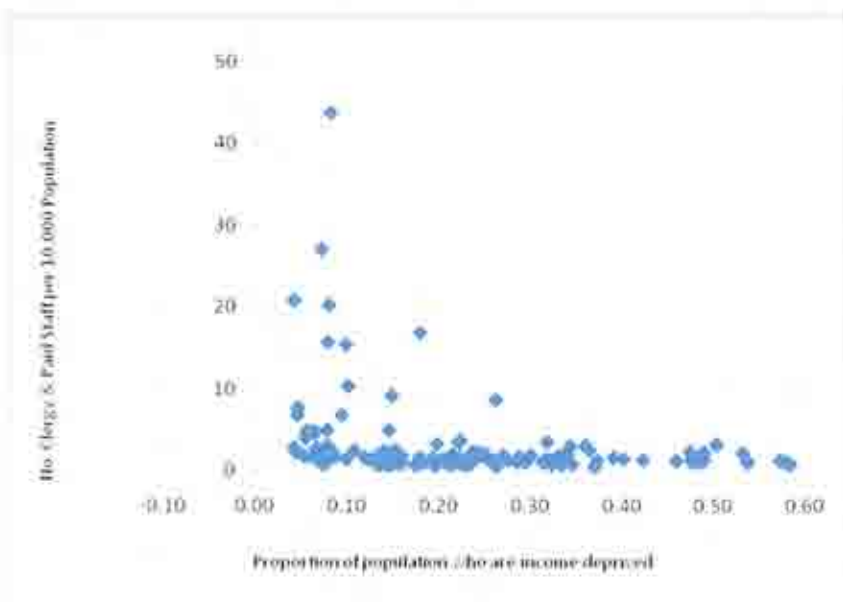
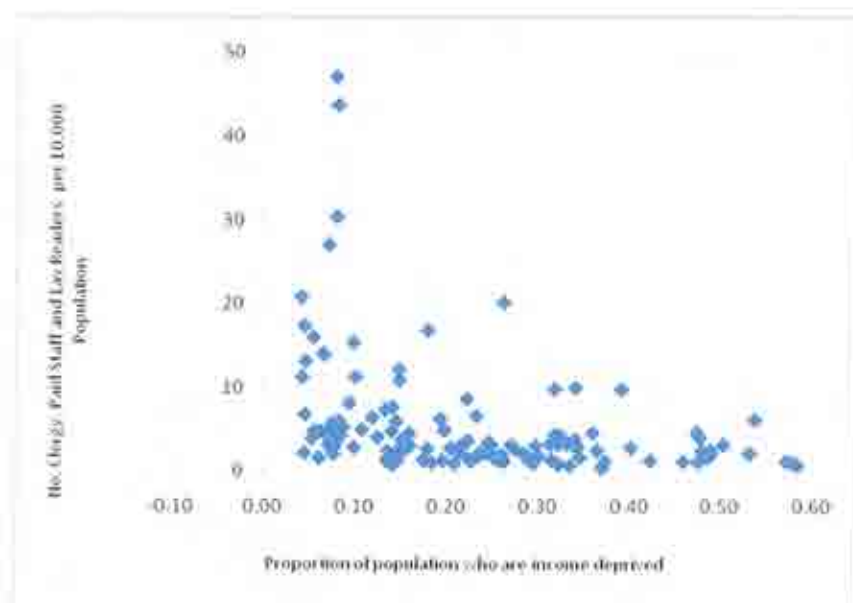


Figure 18: Number of Clergy (Stipendiary and Non-Stipendiary) and Paid Staff per 10,000 Parish Population against Parish Deprivation Status



²¹⁸ This graph and figures 18 and 19 excludes the 21 parishes who had no stipendiary priests (presumably in interregnum).

Figure 19: Number of Clergy, Paid Staff and Lay Readers per 10,000 Parish Population against Parish Deprivation Status



4.2.3 The Common Fund

Common Fund is a system by which a levy is made on all parishes by the diocese in which money is paid into a central diocesan fund. This money then funds the work of the diocese and pays for the stipends of clergy and diocesan staff. Common Fund in Birmingham is the equivalent of Parish Share in Worcester. The formula which the diocese uses to set the level of Common Fund requested from each parish is not publically available. The current financial state of the diocese is determined by an overall shortfall in its Common Fund, which is currently at 93.6% of its anticipated level,²¹⁹ following an overall pattern of gradual decline caused by an increasing budget over a stable level of giving.²²⁰ Per capita, the level of Common Fund asked for by the diocese ranged from £57 to £1,399 (Appendix 4, A4.6: table 7).

Five parishes between them provide 17% of the Common Fund of the diocese. St. Philip with St James, Dorridge; St. John the Baptist, Harborne; St. Alphege, Solihull; St. John the Baptist, Knowle; St John the Evangelist, Walmley. It may be expected that that wealthier parishes such as the five mentioned above should pay more per capita in Common Fund than parishes in more deprived

²¹⁹ Diocese of Birmingham, *Final Supplementary Accounts 2009*. (Birmingham; Diocese of Birmingham, 2010), p.s15

²²⁰ 2005 total £4,555,517 (97.9%), p.s14; 2006 total £4,628,473 (97.9%), p.s16; 2007 total £4,881,586 (97.9%), p.s15; 2008 total £5,016,531 (96.0%), p.s15; 2009 total £5,011,656 (93.6%), p.s15.

areas. There is a slight inverse correlation between deprivation and per capita Common Fund targets present in the data (see figure 20). Regarding Common Fund actually paid per capita, wealthy parishes and poorer parishes alike tend to give the money they are asked for (see figure 21). There is no overall correlation between Common Fund deficit per parish and deprivation, explainable by the high levels of compliance with Common Fund targets (see figure 22). Wealthy parishes appear to give at a level which suggests a slight subsidizing of poorer parishes, although as the per capita targets and giving between the wealthiest and most deprived areas mostly fall within a narrow band between £200 and £400 per capita this does not necessarily represent an overall significant redistribution of resources within the diocese.

Figure 20: Common Fund (£) Requested Per Capita on the Electoral Roll

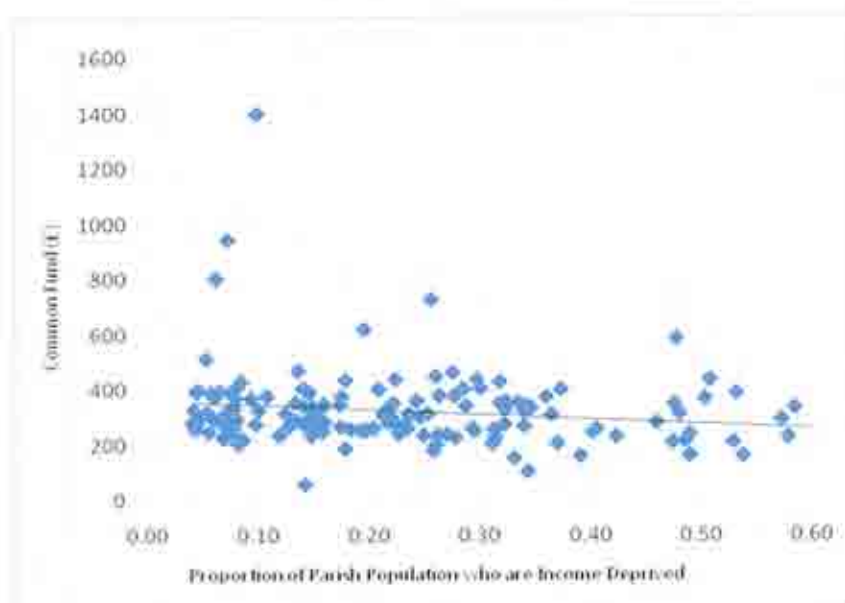


Figure 21: Common Fund (£) Actually Paid Per Capita on the Electoral Roll

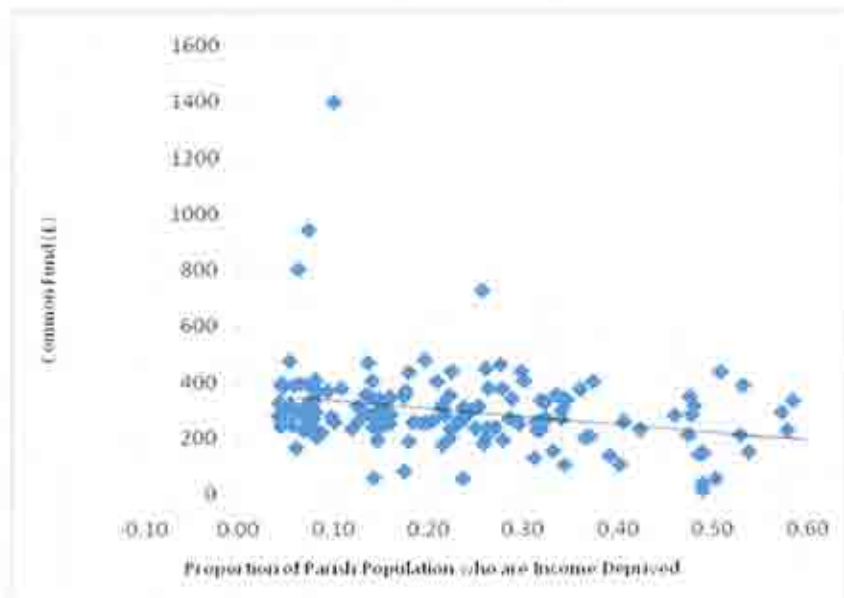
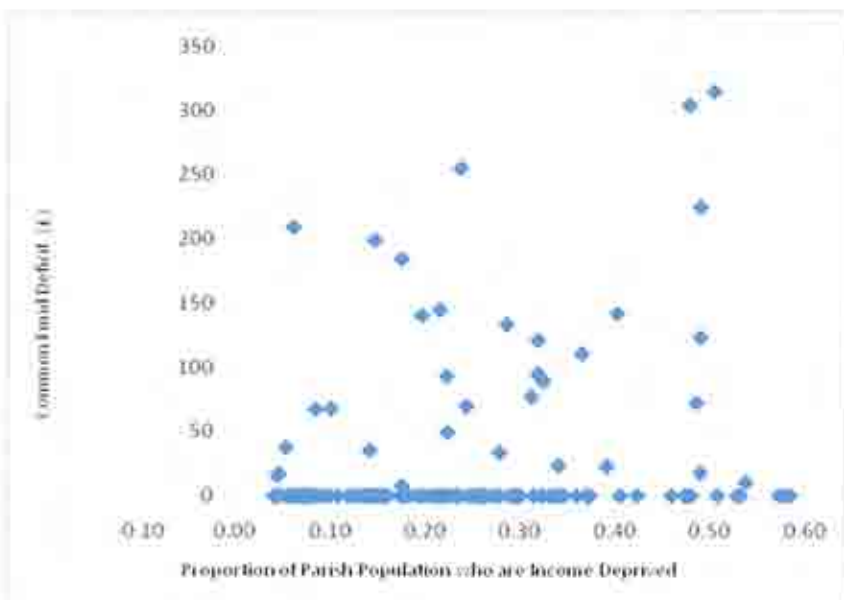


Figure 22: Common Fund (£) Deficit Per Capita on the Electoral Roll



4.3. Resource Allocation between Case Study Dioceses

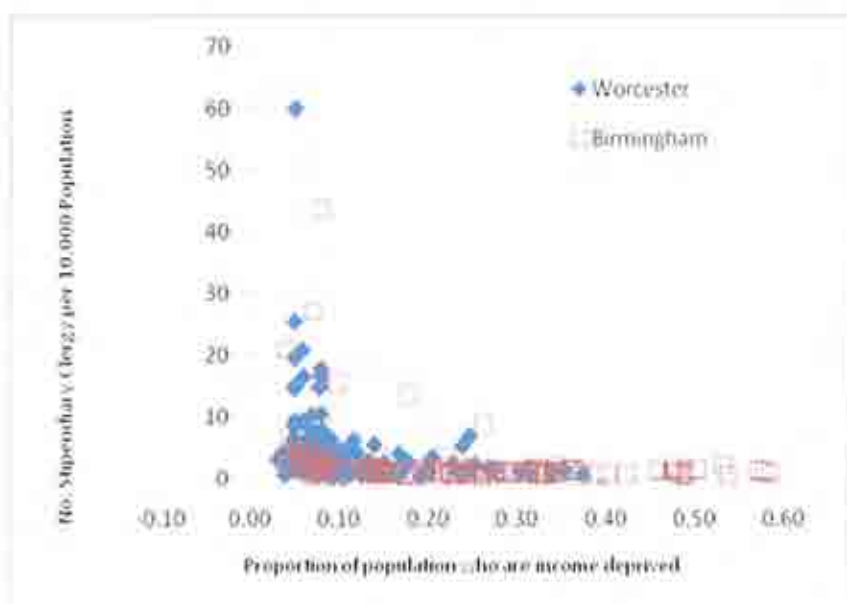
4.3.1 Introduction

This section compares staffing rates compared to deprivation and the levying of Parish Share and Common Fund as methods of resource allocation between the case study dioceses.

4.3.2 Comparison of Resource Allocation between Case Study Dioceses

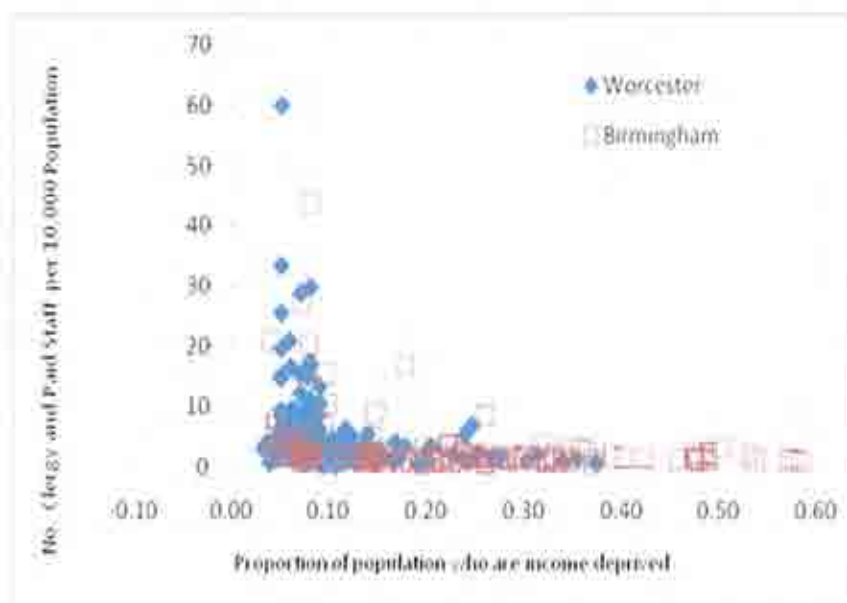
The data analysis of the case study dioceses undertaken in this chapter gives a measure with which to consider the extent to which each diocese undertakes resource allocation. When considering the distribution of staff as a form of resource allocation, the staffing rates across both dioceses show a marked differential between affluence and deprivation. Comparing the staffing rates for stipendiary clergy per 10,000 parish population between the dioceses shows that as deprivation increases, clergy become scarcer across both dioceses (figure 23). This trend is the same when the distribution of all clergy (stipendiary and non-stipendiary) and all other paid staff in both dioceses is plotted against parish deprivation (figure 24). Although lay readers add to the staffing of more deprived parishes, they are more frequent in less deprived areas. Neither diocese shows significant redistribution of resources through the distribution of staff.

Figure 23: Number of Stipendiary Clergy Per 10,000 Parish Population against Parish Deprivation Status



When looking at the parishes with ten or fewer stipendiary clergy per 10,000 population, the trend of levels of staffing decreasing as deprivation increases is more noticeable in Worcester than Birmingham. This may be attributable in part to geographical and historical good fortune on the part of Birmingham. Birmingham has higher levels of clergy per parish and per church than Worcester. Levels of staffing in Worcester fall below those of Birmingham overall because of its larger geographical area. Parishes in Worcester contain larger geographical areas which invariably entails multi-church parishes, as modern parish boundaries encompass multiple smaller, older parish and village boundaries, meaning the accrual of multiple churches into a parish. There are 1.56 churches per parish in Worcester, compared to 1.26 churches per parish in Birmingham. Birmingham may also benefit because of its recent establishment. Many of its parishes are recent creations devised to serve 20th century housing estates; geographically small areas with high population density able to be served by one church. Human geography also favours Birmingham through its higher population; Birmingham is able to support multiple large congregations in wealthy areas able to supply larger funds to the diocese, which is in turn able to pay clergy to staff other churches, and is also able to provide capital loans to churches for their adaptation; something which Worcester cannot do.

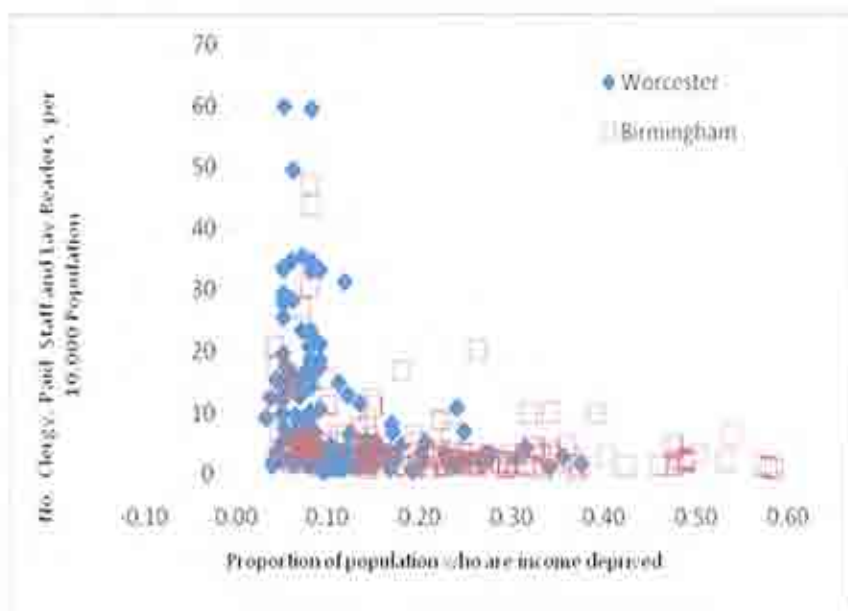
Figure 24: Number of Clergy (Stipendiary and Non-Stipendiary) and Paid Staff per 10,000 Parish Population against Parish Deprivation Status



The distribution of non-stipendiary clergy and lay readers when compared between dioceses shows a similar overall pattern; a clustering of these volunteers around wealthy parishes and a slight

amelioration of the lack of paid staff in more deprived parishes (figure 25). There is little overall difference between the dioceses, although Worcester seems to be able to supply slightly more staff per 10,000 parish population as deprivation increases than Birmingham. Interestingly, Birmingham has a higher number of non-stipendiary clergy and lay readers than Worcester. This advantage in numbers seen in Birmingham may in part reflect a recording bias in that Birmingham keeps records of the presence of teams of licensed lay ministers in parishes whereas Worcester does not do so to such a degree.

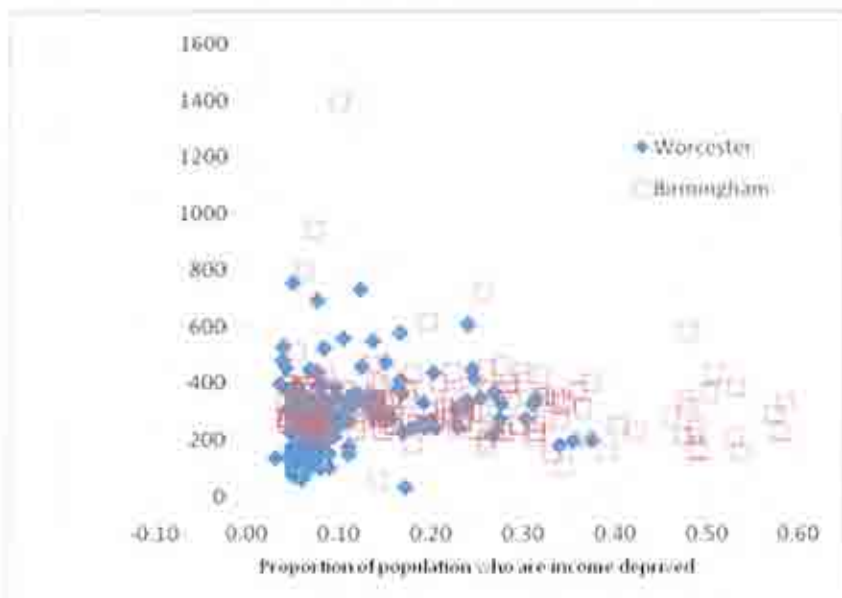
Figure 25: Number of Clergy (Stipendiary and Non-Stipendiary), Paid Staff and Lay Readers per 10,000 Parish Population against Parish Deprivation Status



Examining the Parish Share and Common Fund data raises further questions as to the extent of the redistribution of resources in both dioceses. From the Worcester data, it seems that Worcester's Parish Share quota when viewed per capita actually takes more from deprived parishes than affluent ones (figure 14). This stands in contrast to Birmingham, where there is a slight inverse correlation between Common Fund requested and deprivation (figure 20). However, looking at the range of deprivation within each diocese, parishes in Worcester are overall comparably affluent relative to Birmingham. Worcester may seem less distributive than Birmingham in this comparison because it has fewer deprived parishes to give to and less of an extreme difference between the most wealthy and most deprived. The diocese of Worcester may thus be no less set up to be redistributive than Birmingham, but may simply lack the polarization of wealth and poverty of Birmingham. Compared

to Birmingham however, fewer parishes in Worcester seem willing to give to the diocese (and thus indirectly to more deprived parishes). While in Birmingham defaulting and failing to meet Common Fund targets shows no significant correlation with deprivation (figure 22), in Worcester wealthy parishes notably withhold more frequently and in larger amounts than deprived parishes (figure 16).

Figure 26: Parish Share and Common Fund Requested (£) Per Capita on Electoral Roll in Birmingham and Worcester Diocese.



Both Birmingham and Worcester diocese show little direct evidence of continuing a resource allocation approach to equipping the work of their parishes through collecting resources from parishes and redistributing them in terms of contributions towards clergy salaries. Their implementation of resource allocation is problematic and difficult to prove definitively through empirical measure. Additional problems exist. First, both financial resources and available clergy are declining commodities. Even when willing, dioceses need to find clergy who want to work in deprived areas. This is joined by an overall decline in numbers of ordained clergy, and of their changing demographics. Older people, most likely part of a couple, and frequently with children, may be unwilling or unable to move their family into deprived neighbourhoods. Bishops cannot compel clergy to take posts, and frequently they do not have power of appointment for many posts, as that rests with individual patrons rather than the bishop himself. Financing clergy is also a growing concern, more so in Birmingham, which relies on the goodwill of a small number of wealthy parishes to shoulder a large percentage of the financial responsibility for the diocese.

4.4 Summary

If both case study dioceses were undertaking resource allocation of the type recommended by *Faith in the City*, viz achieving parity with wealthy areas or allocation in favour of deprived areas, it could be expected that wealthier parishes pay more per capita than more deprived parishes. Staffing levels in poor areas would be at least comparable to, if not higher than, levels of staff in wealthier parishes. The analysis of redistribution in both dioceses does not show this. Wealthier parishes attract significantly more paid staff, and unpaid volunteers, than more deprived parishes. While Birmingham shows a negative correlation between per capita Common Fund requested and parish deprivation, this is within a very narrow range- a few hundred pounds, and no such pattern is evident with Parish Share in Worcester. This raises an uncomfortable question: To what extent are dioceses aware of the relative ineffectiveness of their redistributive mechanisms?

This concern becomes focussed in the context of these inter-linked studies, as the policy of each diocese discussed in the previous chapter suggests that both diocese believe themselves to be committed to resource allocation as well a growing capacity in parishes. However, informal discussions with diocesan staff about this data suggests they make an assumption that as long as dioceses fund the deployment of clergy into deprived areas through the collection of a levy on all churches in the diocese then resource allocation is working. Related to this is the unequal distribution of trained volunteers (lay readers and non-stipendiary ministers), which undermines the attempts of redistribution via wealth reallocation. Thus, there is evidence of both resource allocation and capacity building, but resource allocation is relatively minimal and capacity building is greatest in wealthier parishes.

In the context of the research question of this thesis, the findings of this study raises the question of the continuation of *Faith in the City's* approach, as diocesan staffing levels and overall patterns of giving by parishes suggest that parishes are developing and keeping hold of their own resources in a manner more akin to *Faithful Cities'* capacity building. However, as noted in Chapter Three, it is not possible to conclude the publication of *Faithful Cities* has had a causative impact on diocesan resource allocation. The intentional redistribution of resources has been a part of the presumed function of dioceses since before *Faith in the City* and the intentional growing of resources in parishes similarly predates *Faithful Cities*. The qualitative material presented in the next chapter from the fourth study attempts to enquire whether either report has been the cause of redistribute or capacity building practice in the case study dioceses, and particularly asks what the impact of *Faithful Cities*, which is still current Church policy, has been.

CHAPTER FIVE

THE PERSPECTIVES OF PARISH CLERGY, BISHOPS, ARCH-DEACONS AND DIOCESEAN STAFF

5.0 Introduction

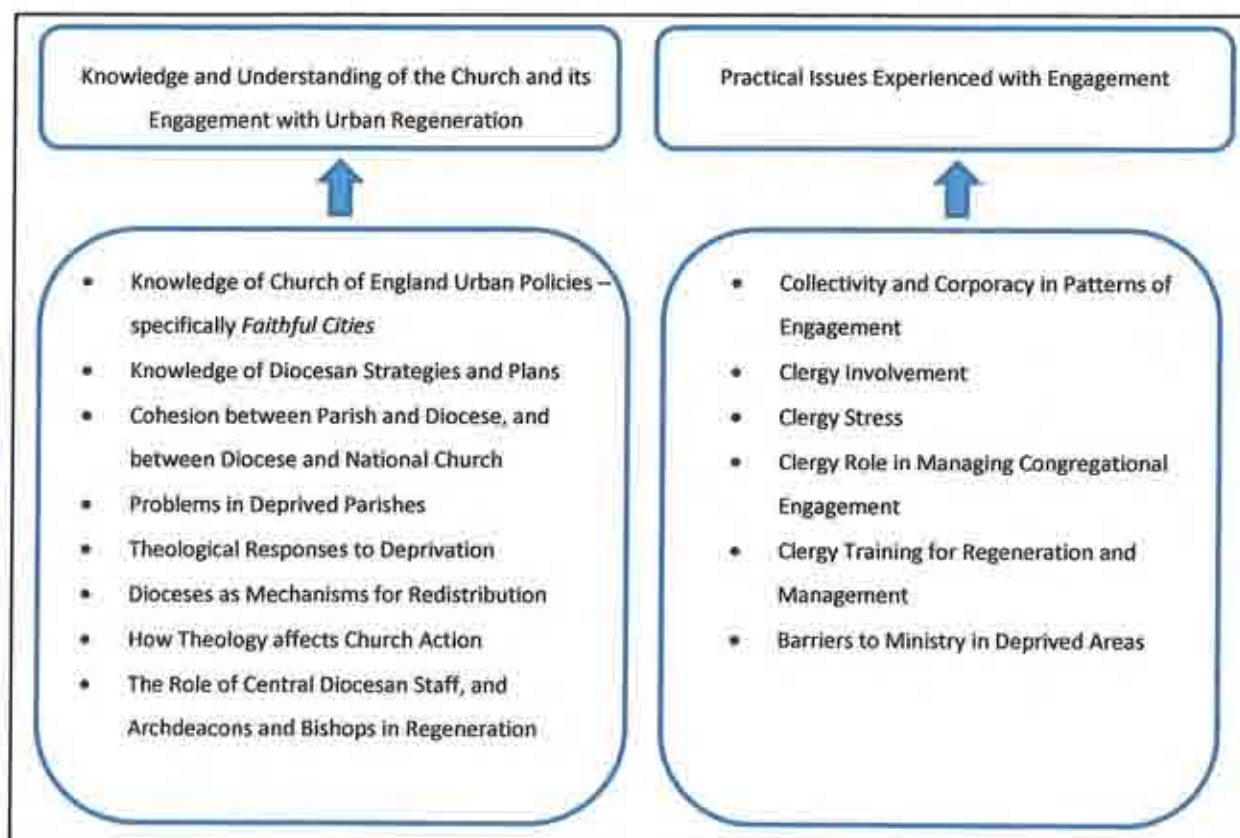
This chapter reports the findings of interviews with parish clergy, diocesan staff, archdeacons and bishops within the dioceses of Worcester and Birmingham. This relates to the fourth study described in Chapter Two. Analysis of material from interview transcripts was undertaken through framework analysis. The first stage of this was abstracting and grouping related statements under appropriate headings. Not all of the groups of related statements which were abstracted appeared across all cases, eg. within differing interviewees of the same category and between groups of interviewees. A cross-case thematic grid was thus developed to map the key themes present across all cases. These were:

- Knowledge of Church of England Urban Policies – specifically *Faithful Cities*
- Knowledge of Diocesan Strategies and Plans
- Cohesion between Parish and Diocese, and between Diocese and National Church
- Problems in Deprived Parishes
- Theological Responses to Deprivation
- Dioceses as Mechanisms for Redistribution
- How Theology affects Church Action
- The Role of Central Diocesan Staff, and Archdeacons and Bishops in Regeneration
- Collectivity and Corporacy in Patterns of Engagement
- Clergy Involvement
- Clergy Stress
- Clergy Role in Managing Congregational Engagement
- Clergy Training for Regeneration and Management
- Barriers to Ministry in Deprived Areas

After mapping these themes, it was possible to categorize them into higher order classifications; 'Knowledge and Understanding of the Church and its Engagement with Urban Regeneration and

Related Policy' and 'Practical Issues Experienced with Engagement'. They fitted thusly (see figure 27):

Figure 27: Interview Themes Categorized into Higher Order Classifications



Higher order classification allowed more direct linking between the interview data and the research question. The first higher order classification allowed investigation of whether *Faithful Cities* has had a causal relationship on the adoption of contemporary regeneration practices in the dioceses of Worcester and Birmingham. The second higher order classification enquires how congregations engage with their local communities; whether they engage collectively and corporately as imagined in *Faithful Cities*, hence asking whether the report accurately conceptualises Church engagement in their local communities. This chapter sets out the themes mapped in the framework analysis, grouped into their respective higher order classifications.

5.1 Knowledge and Understanding of the Church and its Engagement with Urban Regeneration and Related Policy

5.1.1 Introduction

This section explores the knowledge and understanding of key stakeholders in each diocese regarding the Church of England's approach to urban regeneration and related policies. It first explores stakeholders' knowledge of Church of England national policy, specifically *Faithful Cities*, and then enquires about knowledge of diocesan strategy. It then asks whether a lack of cohesion between parish and diocese, and between diocese and national Church may explain low levels of knowledge of policy. Subsequently, stakeholders' own views of the problems in deprived parishes and their theological response to these problems are recorded, followed by an exploration of how theology affects Church action regarding urban regeneration and partnership. It lastly looks at the role of the diocese as a mechanism for redistribution and the role of central diocesan staff, and archdeacons and bishops in regeneration.

5.1.2 Knowledge of Church of England Urban Policies – specifically *Faithful Cities*

Two thirds of parish clergy across both dioceses had no or only vague recollection of *Faithful Cities*. The primary reason for lack of familiarity was that parish clergy felt they had no time to read reports; with one interviewee saying that *Faithful Cities* “was another thing for Clergy to read... on top of everything else.” (WC11, p.31) Another said it was “noted in passing, along with the 2000 other reports that came out that year.” (WC15, p.12) Clergy familiar with the report believed that it was primarily concerned with partnership working. For clergy in churches which did not engage in partnership working, (nine out of fifteen in Worcester; seven out of fifteen in Birmingham) its emphasis on partnership working was thought to make it irrelevant. One interviewee commented that “[most] churches probably would not [identify with] that kind of engagement really.” (WC4, p.14) Of clergy in churches which engaged in partnership working, the majority were unfamiliar with the report. Of those familiar with the report, none thought that it initiated their own engagement in partnership or influenced it. Interviewees thought that the report described “what we are already doing,” and “what common sense is,” (BC5 p18) rather than offering anything new: “I think the people ... were doing stuff along those lines anyway.” (WC11, p.31) All bar one clergy thought the report made no impact on their practice – “[it] didn't make any difference.” (WC9, p.22) The one interviewee who thought *Faithful Cities* had made an impact on them encountered it as an ordinand and found it addressed practical concerns absent elsewhere in their training. While offering nothing new, all except one of the clergy who engaged with partnership working and were familiar with the

report thought the report affirmed work they were undertaking, being "quite useful for encouraging people's morale really." (BC3, p.6) The negative appraisal of *Faithful Cities* by a parish priest engaged in partnership working was that the report brushed "over some of the very real differences" in a community and worked with the assumption that "every single community is concerned for a common good that's readily apparent." (BC2, p.12)

No central diocesan staff in Birmingham volunteered knowledge of *Faithful Cities* along with half of all the diocesan staff in Worcester. One interviewee in Worcester echoed parish clergy, saying "I don't read much Church literature... because I find it quite tedious." (WD1, p.12) Among those who were familiar with *Faithful Cities*, one noted that faithful capital was "the big idea in this one that caught on," (WD3, p.16) going on to explain that this concept was mentioned in diocesan staff meetings about failing congregations in the deanery of Dudley, where it was seen to offer an alternative explanation to seeing the situation as simply a failure of church growth. Such a comment is wholly explicable in that *Faithful Cities* offers a device to measure the success of a congregation other than headcount. Its emphasis on partnership working and other community activities provides a different measure of success which is reassuring in times of decline. Its distinctiveness from the reductionist numerical measure for Church success in *Mission-Shaped Church*²²¹ and other Church literature also likely makes it welcome. However, this message of partnership clearly worries some clergy and staff. For example as one archdeacon notes:

We have discussed that report here in the diocese and we were unhappy about the direction it took about the move towards contracts and service agreements and so on ... I don't want to be in a situation where the Church gets a bad name because of a change of policy or a change of funding. I've heard enough stories over the years of where there has been a change of funding or a change of policy and churches or voluntary organisations had the rug pulled from underneath them and left high and dry. I don't want us, as a diocese, to be caught in that situation but also, there is a feeling that it is not right for Worcestershire where we have built up partnerships with various people and that partnership is on the basis of good will and shared working. We don't, on the whole, want to be a contractor that changes the relationship with the people that currently we're working with. (WD2, p.29-30)

Archdeacons and bishops in both dioceses demonstrated knowledge of *Faithful Cities*, although one Worcester archdeacon admitted this was second-hand and one Birmingham archdeacon said that they would "have to go back and look at it again" (BA1, p.7) to be familiar with it. Interviewees did not think that *Faithful Cities* made an impact; they would "be hard pushed to find many new initiatives that have come as a result of *Faithful Cities*." (WA2, p.5) One bishop said this was because

²²¹ Graham Cray (ed.), *Mission-shaped Church*. (London: Church House Publishing, 2004)

it was about “the kind of thing that we were doing anyway.” (BB2, p.12) Two bishops were present at its launch; one commented “we did go down to London for a bit of a launch of the report with Stephen Lowe, but apart from that, the impact ... here in Birmingham, has not been visible ... in people’s studying, in people’s referencing or in people’s being inspired.” (BB1, p.6) One bishop moved an amendment in General Synod on the report because of its overemphasis on partnership, which he felt limited the impact of the report: “I felt that its emphasis on partnerships was good and right and proper but that there would be some situations where an individual group could make a big impact in a city without necessarily saying ‘we must draw up partnerships.’” (BB2, p.13) The responses of archdeacons and bishops seems to suggest that in both dioceses senior clergy agree that *Faithful Cities* offers nothing new other than formalisation of partnerships; something they are sceptical about. If so, then archdeacons and bishops are in line with the clergy in terms of their views.

In comparison to *Faithful Cities*, its predecessor *Faith in the City* appears to have made a bigger impact. In the diocese of Worcester, a greater number of parish clergy demonstrated familiarity with *Faith in the City* than *Faithful Cities*. Their response to it was largely positive. One parish priest called it “probably the most significant report that’s happened in my 40-year ministry,” because it represented the Church “putting [its] money where [its] mouth is” (WC2, p.17) by calling for redistribution of its resources. Both archdeacons in Worcester stated *Faith in the City* had a bigger impact than *Faithful Cities*; with one saying “I wouldn’t say that *Faithful Cities* ... has been upon everyone’s lips in the way that *Faith in the City* was two and a half decades ago.” (WA2, p.5) One bishop in Worcester stated that: “The *Faithful Cities* report didn’t get anything like the sort of coverage that *Faith in the City* got because it wasn’t speaking into society saying things that were likely to grab the attention of people, or grab the headlines.” (WB1, p.7) The other bishop comments that “*Faithful Cities*... could never be, and didn’t aspire to be *Faith in the City* Volume 2.” (WB2, p.18) Within the Diocese of Worcester, *Faith in the City* is better known, and has made a bigger impact than *Faithful Cities*.

In contrast to their counterparts in Worcester, parish clergy in the Diocese of Birmingham show less familiarity with *Faith in the City* than *Faithful Cities*. Central diocesan staff in Birmingham showed a greater level of familiarity; “I remember *Faith in the City* coming through... we were motivated, inspired, we had a vision.” (BD1, p.4) Another stated that the “report was having quite a big impact at that stage and certainly in my period of theological training.” (BD3, p.2) A bishop comments that “having spent all my ordained ministry in inner and urban settings, of course it’s part of my being.” (BB1, p.6) The reason for senior clergy having greater knowledge than parish clergy of *Faith in the*

City may be demographic; the majority of parish clergy interviewed were ordained after the report's publication. This is not the case for senior diocesan staff in Birmingham, nor in Worcester, whose interviewed parish clergy were on average older than in Birmingham. Those in ministry at the time of *Faith in the City's* release note it had an immediate and lasting impact. Those who were in ministry for the release of both reports note that *Faithful Cities'* impact was less than its predecessor.

5.1.3 Knowledge of Diocesan Strategies and Plans

Lack of knowledge of *Faithful Cities* can be linked to a lack of knowledge about diocesan strategies and plans. The case study dioceses stand in contrast in terms of diocesan strategies and plans for urban regeneration. Worcester explicitly and deliberately has none, whereas the Diocese of Birmingham has produced a series of reports in recent years, most notably *Called to a New Kingdom* (2002)²²² and *Transforming Church* (2009),²²³ with the latter outlining diocesan goals for activities including community engagement and partnership work (see Chapter 3, p.71 for further discussion). As with *Faithful Cities*, *Transforming Church* was thought to have limited impact because its recommended activity was already being undertaken in churches: "we were doing it already." (BC8, p.14) Senior diocesan staff thought that innovation was not the purpose of *Transforming Church*. It offered "the same old stuff, re-branded," (BA1, p.4) but presented a new system for following-up better on existing activity. Clergy however, while accepting the need for oversight, did not like the idea of their work being subject to scrutiny and inclusion into systematic processes: "The last thing in the world I want is to have the diocese imposing something else on me." (BC1, p.17) Clergy in Worcester shared this dislike of complying with centralized policy, stating they were grateful for not having the pressure to make their work fit a process dictated by the diocese. They "don't want to be part of an organisation that may set goals and may review and ask them how well they're achieving things." (WC4, p.23) Regeneration work was particularly considered something which could not be fostered by central initiative. Clergy in Birmingham thought *Transforming Church* did not sufficiently acknowledge the regeneration work they were undertaking; "it hasn't stressed ... what we're doing in the community." (BC14, p.10) In Worcester, an archdeacon thought that regeneration was "most effective where it arises from local grass roots networks and connections, rather than being something which is imposed or encouraged from above." (WA2, p.5) Parish clergy in both diocese thought diocesan staff gave significant support on undertaking regeneration, but did not want their own engagement dictated by central policy. This has implications on the acceptance of national level-

²²² Diocese of Birmingham, *Called to a new kingdom*. (Birmingham: Diocese of Birmingham, 2002)

²²³ Diocese of Birmingham, *Transforming Church*. (Birmingham: Diocese of Birmingham, 2009)

policy at the level of dioceses and local congregations, and may explain part of the disinterest in *Faithful Cities* noted by interviewees.

5.1.4 Cohesion between Parish and Diocese, and between Diocese and National Church

Lack of knowledge of *Faithful Cities* can also be linked to a decreasing sense of cohesion between congregations and the wider structures of the Church of England. Parish clergy in Worcester noted a lack of cohesion between congregations and the wider Church; “my experience of parish, even... [in a] very outward looking parish, deanery [and] diocese – you start to get more negatives the further you move out.” (WC1, p.29) There was also a divide noted between urban and rural parts of the diocese; between those who think that “we’re from the North and we’re urban” (WC1, p.29) and those who identify with predominantly rural Worcestershire. This geographical split was felt to have been carried over into the diocesan structures (e.g. the two archdeaconries), which perpetuated the perception among clergy and congregations of a divide into two distinct and separate areas; Worcestershire and Dudley.

A lack of cohesion between congregations and the national Church was also noted by interviewees: “The institutional Church, the fact that it’s survived throughout history as some people would say, since the resurrection, is probably important... but in a strange kind of way, a lot of people, once they become part of these individual communities, begin to lose sight of the significance and relevance of the wider, the institutional Church.” (WC5, p.5) The same pattern of decreasing cohesion was noted in Birmingham. Parish clergy did not always think that there was a high level of cohesion between congregations and diocese; “the diocese, as far as I’m concerned, interacts with parishes by requiring them to comply with child protection legislation.” (BC1, p.15) Interviewees also did not think that there was much interaction between parishes and the national Church. Central diocesan staff corroborated this picture, and added that “there is always a tendency for people in the parishes to view the diocese as some kind of separate animal, without always recognising, of course that they are the diocese.” (WD1, p.19) A bishop in Birmingham commented that parish clergy had been trained to exercise ministry with little reference to wider structures, “travelling pretty solo...in terms of their relationship to the wider Church.” (BB1, p.9) Clergy disinterest in wider Church structures may be a significant way in which lack of cohesion creates lack of knowledge of reports and centralised initiatives.

5.1.5 Problems in Deprived Parishes

Parish clergy interviewed in the Diocese of Worcester gave a number of examples of problems with social cohesion in their parishes. One said their parish had inherited a “set of problems that one associates with new towns and people being moved out from places where they were particularly rooted in the community.” (WC3, p.3) Another, more succinctly: “The community’s gone.” (WC6, p.36) But these social problems were always mentioned alongside issues of material deprivation; “its actual patch is an area of acute deprivation, according to all the indices they use; free school meals and car ownership and so on and so on.” (WC2, p.3) and “on average education is lower, income is lower, diet is poorer and so you’ve got a situation where ... people don’t function in community in the way that they function in other places.” (WC13, p.21) One interviewee even reported significant social problems in spite of there being “a real sense of community.” (WC8, p.3) Central diocesan staff also made the link between social and material problems, noting issues with affordable housing; income deprivation; pensioner poverty; child poverty and some areas being “not very nice places to live environmentally.” (WD2, p.24) One of the bishops suggested that lack of permanent, good quality housing as the reason for anxiety and poor social cohesion in some deprived areas: “until people feel safe, secure and stable in their housing it’s very difficult to get other bits of their life together.” (WB2, p.13) The other expressed concern about poverty in the diocese being in geographically small areas, and hence harder to detect statistically: “sometimes urban poverty can go beneath the radar ... particularly when the urban poverty is very localised and can be lost statistically, and that’s very much the case in some areas of the Diocese of Worcester.” (WB1, p.2)

Parish clergy in Birmingham similarly saw social problems in their parishes: “Those who have come [here] have come as refugees and asylum seekers, don’t particularly engage with the local community.” (BC8, p.4) Another reported “this sense of fear” (BC9, p.12) from the elderly residents in a large housing estate due to vandalism and arson. Birmingham parish clergy also placed material deprivation alongside social problems. One observed the “typical indicators of deprivation” of “numbers of families where there’s no one working and staying-on rates and rates of further and higher education are all fairly low compared to the average.” (BC11, p.2) *Faithful Cities* diagnoses deprivation as predominantly an issue of social cohesion, proposing its own variant of social capital - faithful capital - as part of the solution. Following on, interviewees concurred that encouraging neighbourliness made life better in deprived parishes. Critically however, none thought that this was sufficient in itself, noting that loss of social cohesion ran concurrent with increased material deprivation, and that to improve one required the improvement of the other. Interviewees thus affirmed an aspect of *Faithful Cities*, but held this in tension with the highlighting of the importance

of material deprivation central to the *Faith in the City* discourse. Additionally some were suspicious of the social capital metaphor: "the language of capital... suggests something of finance and of exchange that reduces...commitment to something that is given a price and that is always measurable." (BC2, p.11) All interviewees identified social problems and issues of social cohesion, but were explicit that these problems are linked to the effects of material deprivation.

5.1.6 Theological Responses to Deprivation

Faithful Cities offers a theological rationale for engagement in communities and in urban regeneration based upon the biblical idea of God's covenantal faithfulness which is expressed through the idiom of public theology. However the rationale for engagement offered by interviewees in Worcester and Birmingham is not consistent with this. Parish clergy across both dioceses do not see the wider Church of England as providing a theological framework for responding to deprivation. One interviewee asked "what do we stand for as Christians, as the Church of England, even as community really? I'm struggling sometimes to think, it's almost as if anything goes." (WC1, p.50) In the absence of this, parish clergy in both Worcester and Birmingham have developed their own theological framework, principally on the themes of God's care and incarnation.

The theme of God's care is articulated across both dioceses; "we are doing this not for ourselves but for other people and we're doing it for God. God cares about everybody." (WC1, p.27) And "what you're doing is you're saying to people that they matter to God." (BC5, p.6) This is also true for incarnation, "it's an incarnational ministry where you are being God ... being Jesus to that community inasmuch as God gives us strength to do that." (WC11, p.13) And "we're a church for everybody who lives in the parish. And equally I suppose we'd be coming from an incarnational theological perspective with that." (BC3, p.17) The structure of the Church in the parish system was thought to re-enforce themes of care and incarnation: "The Church of England's principle is that your priest is on the patch and accessible... says that God cares because His people care and are capable of saying it." (BC14, p.15) That the parish encompasses the whole community was considered theologically significant, as "it's about all God's people, not just us, it's about being a whole parish," (BC5, p.14) and "there's the sort of drawing together of people from diverse backgrounds and building up this sense of being a family, being God's people, God's family in this place." (BC8, p.8) The perceived strength of the parish system as a vehicle for articulating theology fits with *Faithful Cities'* argument that the Church theologizes from its position of being already embedded in the fabric of society, and of it being the last remaining local agent of professional care in some neighbourhoods. However,

interviewees did not echo the covenant theology which *Faithful Cities* uses to describe that position. One interviewee critiqued *Faithful Cities*' theological argument, stating that it is "very weak in Christology and in the sense of what it means to be Church." (BC2, p.13)

Diocesan staff in both dioceses echo the response of parish clergy regarding the lack of theology offered by the corporate Church: "Anglicanism doesn't necessarily articulate its theologies...I think sometimes our stuff is too implicit and we take for granted a lot of what we're doing and become jaded and we lose direction and enthusiasm." (BD3, p.12) They shared the same self-developed theological themes as parish clergy regarding care and incarnation; "incarnational theology is ...the thing that drives me." (WD4, p.21) Differing from parish clergy however but perhaps reflecting their more strategic day-to-day activity, diocesan staff argued that there needed to be a more planned and prophetic element to the Church's response to poverty: "God's mission involves planning and structures say and not just responding to immediate need." (WD2, p.16) The same interviewee added that there "is a faith, theological question: what sort of society do we want in the future so that we then develop an economic system which is more based on society's needs rather than the financial community's needs?" (WD2, p.25)

Unsurprisingly perhaps, given that their role is to lead the diocese, all the bishops and archdeacons thought that there is, in fact, an articulate theological response to deprivation. They added to the responses of central diocesan staff a further articulation of the need of a theological response to deprivation to be prophetic: "Jesus' message was that of the Kingdom of God. the Church, if it's about anything, is about being an instrument of the kingdom, and it is about proclaiming Kingdom values... speaking into the society in which we live, by praying for the society in which we live, and by attempting, through witness and ministry to affect something concrete within that society." (WB1, p.7) An archdeacon commented that you cannot "put a wedge between a person's sort of interior spirituality and their practical, physical, social economic needs. We have a Hebraic understanding of human beings... their physical, mental, spiritual dimensions are interwoven and you can't simply minister to one of those dimensions without being aware of and responding to any of the others." (WA2, p.3) The prophetic aspect to theological responses to deprivation from senior diocesan staff encourages challenging society: "[there] are some of the difficult questions that I think, from a faith perspective, we can ask because we have a fairly secure foundation for asking those questions, so that the Church can just be that little bit of grit in the oyster or thorn in the side." (WD2, p.25)

5.1.7 How Theology affects Church Action

Faithful Cities states that the Church has a unique role to play in responding to deprivation through the deployment of its resources; its buildings, its people (volunteers from congregations), and its professional knowledge and experience (priests, frequently the last professional person living in some areas). The report encourages the utilisation of these resources in partnership with other third sector organisations and the government. While the experience of working in partnership was reported as positive by some of the interviewees, the overwhelming response by parish clergy and diocesan staff across both dioceses was of encountering a series of inter-related challenges which were caused by the very basis of the Church's being.

First, there was a disinclination by some agencies to invite the Church into partnership, "they don't automatically think [that] you, as the Church, should be there." (WC7, p.11) Interviewees noted suspicion of the Church and its motivation by secular bodies: "There is concern in Westminster, and by that I am querying particularly Whitehall, that provision through faith based communities is highly dangerous." (BC4, p.9) A "squeamishness of other agencies," was reported because of the fear that "the Church has an agenda and you know they're going to try and convert all our punters." (WD4, p. 23) The Church shared in the recognition of the difference between itself and other agencies: "The Church has incommensurable objectives and language with the rest of society and with government." (BC2, p.11) And again, "there's something at its heart much more subversive that isn't easily co-optable by the state structures and so doesn't easily fit into service level agreements and contracts with the council and the like." (WC10, p.19) There was the feeling that partnership made demands on the Church to suppress its distinctiveness, that the "Christian ethos would get subsumed within a national government agenda." (BC2, p.2) These are significant problems as the Church wants to articulate its distinctiveness: "We don't want to become just another welfare agency." (WD2, p.17) Partnership was also found to limit the Church's ability to undertake its core distinct activities within parishes and on a day-to-day basis by being time-consuming and liable to "reduce the space and time that we give to listen to folk [and] to see people." (BC2, p.2)

Issues of funding highlighted the pressure on Church distinctiveness caused by partnership. Accepting money from government was thought to limit Christian distinctiveness, "because now the organ is being played to the tune called by the people who've put the money in." (BC7, p.20) Being a recipient of funding highlighted an imbalance of power against the Church: "We're very conscious of the balance of power in terms of much larger funding that would come through local authority- other agendas that were in that delivery of provision- that we weren't necessarily happy with." (BC2, p.2)

There was a fear that the Church will divert funding from specific projects to meet its wider, and incompatible, aims, as "voluntary sector organisations are always set up...to achieve a certain aim [and] they will always try to divert any money that you give them in support of their specific aim." (BC4, p.4)

A notable source of tension between the Church and other agents in partnership was a radical difference in methods of measuring objectives and progress which highlights a fundamental difference in approach. While the Church measures outcomes the government measures outputs:

Outputs are, if you like, are a pixelated picture, so the more pixels you get, the clearer the picture you get, ...Outcomes requires vision and ... courage in public policy makers,... to let go of outputs....outputs have a very, very, very low impact on building community capital...Outcomes have a massive correlation with community capital, because outcomes are what make people feel better....we have a real danger of pixelating outcomes within the Church of England at the moment through, through answering the wrong exam question with the way we do business. The Kingdom of God cannot be an output, by definition it cannot be an output. (BC4, p.29, 32, 34, 35)

The language of outputs was seen to resolve into limited short-term goals incompatible with the long-term nature of the commitment shown by the Church to their parishes. Clergy criticised the short-term nature of government projects as "there's very little continuity, people kind of come into projects, they're there for half a year and then shove off again...the people that they're working with think, you know, why do I bother to engage with you, you'll be off in you know, in a year at the outside, and they get disillusioned." (WC11, p.29) There was concern that forming partnership with government linked the Church with this cycle of short-term intervention and eventual disillusionment which weakened the presence of the Church, "because you raise expectations and you don't deliver." (WC2, p.6)

While bishops and archdeacons provided some of the clearest articulation of the distinctiveness of the Church from other agencies and encouraged it to critique potential partners, they were largely unaware of the practical problems this difference created. This may be because they did not involve themselves in the same 'hands-on' capacity as parish clergy and diocesan staff. They did not need to initiate partnership on behalf of the Church, for they could enter partnership under their own auspices as significant local figures or as individuals with appropriate skill sets. Nor were they responsible for sourcing funding through partnership, or involved in the processes of reporting back on the use of funding. On one level, the senior clergy's articulation of the distinctiveness of the

Church created practical problems for others in engaging hands-on in partnership which they themselves were not affected by.

5.1.8 Dioceses as Mechanisms for Redistribution

Dioceses gather and redistribute resources between congregations, taking money in the form of “Parish Share” (Worcester) or “Common Fund” (Birmingham) and giving it out in terms of clergy stipends. As described in Chapter Four, both Worcester and Birmingham dioceses attempt to redistribute resources by ‘taking’ money from wealthy congregations and giving it to congregations in deprived areas in the form of paying the stipend of a resident parish priest. Interviewees in both dioceses believed this to be a key mechanism for the redistribution for resources. However, the sustainability of the parish share system was doubted because of growing lack of contribution to parish share by some wealthy congregations: “I have a real fear for... areas of social deprivation within Worcester, that with all the pressures to do with paying Parish Shares and numbers of clergy that they may not be well served.” (WC8, p.22) There were concerns that congregations in deprived areas “might not be here in 20 years time because the bigger churches won't pay the wedge.” (BC9, p.29) There was a tension identified between wealthy congregations and those in deprived areas, “wealthy parishes...look upon us as a drain on resources because we can't make a financial contribution to the diocese or other reasons.” (BC8, p.9)

This redistributive mechanism adopted by both dioceses as a means of resourcing materially deprived neighbourhoods is championed by *Faith in the City*, although not proposed by it. In contrast, *Faithful Cities* suggests that parishes need to be more entrepreneurial in terms of accessing funds, and should provide for their own existence through such activities. This diminishes the role and responsibility of dioceses to fund parishes. As interviewees noted this may create tension between parish congregations. Moreover, as will be discussed in the next section (4.2), reliance on entrepreneurial activities may exacerbate resource inequalities if deprived parishes cannot compete on an equal footing with wealthier parishes in terms of accessing funds.

5.1.9 The Role of Central Diocesan Staff, and Archdeacons and Bishops in Regeneration

As well as redistributing resources in the form of clergy, the expertise of central diocesan staff, archdeacons and bishops also has potential to resource the work of congregations in deprived areas. Parish clergy in both dioceses report positive interaction with central staff. They were thought to

contribute specialist skills to compliment clergy capacity: “I haven’t got the capacity to do all this on my own, fund-raising and tendering and everything without anyone to hold my hand at some point.” (BC5, p.11) Diocesan staff saw themselves as a resource for “getting congregations to think about new ways to engage in their communities.” (WD2, p.5) Bishops also saw central diocesan staff as conduit for funding, being “instrumental in helping church communities to gain funding from the Church from Urban Fund and other organisations.” (WB1, p.2-3) Archdeacons and bishops were seen as offering oversight and encouragement in regeneration, and their support “attracted people in.” (BC9, p.14) Regarding undertaking the work itself, parish clergy stated they “wouldn’t expect a bishop to come and get his hands dirty doing it...because that’s my job.” (WC1, p.33) Diocesan staff and bishops themselves however also highlighted the role archdeacons and bishops play in regeneration through their role in partnerships (for example, as board members or external advisors).

5.2 Practical Issues Experienced in Engagement

5.2.1 Introduction

This section explores the practical issues in engagement experienced by key stakeholders in both dioceses. It asks whether congregational engagement in regeneration and other community activities is collective and corporate in the way imagined by *Faithful Cities*. It then explores the role clergy play in both undertaking and managing congregational engagement, and subsequent issues of clergy stress. It enquires whether clergy feel adequately trained for undertaking regeneration and partnership work, and for managing the engagement of their congregations. Finally it considers the barriers to enabling members of congregations to engage in their communities reported by parish clergy, particularly difficulties in raising indigenous leadership in deprived areas created by the structures of the Church.

5.2.2 Collectivity and Corporacy in Patterns of Engagement

Faithful Cities assumes that the deployment of the Church's resources – its buildings, its people (volunteers from congregations), and its priests - amounts to ‘collective engagement’ (involving the Church *en masse*) and ‘corporate engagement’ (engagement which consciously represents the Church as an organisation). From across both dioceses, interviewees suggested that existing forms of engagement are neither collective nor corporate.

Allowing the use of buildings by the community as a resource was reported by interviewees from both dioceses as a common method by which engagement with the local community occurred. One interviewee stated that "our community buildings help us to do that inside out work of healing communities and being actively involved improving our community, enriching the community, strengthening community life." (WC3, p.4) This engagement however was not always collective and was not necessarily supported by the congregation. Interviewees noted that congregations could discourage community groups from using their premises. For example in one Worcester parish the congregation said "very definitely no" for the church hall to be used for a youth project. (WC1, p.4) Engagement was also not corporate in that there was not necessarily any explicit link between the use of church premises and the presence of the Church by users from the community: "I'm not at all sure how far people in the community actually make the connection of that building to the church," (BC1, p.6) and "many of the users of the hall didn't realise it was a church." (WC14, p.2)

The experience of interviewees across both dioceses is that congregations primarily engage in their local communities through individual and self-chosen activities rather than collective and corporate ones. Parish priests believed that most engagement in the community happened through a core of volunteers, rather than through the congregation as a whole. One stated that "we have a fairly small number of people who do a lot of stuff." (BC1, p.7) However the frequency of volunteering was noted to be lower in more deprived congregations where people "aren't necessarily folk who've got very strongly developed community skills." (BC11, p.15) Another priest suggested that "it feels like it's only a very small group of people who are actually active." (BC11, p.16) Of those who volunteered, their work was not primarily linked to wider Church activity, but self-chosen, and their voluntary work was frequently not consciously representative of the local congregation or the wider Church. For example, people volunteered because they were "meeting their friends," (WC8, p.6) or because they are trying to "live out their faith in an holistic way," (BC8, p.7) or because "our Gospels teach us about being a good neighbour." (WC3, p.7) One interviewee observed, "they are serving God, but they're serving their personal ticket." (BC7, p.19) Central diocesan staff did not observe identification with the corporate Church as a motivation behind congregational engagement in their local communities, instead seeing it as being motivated by neighbourliness. One bishop in Worcester noted that "very often people who are acting out their Christian witness in deprived communities will not necessarily draw attention to the fact that it has anything to do with their Christian faith." (WB1, p.2)

Faithful Cities articulates a vision where local churches get involved in community projects which may be substantial in size. If this occurs, then intuitively, they would appear to offer the opportunity for the congregation to demonstrate collective and corporate engagement with their local community as such projects often require a high numbers of volunteers from the congregation and large projects may explicitly articulate the involvement of the Church. Indeed, interviewees commented that congregations with large projects often found higher levels of volunteering; “a substantial proportion of the congregation help out in some way on the project.” (BC2, p.9) This however had the side effect of being “a drain on people doing other things ...in terms of ministry around the parish.” (BC1, p.7) Moreover, and critically, parish clergy noted that over time collective engagement in projects lessened. Large projects could entail ‘professionalization’ and withdrawal by the congregation: “A service level agreement with the council and a need...to have a level of professionalism and management that makes it an effective and safe operation has seen the church people draw back from the front line stuff and pay other people to do the front line stuff and take on the management roles.” (BC10, p.11) This was particularly the case in projects able to employ full time workers, “the delivery and the engagement that I would probably encounter with local people has been through employed staff.” (WD2, p.8) When paid staff were employed, collective engagement by volunteers was eroded. One diocesan interviewee noted that “there’s a vicarious nature to projects - churches want to do something so employ someone to do that engagement.” (WD2, p.4) There was also a loss of corporate engagement with large projects caused by the associated professionalization; “a lot of [projects] have become voluntary sector and so [have moved] away from the heart of the Church, disconnected from what the Church originally intended.” (BD2, p.4) Funding from secular agencies was thought to exacerbate this:

I have seen this in Birmingham on occasions, where a church, often with a very entrepreneurial vicar, sets up a great big community project which is funded from various funding streams and so on to man the place, and then in a sense that becomes sort of the church’s mission because it’s happening on church premises, or whatever else, but actually the gathered community loses any touch with it as a project,....I think theologically I would always want to say whatever you’re setting up and wherever the funding’s coming from and all the rest, obviously it may not be directly evangelistic with a capital ‘e’ but always keep those links, the sort of bridges between the project and the church otherwise we just do become another service provider. (BB2, p.11)

5.2.3 Clergy Involvement

Interviewees across both dioceses highlighted how clergy involvement was often undertaken in the absence of collective congregational involvement. Clergy were seen to make up the core of the volunteers; “the hands on presence is actually largely clergy.” (BC5, p.8) This became more acute in regeneration work, where the complex tasks of bid-writing and form-filling fell to clergy due to their skills: “No one else in the congregation can sit down and write a funding bid; it's not possible in a parish like this where you don't have those kinds of skills.” (BC5, p. 10) As deprivation increases, congregational ability to engage in regeneration was seen to decrease. One interviewee noted that “partnership might work a bit more easily in a well-heeled middle class area where there are a number of professionals who can use their skills and stuff to do that.” (BC12, p.15) Lack of support from congregations for clergy work raises questions as to the reality of corporate engagement. While clergy often worked to represent the Church, sometimes without assistance, the engagement undertaken by clergy with local communities frequently was not valued or recognised by congregations, leading some to question “does the church actually value this work?” (BC12, p.11) Another felt that specific regeneration work was not supported by their congregation: “I publicised it amongst the parish but actually no one from the parish turned up ...I was there, I did a speech, I was the public face of the church, but no one from the parish was actually there.” (BC5, p.9) Some clergy additionally thought their work was not representative of their congregation or the wider Church. One parish priest, on their own engagement, did not believe it representative of his congregation or denomination but the Church “in the broader context.” (WC1, p.25) This was because they felt that their work was perhaps only tangentially linked to the activities of the Church of England, and that others in partnership tended to see them as a generic faith representative rather than a representative of the Church of England. The latter point was noted as a particular problem in partnerships, with another interviewee saying: “I'm not just representing the Anglican Church, I'm representing all the churches.” (WC7, p.10) Partnerships require clergy to act as faith representatives rather than as representatives solely of the Church of England. This was also seen as a problem with bishops' involvement, that even if “the Bishop of Worcester is the patron and a priest is the Chair of the Trustees...it could be that it is so implicit that the links, the connections aren't made by very many people.” (WB1, p.10) A bishop in Birmingham felt that his engagement in partnership was usually representative of himself rather than anything wider, that “I'm not a representative of either of the groups, the faith leaders or the Birmingham Churches Together, or the Be Birmingham Partnership, I'm there in my own right.” (BB1, p.2) This was because much of his involvement in partnerships was undertaken because of his own personal background, experience and skill-set, or because of his civic role in Birmingham.

5.2.4 Clergy Stress

Given the disproportionate amount of work shouldered by local priests on behalf of their congregations, parish clergy in both dioceses reported stress from overwork: "I've hit maximum. So although there's an awful lot more that could be done, I can't physically do any more than I'm now doing." (WC8, p.13) They also saw engagement in regeneration as a source of role confusion that "sometimes I feel as though I'm an unelected councillor or local government worker." (BC12, p.11) And "you end up with guys who become more manager of projects and less priest." (BC7, p.13) One priest claimed: "I think we're forced in Urban Priority Areas to become managers." (BC7, p.12) The skills required by priesthood and those required by management were not necessarily seen as complimentary: "I'm unconvinced that the gifts that make someone a good priest are necessarily congruent with those that make them a good manager." (BC4, p.17)

5.2.5 Clergy Role in Managing Congregational Engagement

Clergy in both dioceses found it challenging having to manage the engagement of their congregations; "some of the most difficult things that you're asked to do, as a clergy person, is to be like the sheepdog, you know, that has to move everyone together because otherwise, you know, it gets...we become less effective." (WC3, p.7-8) This role was seen to be even larger in more deprived parishes: "Because I am educated, articulate, because I have professional skills, because I can do paperwork, those are all skills which are at a high premium in an area like this where you don't have professional people in a congregation." (BC5, p.2) The diocese noted the disproportionate role of clergy in leading and managing congregational engagement and commented that they were "having to constantly create fresh capacity" (WB2, p.10) in their congregations. Others asked whether clergy should have to "become organisational managers in a voluntary organisation." (BD3, p.9)

5.2.6 Clergy Training for Regeneration and Management

Following on, in both dioceses parish clergy felt unprepared for their role in regeneration and congregational management. They thought that their theological training provided some measure of preparation for priesthood, but not the practicalities of ministry; "they don't teach you enough about practical things," (WC6, p.34) and "they don't teach you how to manage volunteers in theological school." (BC1, p.7) Parish interviewees thought that post-ordination experience was more beneficial

than theological education: “[They] didn’t teach me how to fill out application forms or project manage, but if you think about it I’ve gained that experience along the way.” (BC6, p.19) This was recognised by diocesan staff: “Some of us who would say that people should emerge from theological college able to read the budget sheets...and should have honed their chairing skills and so on.” (BD1, p.12) Gaps in post-ordination professional development and formal training opportunities were also observed by clergy and diocesan staff with one interviewee commenting that “there’s a slight limbo situation at the moment in terms of formal training of clergy within the diocese” (WD2, p.31) in regard to honing skills for fund-raising, project management, and so on. The absence of a training framework in which clergy can gain skills in and after their theological education for ordination meant that there was no guarantee that clergy were adequately trained for their role: “It sort of seems that a parish is lucky if it gets a vicar who’s got a business background... if their vicar’s got another skill set then it just seems to be so *ad hoc*.” (BC11, p.21) Prior experience was thought a better preparation for the practicalities of parish life - “theological college does not...train you for parish.... management experience is a better grounding for actually the day on day work of a parish.” (WC1, p.42) However, prior life experience and skills were often thought to be under- recognised; “an awful lot of people have had quite serious first careers, they come with many, many gifts,...yet I can virtually guarantee that from the moment that they start in their first curacy, the Church will regard them as Priest resources or as Deacon resources and then Priest resources, and completely forget the [non-theological] skills that those individuals have got.” (BC4, p.7)

5.2.7 Barriers to Ministry in Deprived Areas

Interviewees were keen to assist their congregations to work with them in engaging local communities but observed barriers to this. First, some interviewees commented that there was a notable “disempowerment of [congregations] who had either been told or who felt within themselves that they’d been told they couldn’t do anything or that they shouldn’t do anything.” (BC5, p.4) Similarly, while senior staff thought that “the Church can be extraordinarily good at really helping people to believe that they can do things,” (BB1, p.11) it was observed by parish clergy that the Church could also disempower as well as empower. Barriers were noticed in selecting and training people for positions of authority and ministry in the Church from deprived areas. For example, “the traditional type of person that the parish looked to, to become church warden was usually the local architect or bank manager.” (WC1, p.46) Lay reader ministry was also difficult to enter into from a deprived background. One priest stated that when considering people for lay reader ministry, they were “unconsciously having the criteria for reader ministry in my mind and also

what I knew of the course and whether people would survive that or not, rather than asking the question actually who's here who could do the job of being a reader well?" (BC3, p.28) Becoming ordained from a deprived background was more difficult. One interviewee thought that lower levels of education were a barrier, asking "what happens to those people, those really, really good people who... just can't go to college or university and do even diploma and yet they would make brilliant priests in the community?" (WC6, p.33) The issue of academic achievement was linked to issues of class as the Church employs "a middle class academic model of training which I think doesn't necessarily work if you're somebody who's had a poor experience of education." (BC3, p.26) Parish clergy's recognition of class barriers in the Church was echoed by central staff across both dioceses. In terms of recruiting clergy, one member of central staff stated "we're not getting people off the local Estates ... we're getting professional people coming through... most of them are white and most of them middle class." (BD1, p.8) One interviewee thought there was a "cultural captivity" in the Church from it being "a very middle class institution." (WA1, p.19) One parish priest summarized the situation like this: "For the Church of England, white working-class leadership is dead in the water, as it has been dead in the water for the past 2,000 years." (BC9, p.27)

5.3 Summary

Information gathered through interviews with parish clergy, diocesan staff, archdeacons and bishops within the dioceses of Worcester and Birmingham does not suggest a causal link between the publication of the reports *Faithful Cities* and *Faith in the City* and the presence in the dioceses of Worcester and Birmingham of resource allocation and capacity building approaches. *Faithful Cities* received little corporate encouragement, essentially dismissed and criticised by archdeacons and bishops and remains unfamiliar to most parish clergy interviewed. Parish clergy familiar with the report were often critical of it, and those offering positive assessment of the report thought its impact limited to influencing individuals' understanding and confirming pre-existing patterns of engagement. The theological rationale for engagement in urban regeneration offered by *Faithful Cities'* of God's covenantal faithfulness, expressed through the idiom of public theology, was not found in either diocese. *Faithful Cities'* assumption that congregations frequently or typically engage collectively and corporately in their local community is in contrast to with the experience in the dioceses of engagement as sporadic and not representative of the congregation or Church as a whole. This fourth study thus supplies an answer to the question posed in Chapter Three and Four on whether *Faithful Cities* and *Faith in the City* inspired new practice. In the case of the former, the qualitative evidence here suggests it has not, whereas the latter has perhaps had more influence as a

lasting encouragement of ministry in deprived urban areas than as a force for programmatic change within the Church of England. With the four studies concluded, this thesis now moves towards its conclusion in the next chapter.

CHAPTER SIX

CONCLUSIONS

6.0 Introduction

This chapter begins by offering a summary of findings from the preceding chapters of this thesis, leading to the overall conclusion that the implementation of *Faithful Cities*' paradigm of engagement is potentially very challenging given a lack of human and financial resources, and a theological basis to which many clergy and staff are unable to relate their day-to-day work. The chapter then highlights some of the strengths and weaknesses of the research and a discussion is offered on some of the thesis' key findings, integrating the observations made here with those of others working in this field.

6.1 Summary of Findings

The first chapter of this thesis began by outlining the history of post-war regeneration in the UK. It argued that there has been an overall movement in government policy caused by the recognition that the persistence of poverty in discrete urban areas is not due solely to individuals' personal financial status but also to the interplay of macro-structural factors such as housing, employment, education and access to public services. Strategies to tackle urban deprivation thus changed from being focused on single issues, for example housing, to a multi-faceted, multi-sectoral targeting of specific needs in specific deprived urban areas. More recently, the Labour Governments of 1997-2010, attracted by the emerging concept of social capital, also targeted the lack of social cohesion in deprived areas, on the basis that neighbourhood rich on social cohesiveness, or 'social capital', have better resilience against poverty. While not necessarily questioning the concept of social capital *per se*, there are growing criticisms of the way in which governmental policies have appeared to shift in recent years such that the 'building' of social capital as a way of encouraging resilience against poverty now appears less as an adjunct and more an alternative to material reinvestment as a way of reducing poverty.

The Church of England's policy on urban regeneration mirrors the governmental shift in policy focus from the structural to the societal: *Faithful Cities* differs considerably from its predecessor *Faith in*

the City, being an argument for the Church adding 'faithful capital' to neighbourhoods rather than being a call for the Church to redistribute its material resources to fund its work in deprived areas. In the absence of material redistribution, congregations in deprived areas are encouraged to use their own capacity to resource their activities through entering into partnership with the government and other organisations; an activity underpinned by a thesis of covenantal theology.

The move towards partnership working with government and other agencies advocated by *Faithful Cities* draws the Church into adopting a theological position friendly to government (and other potential sources of funding) and espousing a high degree of embeddedness in society. The first chapter argues that this theological position is open to significant criticism, as it assumes the rightness of the Church's social and political position, which is both precarious and questionably privileged. There are also political questions which can be raised about the view of regeneration which the Church is allying itself to: The lens of neoliberal ideology focuses attention on the social dysfunction of deprived communities as a key reason for their poverty, deflecting attention from the wider structural (and material) factors, and hence attempts to sidestep the need for government and wider society to offer practical and material aid to the most deprived. The practical recommendations of *Faithful Cities* are also open to criticism given they are based on an assumed capacity of congregations to engage in partnership. Chapter One concluded by proposing to assess the knowledge of and application of *Faithful Cities'* capacity building argument and that of its predecessor, *Faith in the City's* argument for resource in two case study dioceses, Birmingham and Worcester.

Chapter Two set out the methodology for the two case studies. Four inter-related studies using both quantitative and qualitative research techniques were proposed: (i) Measurement and mapping of the level of income deprivation in each of the parishes in each diocese; (ii) assessment of the redistributive mechanisms in each diocese; (iii) description of the approach of each diocese to regeneration through documentary analysis of key policy documents; and (iv) exploration of the views of key stakeholders (parish clergy, diocesan officers and senior clergy) regarding Church policy and the role of their dioceses and the wider Church in regeneration.

Chapter Three reviewed the policy documents of both dioceses. Of the two dioceses, Birmingham is more open to *Faithful Cities* and the practice of partnership working, perhaps explicable through organizations in Birmingham having a more successful experience of partnership than those in Worcester (although many of the clergy in Birmingham still hold reservations about 'partnership' as

diocesan policy). Chapter Three concluded that while both dioceses have some sympathy to partnership working and capacity building in congregations, these activities are not necessarily undertaken as a result of *Faithful Cities*.

Chapter Four suggests that the diocesan policy studied in Chapter Three embodies contrasting aspirations to what is happening on the ground. While both dioceses show some continued (in principal) commitment to funding their work in deprived neighbourhoods through the redistribution of resources, the analyses of the distribution of staff across parishes within each diocese in Chapter Four showed the inverse of what was anticipated: Staffing levels for stipendiary clergy, for other paid workers, and for volunteers (lay readers and non-stipendiary clergy) all appear highest in the more affluent parishes. This observation, coupled with the data on the annual Parish Share/Common Fund payments suggest that the Church is not functioning as an efficient agent for the redistribution of resources at a diocesan level. Levels of resources do not equate with wider societal need (staffing levels do not match population levels or deprivation) and there does not appear to be a discernible redistribution occurring through Parish Share or Common Fund as wealthier parishes are required to pay similar *per capita* sums as poorer parishes. This raises the question of whether the authors of the diocesan policy documents examined in Chapter Three are aware of the actual situation in their diocese regarding redistribution; something which Chapter Five sought to confirm.

Chapter Five reports the findings of in-depth interviews conducted with forty-six clergy and staff in the two dioceses. The findings reveal significant commonality between clergy across both dioceses in their attitude towards their role in regeneration. First, and most significantly, their engagement in regeneration is not influenced by national or diocesan policy. There is in fact little knowledge of, or interest in national and diocesan policy. When there is knowledge, there is either the feeling that policy documents instruct them to do things they are doing already, or that they give ill-suited or erroneous advice. Neither parish clergy, nor diocesan officials report undertaking new forms of action as a result of reading *Faithful Cities*.

Parish clergy invariably have an acute understanding of the deprivation in their parishes. Unlike *Faithful Cities*, parish clergy identify that issues of social cohesion exist alongside, and are related to issue of material deprivation. Addressing deprivation thus requires material investment as well as building social capital. This knowledge leads to parish clergy to develop theological rationales for their engagement which own nothing to the social capital focussed idea of faithful capital. Instead, the theological themes which clergy use to express their engagement focus on incarnation and

presence. These theological themes express and help foster the idea of the Church as a distinct entity with an incommensurable idiom. This distinctiveness does not always, nor easily, lend itself to partnership with other agencies; as such agencies have different, incompatible, aims and ethos. *Faithful Cities* fails to recognise this incompatibility between the Church and other agencies.

Chapter Five additionally raises practical issues with engagement in urban regeneration that *Faithful Cities* fails to address adequately. Notwithstanding the theological problem of believing a congregation to be a collection of volunteers, the experience of clergy is that congregations do not come together to staff and run projects for the local community as an articulate expression of Church. Most Christian acts of volunteering in their local communities are individual self-chosen acts, undertaken without overt reference to Christian faith. When congregations do engage as an expression of Church, it is a core of volunteers who staff and run projects. Frequently, the motivation for engagement, the management of the project, and much of the work itself is left to the priest, for reasons of disinterest or lack of capacity by the congregation. The latter reason is more apparent in deprived parishes where congregation members are less likely to have the skills and educational background to undertake management of projects or formal engagement in partnerships. Because of this shortage of skills, congregations in deprived areas are less likely to be able to successfully engage in partnership than those in wealthy areas. The lower levels of clergy and lay staffing in deprived parishes exacerbates this shortage of skills. *Faithful Cities'* assumption of how congregations engage in their communities, and that congregations in deprived areas can engage in partnership, are not necessarily supported by the evidence from the dioceses of Worcester and Birmingham.

In summary *Faithful Cities'* vision of how congregations can engage in partnership to tackle poverty and urban deprivation, and fund that engagement, is problematic at a number of stages. First many clergy deny awareness of central Church policy such as *Faithful Cities* and hence it might be argued do not know what they are meant to do differently. In the case of *Faithful Cities* the report has seemingly failed to capture the imagination of either Church or nation in the way its predecessor, *Faith in the City* did. Why this lack of awareness is rife is not clear: it is possible that the cascading mechanism from central Church to dioceses to parishes is inefficient or that dioceses may have their own reservations about promoting central Church material and have their own competing policies to promulgate. Even if the relevant material reaches clergy, the interviews suggest a lack the time and interest to read policy.

Second, the interviews revealed that some clergy also resent having their agendas and activities dictated by a centralized authority. This may be partly due to clergy's status as independent professionals. However the interviews also indicate that in case of *Faithful Cities*, many clergy have their own, better grounded, understanding of how deprivation affects their parishes and develop their own responses which more specifically address local need and which relates to their own theological understanding. Centralized policy neither correlates with their practice nor their theology.

Thirdly, and critically, *Faithful Cities* appears to assume that congregations work together to provide services to their local communities. While some recent work by Chris Baker and colleagues at the William Temple Foundation suggests that this may occur,²²⁴ a similar study by Aston Business School, commissioned by the Diocese of Birmingham, identifies two recurring challenges – the availability of volunteers and skills²²⁵ – findings echoed by the interviews reported in this thesis. Linked to this is another practical concern. *Moral, but no Compass* argues that most dioceses have the capacity to engage in partnerships to deliver services to their local community through the ability of diocesan staff to lend their skills to fund-raising. The report does not consider that the diocesan staff identified as able to provide this capacity may already be busy. The report additionally does not explain how this diocesan capacity would help local churches to engage in partnerships in the way encouraged by *Faithful Cities*. The expectation that parish clergy and diocesan staff have excess unused capacity is intrinsically questionable. It also fits problematically with the Church's own evidence that it presents in *The Urban Church: Three Years on from Faithful Cities* – that is, that its staff are already suffering from significant stress from overwork.²²⁶ Increasing expectations on clergy and other staff is no substitute for properly resourcing the work of the Church in deprived neighbourhoods, nor is it an effective response to the endemic and persistent issue of poverty and social inequalities in England.

6.2 Strengths and Weaknesses of Research

One strength of the work presented in this thesis is the triangulation of differing forms of empirical evidence to assess whether the Church of England's policy outlined in *Faithful Cities* has accurately

²²⁴ C. Baker, H. Skinner, *Telling the stories: how churches are contributing to social capital. Report of Year 2 – Regenerating Communities: a theological and strategic critique.* (Manchester: William Temple Foundation, 2005).

²²⁵ B. Cairns, M. Harris, R. Hutchinson, *Faithful Regeneration: The role and contribution of local parishes in local communities in the Diocese of Birmingham.* (Birmingham: Aston Business School, 2004, p59-60).

²²⁶ Stephen Lowe, *The Urban Church: three years on from Faithful Cities: A report from the Bishop for Urban Life and Faith.* Report presented to the General Synod of the Church of England, 11th July 2009, *Church of England Website* www.cofe.anglican.org/about/gensynod/agendas/july09/gs1745.doc

captured the practice of the Church, and whether it has affected subsequent practice. The only official follow-up to Faith in the City, Stephen Lowe's report to General Synod, *The Urban Church: Three Years on from Faithful Cities*,²²⁷ made no attempt to gather empirical evidence to assess the impact of the report.

The collection of data for this thesis was made problematic by the lack of comprehensive archiving by the Church at a diocesan and national level (the implication of which is discussed below). As such it is possible that not all relevant policy documents in either diocese were captured, although questioning of interviewees suggests no widespread knowledge of additional material.

The observation that the amount of Parish Share and Common Fund requested differs little (no more than £200 *per capita per annum*) between the wealthiest and the most financially deprived parishes is remarkable. If correct, this suggests the formulae used by both dioceses to calculate Parish Share / Common Fund are insufficiently sensitive to variations in material wealth. An alternate explanation is that the data used in the calculations for this thesis is flawed. The records of both dioceses only provide information on the total *per annum* payment requested from each parish. Because parishes contain churches with differing sized electoral rolls (and as explained in Chapter Three, a parish's contribution is factored on church attendance which in turn is estimated from the electoral roll) then to enable comparison between parishes (as in this thesis) the different electoral roll sizes must be accounted for. Such a calculation is dependent on the accuracy of the electoral roll. While there is no *a priori* reason to assume that parishes may show systematic biases in the way they estimate their electoral roll, it may be reasonable to hypothesise that wealthier parishes may have the means to more accurately record electoral roll, having more volunteers to collect the information and register it. Or the roll in these parishes may be exaggerated by people registering an association with the parish for historical or civic reasons, or for the purposes of being married in a particular church (more affluent parishes often appear to have more aesthetically appealing and photogenic church buildings!). The corollary of this is that parishes in more deprived areas may significantly underestimate their numbers, either through lacking the skills and time to accurately record the information, or through reluctance or disinterest on behalf of potential roll members in giving their details to an official body.

²²⁷ Lowe (2009, 1)

6.3 Discussion

The uneven allocation of resources in terms of supply of stipendiary clergy raises the question for the Church of whether it matters whether there are a proportionate number of clergy allocated to poor areas as wealthy ones. The answer to this question supposes differing ideas of what a priest is there to do. If a priest is simply there to provide a cure of souls, to offer spiritual succour and to officiate at services, then there may be an good case for distribute clergy solely on the basis of church attendance, which would mean providing multiple staff to the large suburban churches and perhaps withdrawing from areas where the Church no longer serves a significant proportion of the population (such as predominantly Muslim areas). However, if priests are there to do more than minister religion, such as engage in regeneration, then there may be a case to ensure proportionate staffing so that each parish has equal access to a priest who will work for the betterment of their community. In the light of the difficulties congregations in deprived neighbourhoods face in engaging in partnerships due to lack of skills, there may be a strong case for a disproportionate distribution of clergy, so that congregations with a deficit of skills are given more staff to help do work that they themselves cannot do, and more wealthy congregations with a surfeit of skills given less of a priest's time. In interview, clergy themselves neither identify exclusively with one role (priest as minister of religion and priest as congregational enabler/community worker). They seem to identity both as parts of their role, with one interviewee notably advocating a "Hebraic understanding" (WA2, p.3) where spiritual and practical concerns are inextricably linked. Clergy however report a tension between their ability to give time to both their religious role and their role and their role in the community. This may well be exacerbated as deprivation increases because increased deprivation typically entails there being fewer other members in congregations with skills allowing them to undertake community engagement, thus requiring clergy to spend more time undertaking their role in the community.

The distribution of clergy however suggests that clergy perhaps gravitate to seeing themselves as ministers of religion, with perhaps fewer clergy willing to work in deprived areas because of the additional community workload this entails. This may also be true in the case of non-stipendiary clergy and lay readers, who are more commonly found in wealthier parishes. Without further interviews of lay readers, it is impossible to know the extent to which they are willing to undertake partnership and community engagement work. However the observation that volunteering for these

pastoral roles is more common in more affluent parishes is unsurprising and entirely concordant with national patterns of volunteering in religious and secular settings.²²⁸

As discussed above, the history of post-war regeneration in the UK has been a move from addressing the wider structural problem of absolute poverty to the narrower problem of inequality and social cohesion. A reason for this may be because the UK has successfully ameliorated many visible instances of absolute poverty through sixty years of the Welfare State. But relative poverty (and occasions of absolute poverty) still exists with national data on health and social inequalities suggesting increasing rather than decreasing trends.²²⁹ An alternative explanation for the shift to focusing on societal rather than structural causes of poverty may be because society has heightened its capitalist sensibilities over recent decades, and thus anti-poverty / regeneration policies tacitly accept that capitalist society inevitably creates economic 'losers' within an overarching framework of finger-pointing and blame for those deemed unwilling to work hard to acquire the opportunities the production of wealth affords. Regardless of this, there is sufficient evidence to be wary of political discourse which shapes the agenda of regeneration and equates deprivation primarily with a lack of social cohesion, as New Labour policy did. This would thus suggest asking critical questions about current discussions of poverty and inequality such as Wilkinson & Pickett's²³⁰ (although advocating economic redistribution) and how it is raised in the current debate of the psychology of conspicuous consumption and hyper-capitalism (such as in Oliver James' *Affluenza*).²³¹ *Faithful Cities* notes the situation of the poorest as the result of widening inequality and that for the wealthiest, "above a certain level of income, any increase in prosperity is unlikely to generate an equivalent increase in happiness,"²³² but does not relate this to the wider question of the role of government and society in allowing this increase in inequality.

The theology exhibited in both *Faith in the City* and *Faithful Cities* is a product of the socio-political situation of the Church of England; a *posteriori* rationale for its activities. The theology underpinning both reports is slight in length and under-applied to each report's practical issues. *Faithful Cities'* theology is a product of a Church which recognises that it no longer has the resources to address the large structural problems of poverty, nor equip its own parishes in deprived neighbourhoods. It thus

²²⁸ N Low, S Butt, A Ellis Paine and J Davis Smith J. Helping Out: A national survey of volunteering and charitable giving. (London: Cabinet Office for the Third Sector, 2007)

²²⁹ B. Thomas, D. Dorling and G. Davey-Smith, "Inequalities in premature mortality in Britain: Observational study from 1921 to 2007," in British medical journal, Vol. 341. (2010), pp.c3639

²³⁰ Richard G. Wilkinson and Kate Pickett, The spirit level: Why more equal societies almost always do better. (London: Allen Lane, 2009)

²³¹ Oliver James, Affluenza: How to be successful and stay sane. (London: Vermillion, 2007)

²³² Church of England, Commission for Urban Life and Faith (2006), p.39

changes its theology to address the 'smaller' issues of partnership and social cohesion (with faithful capital) and to address these through the capacity of its people rather than by redistributing its dwindling resources. But the data collected in this thesis and interviews shows that the congregational and clerical capacity imagined by *Faithful Cities* does not exist in the two contrasting, neighbouring dioceses studied. It is unlikely to exist elsewhere. The capacity of congregations cannot replace their adequate resourcing and as well as being practically unworkable, the argument for capacity changes how congregations are conceptualized theologically by the Church. Congregations are demonstrably not inexhaustible supplies of volunteers, and should not be theologized as such. Much theological literature on the nature of congregations suggests that congregational identity is shaped by archetypal narratives²³³ and symbolic boundaries²³⁴ rather than the capacity of its members. For the Church to view congregations as another type of voluntary community organisation is a category mistake theologically, and a practical error.

It might be argued that the Church of England's current public theology is a necessary product of a Church reliant on external sources of funding. The encouragement toward partnership working as a means of bringing resources into parishes rather than the redistribution of already possessed resources, while practically apposite as a recognition of dwindling resources, applies a theology of covenant to the Church's relationship with society. It also predisposes the Church to apply the same theology to its relationship with the sources of its funding. The theologizing of partnership not only encourages further partnership, but also commits the Church to furthering a social and political position wherein it gains favour with wealth and power. Even if it did not, such theology aims to build bridges with secular discourse and domesticate the Church's ideology to its status as a suitor for governmental funding and to attract other powerful providers of capital. The Church's current orientation towards the socially and politically powerful is problematic because overshadows and constrains the theology the Church produces.

6.4 Future Policy Implications

Conducting this research has highlighted significant difficulties which may impact on the strategic thinking and policy-making processes of the Church of England. The first is in the availability and access to policy and other critical pieces of information. The difficulty in accessing resources within the Church of England such as diocesan policy documents, and levels of inconsistency between

²³³ James F. Hopewell, *Congregation: Stories and structures*. (Philadelphia: Fortress Press, 1988)

²³⁴ Anthony P. Cohen, *The symbolic structure of community*. (London: Routledge, 1988)

different data sets, create barriers to the creation and dissemination of policy and the subsequent appraisal of its impact. The lack of awareness of *Faithful Cities* among interviewees suggests there are problems in the dissemination of national policy documents by the central Church. Difficulties reconciling data sets from central bodies such as geographical boundary data on parishes from the Church Commissioners with diocesan records of parish staffing and financial records may be indicative of an institutional unawareness of the resources held by the Church, and the need for these resources to relate to each other. This in turn suggests that policy may be being decided in the absence of a sufficient picture of the state of the Church. The lack of consistently maintained and comprehensive hard-copy and online records of national and diocesan policies by the central Church and dioceses suggests a low level of implementation of policy and lower still levels of review of policy following implementation. This creates questions as to the management culture of the Church, and specific questions as to its ability to implement and manage institutional change. It also raises immediate questions as to how able the Church is to engage in partnership, which requires significant finesse in policy creation, dissemination, and systematic review.

The shortage of trained staff in deprived areas is not helped by the barriers in training people from deprived areas for leadership roles in the Church of England observed by interviewees in Chapter Five. The Church's selection criteria for ordained and lay reader ministry, by focussing on prior educational achievement, excludes those who have been unable to access or succeed in education. Access to education is not equal, nor is the ability to successfully engage it in. People with stable middle-class backgrounds stand a far higher chance of having met the selection criteria for ministry in the Church of England in this regard than those from a working-class or deprived background. The Church of England thus makes it harder for congregations in deprived areas to raise their own indigenous leadership. By effectively limiting these congregations of the ability to improve their own situation, they are left dependant on the leadership, and the skills of, middle class clergy. Engagement in regeneration and partnership in the manner encouraged by *Faithful Cities* makes assumptions about the skills and capacity of clergy which are not borne out in interview data. Clergy receive no formal training in how to undertake regeneration, and their ability to do so rest solely on their pre-training experience and their ability to learn on the job. The recruitment and training of clergy shows no regard for the job that clergy are asked to perform in deprived areas. Nor does it attempt to challenge some of the wider social issues regarding access to professional occupations, instead replicating and reinforcing inequality.

The legacy of the 1997-2010 Labour administrations in regard to social justice and inequality remain unclear. The impact of specific targeted programmes enacted in partnership with communities, the private sector and third sector organizations vary both within and between programmes. For example, the evaluation of the National Strategy for Neighbourhood Renewal (NSNR) which targeted urban deprived areas concluded that the strategy “[h]as led to some narrowing of the gaps between deprived and less deprived areas – although this has occurred at different rates in different places”²³⁵ Similarly, the flagship programme of the NSNR – the New Deal for Communities (NDC) regeneration programme – is reported to have achieved “relatively greater positive changes for place (e.g. quality of the physical environment) rather than people (e.g. unemployment) related outcomes”,²³⁶ Evaluations of other aspects of welfare provision reach similar conclusions; for example an assessment of the success of ‘contracting out’ employment welfare services to third and private sector organizations is equivocal.²³⁷ And looking at overall inequalities at a national level, the picture is similarly cautious: health inequalities within Britain have continued to widen throughout the past twenty years²³⁸ and although some progress may have been made on reducing child poverty²³⁹ achieving eradication of this by 2020, as the Labour Government pledged, now appears unlikely.

And if the equivocal success of previous government policies raises a degree of caution about the likely success of the approaches to deprivation outlined by *Faithful Cities*, then even more worrying is Bishop Lowe’s own reasoning for the lack of impact he notes *Faithful Cities* to have achieved three years on from its publication in 2006. Although this report has been discussed in Chapter One (p.29), it is worth re-visiting once more, and specifically Bishop Lowe’s conclusion for the limited impact of *Faithful Cities*. In his three-year review²⁴⁰, the Bishop commented on many of the practical challenges outlined earlier in this chapter, but critically also stated the following (my emphases; italics):

In just three years, the urban scene has changed significantly. The *economic recession and downturn has put pressure* on credit and real estate, the cornerstones of the regeneration industry, in the eye of the financial storm. This has had serious

²³⁵ Department of Communities and Local Government, *Evaluation of the National Strategy for Neighbourhood Renewal. Final report: Summary*. (London: Department of Communities and Local Government, 2010), p.12

²³⁶ Department of Communities and Local Government, *The New Deal for Communities experience: A final assessment*. Volume 7. (London: Department of Communities and Local Government, 2010), p.27

²³⁷ S. Davies, *Contracting out employment services to the third and private sectors: A critique*, in *Critical social policy*, Vol. 28. (2008), pp.136-164

²³⁸ B. Thomas, D. Dorling and G. Davey-Smith, “Inequalities in premature mortality in Britain: Observational study from 1921 to 2007,” in *British medical journal*, Vol. 341. (2010), pp.c3639

²³⁹ Child Poverty Action Group, *Poverty in the UK: A summary of facts and figures*. (2010) (<http://tinyurl.com/66bcmfs>, accessed 20/2/11)

²⁴⁰ Lowe, (2009,1)

consequences for the renewal of urban places and communities as many regeneration projects have been put 'on ice' ... *As the impact of the economic turbulence moves beyond the financial sector to the service and manufacturing sector, unemployment begins to figure on our policy agenda.* Increases in redundancies and subsequent unemployment bring problems very different and of a far greater scale to those envisaged by the Government's 'worklessness agenda' and the Future Jobs programmes. Someone suggested this feels more like the era of high unemployment which produced Faith in the City. The background paper prepared for the February General Synod debate on the recession recalled those times warning that 'many practitioners who were active in the 1980s would testify that the church often made mistakes in its attempts to address the local effects of economic hardship' ... Maybe the question that should be injected into all those questions of sustainability and the good city should concern how areas such as those that have undergone change with the New Deal for Communities and other regeneration initiatives fare in a time of economic recession, is this the ultimate sustainability test; not least *how is all that social capital that has been built through community empowerment and all our church activities, really going to pay out in the coming months and years?*²⁴¹

In short, the three-year review of *Faithful Cities* appears to recognise that no matter how well-delivered, local action by the Church can at best be but a small buffer against the wider socio-economic determinants of societal justice and wellbeing. This is not to undermine the value that such local action can bring to a community, but it does suggest that on its own such action cannot alter the inequalities manifest in our society.

So where does this leave the Church? While recognising that that "uncritical acceptance of public funds can limit the capacity of the Church to be a dissident community to speak the truth to the very body that is funding its activity"²⁴² the elephant in the room remains this: Social and material inequalities in Britain are among the worst in Europe and do not appear to be improving markedly.²⁴³ No matter how effective partnership working to deliver out-sourced welfare services may be, as presently constructed this strategy makes little, if any, attempt to transform society's macro-structures – the very structures that determine and embed poverty as an inevitable 'side-effect' of neo-liberal capitalism. There is a danger that in articulating a willingness to be a partner in the provision of welfare services, the Church may collude, perhaps inadvertently, with perpetuation of the *status quo* where social injustice and the resulting inequalities are widely accepted as an unfortunate but necessary consequence of modern everyday life.

²⁴¹ Lowe (2009, 1)

²⁴² Commission for Urban Life and Faith. (2006), p.74

²⁴³ Wilkinson and Pickett (2009)

Faith in the City led to Norman Tebbit accusing the Church of “being ‘Marxist’ and ‘irresponsible’” for questioning the free market and the idea of ‘trickle-down’ wealth.”²⁴⁴ In contrast, *Faithful Cities* generated very little political response – not perhaps surprisingly given its coherence with the policies of pragmatism and populism (PAP²⁴⁵) of the day. *Moral but no Compass* makes even less mention of the challenges of institutional societal inequalities and merely admonishes politicians for not recognising the extent of the role that the Church plays in the provision of welfare. And indeed, the Church as many other faith-based organizations, has, does, and undoubtedly will, continue to provide much (un)recognised support to local communities. The advent of Big Society may offer a vehicle for Third Sector Organizations such as the Church to do even more, but the flip-side is that the Big Society could also be a cost-cutting exercise that passes the buck for welfare from the state to others.²⁴⁶ Without more outspoken prophetic critique of government and the societal consequences of the uncritical acceptance of the global market, the Church even if it becomes a partner and deliverer *par excellence* of welfare, will be merely putting a sticking plaster on a gaping and growing wound.

²⁴⁴ Adam Dinham, “Commentary: From ‘Faith in the City’ to ‘Faithful Cities’: The ‘Third Way’, the Church of England, and urban regeneration,” in *Urban studies*, Vol. 45. (2006), pp.2163-2174

²⁴⁵ R. Lister, “New Labour: A study in ambiguity from a position of ambivalence,” in *Critical social policy*, Vol. 21. (2001), pp.425-447, p.427

²⁴⁶ David Cameron, *Our ‘Big Society’ plan*, 31st March. (2010) (<http://tinyurl.com/vgshfga>, accessed 20/2/11); The Conservative Party, *Building a ‘Big Society’*. (London: The Conservative Party, 2010); Cabinet Office, *Building the ‘Big Society’*, 18th May. (2010) (<http://tinyurl.com/4sd4alk>, accessed 20/2/11); Cabinet Office, *‘Big Society’ champion appointed government advisor*, 8th May. (2010) (<http://tinyurl.com/5u264nu>, accessed 20/2/11); Cabinet Office, *‘Big Society’ red tape purge*, 17th August (2010) (<http://tinyurl.com/2abio8f>, accessed 20/2/11)

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APPENDIX ONE

SUMMARY DATA

A1.1: Legend for Figure 6: Parishes in the Diocese of Worcester

Number	Parish Name
4	Badsey With Aldington: St James
5	Bengeworth: St Peter
6	Bretforton: St Leonard
7	Broadway: St Michael And All Angels
9	Church Lench: All Saints
10	Cleve Prior: St Andrew
11	Evesham: All Saints With St Lawrence
12	Great & Little Hampton St Andrew
14	Harvington: St James
15	Hinton On The Green St Peter
16	Inkberrow: St Peter
18	North & Middle Littleton: St Nicholas
19	Norton And Lenchwick: St Egwin
20	Offenham: St Mary And St Milburgh
21	Abbots Morton
22	Sedgeberrow St Mary The Virgin
23	South Littleton: St Michael The Archangel
24	Wickhamford: St John The Baptist
27	Guarlford: St Mary

29	Malvern: Christ Church
31	Malvern: Holy Trinity
32	Great Malvern: St Mary And St Michael
33	Malvern: St Andrew
34	Malvern Link: St Matthias
37	Little Malvern: St Mary, St John & St Giles
39	West Malvern: St James
41	Powick: St Peter
43	Malvern Wells & Wyche
44	St Mary Magdalene Alfrick & Lulsley
45	Broadheath: Christ Church
46	Broadwas: St Mary Magdalene
47	Clifton On Teme: St Kenelm
49	Crown East & Rushwick: St Thomas
50	Worcester: St Michael
51	Grimley: St Bartholomew
52	Hallow: St Philip And St James
53	Holt: St Martin
58	Lower Sapey
59	Martley: St Peter
60	Shelsley Beauchamp: All Saints
62	Suckley: St John The Baptist
63	Wichenford: St Lawrence
64	Worcester: St Clement

66	Worcester: St John In Bedwardine
67	Abberton: St Edburga
68	Birlingham: St James The Great
69	Bishampton: St James
71	Bredon: St Giles
74	Broughton Hackett: St Leonard
77	Defford: St James
79	Eckington: Holy Trinity
80	Elmley Castle: St Mary
81	Fladbury With Wyre Piddle
84	Flyford Flavell: St Peter
88	Naunton Beauchamp: St Bartholomew
93	Peopleton: St Nicholas
94	Pershore
95	Pinvin
96	Pirton: St Peter
98	Stoulton: St Edmund
100	Upton Snodsbury: St Kenelm
101	White Ladies Aston: St John The Baptist
103	Wick: St Mary
104	Berrow: St Faith
105	Birtsmorton: St Peter And St Paul And Hollybush
106	Bushley: St Peter
107	Castlemorton: St Gregory

108	Earl's Croome W Hill Croome & Strensham
109	Eldersfield: St John The Baptist
110	Hanley Castle: St Mary
114	Kempsey: St Mary The Virgin
116	Longdon: St Mary
120	Queenhill And Holdfast: St Nicholas
121	Ripple
121	Ripple Detached
121	Ripple Detached
122	Severn Stoke: St Dennis
124	Upton-On-Severn
127	Welland: St James
129	Barbourne: St Stephen
130	Worcester: St George With St Mary Magdalene
131	Claines: St John The Baptist
132	Norton: St James
134	Worcester: St Barnabas
136	Worcester: Holy Trinity And St Matthew
137	Warndon: St Nicholas
138	Worcester: St Wulstan
139	Worcester: St Nicholas & All Saints
140	Worcester: St Mark In The Cherry Orchard
141	Worcester: St Martin W St Peter
144	Worcester: St Paul & Old St Martin W St Swithun

145	Alvechurch : St Laurence
148	Astwood Bank : St Matthias And St George
149	Crabbs Cross: St.Peter
151	Bromsgrove : All Saints
152	Bromsgrove : St John The Baptist
154	Catshill : Christ Church
156	Dodford : Holy Trinity And St Mary
157	Finstall : St Godwald
158	Headless Cross: St.Luke
159	Ipsley : St Peter
161	Redditch: Holy Trinity
167	Stock And Bradley: St John Baptist
168	Crowle : St John Baptist
170	Doverdale : St Mary
171	Droitwich: St Andrew W. St Mary De Witton
175	Elmbridge : St Mary
176	Elmley Lovett : St Michael
177	Feckenham : St John The Baptist
179	Hampton Lovett : St Mary And All Saints
180	Hanbury : St Mary The Virgin
182	Himbleton : St Mary Magdalene
184	Huddington : St James
186	Hadzor W Oddingley: St James
187	Ombersley : St Andrew

188	Rushock : St Michael
189	Salwarpe : St Michael
190	Stoke Prior : St Michael
197	Darby End: St Peter
198	Dudley St Augustine
199	Dudley St Barnabas
200	Dudley: St Edmund King & Martyr
201	Dudley St Francis
202	Dudley St James The Great
203	Dudley, Kate's Hill: St John
204	Dudley St Thomas And St Luke
205	Dudley Wood: St John
206	Halesowen: St John The Baptist
209	Netherton: St Andrew
210	Old Hill: Holy Trinity
211	Reddal Hill, St Luke
214	Bewdley: St Anne
218	Far Forest: Holy Trinity
220	Chaddesley Corbett: St Cassian
222	Churchill-In-Halfshire: St James
224	Cookley: St Peter
226	Kidderminster: St George
229	Kidderminster: St John The Baptist
230	Kidderminster: St Mary & All Saints

234	Rock: St Peter & St Paul
234	Rock: St Peter & St Paul Detached
237	Stone: St Mary The Virgin
240	Wolverley: St John The Baptist
241	Wribbenhall: All Saints
242	Amblecote: Holy Trinity
243	Belbroughton: Holy Trinity
245	Broome: St Peter
246	Clent: St Leonard
247	Hagley: St John The Baptist
249	Lye: Christchurch & Stambermill
250	Norton: St Michael & All Angels
252	Old Swinford: St Mary
254	Pedmore: St Peter
256	Stourbridge: St Thomas
257	Wollaston: St James
258	Wollescote: St Andrew
259	Abberley: St Mary
261	Areley-Kings: St Bartholomew
262	Astley: St Peter
264	Eastham: St Peter & St Paul
267	Hartlebury: St James
271	Lindridge: St Lawrence
271	Lindridge: St Lawrence Detached

271	Lindridge: St Lawrence Detached
272	Mamble: St John The Baptist
276	Rochford: St Michael
277	Shrawley: St Mary
280	Stoke Bliss: St Peter
284	Stourport: St Michael And All Angels
286	Wilden: All Saints
291	Beckford: St John The Baptist
293	Brierley Hill St Michael
297	Coseley: Christ Church
298	Coseley: St Chad
301	Kingswinford: St Mary
302	Lower Gornal: St James The Great
303	Pensnett: St Mark
306	Sedgley: St Mary Virgin (Hurst Hill)
308	Gornal And Sedgley
310	Wordsley Holy Trinity
311	Rous Lench: St Peter
312	Leigh And Bransford
1001	Grafton Manor Extra Parochial Place
1002	The Beauchamp Community Extra Parochial Place
1003	Cathedral Precincts Extra Parochial Place
1004	Crutch Extra Parochial Place
1005	Westwood Park Extra Parochial Place

1006	Malborough Extra Parochial Place
1007	Shell Extra Parochial Place
1007	Shell Extra Parochial Place Detached

A1.2: Legend for Figure 9: Parishes in the Diocese of Birmingham

Number	Parish Name
1	Birmingham St Philip
3	Birmingham Bishop Latimer
4	Newtown St George
5	Attwood Green St Luke
6	Birmingham St Martin
7	Birmingham St Paul
9	Aston St James; Aston Juxta Birmingham Ss Peter And Paul; Aston St. Matthews; Nechells St Clement
10	Ladywood St John And St Peter
11	Bartley Green St Michael & All Angels
12	Edgbaston St Augustine
13	Edgbaston St Bartholomew
14	Edgbaston St George
16	Edgbaston St Germain
18	Harbornest Faith & St Laurence
19	Harborne St John
20	Harborne St Peter
21	Selly Oak St Mary

22	Summerfield Christ Church
23	Oldbury Ss Paul And Barnabas
24	Quinton Road West St Boniface
25	Weoley Castle St Gabriel
27	Birchfield Holy Trinity
29	Hamstead St Bernard
30	Hamstead St Paul
31	Handsworth St Andrew
33	Handsworth St James
34	Handsworth St Mary
36	Handsworth St Michael
37	Kingstanding St Luke
38	Kingstanding St Mark
40	Perry Barr St John The Evangelist
41	Perry Beeches St Matthew
42	Allens Cross St Bartholomew
44	Brandwood St Bede
45	Cofton Hackett St Michael; Barnt Green St Andrew
46	Cotteridge (Lep)
47	Frankley St Leonard
48	Kings Norton St Nicolas
49	Longbridge St John The Baptist
50	Northfield St Laurence
51	Rednal St Stephen The Martyr

52	Rubery St Chad
53	Shenley Green St David
54	Stirchley The Ascension
55	Blackwell, St Catherine
57	West Heath St Anne
58	Wythall St Mary
60	Balsall Heath St Paul
61	Billesley Common Holy Cross
62	Bournville St Francis Of Assisi
63	Hall Green St Peter
64	Hazelwell St Mary Magdalen
65	Highters Heath Immanuel
66	Kings Heath All Saints
67	Moseley St Agnes
68	Moseley St Anne
69	Moseley St Mary
70	Selly Park St Stephen
72	Springfield St Christopher
73	Yardley Wood Christ Church
74	Blackheath St Paul With St Ambrose
76	Londonderry St Mark
78	Langley
79	Smethwick St Stephen And St Michael
80	Oldbury Christ Church

81	Rounds Green St James
82	St Giles, Rowley Regis
83	Smethwick (Old Church)
85	Bearwood St Mary The Virgin
86	Smethwick St Matthew W. St Chad,
90	Warley Woods St Hilda
93	Erdington, St Chad
94	Pype Hayes St Mary The Virgin
95	Erdington, All Saints
97	Lozells St Paul & St Silas
100	Erdington, St. Barnabas
101	Short Heath St. Margaret
102	Stockland Green St Mark
103	Highgate St Alban & St Patrick
107	Small Heath All Saints [Ex-St Aidan]
109	Sparkbrook Christ Church
111	Sparkbrook St Agatha; Balsall Heath St Barnabas
112	Sparkhill St John The Evangelist
114	Tyseley St Edmund
115	Castle Bromwich St Mary & St Margaret
116	Castle Bromwich St Clement Of Alexandria
118	Chelmsley Wood St Andrew
119	Coleshill St Peter & St Paul
120	Tile Cross St Peter

121	Hodge Hill St Philip & St James
123	Kingshurst St Barnabas
124	Marston Green St Leonard
125	Maxstoke St Michael & All Angels
129	Shard End All Saints
130	Sheldon St Giles
131	Nether Whitacre St Giles; Over Whitacere St Leonard; Shustoke St Cuthbert
132	Garretts Green St Thomas
133	Water Orton St Peter & St Paul
134	Amington St Editha
135	Seckington All Saints
136	Grendon All Saints
137	Merevale
138	Dordon St Leonard
140	Dosthill St Paul
142	Baddesley Ensor St Nicholas
143	Kingsbury St Peter & St Paul
145	Baxterley
147	Polesworth, St. Editha With St John
152	Baddesley Clinton St Michael
153	Balsall Common St Peter
154	Barston St Swithin
155	Bickenhill St Peter
156	Dorridge St Philip

159	Elmdon St Nicholas
162	Hall Green Gospel Lane, St Michael Lep
163	Hall Green Ascension
164	Hampton-In-Arden St Mary & St Bartholomew
165	Hobs Moat St Mary
166	Knowle St. John The Baptist
167	Lapworth St Mary The Virgin
169	Packwood
170	Olton St Margaret
171	Nuthurst-Cum-Hockley Heath
172	Shirley, St Patrick & St James
175	Solihull St Alphege; Solihull St Helen, Solihull St Michael ; Catherine-De-Barnes, The Mission Church
179	Tanworth-In-Arden St Mary
180	Temple Balsall St Mary The Virgin
182	Boldmere St Michael
183	Castle Vale St Cuthbert; Minworth St George
184	Curdworth St. Nicholas And St Peter Ad Vinctula; Middleton St John The Baptist; Wishaw St. Chad
186	Four Oaks, All Saints
187	Hill St James
188	Sutton Coldfield St Peter
190	Sutton Coldfield Holy Trinity
191	Sutton Coldfield St Chad
192	Sutton Coldfield St Columba
193	Walmley St John The Evangelist

195	Wylde Green Emmanuel
196	Acocks Green St Mary
197	Bordesley Green St Paul
198	Bordesley St Benedict
199	Ward End Christ Church (Burney Lane)
200	Hay Mill St Cyprian
202	Lea Hall St Richard
203	Saltley St Mark With St Saviour
205	South Yardley St Michael & All Angels
206	Stechford All Saints
210	Yardley St Edburgha
212	Selly Park Christ Church
214	The Whittakers, Lea Marston & Shustoke

A1.3: Summary Data for Worcester

Number	Parish Name	Diocese Number	Benefice Id Number	Deanery Code	Archdeaconry Code	Parish Population	Number of Deprived	Proportion of Population Deprived	Parish Electoral Roll	Parish Share target	Parish Share target Per Capita	Parish Share Paid	Parish Share Paid Per Capita	Parish Share Deficit	Number of Churches in Parish	Number of Stipendiary Clergy in Parish	Number of Other Paid Staff in Parish	Number of Non Stipendiary Clergy in Parish	Number of Lay Readers in Parish	Total levels of stipendiary clergy per church in parish	Total Number of Stipendiary Clergy and Other Paid Staff	Total Number of All Staff Per Church in Parish, Excluding Readers	Total Number of All Staff Per Church in Parish, Including Readers
4	BADSEY W ALDINGTON: ST JAMES	42	420096CT	42101	421	2115	188	0.09	83	25,069	302	25,069	302	0	1	0.3	0	0	0	0	0.3	0.3	0.3
5	BENEFORTH: ST PETER	42	42012 W	42101	421	8636	838	0.10	159	61,145	385	36,000	352	5,145	1	1	0	0	0	1	1	1	1
6	BRETTFORTON: ST LEONARD	42	420096CT	42101	421	732	58	0.08	66	13,452	204	13,452	204	0	1	0.3	0	0	0	0.3	0.3	0.3	0.3
7	BROADWAY: ST MICHAEL AND ALL ANGELS	42	42022CP	42101	421	2726	253	0.09	188	40,355	215	40,355	215	0	2	0.5	0	0	0	0.25	0.25	0.25	0.25
9	CHURCH LENCH: ALL SAINTS	42	42030BL	42101	421	461	23	0.05	45	14,675	326	14,675	326	0	1	0.25	0	0	0	0.3	0.3	0.3	0.3
10	CLEVE PRIOR: ST ANDREW	42	42034BK	42101	421	543	76	0.14	42	14,063	335	10,000	238	4,063	1	0.3	0	0	0	0.5	0.5	0.5	1.5
11	EVESHAM: ALL SAINTS WITH ST LAWRENCE	42	42064ER	42101	421	5059	761	0.15	129	61,145	474	61,145	474	0	1	0.5	0	0	1	0.5	0.5	0.5	1.5
12	GREAT & LITTLE HAMPTON ST ANDREW	42	42060ER	42101	421	8434	797	0.09	105	28,127	268	28,127	268	0	0	0.3	0	0	0	0.3	0.3	0.3	0.3
14	HARVINGTON: ST JAMES	42	42030BL	42101	421	1368	105	0.08	87	24,458	281	24,458	281	0	0	0.25	0	0	0	0.25	0.25	1.25	1.25
15	HINTON ON THE GREEN: ST PETER	42	42060ER	42101	421	177	14	0.08	13	4,280	329	1,500	115	2,780	0	0.3	0	0	0	0.3	0.3	0.3	0.3
16	INKBERROW: ST PETER	42	42032BP	42101	421	3084	155	0.05	174	53,196	306	53,196	306	0	4	1	0	1	0	0.25	0.25	0.5	0.5
18	NORTH & MIDDLE LITTLETON: ST NICHOLAS	42	42034BK	42101	421	872	96	0.11	19	6,114	322	6,114	322	0	0	0.3	0	0	0	0.3	0.3	0.3	0.3
18	NORTON AND LENCHWICK: ST EDWIN	42	42064ER	42101	421	720	178	0.25	35	14,675	419	7,000	200	7,675	0	0.5	0	0	0	0.5	0.5	0.5	0.5
20	OFFENHAM: ST MARY AND ST MILBURGH	42	42069CT	42101	421	1072	75	0.07	45	13,452	299	4,800	107	8,652	1	0.3	0	0	0	0.25	0.25	0.25	0.25
21	ABBOTS MORTON	42	42030BL	42101	421	98	5	0.05	66	6,726	102	6,726	102	0	1	0.25	0	0	0	0.25	0.25	0.25	0.25
22	EDGEWORTH: ST MARY THE VIRGIN	42	42060ER	42101	421	458	37	0.08	38	9,763	257	5,000	132	4,763	0	0.3	0	0	0	0.3	0.3	0.3	0.3
23	SOUTH LITTLETON: ST MICHAEL THE ARCHANGEL	42	42034BK	42101	421	918	77	0.08	14	7,336	524	7,336	524	0	0	0.3	0	0	0	0.3	0.3	0.3	0.3
24	WICKHAMFORD: ST JOHN THE BAPTIST	42	42022CP	42101	421	638	44	0.07	34	11,098	324	8,606	253	2,400	1	0.5	0	0	0	0.5	0.5	0.5	0.5
27	GUARFORD: ST MARY	42	42025AK	42102	421	799	93	0.12	37	18,412	323	15,900	289	1,912	3	0.5	0	0	2	0.17	0.17	0.17	0.83
29	MALVERN: CHRIST CHURCH	42	42070 H	42102	421	6268	1675	0.20	109	47,757	438	30,000	275	17,757	2	1	0	0	0	0.5	0.5	0.5	1
31	MALVERN: HOLY TRINITY	42	42070 H	42102	421	4227	564	0.13	231	72,489	314	72,489	314	0	1	1	0	0.5	1	1	1	1.5	1.5
32	GREAT MALVERN: ST MARY AND ST MICHAEL	42	42072 P	42102	421	2387	138	0.06	403	150,176	373	122,800	305	27,376	1	1	0	0	2	1	1	2	4
33	MALVERN: ST ANDREW	42	42019DW	42102	421	3471	463	0.13	156	55,813	358	55,813	358	0	1	1	0	0	3	0.33	0.33	0.87	1.33
34	MALVERN LINK: ST MATTHIAS	42	42013BH	42102	421	10622	1324	0.12	178	81,706	459	66,415	384	13,291	1	0	0	1	2	0	0	1	1
37	LITTLE MALVERN: ST MARY, ST JOHN & ST GILES	42	42014CF	42102	421	157	9	0.06	106	28,769	271	28,769	271	0	0	0.5	0	0	0	0.5	0.5	1.5	1.5
39	WEST MALVERN: ST JAMES	42	42019ER	42102	421	978	68	0.07	61	17,837	292	12,000	197	5,837	0	0.5	0	0	0	0.25	0.25	0.25	0.25
41	POWICK: ST PETER	42	42015AK	42102	421	2761	203	0.07	129	33,372	259	28,251	227	4,121	2	0.5	0	0	0	1	1	1	1
43	MALVERN WELLS & WYCHE	42	42019DW	42102	421	2605	111	0.04	77	35,099	456	35,099	456	0	1	0	0	0	3	1	1	4	4
44	ALFRICK & LULSLEY ST MARY MAGDALENE	42	42018DX	42103	421	578	52	0.09	57	11,688	205	11,688	205	0	0	0.3	0	0.2	0	0.3	0.3	0.5	1
45	BROADHEATH: CHRIST CHURCH	42	420172AL	42103	421	1339	69	0.05	40	13,212	330	13,222	331	-10	0	0.5	0	0	0	0.5	0.5	0.5	0.5
46	BROADWAS: ST MARY MAGDALENE	42	42018DX	42103	421	711	52	0.07	92	16,402	178	16,402	178	0	3	0.3	0	0.2	0	0.5	0.1	0.17	0.33
47	CLIFTON ON TEME: ST KENELM	42	42018DX	42103	421	536	43	0.08	37	12,704	343	4,400	119	8,304	0	0.3	0	0.2	0	0.3	0.3	0.5	1
49	CROWN EAST & RUSHWICK: ST THOMAS	42	42017BM	42103	421	1016	63	0.06	32	8,131	254	6,000	188	2,131	1	0.5	0	0	0	0.5	0.5	0.5	0.5
50	WORCESTER: ST MICHAEL	42	42017BM	42103	421	4068	975	0.24	25	15,245	610	3,000	120	12,245	1	0.5	0	0	0	0.5	0.5	0.5	0.5
51	GRIMLEY: ST BARTHOLOMEW	42	42079BT	42103	421	386	31	0.08	30	7,114	237	4,500	150	2,614	1	0.3	0	0	0.6	0.3	0.3	0.3	0.9
52	HALLOW: ST PHILIP AND ST JAMES	42	42079BT	42103	421	2738	189	0.07	133	36,588	275	36,588	275	0	1	0.3	0	0	0.6	0.3	0.3	0.3	0.9
53	HOLT: ST MARTIN	42	42079BT	42103	421	484	44	0.09	31	6,639	279	6,639	279	0	0	0.3	0	0	0.6	0.3	0.3	0.3	0.9
58	LOWER SAPEY	42	42018DX	42103	421	168	13	0.08	34	4,982	147	500	15	4,482	1	0.3	0	0.2	0.3	0.3	0.3	0.5	1
59	MARTLEY: ST PETER	42	42018DX	42103	421	994	80	0.08	63	17,945	285	17,945	285	0	1	0.3	0	0.2	0.3	0.3	0.3	0.5	1
60	SHELLEY BEAUCHAMP: ALL SAINTS	42	42018DX	42103	421	288	23	0.08	56	5,590	100	5,590	100	0	2	0.3	0	0.2	0.5	0.15	0.15	0.25	0.5
62	SUCKLEY: ST JOHN THE BAPTIST	42	42018DX	42103	421	475	43	0.09	37	8,639	233	8,639	233	0	1	0.3	0	0.2	0.5	0.3	0.3	0.5	1
63	WICHENFORD: ST LAWRENCE	42	42018DX	42103	421	448	36	0.08	41	7,422	181	7,422	181	0	0	0.3	0	0.2	0.5	0.3	0.3	0.5	1
64	WORCESTER: ST CLEMENT	42	42072AL	42103	421	8195	465	0.08	87	22,867	263	19,867	228	3,000	2	0.5	0	0	0.5	0.25	0.25	0.25	0.5
66	WORCESTER: ST JOHN IN BEDWADINE	42	42073 J	42103	421	8177	663	0.08	123	49,517	403	17,675	144	31,842	1	1	0	0	0	1	1	1	1
67	ABBERTON: ST EDUGORA	42	42002BM	42104	421	42	2	0.05	14	3,523	252	1,875	134	1,693	1	0.25	0	0	0	0.25	0.25	0.25	0.25
68	BIRLINGHAM: ST JAMES THE GREAT	42	42024BT	42104	421	289	14	0.05	41	6,852	167	8,852	167	0	0	0.25	0	0	0.5	0.25	0.25	0.25	0.25
69	BISHAMPTON: ST JAMES	42	42020BM	42104	421	783	68	0.09	45	11,340	379	52,700	379	0	0	0.25	0	0	0	0.125	0.125	0.125	0.125
71	BREDON: ST GILES	42	42015 J	42101	421	2654	116	0.04	139	52,700	379	52,700	379	0	2	1	0	0	0	0.5	0.5	0.5	0.5
74	BROUGHTON HACKETT: ST LEONARD	42	42013CJ	42104	421	151	12	0.08	24	4,472	186	3,354	140	1,118	0	0.25	0	0	0.25	0.25	0.25	0.25	0.25
77	DEFFORD: ST JAMES	42	42044 R	42104	421	528	34	0.06	51	18,062	354	13,545	285	4,517	2	0.5	0	0	0	0.25	0.25	0.25	0.25
79	ECKINGTON: HOLY TRINITY	42	42005 T	42104	421	852	50	0.06	85	24,438	288	24,437	287	1	0	0.5	0	0	0	0.5	0.5	0.5	0.5
80	ELMLEY CASTLE: ST MARY	42	42062BJ	42104	421	1186	80	0.07	176	34,850	198	34,850	198	0	0	0.25	0	0	0	0.25	0.25	0.25	0.25
81	FLADBURGH: MR WYRE PIDDLE	42	42067BW	42104	421	2716	207	0.08	214	68,100	318	48,100	225	20,000	4	1	0	0	3	0.25	0.25	0.25	1
84	FLYFORD BLAVELL: ST PETER	42	42002BM	42104	421	375	19	0.05	35	8,620	252	4,683	134	4,132	3	0.25	0	0	0	0.08	0.08	0.42	0.42
88	NAUNTON BEAUCHAMP: ST BARTHOLOMEW	42	42002BM	42104	421	128	6	0.05	18	4,536	252	2411	134	2,125	0	0.25	0	0	0	0.25	0.25	0.25	0.25
93	PEOPLETON: ST NICHOLAS	42	42013CJ	42104	421	533	43	0.08	29	11,352	391	11,352	391	0	0	0.25	0	0	0.25	0.25	0.25	0.25	0.25
94	PERSHORE	42	42014BT	42104	421	6572	688	0.10	176	98,416	559	30,000	170	68,416	1	0.5	0	0	0.5	0.25	0.25	0.25	0.75
95	PINVIN	42	42014BT	42104	421	584	70	0.12	24	8,720	363	8,720	363	0	0	0.3	0	0	0.5	0.25	0.25	0.25	0.3
96	PIRTON: ST PETER	42	420149CM	42104	421	203	16	0.08	21	7,260	346	7,260	346	0	1	0.3	0	0	0	0.3	0.3	0.3	0.3

Number	Parish Name	Diocese Number	Benefice Id Number	Deanery Code	Archdeaconry Code	Parish Population	Number of Deprived	Proportion of Population Deprived	Parish Electoral Roll	Parish Share target	Parish Share target Per Capita	Parish Share Paid	Parish Share Paid Per Capita	Parish Share Deficit	Number of Churches in Parish	Number of Stipendiary Clergy in Parish	Number of Other Paid Staff in Parish	Number of Non Stipendiary Clergy in Parish	Number of Lay Readers in Parish	Total levels of stipendiary clergy per church in parish	Total Number of Stipendiary Clergy and Other Paid Staff	Total Number of All Staff Per Church in Parish, Excluding Readers	Total Number of All Staff Per Church in Parish, Including Readers
98	STOULTON: ST EDMUND	42	42/149CM	42/104	421	2108	129	0.06	76	16,335	215	16,335	215	0	2	0.3	0	0	0	0	0.15	0.15	0.15
100	UPTON SNODSBURY: ST KENELM	42	42/123CJ	42/104	421	353	28	0.08	29	8,600	297	8,600	297	0	1	0.25	0	0	0.25	0.25	0.25	0.25	0.5
101	WHITE LADIES ASTON: ST JOHN THE BAPTIST	42	42/123CJ	42/104	421	317	25	0.08	46	9,976	217	9,976	217	0	2	0.25	0	0	0.25	0.25	0.25	0.25	0.25
103	WICK: ST MARY	42	42/124BT	42/104	421	426	22	0.05	46	11,212	244	2,000	43	9,212	1	0.25	0	0	0.5	0.125	0.125	0.125	0.25
104	BERROW: ST FAITH	42	42/104CP	42/105	421	548	33	0.06	50	9,088	182	9,088	182	0	2	0.3	0	0	0	0.15	0.15	0.15	0.15
105	BIRSMORTON: ST PETER AND ST PAUL AND HOLLYBUSH	42	42/104CP	42/105	421	432	33	0.08	34	16,639	693	16,639	693	0	2	0.3	0	0	0	0.15	0.15	0.15	0.15
106	BURSHLEY: ST PETER	42	42/105BP	42/105	421	265	16	0.06	32	7,594	237	7,594	237	0	2	0.3	0	0	0	0.15	0.15	0.15	0.15
107	CASTLEMORTON: ST GREGORY	42	42/105BP	42/105	421	424	34	0.08	64	13,670	214	13,670	214	0	1	0.25	0	0	0.5	0.25	0.25	0.25	0.75
108	EARL'S CROOME W HILL CROOME & STRENSHAM	42	42/159BT	42/105	421	452	32	0.07	85	13,860	163	6,930	82	6,930	2	0.3	0	1	0.3	0.15	0.15	0.65	0.8
109	ELDSFIELD: ST JOHN THE BAPTIST	42	42/104CP	42/105	421	500	30	0.06	59	8,344	141	8,344	141	0	2	0.3	0	0	0	0.15	0.15	0.15	0.15
110	HANLEY CASTLE: ST MARY	42	42/105BP	42/105	421	1070	75	0.07	67	23,100	266	23,100	266	0	2	0.5	0	0.5	1.5	0.25	0.25	0.5	1.25
111	KEMPSEY: ST MARY THE VIRGIN	42	42/082BH	42/105	421	2452	180	0.07	174	44,467	256	44,467	256	0	2	0.5	0	0	0.5	0.25	0.25	0.25	1
114	LONDON: ST MARY	42	42/082BH	42/105	421	505	30	0.06	70	8,607	123	8,607	123	0	1	0.25	0	0	0.5	0.25	0.25	0.25	0.75
120	QUEENHILL AND HOLDFAST: ST NICHOLAS	42	42/105BP	42/105	421	151	9	0.06	80	7,088	118	7,088	118	0	1	0.25	0	0	0.5	0.25	0.25	0.25	0.75
121	RIPPLE: ST MARY	42	42/159BT	42/105	421	1065	75	0.07	37	10,395	281	8,000	216	2,395	1	0.3	0	1	0.3	0.3	0.3	1.3	1.8
122	RIEPEL DETACHED	42	42/159BT	42/105	421	0	0	0.07	37	10,395	281	8,000	216	2,395	1	0.3	0	1	0.3	0.3	0.3	1.3	1.8
123	SEVERN STONE: ST DENNIS	42	42/082BH	42/105	421	985	30	0.05	54	15,015	278	12,015	223	3,000	1	0.5	0	1	0.5	0.5	0.5	2	2
124	UPTON-ON-SEVERN	42	42/159BT	42/105	421	2451	301	0.12	41	30,030	732	10,000	244	20,030	2	0.3	0	1	0.3	0.15	0.15	0.65	0.8
127	WELLAND: ST JAMES	42	42/082BH	42/105	421	1202	94	0.08	42	11,550	275	11,550	275	0	1	0.5	0	0	1.5	0.5	0.5	1	2.5
129	BARBOURNE: ST STEPHEN	42	42/010 L	42/106	421	5220	381	0.07	267	72,362	271	72,362	271	0	1	0	2	0	1	1	1	3	3
130	WORCESTER: ST GEORGE WITH ST MARY MAGDALENE	42	42/170CK	42/106	421	4872	670	0.14	92	25,781	280	25,781	280	0	1	0.6	0	0	0.6	0.6	0.6	1.2	1.2
131	CLAINES: ST JOHN THE BAPTIST	42	42/033 M	42/106	421	5741	368	0.06	242	69,312	286	69,312	286	0	1	2	0	0	0	2	2	3	3
132	NORTON: ST JAMES	42	42/148CM	42/205	422	1575	63	0.04	24	12,705	529	2,000	83	10,705	1	0.3	0	0	0	0.3	0.3	0.3	0.3
134	WORCESTER: ST BARNABAS	42	42/171BW	42/106	421	14807	2962	0.20	163	44,318	272	44,318	272	0	2	3	0	1	1.5	1.5	1.5	2	2.5
136	WORCESTER: HOLY TRINITY AND ST MATTHEW	42	42/160BP	42/106	421	4847	863	0.18	95	15,650	241	15,650	241	0	1	1.3	0	0.3	0.6	1.3	1.3	1.3	2.2
137	WARNDON: ST NICHOLAS	42	42/161CP	42/106	421	8977	526	0.06	76	26,623	350	18,000	237	8,623	1	1	0	0	1	1.5	1.5	2	2.5
138	WORCESTER: ST WULSTAN	42	42/161BL	42/106	421	5949	1589	0.27	82	17,847	215	17,847	215	0	1	1	0	0	1	1	1	2	2
139	WORCESTER: ST NICHOLAS & ALL SAINTS	42	42/170CK	42/106	421	1482	249	0.17	198	72,256	385	72,252	385	4	2	0.6	0	0	0.6	0.3	0.3	0.6	0.6
140	WORCESTER: ST MARK IN THE CHERRY ORCHARD	42	42/160BP	42/106	421	6728	451	0.07	73	21,424	293	21,424	293	0	1	1.3	0	0.3	0.6	1.3	1.3	1.3	2.2
141	WORCESTER: ST MARTIN W ST PETER	42	42/160BP	42/106	421	11063	1139	0.11	244	86,842	356	86,842	356	0	2	1.3	0	0.3	0.6	1.3	1.3	1.3	2.2
144	WORCESTER: ST PAUL & OLD ST MARTIN W ST SWITHUN	42	42/170CK	42/106	421	1110	265	0.24	58	19,579	338	19,579	338	0	1	0.6	0	0	0.6	0.6	0.6	1.2	1.2
145	ALVECHURCH: ST LAURENCE	42	42/004 W	42/201	422	5815	428	0.08	162	71,470	441	55,000	340	16,470	1	1	0	0	2	1	1	1	3
148	ASTWOOD BANK: ST MATTHIAS AND ST GEORGE	42	42/126CP	42/201	422	3060	209	0.07	60	26,539	449	23,785	396	3,154	1	1	0	0	0	1	1	1	1
149	CRABBS CROSS: ST PETER	42	42/126CP	42/201	422	10653	1079	0.10	91	25,289	278	25,289	278	0	1	1	0	0	0	1	1	1	1
151	BROMSGROVE: ALL SAINTS	42	42/203 F	42/201	422	12554	1288	0.10	95	28,038	295	28,038	295	0	1	1	0	0	0	0	0	0	0
152	BROMSGROVE: ST JOHN THE BAPTIST	42	42/024 T	42/201	422	13820	1757	0.13	247	83,015	336	40,000	162	43,015	2	1	0	0	1	0.5	0.5	0.5	1
154	CATSHILL: CHRIST CHURCH	42	42/028BT	42/201	422	8584	842	0.10	65	22,540	347	22,540	347	0	2	1	0	0	0	0	0	0	0.25
156	DODFORD: HOLY TRINITY AND ST MARY	42	42/028BT	42/201	422	569	29	0.05	91	13,744	151	13,744	151	0	1	0	0	0	0.5	0	0	0	0
157	FINSTALL: ST GOODWALD	42	42/026 F	42/201	422	8693	480	0.06	101	40,133	397	20,000	198	20,133	1	0	0	0	0	0	0	0	0
158	HEADLESS CROSS: ST LUKE	42	42/126CP	42/201	422	8297	1032	0.12	85	26,687	349	26,687	349	0	1	1	0	1	1	1	1	1	2
159	IPSELEY: ST PETER	42	42/063 J	42/201	422	22360	3718	0.17	237	42,636	579	42,636	579	0	1	1	0	0	0	0.33	0.67	0.67	2.67
161	REDDITCH: HOLY TRINITY	42	42/126X	42/201	422	36108	6213	0.17	650	20691	32	4558	7	16,333	3	5	0	0	6	0.71	0.71	1.14	1.14
167	STOCK AND BRADLEY: ST JOHN BAPTIST	42	42/017BP	42/202	422	217	11	0.05	18	13,588	755	7,500	417	6,088	1	0.14	0	0	0.14	0.14	0.14	0.14	0.28
168	DOVERDALE: ST MARY	42	42/119 W	42/202	422	943	41	0.04	49	14,910	304	14,938	305	-28	2	0.14	0	0	0.14	0.07	0.07	0.14	0.14
171	DROITWICH: ST ANDREW W. ST MARY DE WITTON	42	42/017CH	42/202	422	38	3	0.08	55	12,230	222	12,230	222	0	1	0.5	0	0	0.5	0.5	0.5	1	1
175	ELMRIDGE: ST MARY	42	42/063BX	42/202	422	262	13	0.05	47	12,856	274	12,856	274	0	1	0	0	0	0	0.5	0.5	0.5	0.75
176	ELMLEY LOVETT: ST MICHAEL	42	42/063BX	42/202	422	275	14	0.05	35	11,913	340	11,913	340	0	1	0	0	0	0	0	0	0	0
177	FECKENHAM: ST JOHN THE BAPTIST	42	42/017BP	42/202	422	1982	77	0.04	70	33,637	481	33,637	481	-47	1	0.14	0	0	0.14	0.14	0.14		

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190	STOKE PRIOR: ST MICHAEL	42	42/147BW	42202	422	4709	358	0.08	126	35,958	285	35,958	285	0	3	1	0	0	1	0.33	0.33	0.67	
197	DARBY END: ST PETER	42	42/043BF	42203	422	4875	1114	0.23	68	16,792	247	16,792	247	0	1	1	0	0	0	0.33	0.33	1	
198	DUDLEY ST AUGUSTINE	42	42/043CF	42203	422	4837	1468	0.30	81	22,091	273	16,091	199	6,000	1	0.6	0	0	0.6	0.6	0.8	1	
199	DUDLEY ST BARNABAS	42	42/043CF	42203	422	4819	1240	0.27	50	13,794	276	7,000	140	6,794	1	0.6	0	0	0.6	0.6	0.8	1.2	
200	DUDLEY ST EDMUND KING & MARTYR	42	42/050J	42203	422	1225	380	0.31	40	13,045	326	8,200	205	4,845	1	0	0	0	0	0	0	0	
201	DUDLEY ST FRANCIS	42	42/049CP	42203	422	7318	2738	0.37	101	20,027	198	14,500	144	5,527	1	0.6	0	0	0	0.6	0.6	1.2	
202	DUDLEY ST JAMES THE GREAT	42	42/049CP	42203	422	3663	1038	0.27	65	23,914	368	18,000	277	5,914	1	0.6	0	0	0.6	0.6	0.6	1.2	
203	DUDLEY, KATES HILL: ST JOHN	42	42/053L	42203	422	9153	3110	0.34	64	11,520	180	4,260	67	7,260	1	1	0	0	0.6	0.6	1	1	
204	DUDLEY ST THOMAS AND ST LUKE	42	42/049CP	42203	422	4269	1512	0.35	64	12,471	195	8,200	128	4,271	1	0.6	0	0	0.6	0.6	0.6	1.2	
205	HALESOWEN: ST JOHN THE BAPTIST	42	42/056P	42203	422	5750	1177	0.20	96	23,220	242	20,000	208	3,220	1	2	0	0	2	2	2	2	
209	NETHERTON: ST ANDREW	42	42/123W	42203	422	4523	620	0.14	487	15,010	322	12,052	251	34,958	6	4	0	1	3	0.67	0.67	1.33	
210	OLD HILL: HOLY TRINITY	42	42/117L	42203	422	8260	2099	0.23	179	22,692	234	22,692	234	0	1	1	0	0	1	1	1	1	
211	REDDAL HILL: ST LUKE	42	42/117L	42203	422	8260	2099	0.23	179	22,692	234	22,692	234	0	1	1	0	0	1	1	1	1	
214	BEWDLEY: ST ANNE	42	42/132R	42101	422	5985	502	0.08	208	10,864	329	5,500	167	5,364	1	2	0	0	1	2	2	3	
218	FAR FOREST: HOLY TRINITY	42	42/111BH	42205	422	888	72	0.08	37	12,613	270	55,520	270	0	3	2	0	0	2	0.67	0.67	1.33	
220	CHADLESLEY CORBETT: ST CASSIAN	42	42/029BM	42205	422	1283	122	0.10	107	22,867	212	2,266	21	20,401	1	0.5	0	0	0.5	0.5	0.5	0.5	
222	CHURCHILL-IN-HALF: ST JAMES	42	42/031BH	42205	422	1188	81	0.07	90	8,640	96	8,000	89	640	2	0.5	0	0	0.5	0.5	0.5	0.5	
224	COCKLEY: ST PETER	42	42/031BH	42205	422	2647	275	0.10	83	21,733	282	21,733	282	0	1	0.5	0	0	0.5	0.5	0.5	0.5	
226	KIDDERMINSTER: ST GEORGE	42	42/035R	42205	422	12974	2134	0.16	276	105,382	282	105,382	282	0	3	2	0	0	0.67	0.67	0.67	0.67	
229	KIDDERMINSTER: ST JOHN THE BAPTIST	42	42/036BM	42205	422	17957	3427	0.19	189	50,000	285	48,450	246	3,550	1	0	0	0	0.33	0.33	0.33	0.33	
230	KIDDERMINSTER: ST MARY & ALL SAINTS	42	42/037CL	42205	422	19251	2705	0.14	258	0	0	0	0	0	5	4	0	1	0	0.8	0.8	1	
234	ROCK: ST PETER & ST PAUL	42	42/111BH	42205	422	1137	82	0.07	51	11,531	226	8,000	157	3,531	2	0.3	0	0	0	0.15	0.15	0.15	
237	STONE: ST MARY THE VIRGIN	42	42/029BM	42205	422	14	1	0.05	70	10,500	150	10,500	150	0	1	0.5	0	0	0	0.5	0.5	0.5	
240	WOLVERLEY: ST JOHN THE BAPTIST	42	42/068BJ	42204	422	6240	691	0.11	96	25,684	268	25,684	268	0	1	0.5	0	0	0.5	0.5	0.5	0.5	
241	WIRBENHALL: ALL SAINTS	42	42/181J	42204	422	3670	347	0.09	70	20,000	288	16,500	236	3,500	1	1	0	0	0	1	1	1	
242	AMBLECOTE: HOLY TRINITY	42	42/005P	42206	422	11111	1287	0.12	115	37,440	328	18,440	160	19,000	1	1	0	0	1	1	1	1	
243	BELBROUGHTON: HOLY TRINITY	42	42/011BJ	42206	422	2199	185	0.08	101	33,120	328	33,120	328	0	1	0.5	0	0	0.5	0.5	0.5	0.5	
245	BROOME: ST PETER	42	42/031BH	42206	422	1647	52	0.03	48	6,552	137	6,552	137	0	1	0.5	0	0	0.5	0.5	0.5	0.5	
246	CLINT: ST LEONARD	42	42/011BJ	42206	422	845	41	0.05	115	20,160	175	20,160	175	0	1	0.5	0	0	0.5	0.5	0.5	0.5	
247	HAGLEY: ST JOHN THE BAPTIST	42	42/077J	42206	422	4565	215	0.05	271	61,962	229	60,000	221	1,992	2	1	0	0	0.5	0.5	0.5	0.5	
249	LYE: CHRISTCHURCH & STAMERHILL	42	42/108BT	42206	422	9574	3008	0.31	96	33,245	346	33,245	346	0	1	1	0	0	2	1	2	4	
250	NORTON: ST MICHAEL & ALL ANGELS	42	42/151W	42205	422	8647	739	0.11	135	36,000	267	36,000	267	0	1	0.5	0	0	0.5	0.5	0.5	1	
252	OLD SWINFORD: ST MARY	42	42/116BJ	42206	422	7827	691	0.09	309	73,920	239	73,920	239	0	1	0.5	0	0	0.5	0.5	0.5	1	
254	PEDMORE: ST PETER	42	42/121M	42206	422	4839	175	0.04	154	60,984	396	60,984	396	0	1	2	0	0	4	2	2	6	
256	STOURBRIDGE: ST THOMAS	42	42/152P	42206	422	8225	980	0.16	138	38,120	276	38,120	276	0	1	1	0	0	1	1	1	2	
257	WOLLASTON: ST JAMES	42	42/168L	42205	422	7739	919	0.12	111	38,400	346	38,400	346	0	1	1	0	0	1	1	1	2	
258	WOLLSCOTE: ST ANDREW	42	42/168M	42206	422	4442	1126	0.25	42	14,625	348	12,000	286	2,625	1	1	0	0	1	1	1	3	
259	ABBERLEY: ST MARY	42	42/142DP	42207	422	562	39	0.07	154	19,211	125	14,400	94	4,811	2	0.3	0	0	0.6	0.15	0.15	0.45	
261	ARELEY-KINGS: ST BARTHOLOMEW	42	42/006K	42207	422	5945	890	0.17	158	35,958	228	35,958	228	0	1	1	0	0	3	1	1	1	
262	ASTLEY: ST PETER	42	42/142DP	42207	422	85	77	0.09	30	7,881	253	6,000	200	1,881	1	0.3	0	0	0.6	0.3	0.3	0.9	
264	EASTHAM: ST PETER & ST PAUL	42	42/156BP	42207	422	249	20	0.08	31	4,926	159	4,926	159	0	1	0.3	0	0	0	0.3	0.3	0.9	
267	HARTLEBURY: ST JAMES	42	42/084M	42207	422	2143	220	0.10	79	20,196	256	20,196	256	0	2	1	0	0	0	0.5	0.5	0.5	
271	LINDRIDGE: ST LAWRENCE DETACHED	42	42/155CF	42207	422	10	0.05	0.05	170	17,240	101	17,240	101	0	5	1	0	0	3	0.2	0.2	0.4	
272	MABLE: ST JOHN THE BAPTIST	42	42/111BH	42205	422	682	62	0.09	77	11,531	150	11,561	150	-30	3	0.3	0	0	0	0.1	0.1	0.1	
276	ROCHFORD: ST MICHAEL	42	42/156BP	42207	422	139	8	0.06	58	3,448	59	3,448	59	0	1	0	0	0	0	0	0	0	
277	SHRAWLEY: ST MARY	42	42/142DP	42207	422	1090	82	0.08	81	18,226	225	14,000	173	4,226	3	0.3	0	0	0.6	0.1	0.1	0.3	
280	STOKE BLISS: ST PETER	42	42/156BP	42207	422	452	31	0.07	42	4,925	117	4,925	117	0	4	0	0	0	0	0	0	0	
284	STOURPORT: ST MICHAEL AND ALL ANGELS	42	42/152BR	42207	422	13158	1399	0.11	101	31,204	309	31,204	309	0	1	0.5	0	0	0	0.5	0.5	1.5	
286	WILDEN: ALL SAINTS	42	42/152BR	42206	422	1009	112	0.11	191	10,666	175	10,666	175	0	1	0.5	0	0	0.5	0.5	0.5	1.5	
291	BECKFORD: ST JOHN THE BAPTIST	42	42/120BW	42104	421	1440	85	0.06	191	57,300	300	40,002	209	17,298	5	3	0	0	2	0.6	0.6	0.6	
293	BRIERLEY HILL: ST MICHAEL	42	42/018CM	42204	422	24519	4744	0.19	252	61,056	242	54,874	218	6,182	3	1	0	0	0.3	0.3	0.3	0.53	
297	COSELEY:																						

Total Number of All Staff Per Church in Parish, Including Readers	2	0.25	0.5
Total Number of All Staff Per Church in Parish, Excluding Readers	1	0.25	0.25
Total Number of Stipendiary Clergy and Other Paid Staff	0.67	0.25	0.15
Total levels of stipendiary clergy per church in parish	0.67	0.25	0.15
Number of Lay Readers in Parish	3	0	0.5
Number of Non Stipendiary Clergy in Parish	1	0	0.2
Number of Other Paid Staff in Parish	0	0	0
Number of Stipendiary Clergy in Parish	2	0.25	0.3
Number of Churches in Parish	3	1	2
Parish Share Deficit	10,798	0	0
Parish Share Paid Per Capita	280	219	231
Parish Share Paid	55,500	8,560	12,704
Parish Share target Per Capita	335	219	231
Parish Share target	66,298	8,560	12,704
Parish Electoral Roll	198	39	55
Proportion of Population Deprived	0.09	0.05	0.06
Number of Deprived	2142	8	101
Parish Population	23415	167	1676
Archdeaconry Code	422	421	421
Deanery Code	42207	42101	42103
Benefice Id Number	42180CT	42030BL	42180DX
Diocese Number	42	42	42
Parish Name	WORDSLEY HOLY TRINITY		
Number	310	311	312
	ROUS LENCH ST PETER		
	LEIGH AND BRANSFORD		

A1.4: Summary Data for Birmingham

Number	Parish Name	Diocese Number	Benefice Id Number	Deanery Code	Archdeaconry Code	Parish Population	Number of Deprived	Proportion of Population Deprived	Parish Electoral Roll	Common Fund Target	Common Fund Target Per Capita	Common Fund Paid	Common Fund Paid Per Capita	Common Fund Deficit	Number of Churches in Parish	Number of Stipendiary Clergy in Parish	Number of Other Paid Staff in Parish	Number of Non Stipendiary Clergy in Parish	Number of Lay Readers in Parish	Total Number of Stipendiary Clergy and Other Paid Staff Per Church in Parish	Total Number of Stipendiary Clergy and Other Paid Staff Per Church in Parish	Total Number of All Staff Per Church in Parish, Excluding Readers
1	BIRMINGHAM ST PHILIP	2	02/03 R	52/00	52/0	2,862.45	528.68	0.18 139		60368	434	60368	434.3	0	2	4	0	0	0	2	2	2.5
3	BIRMINGHAM BISHOP LATIMER	2	02/03A	52/01	52/1	8,130.57	3,865.04	0.48 41		14221	347	14221	346.85	0	0	0	0	0	0	0	0	1
4	NEWTOWN ST GEORGE	2	02/03 T	52/01	52/1	3,107.83	3,107.83	0.50 38		13944	387	13944	357.82	11944	0	1	0	0	0	1	1	2
5	ATTWOOD GREEN ST LUKE	2	02/03B	52/01	52/1	6,171.87	3,515.93	0.56 38		323	323	16480	269.64	1293	1	1	0	0	0	2	2	2
6	BIRMINGHAM ST MARTIN	2	02/03EF	52/01	52/1	3,459.74	894.91	0.26 58		77275	235	77275	234.88	0	0	3	0	0	4	3	3	3
7	BIRMINGHAM ST PAUL	2	02/03H	52/01	52/1	7,405.18	2,038.46	0.28 58		28772	462	28772	461.59	0	1	1	0	0	0	1	1	1
8	PAUL ASTON ST MATTHEW'S, NECHells ST PETER AND ST JOHN'S, NECHells ST CLEMENT	2	02/008BW	52/01	52/2	25,557.60	12,119.33	0.47 234		48887	259	48887	208.92	0	3	3	1	0	6	1	1.33	2
9	ADYWOOD ST JOHN AND ST PETER	2	02/01ABW	52/02	52/1	11,817.08	4,788.83	0.41 85		257	257	21866	257.25	0	0	0	0	0	0	0	0	0
10	BIRMINGHAM ST MICHAEL & ALL ANGELS	2	02/01ABW	52/02	52/1	15,899.65	4,296.52	0.27 78		18510	237	18510	237.31	0	2	1	0	0	2	0.5	1.5	1
11	EDGBASTON ST BARTHOLOMEW	2	02/05 J	52/02	52/1	8,415.03	1,112.15	0.14 81		42665	469	42665	468.85	0	1	1	0	0	0	1	1	1
12	EDGBASTON ST GEORGE	2	02/05 J	52/02	52/1	8,177.51	650.12	0.08 63		47167	289	47167	289.37	0	0	2	0	0	0	2	2	2
13	EDGBASTON ST GERMAIN	2	02/06 P	52/02	52/1	3,717.28	1,029.88	0.28 49		56033	376	56033	376.06	0	1	0	0	0	1	0	0	0
14	EDGBASTON ST MARY & ST AMBROSE	2	02/06 P	52/02	52/1	5,735.23	1,275.23	0.22 104		38512	351	38512	351.08	2015	0	0.5	0	0	3	2	2	2
15	HARBORNE ST FAITH & ST LAURENCE	2	02/07 L	52/08	52/1	8,461.48	1,275.24	0.39 83		14015	159	14015	136.36	0	0	0	0	0	0	0	0	0
16	HARBORNE ST JOHN	2	02/07 L	52/08	52/1	7,317.40	683.75	0.09 35		44791	280	44791	279.94	0	0	0	0	0	0	0	0	0
17	HARBORNE ST PETER	2	02/07 L	52/08	52/1	10,702.35	1,873.77	0.18 113		78410	375	78410	367.56	1808	0	3	2	0	1	3	5	5
18	SELBY OAK ST MARY	2	02/12 L	52/02	52/1	10,990.84	1,746.28	0.16 136		47141	347	47141	346.65	0	1	0	0	0	0	0	0	0
19	SUMMERFIELD CHRIST CHURCH	2	02/147BK	52/02	52/1	8,031.76	3,689.79	0.46 74		20686	280	20686	279.54	0	0	1	0	0	0	1	1	1
20	QUINTON ROAD WEST ST ONAFACE	2	02/117 W	52/02	52/1	16,884.22	3,379.51	0.14 214		60343	282	60343	281.98	0	2	3	0	0	10	1.5	1.5	2
21	WEDLEY CASTLE ST GABRIEL	2	02/117 W	52/02	52/1	10,439.70	3,550.07	0.34 128		34574	268	34574	268.02	3754	0	0	0	0	0	0	0	0
22	BIRCHFIELD HOLY TRINITY	2	02/01 BL	52/03	52/1	3,172.65	3,172.65	0.31 84		19340	206	19340	128.63	7249	1	0	0	0	2	1	2	2
23	HAMSTEAD ST PAUL	2	02/02 T	52/03	52/1	1,956.26	1,956.26	0.20 97		24589	253	24589	253.49	5029	1	1	0	0	0	1	1	1
24	HAMSTEAD ST ANDREW	2	02/02 T	52/03	52/1	1,956.26	1,956.26	0.14 142		39029	275	39029	239.44	5029	1	1	0	0	0	1	1	1
25	HAMSTEAD ST MARY	2	02/02 T	52/03	52/1	13,733.59	3,003.83	0.22 112		281	281	28000	232.14	5512	1	3	2	0	0	3	5	5
26	HANDSWORTH ST MICHAEL	2	02/07 M	52/03	52/1	12,816.48	6,271.70	0.43 111		21909	353	21909	228.22	0	2	1	0	0	0	0.5	1	1
27	HANDSWORTH ST JAMES	2	02/07 M	52/03	52/1	12,816.48	4,288.99	0.33 62		8896	159	8896	35.74	6896	1	0	0	0	0	0.5	0.5	0.5
28	KINGSTANDING ST LUKE	2	02/07 M	52/03	52/1	15,831.65	4,270.92	0.27 56		25626	400	25626	400.41	0	1	2	0	0	0	2	2	2
29	PERRY PARK ST JOHN THE EVANGELIST	2	02/08 T	52/03	52/1	8,666.00	5,906.86	0.68 65		20136	310	20136	309.78	0	0	0	0	0	0	0	0	0
30	PERRY BEECHES ST MATTHEW	2	02/11 X	52/03	52/1	11,560.28	1,634.67	0.14 72		19852	276	19852	275.72	0	1	1	0	0	0	1	1	1
31	ALLEN CROSS ST BARTHOLOMEW	2	02/12 W	52/03	52/1	14,465.24	1,940.98	0.13 79		22782	288	22782	288.13	3278	1	1	0	0	0	1	1	1
32	BRANDWOOD ST BEDE	2	02/05 B	52/08	52/1	13,436.03	3,281.09	0.24 47		18878	359	18878	286.36	3278	1	1	0	0	0	1	1	1
33	COTTON HACKETT ST MICHAEL: BARNT GREEN ST ANDREW	2	02/05 B	52/08	52/1	5,244.42	1,633.83	0.31 66		12253	186	12253	185.8	0	0	0.5	0	0	0	0.5	0.5	0.5
34	FRANKLEY ST LEONARD	2	02/06 J	52/04	52/1	9,980.85	2,847.85	0.28 71		25626	400	25626	400.41	0	1	2	0	0	0	2	2	2
35	LONGBRIDGE ST JOHN THE BAPTIST	2	02/06 J	52/04	52/1	8,173.10	8,173.10	0.31 332		25626	400	25626	400.41	0	1	2	0	0	0	2	2	2
36	REDA HILL ST LAURENCE	2	02/08 B	52/04	52/1	15,108.23	2,950.33	0.19 100		25618	256	25618	256.18	-12	0	0	0	0	0	0	0	0
37	REDA HILL ST LAURENCE	2	02/08 B	52/04	52/1	15,108.23	2,950.33	0.19 100		25618	256	25618	256.18	-12	0	0	0	0	0	0	0	0
38	RUBERY ST CHAD	2	02/17 BX	52/04	52/1	7,229.58	1,475.64	0.20 94		24499	261	24499	260.63	8700	0	1	0	0	0	1	1	1
39	SHENLEY GREEN ST DAVID	2	02/20 J	52/04	52/1	10,391.69	1,622.59	0.16 53		17601	332	17601	332.09	0	1	1	0	0	0	1	1	1
40	STIRCHLEY THE ASCENSION	2	02/18 B	52/04	52/1	9,392.57	2,340.96	0.25 136		31947	235	31947	234.9	0	1	1	0	0	0	1	1	1
41	BLACKWELL ST CATHERINE	2	02/08 X	52/04	52/1	9,344.35	1,221.84	0.19 60		15168	253	15168	252.8	0	1	1	0	0	0	1	1	1
42	WEST HEATH ST ANNE	2	02/16 BW	52/04	52/1	10,484.70	2,437.11	0.23 111		59465	296	59465	295.85	0	0	0	0	0	0	0	0	0
43	WYTHALL ST MARY	2	02/16 BW	52/04	52/1	9,391.15	1,457.11	0.15 51		21639	287	21639	287.15	0	0	1	0	0	0	1	1	1
44	BALISALL HEATH ST PAUL	2	02/01 P	52/08	52/1	9,981.84	5,158.39	0.54 73		32507	331.7	32507	331.7	0	0	0	0	0	0	0	0	0
45	BOURVILLE ST FRANCIS OF ASSISI	2	02/01 P	52/08	52/1	9,204.03	2,621.65	0.28 52		11556	155	11556	155.6	7838	0	0.5	0	0	0	0.5	0.5	0.5
46	HAZEL HILL ST MARGARET	2	02/05 R	52/08	52/1	9,086.51	1,345.40	0.15 144		20909	402	20909	268.83	6928	1	1	0	0	0	1	1	1
47	HIGHERS HEATH IMMANUEL	2	02/07 R	52/08	52/1	11,991.03	1,288.35	0.11 144		48965	338	48965	338.16	0	0	1	0	0	0	1	1	1
48	HIGHERS HEATH IMMANUEL	2	02/07 R	52/08	52/1	11,991.03	1,288.35	0.11 144		48965	338	48965	338.16	0	0	1	0	0	0	1	1	1
49	KINGS HEATH ALL SAINTS	2	02/08 T	52/08	52/1	8,996.23	1,559.61	0.17 78		49344	377	49344	376.67	0	1	2	0	0	0	2	2	2
50	KINGS HEATH ALL SAINTS	2	02/08 T	52/08	52/1	8,996.23	1,559.61	0.17 78		49344	377	49344	376.67	0	1	2	0	0	0	2	2	2
51	MOSELEY ST AGNES	2	02/01 F	52/08	52/1	12,344.31	1,952.31	0.16 215		27048	347	27048	346.77	0	0	0	0	0	0	0	0	0
52	MOSELEY ST ANNE	2	02/01 F	52/08	52/1	12,344.31	1,952.31	0.16 215		53657	250	53657	246.57	0	0	0	0	0	0	0	0	0
53	MOSELEY ST MARY	2	02/03 M	52/08	52/1	9,714.92	2,177.35	0.22 113		45389	402	45389	401.67	0	1	1	0	0	0	1	1	1
54	MOSELEY ST STEPHEN	2	02/10 M	52/08	52/1	9,246.14	2,318.01	0.25 113		17362	103	17362	103.35	0	0	1	0	0	0	1	1	1
55	SPRINGFIELD ST CHRISTOPHER	2	02/14 F	52/02	52/2	6,445.39	2,533.91	0.39 86		82302	438	82302	437.78	10914	2	2	0	0	0	2	2	2
56	YARLEY WOOD CHRIST CHURCH	2	02/14 F	52/02	52/2	6,445.39	2,533.91	0.39 86		39510	353.02	39510	353.02	0	0	1	0	0	0	1	1	1
57	BLACKHEATH ST PAUL WITH ST AMBROSE	2	02/04 X	52/06	52/1	10,782.54	3,920.62	0.36 86		32155	376	32155	376.15	0	0	1	0	0	0	1	1	1
58	BLACKHEATH ST PAUL WITH ST AMBROSE	2	02/04 X	52/06	52/1	10,782.54	3,920.62	0.36 86		29811	262	29811	281.5	0	0	1	0	0	0	1	1	1
59	LONGCONVEY ST MARK	2	02/09 P	52/06	52/1	14,461.85	3,101.71	0.21 76		13239	174.2	13239	174.2	11000	1	2	0	0	0	2	2	2
60	OLDBURY CHRIST CHURCH	2	02/09 P	52/06	52/1	16,623.02	3,920.62	0.24 37		24239	319	24239	309.04	9443	0	0	0	0	0	0	0	0
61	OLDBURY CHRIST CHURCH	2	02/09 P	52/06	52/1	16,623.02	3,920.62	0.24 37		11443	309	11443	309.04	9443	0	0	0	0	0	0	0	0
62	ST GILES, ROWLEY REGIS	2	02/10 K	52/06	52/1	13,915.87	1,588.68	0.28 37		12590	340	12590	340.27	14308	1	0.6	0	0	0			

Number	Parish Name	Diocese Number	Benefice Id Number	Deanery Code	Archdeaconry Code	Parish Population	Number of Deprived	Proportion of Population Deprived	Parish Electoral Roll	Common Fund Target	Common Fund Target Per Capita	Common Fund Paid Per Capita	Common Fund Deficit	Number of Churches in Parish	Number of Stipendiary Clergy in Parish	Number of Other Paid Staff in Parish	Number of Non Stipendiary Clergy in Parish	Number of Lay Readers in Parish	Total Number of Stipendiary Clergy Per Church in Parish	Total Number of Stipendiary Clergy and Other Paid Staff Per Church in Parish	Total Number of All Staff Per Church in Parish, Including Readers	Total Number of All Staff Per Church in Parish, Excluding Readers
90	WARLEY WOODS ST HILDA	2	02/157 R	52/106	52/1	9,649.29	1,542.21	0.16 08	0	3,579	3,579	283.14	0	1	1	0	0	2	1	1	3	
91	BARNABAS	2	02/055CF	52/201	52/2	7,469.42	3,952.52	0.53 44	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
92	BRIDGEMAN ST CHAD	2	02/055CF	52/201	52/2	6,886.97	2,280.76	0.33 61	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
93	ERDINGTON ALL SAINTS	2	02/068 X	52/201	52/2	10,426.41	3,129.81	0.30 52	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
94	LOZELLS ST PAUL & ST SILAS	2	02/068 X	52/201	52/2	7,859.45	4,499.36	0.57 54	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
97	POPE HAVES ST MARY THE VIRGIN	2	02/068 X	52/201	52/2	7,859.45	4,499.36	0.57 54	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
100	STOCK HEATH ST. MARGARET	2	02/068 X	52/201	52/2	7,859.45	4,499.36	0.57 54	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
101	STOCKLAND GREEN ST MARK	2	02/068 X	52/201	52/2	7,859.45	4,499.36	0.57 54	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
102	STOCKLAND GREEN ST MARK	2	02/068 X	52/201	52/2	7,859.45	4,499.36	0.57 54	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
103	HIGHGATE ST ALBAN & ST PATRICK	2	02/044BJ	52/101	52/1	4,331.68	2,193.57	0.51 18	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
107	SMALL HEATH ALL SAINTS (EX-ST ADAM)	2	02/130BT	52/202	52/2	6,059.16	3,540.54	0.58 41	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
107	SPARKBROOK CHRIST CHURCH	2	02/140 H	52/202	52/2	4,413.99	2,552.88	0.58 41	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
111	SPARKHILL ST. THE EVANGELIST	2	02/142BR	52/202	52/2	17,529.77	8,506.82	0.48 82	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
114	TYSELEY ST EDMUND	2	02/143BL	52/202	52/2	9,357.14	3,461.78	0.37 52	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
115	CASTLE BROMWICH ST MARY & ST MARGARET	2	02/154 M	52/202	52/2	7,743.72	1,176.96	0.15 170	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
116	CASTLE BROMWICH ST CLEMENT OF ALEXANDRIA	2	02/154 M	52/202	52/2	7,743.72	1,176.96	0.15 170	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
118	CHELMSLEY WOOD ST ANDREW	2	02/051CR	52/208	52/2	13,500.10	2,993.67	0.22 83	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
119	GOLESHILL ST PETER & ST PAUL	2	02/051CR	52/208	52/2	13,500.10	2,993.67	0.22 83	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
120	GARRETT'S GREEN ST THOMAS	2	02/051CR	52/208	52/2	13,500.10	2,993.67	0.22 83	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
121	HODGEE HILL ST PHILIP & ST JAMES	2	02/067DR	52/208	52/2	7,550.65	2,433.98	0.32 42	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
121	HODGEE HILL ST PHILIP & ST JAMES	2	02/067DR	52/208	52/2	7,550.65	2,433.98	0.32 42	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
121	HODGEE HILL ST PHILIP & ST JAMES	2	02/067DR	52/208	52/2	7,550.65	2,433.98	0.32 42	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
124	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
124	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1	1	3	
125	WATSON ST MICHAEL & ALL ANGELS	2	02/088BK	52/208	52/2	16,145.03	4,499.00	0.26 101	0	3,459	3,459	283.14	0	1	1	0	0	2	1			

Number	Parish Name	Diocese Number	Benefice Id Number	Deanery Code	Archdeaconry Code	Parish Population	Number of Deprived	Proportion of Population Deprived	Parish Electoral Roll	Common Fund Target	Common Fund Target Per Capita	Common Fund Paid	Common Fund Paid Per Capita	Common Fund Deficit	Number of Churches in Parish	Number of Stipendiary Clergy in Parish	Number of Other Paid Staff in Parish	Number of Non Stipendiary Clergy in Parish	Number of Lay Readers in Parish	Total Number of Stipendiary Clergy Per Church in Parish	Total Number of Stipendiary Clergy and Other Paid Staff Per Church in Parish	Total Number of All Staff Per Church in Parish, Excluding Readers
208	STEECHFORD ALL SAINTS	2	09/46 T	52202	522	11,576.02	3,747.44	0.32 46	16361	356	12250	286.3	4111	2	1	1	0	0	4	0.5	0.5	0.5
210	YARLEY ST EDMUND	2	09/46 W	52202	522	16,162.29	4,253.74	0.26 102	38537	378	38537	377.81	0	1	1	1	0	0	1	1	1	1
212	SELBY PARK CHRIST CHURCH	2	09/23 OR	52106	522	16,162.29	4,253.74	0.13 129	45593	353	45593	353.43	0	1	1	1	0	0	3	1	1	1
214	THE WHITTAKERS, LEA MARSTON & SHUSTOKE	2	UNKNOWN	52208	522	2,067.31	123.53	0.06 89	24276	245	24276	245.23	0	3	1	1	0	0	0	0.33	0.33	0.33

A1.5: Key to data

Number

Created during assembly of table to keep entries in order and to aid referencing.

Parish Name

Sourced from *Birmingham Diocese Census information* for Birmingham and from Diocesan Synod's electoral roll information from Worcester. In Birmingham, parishes are not consistently named between *Diocesan Supplementary Accounts* (which lists financial information) and the *Birmingham Diocese Census information* for Birmingham. Inconsistencies are the result of using a mixture of abbreviated, commonly used, and legal names for parishes. These were resolved by matching commonly used and abbreviated names to legal names of parishes using the Church of England website, which lists both.¹ The names used for the table are derived from the titles given in *Diocesan Supplementary Accounts*, which follow the formula (area name, parish name) consonant with Worcester.

The following parishes in Worcester had 'detached areas;' geographical areas included in the parish but which had either differing deprivation statistics or were geographically removed from the rest of the parish; Lindridge: St Lawrence; Rock: St Peter & St Paul; Ripple. These were amalgamated with the statistics for the rest of the parish when analyzing data for the thesis but are left in this appendix for reference. There were also the following areas for which deprivation statistics were obtained which were left without corresponding parish data as they are not within parishes: cathedral precincts extra parochial place; Crutch extra parochial place; Grafton manor extra parochial place; Marlborough extra parochial place; Shell extra parochial place; Shell extra parochial place detached; Westwood park extra parochial place; the Beauchamp community extra parochial place.

Diocese Number

Taken from data provided by Church Commissioners.

Parish Number

These were added to the data during the creation of the maps of deprivation in parishes, and simply sequential; they link the data here to map files of deprivation in parishes.

¹ Church of England, *A church near you: Parish finder*. (2010) (<http://tinyurl.com/5tggj5>, accessed 05/2/11)

Benefice ID

Taken from data provided by Church Commissioners. For Birmingham benefice ID was not linked to parish name. The Church of England website lists benefice ID for most churches.² Each benefice reference was inputted on the website, giving the parish name.

Deanery

Taken from data provided by Church Commissioners for Birmingham and from Synod notes for Worcester.

Archdeaconry

Taken from data provided by Church Commissioners.

Population

Data from the creation of the maps of deprivation in parishes as described in chapter 2.

Deprived

Deprivation data is taken from *The English Indices of Deprivation 2007*³ and matched with parishes using the method described in Chapter 2.

Proportion of population deprived

Number of people in deprived households out of the total population of the parish.

Parish Electoral Roll

Sourced from *Birmingham diocese census information* for Birmingham (an excel file provided by the Birmingham diocesan office) and from *Diocesan synod electoral roll information* from Worcester (an excel file provided by the Worcester diocesan office). The electoral roll for Whittakers, Lea Marston and Shustoke is unavailable. In Worcester, some additional information was gathered from the current diocesan directory for the following parishes: Reddal Hill, St. Luke; South Littleton: St. Michael the Archangel; Bishampton: St. James; Elmley Lovett : St. Michael; Flyford Flavell: St. Peter; Pinvin; Wick: St. Mary; Pirton: St. Peter; Offenham: St. Mary and St. Milburgh; Birtsmorton: St. Peter and St. Paul and Hollybush; Kidderminster: St. John the Baptist; Bushley: St. Peter; Eastham: St. Peter & St. Paul; Worcester: St. Clement; Hanley Castle: St. Mary; Stoke Prior : St. Michael; Crown East & Rushwick: St.

² Church of England (2010)

³ Noble, McLennan, Wilkinson, Whitworth, Barnes and Dibben (2008)

Thomas; Ipsley : St. Peter; Evesham: All Saints with St. Lawrence; Sedgeberrow: St. Mary the virgin; Dudley: St. James the great; Dudley St. Thomas and St. Luke; Earl's Croome with Hill Croome & Strensham; Dudley: St. Edmund king & martyr; Brierley Hill: St. Michael; Coseley: St. Chad; Shelsley Beauchamp: All Saints; Kingswinford: St. Mary; Malvern Wells & Wyche; Longdon: St. Mary; Harvington: St. James. The figure from Hinton on the Green is from 2005 and the figure for Lower Sapey is from 2007; the last available for each parish.

Common Fund/Parish Share Target

Taken from *Diocesan Supplementary Accounts 2009* for Birmingham (provided by the Birmingham diocesan office) and from *Parish share information 2009* for Worcester (an excel file provided by the Worcester diocesan office).

In Birmingham, Common Fund targets are occasionally listed for individual churches, rather than parishes. For example, *the Diocesan Supplementary Accounts 2009* list individual figures for Aston St James; Aston Juxta Birmingham Ss Peter and Paul; Aston St. Matthews and Nechells St Clement, but electoral roll information and deprivation is given for as Aston and Nechells parish as a whole. In these instances, Common Fund target are combined for individual churches in a parish. In Worcester, a sum total is given for The Flyfords group benefice rather than the parishes in it . As the electoral roll for each parish in the benefice is known, and parish share is constant throughout benefices in Worcester, the sum total parish share for the benefice has been proportioned out between the parishes on the basis of their electoral roll numbers. The same has been done for the churches in the Gornal and Sedgeley benefice. There is no financial data available for Kidderminster: St. Mary & All Saints.

Common Fund/Parish Share Target Per Capita

Common Fund/Parish Share Target divided by electoral roll.

Common Fund Paid

Sourced as Common Fund/Parish Share Target.

Common Fund/Parish Share Paid Per Capita

Common Fund/Parish Share Paid divided by electoral roll.

Common Fund/Parish Share deficit

Common Fund/Parish Share Target minus Common Fund/Parish Share Paid.

Number of Churches in Parish

Using the *Birmingham Diocesan Directory 2010* and the *Diocese of Worcester Directory 2010*, the number of churches in parish was tallied from the information in the directories.

Number of Stipendiary Clergy in Parish

Clergy are licensed to a benefice rather than an individual parish. Each benefice contains one or more parish. The *Birmingham Diocesan Directory 2010* and the *Diocese of Worcester Directory 2010* lists the number of clergy licensed to a benefice. The total number of clergy licensed within a benefice was divided by the number of parishes in the benefice. For example; a benefice with four clergy licensed to it which contains four churches would receive the equivalent of one priest each. This method of estimating number of stipendiary clergy in parish is an approximation. However, many benefices contain only one parish, or an equal number of clergy to parishes.

Other Paid Staff in Parish

Other paid staff are employed by individual parishes and are listed in *Birmingham Diocesan Directory 2010* and the *Diocese of Worcester Directory 2010* from which the data is taken.

Non-stipendiary clergy in parish

Non-stipendiary clergy are licensed to benefices, as stipendiary clergy, and their number per parish is determined using the same method as for stipendiary clergy.

Readers and lay ministers in parish

Non-stipendiary clergy are licensed to benefices, as stipendiary clergy, and their number per parish is determined using the same method as stipendiary clergy.

Total levels of stipendiary clergy per church in parish

This is the figure for Number of Stipendiary Clergy in Parish, divided by the number of churches in the parish. It assumes an equal division of time by stipendiary clergy between churches in a parish.

Total levels of stipendiary clergy and other paid staff per church in parish

This is the figure for Number of Stipendiary Clergy in Parish plus the figure for other paid staff in the parish, divided by the number of churches in the parish. It assumes an equal division of

time by staff between churches in a parish.

Total levels of stipendiary, other paid staff, and non-stipendiary clergy per church in parish, excluding readers

This is the figure for Number of Stipendiary Clergy in Parish plus other paid staff and the Non-stipendiary clergy in parish, divided by the number of churches in the parish. It assumes an equal division of time by staff between churches in a parish.

Total levels of stipendiary, other paid staff and non-stipendiary clergy per church in parish, including readers

This is the figure for Number of Stipendiary Clergy in Parish plus other paid staff, Non-stipendiary clergy in parish and readers in parish, divided by the number of churches in the parish. It assumes an equal division of time by staff between churches in a parish.

APPENDIX TWO

LIST OF DIOCESAN DOCUMENTS

A2.1: Worcester Diocesan Documents (date order):

Diocese of Worcester, First to the Lord. (Worcester: Diocese of Worcester, n/d)

Looking to the Future Working Group, Diocese of Worcester, Looking to the future. (Worcester: Diocese of Worcester, 2001)

Pat Nimmo, CULF submission: Fragmentation and diversity: Black Country faiths. (Worcester: Diocese of Worcester, 2004)

Diocesan Priorities Working Group, Diocese of Worcester, The Taylor report. (Worcester: Diocese of Worcester, 2005)

Pat Nimmo, CULF submission: Communities in transition. (Worcester, Diocese of Worcester, 2005)

John Reader, What price affordable housing? Just so, Vol 1, June 2005. (Worcester: Diocese of Worcester, 2005)

Diocese of Worcester, Summary Information Return 2005. (2006) (<http://tinyurl.com/32efdql>, accessed 2/1/11)

Diocese of Worcester, Summary Information Return 2006. (2007) (<http://tinyurl.com/2ud638x>, accessed 2/1/11)

Diocese of Worcester, Summary Information Return 2007. (2008) (<http://tinyurl.com/2wcgkwc>, accessed 2/1/11)

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APPENDIX THREE

INTERVIEW SCHEDULE

A3.1: Generic Interview Prompt Sheet

Evaluating the impact of the Report 'Faithful Cities' on the Church of England's engagement with local communities: case study in two dioceses (Birmingham and Worcester)

Generic Interview Prompt Sheet

Aims of the interviews:

- To identify knowledge of, and implementation of, the social/faithful capital paradigm of urban regeneration from *Faithful Cities* and of 'partnership models' of urban regeneration in interviewees.
- To discover what forms of individual ('representative') and/or corporate ('collective') action takes place in the local church(es) with which the interviewees are familiar. To find whether these fit with the social/faithful capital model of urban regeneration and of 'partnership models' of regeneration.
- To enquire as to what prior experience and training interviewees have had, its limitations and uses, and what forms of training and preparation they feel are beneficial or necessary for successful urban regeneration or work with deprived communities.

Interview Schedule:

(a) Introductions, information and consent

- (1) Interviewer introduces themselves and gives information about their role.
- (2) Interviewer re-iterates information relating to the research project as per information sheet.
- (3) Interviewer takes participant through consent procedure.

(b) Interview prompts

(b1) contextual information about interviewee and local context

- (1) Can you tell me about your background and previous experience?

- (2) How do you see your current role?
- (3) What work/projects does the local church/diocese/national church (delete as appropriate) undertake relating urban regeneration and engaging with deprived communities?

(b2) identifying what forms of individual ('representative') and/or corporate ('collective') action takes place in the local church/diocese/national church with which the interviewees are familiar.

- (1) how are the project(s) you've described (b1, 3) staffed? Is it by a group of volunteers, by paid workers, or by yourself?
- (2) How well supported is/are the project/s by people in the local church(s) and the community? Specifically, what about the support of people who don't either take direct part in the project or directly benefit from it?
- (3) What do you think the effects of the project/s you've described are on the local community as a whole?
- (4) What other forms of engagement with the local community do people in your local church and community undertake, such as being on a board of governors of a local school volunteering work, and similar?
- (5) How do these forms of engagement fit in with the work of the church?
- (6) What do you see as more common in your local church or community, active engagement in projects or individual action?

(b3) Identifying knowledge of, and implementation of, the social/faithful capital paradigm of urban regeneration from *Faithful Cities* and of 'partnership models' of urban regeneration

- (1) Are you aware of the 2006 report by the Church of England, *Faithful Cities*? If so, has it influenced the work undertaken in your local setting?
- (2) And the ideas of 'social capital' or 'faithful capital'?
- (3) How is the work undertaken in your local context supported by your local diocese or the church as a whole? Either financially, or through being connected with a larger strategy.
- (4) What do you see other organisations doing in your local context in terms of urban regeneration or engagement with deprivation? If so, how would you describe their approach?
- (5) Do you currently know of any involvement of the church that functions by working in partnership with the government or other organisations? If so, how would you describe this relationship?
- (6) If present, what do you think are the effects of these partnerships on the work of the church and the life of the local community?

(b4) To enquire whether the action participants describe in (b1) & (b2) fit with the social/faithful capital model of urban regeneration and of 'partnership models' of regeneration.

- (1) Do you see the work undertaken in your local context as being a part of or reflecting the overall mission of the Church of England?
- (2) Is there a unique dimension created by Christian faith when working in the local community? *[If familiar with the idea] is the 'faithful capital'?*

- (3) Does the work undertaken by the church in your local context mirror or model work you see being undertaken by other organisations working locally? (cf 'partnership models' of regeneration)
- (4) *[If familiar with the idea]* do you think the work undertaken in your community builds social capital?

(b5) enquiring what prior experience and training interviewees have had, its limitations and uses, and what forms of training and preparation they feel are beneficial or necessary for successful urban generation or work with deprived communities.

- (1) How has the content of your training as a minister in the Church of England while in theological college prepared you for the type of work you have been undertaking in your local context? What are its strengths and weaknesses?
- (2) What training would you like to receive now, given your current work?

(b) end of interview

- (1) Interviewer indicates that the participant's responses have covered the main areas of enquiry needed for the research, and thanks the participant.
- (2) Interviewer indicates that a report summarising the overall findings of the research will be sent to all participants on completion of the work, and that it is planned to host several meetings to which participants and others will be invited to discuss the results
- (3) Interviewer reiterates how the doctorate emerging from this research and any subsequent papers will be made accessible to the participant.
- (4) Interviewer answers any further questions and ensures participant has contact details of interviewer for any questions or further information.

APPENDIX FOUR

DATA TABLES FROM THESIS

A4.1: Table 2: Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH		
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL.	STIP. CLERGY	ALL CLERGY & STAFF
DUDLEY ST FRANCIS	101	1	0.6	0	0	0.6	0.6	1.2	0.6	0.6
DUDLEY ST THOMAS AND ST LUKE	64	1	0.6	0	0	0.6	0.6	1.2	0.6	0.6
DUDLEY, KATE'S HILL: ST JOHN	64	1	1	0	0	1	0	1	1	1
LYE: CHRISTCHURCH & STAMBERMILL	96	1	1	0	1	2	2	4	1	2
DUDLEY: ST EDMUND KING & MARTYR	40	1	0	0	0	0	0	0	0	0
DUDLEY ST AUGUSTINE	81	1	0.6	0	0	0.6	0.6	1.2	0.6	0.6
REDDAL HILL, ST LUKE	33	1	1	0	0	1	1	2	1	1
DUDLEY ST BARNABAS	50	1	0.6	0	0	0.6	0.6	1.2	0.6	0.6
NETHERTON: ST ANDREW	97	1	1	0	0	1	1	2	1	1
DUDLEY ST JAMES THE GREAT	65	1	0.6	0	0	0.6	0.6	1.2	0.6	0.6
WORCESTER: ST WULSTAN	82	1	1	0	0	1	0	1	1	1
WOLLESCOTE: ST ANDREW	42	1	1	0	0	1	0	1	1	1
NORTON AND LENCHWICK: ST EGWIN	35	1	0.5	0	0	0.5	0	0.5	0.5	0.5
PENSNETT: ST MARK	75	1	1	0	0	1	1	2	1	1
WORCESTER: ST MICHAEL	25	1	0.5	0	0	0.5	0	0.5	0.5	0.5
WORCESTER: ST PAUL & OLD ST MARTIN	58	1	0.6	0	0	0.6	0.6	1.2	0.6	0.6
COSELEY: CHRIST CHURCH	85	1	1	0	1	2	0	2	1	2
DARBY END: ST PETER	68	1	1	0	0	1	0	1	1	1
OLD HILL: HOLY TRINITY	179	1	2	0	0	2	1	3	2	2
DUDLEY WOOD: ST JOHN	96	1	2	0	0	2	1	3	2	2
MALVERN: CHRIST CHURCH	109	2	1	0	0	1	1	2	0.5	0.5
WORCESTER: ST BARNABAS	163	2	3	0	1	4	1	5	1.5	2
BRIERLEY HILL ST MICHAEL	252	3	1	0	0.3	1.3	0.3	1.6	0.33	0.43
SEDGLEY: ST MARY VIRGIN (HURST HILL)	94	1	0	0	1	1	0	1	0	1
KIDDERMINSTER: ST JOHN THE BAPTIST	189	3	1	0	0	1	0	1	0.33	0.33
WORCESTER: HOLY TRINITY & MATTHEW	65	1	1.3	0	0.3	1.6	0.6	2.2	1.3	1.6
REDDITCH: HOLY TRINITY	650	7	5	0	0	5	3	8	0.71	0.71
ARELEY-KINGS: ST BARTHOLOMEW	158	1	1	0	0	1	3	4	1	1

A4.1: Table 2 (Continued): Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS
WORCESTER: ST NICHOLAS	198	2	0.6	0	0	0.6	0.6	1.2	0.3	0.3	0.6
LOWER GORNAL: ST JAMES THE GREAT	91	1	1	0	0	1	0	1	1	1	1
IPSLEY : ST PETER	247	3	1	1	0	2	6	8	0.33	0.67	2.67
KIDDERMINSTER: ST GEORGE	276	3	2	0	0	2	0	2	0.67	0.67	0.67
STOURBRIDGE: ST THOMAS	138	1	1	0	0	1	1	2	1	1	2
WOLVERLEY: ST JOHN THE BAPTIST	96	1	0.5	0	0	0.5	0.5	1	0.5	0.5	1
EVESHAM: ALL SAINTS & ST LAWRENCE	129	1	0.5	0	0	0.5	1	1.5	0.5	0.5	1.5
GORNAL AND SEDGLEY	355	3	2	0	0	2	2	4	0.67	0.67	1.33
COSELEY: ST CHAD	112	1	1	0	0	1	1	2	1	1	2
HALESOWEN: ST JOHN THE BAPTIST	487	6	4	0	1	5	3	8	0.67	0.83	1.33
KIDDERMINSTER: ST MARY & ALL SAINTS	258	5	4	0	1	5	0	5	0.8	1	1
CLEVE PRIOR: ST ANDREW	42	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3
WORCESTER: ST GEORGE & ST MARY	92	1	0.6	0	0	0.6	0.6	1.2	0.6	0.6	1.2
DROITWICH: ST ANDREW W. ST MARY	232	4	2	0	0	2	1	3	0.5	0.5	0.75
MALVERN: ST ANDREW	156	1	1	0	0	1	3	4	1	1	4
MALVERN: HOLY TRINITY	231	1	1	0	0.5	1.5	0	1.5	1	1.5	1.5
BROMSGROVE : ST JOHN THE BAPTIST	247	2	1	0	0	1	1	2	0.5	0.5	1
MALVERN LINK: ST MATTHIAS	178	3	1	0	1	2	2	4	0.33	0.67	1.33
HEADLESS CROSS: ST.LUKE	85	1	1	0	0	1	0	1	1	1	1
UPTON-ON-SEVERN	41	2	0.3	0	1	1.3	0.3	1.6	0.15	0.65	0.8
PINVIN	24	1	0.25	0	0	0.25	0.5	0.75	0.25	0.25	0.75
WOLLASTON: ST JAMES	111	1	1	0	1	2	1	3	1	2	3
GUARLFORD: ST MARY	57	3	0.5	0	0	0.5	2	2.5	0.17	0.17	0.83
AMBLECOTE: HOLY TRINITY	115	1	1	0	0	1	0	1	1	1	1
WORCESTER: ST MARTIN W ST PETER	244	2	1.3	0	0.3	1.6	0.6	2.2	0.65	0.8	1.1
NORTON: ST MICHAEL & ALL ANGELS	135	1	0.5	0	0	0.5	0.5	1	0.5	0.5	1
STONE: ST MARY THE VIRGIN	70	1	0.5	0	0	0.5	0	0.5	0.5	0.5	0.5
WILDEN: ALL SAINTS	61	1	0.5	0	0	0.5	1	1.5	0.5	0.5	1.5

A4.1: Table 2 (continued): Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS
NORTH & MIDDLE LITTLETON:	19	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3
STOURPORT: ST MICHAEL	101	1	0.5	0	0	0.5	1	1.5	0.5	0.5	1.5
PERSHORE	176	1	0.25	0	0	0.25	0.5	0.75	0.25	0.25	0.75
COCKLEY: ST PETER	83	1	0.5	0	0	0.5	0.5	1	0.5	0.5	1
BROMSGROVE : ALL SAINTS	95	1	0	0	0	0	1	1	0	0	1
HARTLEBURY: ST JAMES	79	2	1	0	0	1	0	1	0.5	0.5	0.5
CRABBS CROSS: ST.PETER	91	1	1	0	0	1	0	1	1	1	1
CATSHILL : CHRIST CHURCH	65	2	0	0	0	0	0.5	0.5	0	0	0.25
BENGWORTH: ST PETER	159	1	1	0	0	1	0	1	1	1	1
CHADDESLEY CORBETT: ST CASSIAN	107	1	0.5	0	0	0.5	0	0.5	0.5	0.5	0.5
WRIBBENHALL: ALL SAINTS	70	1	1	0	0	1	0	1	1	1	1
GREAT & LITTLE HAMPTON ST ANDREW	105	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3
BROADWAY: ST MICHAEL & ALL ANGELS	188	2	0.5	0	0	0.5	0	0.5	0.25	0.25	0.25
KINGSWINFORD: ST MARY	235	2	1	0	0	1	2	3	0.5	0.5	1.5
WORDSLEY HOLY TRINITY	198	3	2	0	1	3	3	6	0.67	1	2
ASTLEY: ST PETER	30	1	0.3	0	0	0.3	0.6	0.9	0.3	0.3	0.9
LINDRIDGE: ST LAWRENCE	170	5	1	0	1	2	3	5	0.2	0.4	1
SUCKLEY: ST JOHN THE BAPTIST	37	1	0.3	0	0.2	0.5	0.5	1	0.3	0.5	1
ALFRICK & LULSLEY ST MARY	57	1	0.3	0	0.2	0.5	0.5	1	0.3	0.5	1
HOLT: ST MARTIN	31	1	0.3	0	0	0.3	0.6	0.9	0.3	0.3	0.9
MAMBLE: ST JOHN THE BAPTIST	77	3	0.3	0	0	0.3	0	0.3	0.1	0.1	0.1
RUSHOCK : ST MICHAEL	37	1	0	0	0	0	0	0	0	0	0
BADSEY W ALDINGTON: ST JAMES	83	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3
BISHAMPTON: ST JAMES	45	2	0.25	0	0	0.25	0	0.25	0.125	0.125	0.125
OLD SWINFORD: ST MARY	309	1	0.5	0	0	0.5	0.5	1	0.5	0.5	1
BEWDLEY: ST ANNE	206	3	2	0	0	2	2	4	0.67	0.67	1.33
SOUTH LITTLETON: ST MICHAEL	14	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3
FAR FOREST: HOLY TRINITY	37	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3

A4.1: Table 2 (continued): Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS
WORCESTER: ST JOHN IN BEDWARDINE	123	1	1	0	0	1	0	1	1	1	1
EASTHAM: ST PETER & ST PAUL	31	1	0	0	0	0	0	0	0	0	0
GRIMLEY: ST BARTHOLOMEW	30	1	0.3	0	0	0.3	0.6	0.9	0.3	0.3	0.9
MARTLEY: ST PETER	63	1	0.3	0	0.2	0.5	0.5	1	0.3	0.5	1
PEOPLETON: ST NICHOLAS	29	1	0.25	0	0	0.25	0.25	0.5	0.25	0.25	0.5
CLIFTON ON TEME: ST KENELM	37	1	0.3	0	0.2	0.5	0.5	1	0.3	0.5	1
LOWER SAPEY	34	1	0.3	0	0.2	0.5	0.5	1	0.3	0.5	1
OMBERSLEY : ST ANDREW	97	1	0.5	0	0	0.5	0.5	1	0.5	0.5	1
CASTLEMORTON: ST GREGORY	64	1	0.25	0	0	0.25	0.5	0.75	0.25	0.25	0.75
WICHENFORD: ST LAWRENCE	41	1	0.3	0	0.2	0.5	0.5	1	0.3	0.5	1
BROUGHTON HACKETT: ST LEONARD	24	1	0.25	0	0	0.25	0.25	0.5	0.25	0.25	0.5
SEDGEBERROW ST MARY THE VIRGIN	38	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3
HINTON ON THE GREEN ST PETER	13	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3
UPTON SNODSBURY: ST KENELM	29	1	0.25	0	0	0.25	0.25	0.5	0.25	0.25	0.5
SHELLEY BEAUCHAMP: ALL SAINTS	56	2	0.3	0	0.2	0.5	0.5	1	0.15	0.25	0.5
BRETTFORTON: ST LEONARD	66	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3
WHITE LADIES ASTON: ST JOHN	46	2	0.25	0	0	0.25	0.25	0.5	0.13	0.13	0.25
DOVERDALE : ST MARY	55	1	0.5	0	0	0.5	0.5	1	0.5	0.5	1
WELLAND: ST JAMES	42	1	0.5	0	0.5	1	1.5	2.5	0.5	1	2.5
PIRTON: ST PETER	21	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3
BIRTSMORTON: ST PETER AND ST PAUL	24	2	0.3	0	0	0.3	0	0.3	0.15	0.15	0.15
HARVINGTON: ST JAMES	87	1	0.25	0	1	1.25	0	1.25	0.25	1.25	1.25
ALVECHURCH : ST LAURENCE	162	1	1	0	0	1	2	3	1	1	3
STOKE PRIOR : ST MICHAEL	126	3	1	0	0	1	1	2	0.33	0.33	0.67
FLADBURY with WYRE PIDDL	214	4	1	0	0	1	3	4	0.25	0.25	1
WORCESTER: ST CLEMENT	87	2	0.5	0	0	0.5	0.5	1	0.25	0.25	0.5
BELBROUGHTON: HOLY TRINITY	101	1	0.5	0	0	0.5	0.5	1	0.5	0.5	1
SHRAWLEY: ST MARY	81	3	0.3	0	0	0.3	0.6	0.9	0.1	0.1	0.3

A4.1: Table 2 (continued): Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH						PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS	
KEMPSEY: ST MARY THE VIRGIN	174	2	0.5	0	0	0.5	1.5	2	0.25	0.25	1	
POWICK: ST PETER	129	2	0.5	0	0	0.5	2	2.5	0.25	0.25	1.25	
BARBOURNE: ST STEPHEN	267	1	1	0	2	3	0	3	1	3	3	
BROADWAS: ST MARY MAGDALENE	92	3	0.3	0	0.2	0.5	0.5	1	0.1	0.17	0.33	
ROCK: ST PETER & ST PAUL	51	2	0.3	0	0	0.3	0	0.3	0.15	0.15	0.15	
RIPPLE: ST MARY	37	1	0.3	0	1	1.3	0.3	1.6	0.3	1.3	1.6	
OFFENHAM: ST MARY AND ST MILBURGH	45	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3	
ABBERLEY: ST MARY	154	2	0.3	0	0	0.3	0.6	0.9	0.15	0.15	0.45	
HANLEY CASTLE: ST MARY	87	2	0.5	0	0.5	1	1.5	2.5	0.25	0.5	1.25	
EARL'S CROOME W HILL CROOME	85	2	0.3	0	1	1.3	0.3	1.6	0.15	0.65	0.8	
WICKHAMFORD: ST JOHN THE BAPTIST	34	1	0.5	0	0	0.5	0	0.5	0.5	0.5	0.5	
WEST MALVERN: ST JAMES	61	1	1	0	0.5	1.5	0	1.5	1	1.5	1.5	
HALLOW: ST PHILIP AND ST JAMES	133	1	0.3	0	0	0.3	0.6	0.9	0.3	0.3	0.9	
STOKE BLISS: ST PETER	42	4	0	0	0	0	0	0	0	0	0	
ASTWOOD BANK : ST MATTHIAS	60	1	1	0	0	1	0	1	1	1	1	
CHURCHILL-IN-HALFSHIRE: ST JAMES	90	2	0.5	0	0	0.5	1	1.5	0.25	0.25	0.75	
ELMLEY CASTLE: ST MARY	176	4	1	0	0	1	0	1	0.25	0.25	0.25	
WORCESTER: ST MARK (ORCHARD)	73	1	1.3	0	0.3	1.6	0.6	2.2	1.3	1.6	2.2	
CLAINES: ST JOHN THE BAPTIST	242	1	2	0	0	2	1	3	2	2	3	
DEFFORD: ST JAMES	51	2	0.5	0	0	0.5	0	0.5	0.25	0.25	0.25	
CROWN EAST & RUSHWICK: ST THOMAS	32	1	0.5	0	0	0.5	0	0.5	0.5	0.5	0.5	
STOULTON: ST EDMUND	76	2	0.3	0	0	0.3	0	0.3	0.15	0.15	0.15	
ELDERSFIELD: ST JOHN THE BAPTIST	59	2	0.3	0	0	0.3	0	0.3	0.15	0.15	0.15	
ROCHFORD: ST MICHAEL	58	1	0	0	0	0	0	0	0	0	0	
BERROW: ST FAITH	50	2	0.3	0	0	0.3	0	0.3	0.15	0.15	0.15	
LEIGH AND BRANSFORD	55	2	0.3	0	0.2	0.5	0.5	1	0.15	0.25	0.5	
LITTLE MALVERN: ST MARY, ST JOHN	106	1	0	0	1	1	0	1	0	1	1	
QUEENHILL AND HOLDFAST:	60	1	0.25	0	0	0.25	0.5	0.75	0.25	0.25	0.75	

A4.1: Table 2 (continued): Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS
LONGDON: ST MARY	70	1	0.25	0	0	0.25	0.5	0.75	0.25	0.25	0.75
BUSHLEY: ST PETER	32	1	0.25	0	0	0.25	0.5	0.75	0.25	0.25	0.75
WARNDON: ST NICHOLAS	76	1	1	0	1	2	0	2	1	2	2
ECKINGTON: HOLY TRINITY	85	1	0.5	0	0	0.5	0	0.5	0.5	0.5	0.5
BECKFORD: ST JOHN THE BAPTIST	191	5	3	0	0	3	2	5	0.6	0.6	1
GREAT MALVERN: STS MARY & MICHAEL	403	1	1	0	1	2	2	4	1	2	4
FINSTALL : ST GODWALD	101	1	0	0	1	1	1	2	0	1	2
SALWARPE : ST MICHAEL	106	2	0	0	0	0	0	0	0	0	0
WICK: ST MARY	46	1	0.25	0	0	0.25	0.5	0.75	0.25	0.25	0.75
BROADHEATH: CHRIST CHURCH	40	1	0.5	0	0	0.5	0.5	1	0.5	0.5	1
HAMPTON LOVETT : ST MARY & SAINTS	34	1	0	0	0	0	0	0	0	0	0
ELMBRIDGE : ST MARY	47	1	0	0	0	0	0	0	0	0	0
ABBERTON: ST EDBURGA	14	1	0.25	0	0	0.25	0	0.25	0.25	0.25	0.25
ELMLEY LOVETT : ST MICHAEL	35	1	0	0	0	0	0	0	0	0	0
BIRLINGHAM: ST JAMES THE GREAT	41	1	0.25	0	0	0.25	0.5	0.75	0.25	0.25	0.75
DODFORD : HOLY TRINITY AND ST MARY	91	1	0	0	0	0	0.5	0.5	0	0	0.5
NAUNTON BEAUCHAMP: ST BART.	18	1	0.25	0	0	0.25	0	0.25	0.25	0.25	0.25
FLYFORD FLAVELL: ST PETER	35	3	0.25	0	1	1.25	0	1.25	0.08	0.42	0.42
CHURCH LENCH: ALL SAINTS	45	1	0.25	0	0	0.25	0	0.25	0.25	0.25	0.25
SEVERN STOKE: ST DENNIS	54	1	0.5	0	0	0.5	1.5	2	0.5	0.5	2
STOCK AND BRADLEY: ST JOHN BAPTIST	18	1	0.14	0	0	0.14	0.14	0.28	0.14	0.14	0.28
HANBURY : ST MARY THE VIRGIN	70	1	0.14	0	0	0.14	0.14	0.28	0.14	0.14	0.28
INKBERROW: ST PETER	174	4	1	0	1	2	1	3	0.25	0.5	0.75
ABBOTS MORTON	66	1	0.25	0	0	0.25	0	0.25	0.25	0.25	0.25
HIMBLETON : ST MARY MAGDALENE	37	1	0.14	0	0	0.14	0.14	0.28	0.14	0.14	0.28
ROUS LENCH: ST PETER	39	1	0.25	0	0	0.25	0	0.25	0.25	0.25	0.25
HUDDINGTON : ST JAMES	40	1	0.14	0	0	0.14	0.14	0.28	0.14	0.14	0.28

A4.1: Table 2 (continued): Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS
HAGLEY: ST JOHN THE BAPTIST	271	2	1	0	0	1	0	1	0.5	0.5	0.5
HADZOR W ODDINGLEY: ST JAMES	105	2	0.14	0	0	0.14	0.14	0.28	0.07	0.07	0.14
CROWLE : ST JOHN BAPTIST	49	2	0.14	0	0	0.14	0.14	0.28	0.07	0.07	0.14
BREDON: ST GILES	139	2	1	0	0	1	0	1	0.5	0.5	0.5
MALVERN WELLS & WYCHE	77	1	1	0	0	1	3	4	1	1	4
NORTON: ST JAMES	24	1	0.3	0	0	0.3	0	0.3	0.3	0.3	0.3
FECKENHAM : ST JOHN THE BAPTIST	70	1	0.14	0	0	0.14	0.14	0.28	0.14	0.14	0.28
PEDMORE: ST PETER	154	1	2	0	0	2	4	6	2	2	6
BROOME: ST PETER	48	1	0.5	0	0	0.5	1	1.5	0.5	0.5	1.5
CLENT: ST LEONARD	115	1	0.5	0	0	0.5	0.5	1	0.5	0.5	1

A4.2: Table 3: Staffing levels per 10,000 Parish Population and Deprivation Status

PARISH NAME	PARISH POPN.	PROPORTION OF POPN. WHO ARE INCOME DEPRIVED	NO. STIP CLERGY PER 10,000 PARISH POPN.	NO. CLERGY & PAID STAFF PER 10,000 PARISH POPN.	NO. CLERGY, PAID STAFF & LAY READERS PER 10,000 PARISH POPN.
DUDLEY ST FRANCIS	7318	0.37	0.82	0.82	1.64
DUDLEY ST THOMAS AND ST LUKE	4269	0.35	1.41	1.41	2.81
DUDLEY, KATE'S HILL: ST JOHN	9153	0.34	1.09	1.09	1.09
LYE: CHRISTCHURCH & STAMBERMILL	9574	0.31	1.04	2.09	4.18
DUDLEY: ST EDMUND KING & MARTYR	1225	0.31	0.00	0.00	0.00
DUDLEY ST AUGUSTINE	4837	0.30	1.24	1.24	2.48
REDDAL HILL, ST LUKE	6400	0.28	1.56	1.56	3.13
DUDLEY ST BARNABAS	4519	0.27	1.33	1.33	2.66
NETHERTON: ST ANDREW	5848	0.27	1.71	1.71	3.42
DUDLEY ST JAMES THE GREAT	3863	0.27	1.55	1.55	3.11
WORCESTER: ST WULSTAN	5949	0.27	1.68	1.68	1.68
WOLLESCOTE: ST ANDREW	4442	0.25	2.25	2.25	2.25
NORTON AND LENCHWICK: ST EGWIN	720	0.25	6.94	6.94	6.94
PENSNETT: ST MARK	9060	0.24	1.10	1.10	2.21
WORCESTER: ST MICHAEL	4068	0.24	1.23	1.23	1.23
WORCESTER: ST PAUL & OLD ST MARTIN	1110	0.24	5.40	5.40	10.81
COSELEY: CHRIST CHURCH	12993	0.24	0.77	1.54	1.54
DARBY END: ST PETER	4875	0.23	2.05	2.05	2.05
OLD HILL: HOLY TRINITY	9280	0.23	2.16	2.16	3.23
DUDLEY WOOD: ST JOHN	5750	0.20	3.48	3.48	5.22
MALVERN: CHRIST CHURCH	8268	0.20	1.21	1.21	2.42
WORCESTER: ST BARNABAS	14807	0.20	2.03	2.70	3.38
BRIERLEY HILL ST MICHAEL	24519	0.19	0.41	0.53	0.65
SEDGLEY: ST MARY VIRGIN (HURST HILL)	9362	0.19	0.00	1.07	1.07
KIDDERMINSTER: ST JOHN THE BAPTIST	17957	0.19	0.56	0.56	0.56
WORCESTER: HOLY TRINITY AND ST MATTHEW	4847	0.18	2.68	3.30	4.54
REDDITCH: HOLY TRINITY	36109	0.17	1.38	1.38	2.22
ARELEY-KINGS: ST BARTHOLOMEW	5845	0.17	1.71	1.71	6.84
WORCESTER: ST NICHOLAS & ALL SAINTS	1482	0.17	4.05	4.05	8.10
LOWER GORNAL: ST JAMES THE GREAT	12289	0.17	0.81	0.81	0.81
IPSLEY : ST PETER	22360	0.17	0.45	0.89	3.58
KIDDERMINSTER: ST GEORGE	12974	0.16	1.54	1.54	1.54
STOURBRIDGE: ST THOMAS	6225	0.16	1.61	1.61	3.21
WOLVERLEY: ST JOHN THE BAPTIST	1943	0.15	2.57	2.57	5.15
EVESHAM: ALL SAINTS WITH ST LAWRENCE	5059	0.15	0.99	0.99	2.96
GORNAL AND SEDGLEY	26604	0.15	0.75	0.75	1.50
COSELEY: ST CHAD	6348	0.14	1.58	1.58	3.15
HALESOWEN: ST JOHN THE BAPTIST	45523	0.14	0.88	1.10	1.76
KIDDERMINSTER: ST MARY & ALL SAINTS	19251	0.14	2.08	2.60	2.60
CLEVE PRIOR: ST ANDREW	543	0.14	5.52	5.52	5.52
WORCESTER: ST GEORGE WITH ST MARY	4872	0.14	1.23	1.23	2.46
DROITWICH: ST ANDREW W. ST MARY DE WITTON	22658	0.14	0.88	0.88	1.32
MALVERN: ST ANDREW	3471	0.13	2.88	2.88	11.52
MALVERN: HOLY TRINITY	4227	0.13	2.37	3.55	3.55
BROMSGROVE : ST JOHN THE BAPTIST	13820	0.13	0.72	0.72	1.45
MALVERN LINK: ST MATTHIAS	10622	0.12	0.94	1.88	3.77
HEADLESS CROSS: ST. LUKE	8297	0.12	1.21	1.21	1.21
UPTON-ON-SEVERN	2451	0.12	1.22	5.30	6.53
PINVIN	584	0.12	4.28	4.28	2.85

A4.2: Table 3 (continued): Staffing levels per 10,000 Parish Population and Deprivation Status

PARISH NAME	PARISH POPN.	PROPORTION OF POPN. WHO ARE INCOME DEPRIVED	NO. STIP CLERGY PER 10,000 PARISH POPN.	NO. CLERGY & PAID STAFF PER 10,000 PARISH POPN.	NO. CLERGY, PAID STAFF & LAY READERS PER 10,000 PARISH POPN.
WOLLASTON: ST JAMES	7739	0.12	1.29	2.58	3.88
GUARLFORD: ST MARY	799	0.12	6.26	6.26	31.29
AMBLECOTE: HOLY TRINITY	11111	0.12	0.90	0.90	0.90
WORCESTER: ST MARTIN W ST PETER	10093	0.11	1.29	1.59	2.18
NORTON: ST MICHAEL & ALL ANGELS	6647	0.11	0.75	0.75	1.50
STONE: ST MARY THE VIRGIN	6240	0.11	0.80	0.80	0.80
WILDEN: ALL SAINTS	1009	0.11	4.95	4.95	14.86
NORTH & MIDDLE LITTLETON: ST NICHOLAS	872	0.11	3.44	3.44	3.44
STOURPORT: ST MICHAEL AND ALL ANGELS	13158	0.11	0.38	0.38	1.14
PERSHORE	6572	0.10	0.38	0.38	1.14
COOKLEY: ST PETER	2647	0.10	1.89	1.89	3.78
BROMSGROVE : ALL SAINTS	12554	0.10	0.00	0.00	0.80
HARTLEBURY: ST JAMES	2143	0.10	4.67	4.67	4.67
CRABBS CROSS: ST.PETER	10653	0.10	0.94	0.94	0.94
CATSHILL : CHRIST CHURCH	8584	0.10	0.00	0.00	0.58
BENGWORTH: ST PETER	8636	0.10	1.16	1.16	1.16
CHADDESLEY CORBETT: ST CASSIAN	1283	0.10	3.90	3.90	3.90
WRIBBENHALL: ALL SAINTS	3670	0.09	2.72	2.72	2.72
GREAT & LITTLE HAMPTON ST ANDREW	8434	0.09	0.36	0.36	0.36
BROADWAY: ST MICHAEL AND ALL ANGELS	2726	0.09	1.83	1.83	1.83
KINGSWINFORD: ST MARY	17597	0.09	0.57	0.57	1.70
WORDSLEY HOLY TRINITY	23415	0.09	0.85	1.28	2.56
ASTLEY: ST PETER	851	0.09	3.53	3.53	10.58
LINDRIDGE: ST LAWRENCE	1506	0.09	6.64	13.28	33.20
SUCKLEY: ST JOHN THE BAPTIST	475	0.09	6.32	10.54	21.07
ALFRICK & LULSLEY ST MARY MAGDALENE	578	0.09	5.19	8.65	17.30
HOLT: ST MARTIN	484	0.09	6.20	6.20	18.59
MAMBLE: ST JOHN THE BAPTIST	692	0.09	4.33	4.33	4.33
RUSHOCK : ST MICHAEL	126	0.09	0.00	0.00	0.00
BADSEY W ALDINGTON: ST JAMES	2115	0.09	1.42	1.42	1.42
BISHAMPTON: ST JAMES	763	0.09	3.28	3.28	3.28
OLD SWINFORD: ST MARY	7827	0.09	0.64	0.64	1.28
BEWDLEY: ST ANNE	5885	0.09	3.40	3.40	6.80
SOUTH LITTLETON: ST MICHAEL ARCHANGEL	918	0.08	3.27	3.27	3.27
FAR FOREST: HOLY TRINITY	888	0.08	3.38	3.38	3.38
WORCESTER: ST JOHN IN BEDWARDINE	8177	0.08	1.22	1.22	1.22
EASTHAM: ST PETER & ST PAUL	249	0.08	0.00	0.00	0.00
GRIMLEY: ST BARTHOLOMEW	386	0.08	7.78	7.78	23.34
MARTLEY: ST PETER	994	0.08	3.02	5.03	10.06
PEOPLETON: ST NICHOLAS	533	0.08	4.69	4.69	9.38
CLIFTON ON TEME: ST KENELM	536	0.08	5.60	9.34	18.67
LOWER SAPEY	168	0.08	17.84	29.73	59.46
OMBERSLEY : ST ANDREW	1921	0.08	2.60	2.60	5.21
CASTLEMORTON: ST GREGORY	424	0.08	5.90	5.90	17.71
WICHENFORD: ST LAWRENCE	448	0.08	6.69	11.15	22.31
BROUGHTON HACKETT: ST LEONARD	151	0.08	16.51	16.51	33.03
SEDGEBERROW ST MARY THE VIRGIN	458	0.08	6.55	6.55	6.55

A4.2: Table 3 (continued): Staffing levels per 10,000 Parish Population and Deprivation Status

PARISH NAME	PARISH POPN.	PROPORTION OF POPN. WHO ARE INCOME DEPRIVED	NO. STIP CLERGY PER 10,000 PARISH POPN.	NO. CLERGY & PAID STAFF PER 10,000 PARISH POPN.	NO. CLERGY, PAID STAFF & LAY READERS PER 10,000 PARISH POPN.
HINTON ON THE GREEN ST PETER	177	0.08	16.96	16.96	16.96
UPTON SNODSBURY: ST KENELM	353	0.08	7.07	7.07	14.15
SHELSLEY BEAUCHAMP: ALL SAINTS	288	0.08	10.43	17.38	34.76
BRETFORTON: ST LEONARD	732	0.08	4.10	4.10	4.10
WHITE LADIES ASTON: ST JOHN THE BAPTIST	317	0.08	7.88	7.88	15.76
DOVERDALE : ST MARY	38	0.08	130.28	130.28	260.56
WELLAND: ST JAMES	1202	0.08	4.16	8.32	20.80
PIRTON: ST PETER	203	0.08	14.80	14.80	14.80
BIRTSMORTON: ST PETER AND ST PAUL	432	0.08	6.94	6.94	6.94
HARVINGTON: ST JAMES	1368	0.08	1.83	9.14	9.14
ALVECHURCH : ST LAURENCE	5615	0.08	1.78	1.78	5.34
STOKE PRIOR : ST MICHAEL	4709	0.08	2.12	2.12	4.25
FLADBURY with WYRE PIDDLE	2716	0.08	3.68	3.68	14.73
WORCESTER: ST CLEMENT	6135	0.08	0.82	0.82	1.63
BELBROUGHTON: HOLY TRINITY	2199	0.08	2.27	2.27	4.55
SHRAWLEY: ST MARY	1090	0.08	2.75	2.75	8.26
KEMPSEY: ST MARY THE VIRGIN	2452	0.07	2.04	2.04	8.16
POWICK: ST PETER	2761	0.07	1.81	1.81	9.06
BARBOURNE: ST STEPHEN	5220	0.07	1.92	5.75	5.75
BROADWAS: ST MARY MAGDALENE	711	0.07	4.22	7.03	14.06
ROCK: ST PETER & ST PAUL	1151	0.07	2.61	2.61	2.61
RIPPLE: ST MARY	1065	0.07	2.82	12.21	15.02
OFFENHAM: ST MARY AND ST MILBURGH	1072	0.07	2.80	2.80	2.80
ABBERLEY: ST MARY	562	0.07	5.34	5.34	16.01
HANLEY CASTLE: ST MARY	1070	0.07	4.67	9.34	23.36
EARL'S CROOME W HILL CROOME & STRENSHAM	452	0.07	6.63	28.74	35.37
WICKHAMFORD: ST JOHN THE BAPTIST	638	0.07	7.84	7.84	7.84
WEST MALVERN: ST JAMES	978	0.07	10.22	15.33	15.33
HALLOW: ST PHILIP AND ST JAMES	2738	0.07	1.10	1.10	3.29
STOKE BLISS: ST PETER	452	0.07	0.00	0.00	0.00
ASTWOOD BANK : ST MATTHIAS AND ST GEORGE	3060	0.07	3.27	3.27	3.27
CHURCHILL-IN-HALFSHIRE: ST JAMES	1188	0.07	4.21	4.21	12.63
ELMLEY CASTLE: ST MARY	1186	0.07	8.44	8.44	8.44
WORCESTER: ST MARK IN THE CHERRY ORCHARD	6728	0.07	1.93	2.38	3.27
CLAINES: ST JOHN THE BAPTIST	5741	0.06	3.48	3.48	5.23
DEFFORD: ST JAMES	528	0.06	9.47	9.47	9.47
CROWN EAST & RUSHWICK: ST THOMAS	1016	0.06	4.92	4.92	4.92
STOULTON: ST EDMUND	2108	0.06	1.42	1.42	1.42
ELDERSFIELD: ST JOHN THE BAPTIST	500	0.06	6.00	6.00	6.00
ROCHFORD: ST MICHAEL	139	0.06	0.00	0.00	0.00
BERROW: ST FAITH	548	0.06	5.47	5.47	5.47
LEIGH AND BRANSFORD	1676	0.06	1.79	2.98	5.97
LITTLE MALVERN: ST MARY, ST JOHN & ST GILES	157	0.06	0.00	63.55	63.55
QUEENHILL AND HOLDFAST: ST NICHOLAS	151	0.06	16.51	16.51	49.52
LONGDON: ST MARY	505	0.06	4.95	4.95	14.84
BUSHLEY: ST PETER	265	0.06	9.43	9.43	28.30
WARNDON: ST NICHOLAS	8877	0.06	1.13	2.25	2.25
ECKINGTON: HOLY TRINITY	852	0.06	5.87	5.87	5.87

A4.2: Table 3 (continued): Staffing levels per 10,000 Parish Population and Deprivation Status

PARISH NAME	PARISH POPN.	PROPORTION OF POPN. WHO ARE INCOME DEPRIVED	NO. STIP CLERGY PER 10,000 PARISH POPN.	NO. CLERGY & PAID STAFF PER 10,000 PARISH POPN.	NO. CLERGY, PAID STAFF & LAY READERS PER 10,000 PARISH POPN.
BECKFORD: ST JOHN THE BAPTIST	1440	0.06	20.83	20.83	34.71
GREAT MALVERN: ST MARY AND ST MICHAEL	2387	0.06	4.19	8.38	16.76
FINSTALL : ST GODWALD	8693	0.06	0.00	1.15	2.30
SALWARPE : ST MICHAEL	3241	0.05	0.00	0.00	0.00
WICK: ST MARY	426	0.05	5.87	5.87	17.62
BROADHEATH: CHRIST CHURCH	1339	0.05	3.74	3.74	7.47
HAMPTON LOVETT : ST MARY AND ALL SAINTS	259	0.05	0.00	0.00	0.00
ELMBRIDGE : ST MARY	262	0.05	0.00	0.00	0.00
ABBERTON: ST EDBURGA	42	0.05	59.94	59.94	59.94
ELMLEY LOVETT : ST MICHAEL	275	0.05	0.00	0.00	0.00
BIRLINGHAM: ST JAMES THE GREAT	269	0.05	9.28	9.28	27.84
DODFORD : HOLY TRINITY AND ST MARY	569	0.05	0.00	0.00	8.78
NAUNTON BEAUCHAMP: ST BARTHOLOMEW	128	0.05	19.56	19.56	19.56
FLYFORD FLAVELL: ST PETER	375	0.05	6.66	33.30	33.30
CHURCH LENCH: ALL SAINTS	461	0.05	5.43	5.43	5.43
SEVERN STOKE: ST DENNIS	595	0.05	8.40	8.40	33.61
STOCK AND BRADLEY: ST JOHN BAPTIST	217	0.05	6.45	6.45	12.91
HANBURY : ST MARY THE VIRGIN	909	0.05	1.54	1.54	3.08
INKBERROW: ST PETER	3094	0.05	3.23	6.46	9.70
ABBOTS MORTON	98	0.05	25.46	25.46	25.46
HIMBLETON : ST MARY MAGDALENE	291	0.05	4.80	4.80	9.61
ROUS LENCH: ST PETER	167	0.05	14.93	14.93	14.93
HUDDINGTON : ST JAMES	95	0.05	14.68	14.68	29.36
CLENT: ST LEONARD	845	0.05	5.92	5.92	11.84
HAGLEY: ST JOHN THE BAPTIST	4565	0.05	2.19	2.19	2.19
HADZOR W ODDINGLEY: ST JAMES	1005	0.04	1.39	1.39	2.79
CROWLE : ST JOHN BAPTIST	943	0.04	1.49	1.49	2.97
BREDON: ST GILES	2654	0.04	3.77	3.77	3.77
MALVERN WELLS & WYCHE	2605	0.04	3.84	3.84	15.36
NORTON: ST JAMES	1575	0.04	1.91	1.91	1.91
FECKENHAM : ST JOHN THE BAPTIST	1982	0.04	0.71	0.71	1.41
PEDMORE: ST PETER	4839	0.04	4.13	4.13	12.40
BROOME: ST PETER	1647	0.03	3.03	3.03	9.10

A4.3: Table 4: Parish Deprivation Levels and Parish Share Contributions

PARISH NAME	NUMBER ON PARISH ROLL	PROP.N. PARISH POPULATION INCOME DEPRIVED	PARISH SHARE REQUESTED (PER CAPITA ON ROLL)	PARISH SHARE PAID (PER CAPITA ON ROLL)	DEFICIT (PER CAPITA ON ROLL)
DUDLEY ST FRANCIS	101	0.37	198.29	143.56	0.76
DUDLEY ST THOMAS AND ST LUKE	64	0.35	194.86	128.13	1.00
DUDLEY, KATE'S HILL: ST JOHN	64	0.34	180.00	66.56	0.79
LYE: CHRISTCHURCH & STAMBERMILL	96	0.31	346.30	346.30	0.00
DUDLEY: ST EDMUND KING & MARTYR	40	0.31	326.13	205.00	3.95
DUDLEY ST AUGUSTINE	81	0.30	272.73	198.65	1.24
REDDAL HILL, ST LUKE	33	0.28	329.21	166.67	0.84
DUDLEY ST BARNABAS	50	0.27	275.88	140.00	1.50
NETHERTON: ST ANDREW	97	0.27	233.94	233.94	0.00
DUDLEY ST JAMES THE GREAT	65	0.27	367.91	276.92	1.53
WORCESTER: ST WULSTAN	82	0.27	215.21	215.21	0.00
WOLLESCOTE: ST ANDREW	42	0.25	348.21	285.71	0.59
NORTON AND LENCHWICK: ST EGWIN	35	0.25	419.29	200.00	10.66
PENSNETT: ST MARK	75	0.24	450.72	450.72	0.00
WORCESTER: ST MICHAEL	25	0.24	609.80	120.00	3.01
WORCESTER: ST PAUL & OLD ST MARTIN	58	0.24	337.57	337.57	0.00
COSELEY: CHRIST CHURCH	85	0.24	315.20	315.20	0.00
DARBY END: ST PETER	68	0.23	246.94	246.94	0.00
OLD HILL: HOLY TRINITY	179	0.23	307.26	307.26	0.00
DUDLEY WOOD: ST JOHN	96	0.20	241.88	208.33	0.56
MALVERN: CHRIST CHURCH	109	0.20	438.14	275.23	2.15
WORCESTER: ST BARNABAS	163	0.20	271.89	271.89	0.00
BRIERLEY HILL ST MICHAEL	252	0.19	242.29	217.75	0.25
SEDGLEY: ST MARY VIRGIN (HURST HILL)	94	0.19	331.59	172.01	1.60
KIDDERMINSTER: ST JOHN THE BAPTIST	189	0.19	264.55	245.77	0.20
WORCESTER: HOLY TRINITY AND ST MATTHEW	65	0.18	240.77	240.77	0.00
REDDITCH: HOLY TRINITY	650	0.17	32.14	7.01	0.45
ARELEY-KINGS: ST BARTHOLOMEW	158	0.17	227.58	227.58	0.00
WORCESTER: ST NICHOLAS & ALL SAINTS	198	0.17	364.93	364.91	0.00
LOWER GORNAL: ST JAMES THE GREAT	91	0.17	410.95	274.73	1.01
IPSLEY : ST PETER	247	0.17	578.70	578.70	0.00
KIDDERMINSTER: ST GEORGE	276	0.16	381.82	381.82	0.00
STOURBRIDGE: ST THOMAS	138	0.16	276.23	276.23	0.00
WOLVERLEY: ST JOHN THE BAPTIST	96	0.15	267.54	267.54	0.00
EVESHAM: ALL SAINTS WITH ST LAWRENCE	129	0.15	473.99	473.99	0.00
GORNAL AND SEDGLEY	355	0.15	275.78	275.78	0.00
COSELEY: ST CHAD	112	0.14	341.21	242.86	1.74
HALESOWEN: ST JOHN THE BAPTIST	487	0.14	322.40	250.62	0.77
KIDDERMINSTER: ST MARY	258	0.14	0.00	0.00	0.00
CLEVE PRIOR: ST ANDREW	42	0.14	334.83	238.10	7.48
WORCESTER: ST GEORGE WITH ST MARY	92	0.14	280.23	280.23	0.00
DROITWICH: ST ANDREW W. ST MARY DE WITTON	232	0.14	550.84	321.94	2.34
MALVERN: ST ANDREW	156	0.13	357.78	357.78	0.00
MALVERN: HOLY TRINITY	231	0.13	313.85	313.85	0.00
BROMSGROVE : ST JOHN THE BAPTIST	247	0.13	336.09	161.94	3.11
MALVERN LINK: ST MATTHIAS	178	0.12	459.02	384.35	1.25
HEADLESS CROSS: ST.LUKE	85	0.12	349.26	349.26	0.00
UPTON-ON-SEVERN	41	0.12	732.44	243.90	8.17
PINVIN	24	0.12	363.33	363.33	0.00
WOLLASTON: ST JAMES	111	0.12	345.95	345.95	0.00
GUARLFORD: ST MARY	57	0.12	323.02	289.47	2.39

A4.3: Table 4 (continued): Parish Deprivation Levels and Parish Share Contributions

PARISH NAME	NUMBER ON PARISH ROLL	PROP.N. PARISH POPULATION INCOME DEPRIVED	PARISH SHARE REQUESTED (PER CAPITA ON ROLL)	PARISH SHARE PAID (PER CAPITA ON ROLL)	DEFICIT (PER CAPITA ON ROLL)
AMBLECOTE: HOLY TRINITY	115	0.12	325.57	160.35	1.71
WORCESTER: ST MARTIN W ST PETER	244	0.11	355.91	355.91	0.00
NORTON: ST MICHAEL & ALL ANGELS	135	0.11	266.67	266.67	0.00
STONE: ST MARY THE VIRGIN	70	0.11	150.00	150.00	0.00
WILDEN: ALL SAINTS	61	0.11	174.85	174.85	0.00
NORTH & MIDDLE LITTLETON: ST NICHOLAS	19	0.11	321.79	321.79	0.00
STOURPORT: ST MICHAEL AND ALL ANGELS	101	0.11	308.95	308.95	0.00
PERSHORE	176	0.10	559.18	170.45	10.41
COOKLEY: ST PETER	83	0.10	261.84	261.84	0.00
BROMSGROVE : ALL SAINTS	95	0.10	295.14	295.14	0.00
HARTLEBURY: ST JAMES	79	0.10	255.65	255.65	0.00
CRABBS CROSS: ST.PETER	91	0.10	277.90	277.90	0.00
CATSHILL : CHRIST CHURCH	65	0.10	346.77	346.77	0.00
BENGWORTH: ST PETER	159	0.10	384.56	352.20	0.60
CHADDESLEY CORBETT: ST CASSIAN	107	0.10	211.84	21.18	15.90
WRIBBENHALL: ALL SAINTS	70	0.09	285.71	235.71	0.95
GREAT & LITTLE HAMPTON ST ANDREW	105	0.09	267.88	267.88	0.00
BROADWAY: ST MICHAEL AND ALL ANGELS	188	0.09	214.65	214.65	0.00
KINGSWINFORD: ST MARY	235	0.09	248.63	245.45	0.04
WORDSLEY HOLY TRINITY	198	0.09	334.84	280.30	0.46
ASTLEY: ST PETER	30	0.09	262.70	200.00	2.21
LINDRIDGE: ST LAWRENCE	170	0.09	101.41	101.41	0.00
SUCKLEY: ST JOHN THE BAPTIST	37	0.09	233.49	233.49	0.00
ALFRICK & LULSLEY ST MARY MAGDALENE	57	0.09	205.05	205.05	0.00
HOLT: ST MARTIN	31	0.09	278.68	278.68	0.00
MAMBLE: ST JOHN THE BAPTIST	77	0.09	149.75	150.14	-0.04
RUSHOCK : ST MICHAEL	37	0.09	218.57	135.14	24.58
BADSEY W ALDINGTON: ST JAMES	83	0.09	302.04	302.04	0.00
BISHAMPTON: ST JAMES	45	0.09	252.00	133.93	6.96
OLD SWINFORD: ST MARY	309	0.09	239.22	239.22	0.00
BEWDLEY: ST ANNE	206	0.09	269.51	269.51	0.00
SOUTH LITTLETON: ST MICHAEL ARCHANGEL	14	0.08	524.14	524.14	0.00
FAR FOREST: HOLY TRINITY	37	0.08	346.30	173.32	7.21
WORCESTER: ST JOHN IN BEDWARDINE	123	0.08	402.58	143.70	3.89
EASTHAM: ST PETER & ST PAUL	31	0.08	158.90	158.90	0.00
GRIMLEY: ST BARTHOLOMEW	30	0.08	237.13	150.00	6.78
MARTLEY: ST PETER	63	0.08	284.84	284.84	0.00
PEOPLETON: ST NICHOLAS	29	0.08	391.45	391.45	0.00
CLIFTON ON TEME: ST KENELM	37	0.08	343.35	118.92	15.51
LOWER SAPEY	34	0.08	146.53	14.71	26.65
OMBERSLEY : ST ANDREW	97	0.08	273.51	274.04	-0.03
CASTLEMORTON: ST GREGORY	64	0.08	213.59	213.59	0.00
WICHENFORD: ST LAWRENCE	41	0.08	181.02	181.02	0.00
BROUGHTON HACKETT: ST LEONARD	24	0.08	186.33	139.75	7.38
SEDGEBERROW ST MARY THE VIRGIN	38	0.08	257.45	131.58	10.44
HINTON ON THE GREEN ST PETER	13	0.08	329.23	115.38	15.71
UPTON SNODSBURY: ST KENELM	29	0.08	296.55	296.55	0.00
SHELSLEY BEAUCHAMP: ALL SAINTS	56	0.08	99.82	99.82	0.00
BRETFORTON: ST LEONARD	66	0.08	203.82	203.82	0.00
WHITE LADIES ASTON: ST JOHN THE BAPTIST	46	0.08	216.87	216.87	0.00
DOVERDALE : ST MARY	55	0.08	222.36	222.36	0.00

A4.3: Table 4 (continued): Parish Deprivation Levels and Parish Share Contributions

PARISH NAME	NUMBER ON PARISH ROLL	PROP. PARISH POPULATION INCOME DEPRIVED	PARISH SHARE REQUESTED (PER CAPITA ON ROLL)	PARISH SHARE PAID (PER CAPITA ON ROLL)	DEFICIT (PER CAPITA ON ROLL)
WELLAND: ST JAMES	42	0.08	275.00	275.00	0.00
PIRTON: ST PETER	21	0.08	345.71	345.71	0.00
BIRTSMORTON: ST PETER AND ST PAUL HOLLYBUSH	24	0.08	693.29	693.29	0.00
HARVINGTON: ST JAMES	87	0.08	281.13	281.13	0.00
ALVECHURCH : ST LAURENCE	162	0.08	441.17	339.51	2.93
STOKE PRIOR : ST MICHAEL	126	0.08	285.38	285.38	0.00
FLADBURY with WYRE PIDDLE	214	0.08	318.22	224.77	7.36
WORCESTER: ST CLEMENT	87	0.08	262.84	228.36	0.49
BELBROUGHTON: HOLY TRINITY	101	0.08	327.92	327.92	0.00
SHRAWLEY: ST MARY	81	0.08	225.01	172.84	3.88
KEMPSEY: ST MARY THE VIRGIN	174	0.07	255.56	255.56	0.00
POWICK: ST PETER	129	0.07	258.70	226.75	1.49
BARBOURNE: ST STEPHEN	267	0.07	271.02	271.02	0.00
BROADWAS: ST MARY MAGDALENE	92	0.07	178.28	178.28	0.00
ROCK: ST PETER & ST PAUL	51	0.07	226.10	156.86	3.07
RIPPLE: ST MARY	37	0.07	280.95	216.22	2.25
OFFENHAM: ST MARY AND ST MILBURGH	45	0.07	298.93	106.67	8.07
ABBERLEY: ST MARY	154	0.07	124.75	93.51	8.56
HANLEY CASTLE: ST MARY	87	0.07	265.52	265.52	0.00
EARL'S CROOME W HILL CROOME & STRENSHAM	85	0.07	163.06	81.53	15.32
WICKHAMFORD: ST JOHN THE BAPTIST	34	0.07	323.71	253.12	3.76
WEST MALVERN: ST JAMES	61	0.07	292.41	196.72	5.97
HALLOW: ST PHILIP AND ST JAMES	133	0.07	275.10	275.10	0.00
STOKE BLISS: ST PETER	42	0.07	117.26	117.26	0.00
ASTWOOD BANK : ST MATTHIAS AND ST GEORGE	60	0.07	448.98	396.42	1.03
CHURCHILL-IN-HALFSHIRE: ST JAMES	90	0.07	96.00	88.89	0.54
ELMLEY CASTLE: ST MARY	176	0.07	198.01	198.01	0.00
WORCESTER: ST MARK IN THE CHERRY ORCHARD	73	0.07	293.48	293.48	0.00
CLAINES: ST JOHN THE BAPTIST	242	0.06	286.41	286.41	0.00
DEFFORD: ST JAMES	51	0.06	354.16	265.59	8.55
CROWN EAST & RUSHWICK: ST THOMAS	32	0.06	254.09	187.50	2.10
STOULTON: ST EDMUND	76	0.06	214.93	214.93	0.00
ELDESFIELD: ST JOHN THE BAPTIST	59	0.06	141.42	141.42	0.00
ROCHFORD: ST MICHAEL	58	0.06	59.45	59.45	0.00
BERROW: ST FAITH	50	0.06	181.76	181.76	0.00
LEIGH AND BRANSFORD	55	0.06	230.98	230.98	0.00
LITTLE MALVERN: ST MARY, ST JOHN & ST GILES	106	0.06	271.41	271.41	0.00
QUEENHILL AND HOLDFAST: ST NICHOLAS	60	0.06	118.13	118.13	0.00
LONGDON: ST MARY	70	0.06	122.96	122.96	0.00
BUSHLEY: ST PETER	32	0.06	237.31	237.31	0.00
WARNDON: ST NICHOLAS	76	0.06	350.30	236.84	0.97
ECKINGTON: HOLY TRINITY	85	0.06	287.51	287.49	0.00
BECKFORD: ST JOHN THE BAPTIST	191	0.06	300.00	209.43	12.01
GREAT MALVERN: ST MARY AND ST MICHAEL	403	0.06	372.65	304.71	11.47
FINSTALL : ST GODWALD	101	0.06	397.36	198.02	2.32
SALWARPE : ST MICHAEL	106	0.05	375.96	375.96	0.00
WICK: ST MARY	46	0.05	243.74	43.48	21.64
BROADHEATH: CHRIST CHURCH	40	0.05	330.30	330.55	-0.01
HAMPTON LOVETT : ST MARY AND ALL SAINTS	34	0.05	73.00	73.00	0.00
ELMBRIDGE : ST MARY	47	0.05	273.53	273.53	0.00
ABBERTON: ST EDBURGA	14	0.05	252.00	133.93	39.63

A4.3: Table 4 (continued): Parish Deprivation Levels and Parish Share Contributions

PARISH NAME	NUMBER ON PARISH ROLL	PROP. PARISH POPULATION INCOME DEPRIVED	PARISH SHARE REQUESTED (PER CAPITA ON ROLL)	PARISH SHARE PAID (PER CAPITA ON ROLL)	DEFICIT (PER CAPITA ON ROLL)
ELMLEY LOVETT : ST MICHAEL	35	0.05	340.37	340.37	0.00
BIRLINGHAM: ST JAMES THE GREAT	41	0.05	167.12	167.12	0.00
DODFORD : HOLY TRINITY AND ST MARY	91	0.05	151.03	151.03	0.00
NAUNTON BEAUCHAMP: ST BARTHOLOMEW	18	0.05	252.00	133.94	16.63
FLYFORD FLAVELL: ST PETER	35	0.05	252.00	133.94	11.01
CHURCH LENCH: ALL SAINTS	45	0.05	326.11	326.11	0.00
SEVERN STOKE: ST DENNIS	54	0.05	278.06	222.50	5.04
STOCK AND BRADLEY: ST JOHN BAPTIST	18	0.05	754.89	416.67	28.06
HANBURY : ST MARY THE VIRGIN	70	0.05	217.80	217.80	0.00
INKBERROW: ST PETER	174	0.05	305.72	305.72	0.00
ABBOTS MORTON	66	0.05	101.91	101.91	0.00
HIMBLETON : ST MARY MAGDALENE	37	0.05	342.97	342.97	0.00
ROUS LENCH: ST PETER	39	0.05	219.49	219.49	0.00
HUDDINGTON : ST JAMES	40	0.05	81.23	81.23	0.00
CLENT: ST LEONARD	115	0.05	175.30	175.30	0.00
HAGLEY: ST JOHN THE BAPTIST	271	0.05	228.75	221.40	0.44
HADZOR W ODDINGLEY: ST JAMES	105	0.04	140.50	140.50	0.00
CROWLE : ST JOHN BAPTIST	49	0.04	304.29	304.86	-0.03
BREDON: ST GILES	139	0.04	379.14	379.14	0.00
MALVERN WELLS & WYCHE	77	0.04	455.83	455.83	0.00
NORTON: ST JAMES	24	0.04	529.38	83.33	6.80
FECKENHAM : ST JOHN THE BAPTIST	70	0.04	480.53	481.20	-0.02
PEDMORE: ST PETER	154	0.04	396.00	396.00	0.00
BROOME: ST PETER	48	0.03	136.50	136.50	0.00

A4.4: Table 5: Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS
SALTLEY ST MARK WITH ST SAVIOUR	81	2	0	0	1	1	0	1	0	0	0.5
SPARKBROOK CHRIST CHURCH	41	1	0.5	0	0	0.5	0	0.5	0.5	0.5	0.5
SPARKBROOK ST AGATHA;	68	1	0.5	0	0	0.5	0	0.5	0.5	0.5	0.5
LOZELLS ST PAUL & ST SILAS	54	1	1	0	0	1	0	1	1	1	1
BALSALL HEATH ST PAUL	73	1	0.5	0	0.5	1	5	6	0.5	0.5	6
HIGHGATE ST ALBAN & ST PATRICK	54	1	1	0	0	1	0	1	1	1	1
SMALL HEATH ALL SAINTS [EX-ST AIDAN]	118	1	0	0	0	0	0	0	0	0	0
SMETHWICK ST MATTHEW W. ST CHAD,	35	1	0	0	0	0	0	0	0	0	0
NEWTOWN ST GEORGE	38	1	1	0	1	2	0	2	1	1	2
BIRCHFIELD HOLY TRINITY	214	1	1	0	1	2	2	4	1	1	4
HANDSWORTH ST MICHAEL	56	1	1	0	1	2	0	2	1	1	2
BORDESLEY ST BENEDICT	79	1	1	0	1	2	0	2	1	1	2
SPARKHILL ST JOHN THE EVANGELIST	82	1	1	0	1	2	1	3	1	1	3
WARD END CHRIST CHURCH (BURNLEY LANE)	95	2	1.5	0	0	1.5	2	3.5	0.75	0.75	1.75
BORDESLEY GREEN ST PAUL	25	1	1.5	0	0	1.5	2	3.5	1.5	1.5	3.5
BIRMINGHAM BISHOP LATIMER	41	1	1	0	0	1	0	1	1	1	1
ASTON ST JAMES	234	3	3	1	2	6	6	12	1	1.33	4
SUMMERFIELD CHRIST CHURCH	74	1	1	0	0	1	0	1	1	1	1
HANDSWORTH ST JAMES	111	2	1	1	0	2	0	2	0.5	1	1
LADYWOOD ST JOHN AND ST PETER	85	1	0	0	1	1	0	1	0	0	1
SMETHWICK ST STEPHEN AND ST MICHAEL	101	1	1	0	1	2	2	4	1	1	4
EDGBASTON ST MARY & ST AMBROSE	88	1	0.5	0	0.5	1	5	6	0.5	0.5	6
KINGSTANDING ST LUKE	64	1	2	0	0	2	0	2	2	2	2
TYSELEY ST EDMUND	52	1	0.5	0	0	0.5	0	0.5	0.5	0.5	0.5
LEA HALL ST RICHARD	42	1	1	0	1	2	0	2	1	1	2
SPRINGFIELD ST CHRISTOPHER	86	1	1	0	1	2	1	3	1	1	3

A4.4: Table 5 (continued): Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS
CASTLE VALE ST CUTHBERT; MOSELEY ST ANNE	58 168	2 1	1 1	0 0	0 0.5	1 1.5	1 0	2 1.5	0.5 1	0.5 1	1 1.5
SMETHWICK (OLD CHURCH)	69	1	1	0	0	1	7	8	1	1	8
ATTWOOD GREEN ST LUKE	55	1	1	1	0	2	1	3	1	2	3
QUINTON ROAD WEST ST BONIFACE	129	1	1	0	1	2	2	4	1	1	4
HANDSWORTH ST MARY	62	2	1	0	0	1	0	1	0.5	0.5	0.5
ERDINGTON, ST CHAD	61	1	1	0	0.3	1.3	1	2.3	1	1	2.3
STECHFORD ALL SAINTS	46	2	1	0	0	1	4	5	0.5	0.5	2.5
SHARD END ALL SAINTS	42	1	1	0	0	1	0	1	1	1	1
GARRETTS GREEN ST THOMAS	31	1	0.5	0	0.5	1	1.5	2.5	0.5	0.5	2.5
OLDBURY CHRIST CHURCH	25	1	0.6	0	0.6	1.2	0.3	1.5	0.6	0.6	1.5
HAY MILL ST CYPRIAN	36	1	1	0	0	1	6	7	1	1	7
KINGS NORTON ST NICOLAS	332	3	3	0	0	3	1	4	1	1	1.33
FRANKLEY ST LEONARD	116	2	1	0	0	1	2	3	0.5	0.5	1.5
WEOLEY CASTLE ST GABRIEL	94	1	0	0	0	0	1	1	0	0	1
ERDINGTON, ALL SAINTS	52	1	1	0	1	2	0	2	1	1	2
SHORT HEATH ST. MARGARET	30	2	2	1	0	3	3	6	1	1.5	3
KINGSHURST ST BARNABAS	71	1	1	0	0	1	0	1	1	1	1
CHELMSLEY WOOD ST ANDREW	65	1	2	0	0	2	0	2	2	2	2
LONDONDERRY ST MARK	37	1	0.6	0	0.5	1.1	0	1.1	0.6	0.6	1.1
BILLESLEY COMMON HOLY CROSS	52	1	1	0	0	1	1	2	1	1	2
HODGE HILL ST PHILIP & ST JAMES	101	1	0	0	0	0	4	4	0	0	4
EDGBASTON ST GEORGE	149	1	0	0	1	1	1	2	0	0	2
BIRMINGHAM ST PAUL	58	1	1	0	0	1	1	2	1	1	2
BARTLEY GREEN ST MICHAEL & ALL ANGELS	78	2	1	1	1	3	2	5	0.5	1	2.5
YARDLEY ST EDBURGH	102	1	1	0	0	1	1	2	1	1	2

A4.4: Table 5 (continued): Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS
BIRMINGHAM ST MARTIN	329	1	3	0	0	3	4	7	3	3	7
TILE CROSS ST PETER	56	1	0.5	0	0.5	1	1.5	2.5	0.5	0.5	2.5
HALL GREEN GOSPEL LANE, ST MICHAEL	30	1	0	0	0	0	0	0	0	0	0
ACOCKS GREEN ST MARY	146	1	1	0	1	2	0	2	1	1	2
ROUNDS GREEN ST JAMES	22	1	0.6	0	0.6	1.2	0.3	1.5	0.6	0.6	1.5
STOCKLAND GREEN ST MARK	47	1	1	0	0	1	0	1	1	1	1
SHENLEY GREEN ST DAVID	136	1	1	0	1	2	1	3	1	1	3
HAZELWELL ST MARY MAGDALEN	73	1	1	0	0	1	1	2	1	1	2
ALLENS CROSS ST BARTHOLOMEW	47	1	1	2	0	3	0	3	1	3	3
KINGSTANDING ST MARK	65	1	1	0	1	2	0	2	1	1	2
LANGLEY	37	1	0	0	0	0	0	0	0	0	0
YARDLEY WOOD CHRIST CHURCH	114	1	1	0	0	1	1	2	1	1	2
WEST HEATH ST ANNE	81	1	1	0	0	1	6	7	1	1	7
ST BARNABAS	144	1	1	0	0.3	1.3	1	2.3	1	1	2.3
MOSELEY ST MARY	188	1	1	0	0.5	1.5	0	1.5	1	1	1.5
HANDSWORTH ST ANDREW	112	1	3	2	0	5	0	5	3	5	5
CASTLE BROMWICH ST CLEMENT	83	1	0	0	0	0	5	5	0	0	5
EDGBASTON ST GERMAIN	104	1	2	0	0	2	3	5	2	2	5
ST GILES, ROWLEY REGIS	93	1	0	0	0	0	1	1	0	0	1
BLACKHEATH ST PAUL WITH ST AMBROSE	76	1	2	0	1	3	1	4	2	2	4
HALL GREEN ASCENSION	127	1	1	0	0	1	3	4	1	1	4
PYPE HAYES ST MARY THE VIRGIN	68	1	1	0	0.3	1.3	1	2.3	1	1	2.3
MOSELEY ST AGNES	113	1	1	0	0	1	0	1	1	1	1
REDNAL ST STEPHEN THE MARTYR	94	1	1	0	0	1	1	2	1	1	2
HAMSTEAD ST BERNARD	97	1	1	0	1	2	1	3	1	1	3
NORTHFIELD ST LAURENCE	62	1	1	0	0	1	1	2	1	1	2

A4.4: Table 5 (continued): Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS
STIRCHLEY THE ASCENSION	60	1	1	0	0	1	3	4	1	1	4
LONGBRIDGE ST JOHN THE BAPTIST	100	1	1	0	0	1	0	1	1	1	1
BRANDWOOD ST BEDE	66	1	0.5	0	1	1.5	1	2.5	0.5	0.5	2.5
BIRMINGHAM ST PHILIP	139	2	4	0	1	5	0	5	2	2	2.5
HARBORNE ST PETER	213	1	0	0	0	0	1	1	0	0	1
SHELDON ST GILES	105	1	1	0	0	1	1	2	1	1	2
HIGHTERS HEATH IMMANUEL	78	1	0	0	0	0	0	0	0	0	0
WARLEY WOODS ST HILDA	108	1	1	0	0	1	2	3	1	1	3
SELLY OAK ST MARY	136	1	1	0	1	2	3	5	1	1	5
KINGS HEATH ALL SAINTS	215	1	0	0	0	0	11	11	0	0	11
RUBERY ST CHAD	53	1	1	0	0	1	2	3	1	1	3
CASTLE BROMWICH ST MARY & MARGARET	170	1	1	0	1	2	0	2	1	1	2
SUTTON COLDFIELD ST CHAD	107	1	1.5	0	0	1.5	4	5.5	1.5	1.5	5.5
BOURNVILLE ST FRANCIS OF ASSISI	144	1	1	0	1	2	8	10	1	1	10
DORDON ST LEONARD	80	2	1	2	0	3	1	4	0.5	1.5	2
SOUTH YARDLEY ST MICHAEL & ALL ANGELS	68	1	1	0	0	1	1	2	1	1	2
HOBBS MOAT ST MARY	75	1	1	4	0	5	1	6	1	5	6
HARBORNE ST FAITH & ST LAURENCE	160	1	1	0	0	1	1	2	1	1	2
BAXTERLEY	59	3	0.5	0	0	0.5	0.02	0.52	0.17	0.17	0.17
PERRY BARR ST JOHN THE EVANGELIST	72	1	1	0	0	1	0	1	1	1	1
HAMSTEAD ST PAUL	142	1	1	0	1	2	0	2	1	1	2
OLDBURY SS PAUL AND BARNABAS	214	2	3	0	0	3	10	13	1.5	1.5	6.5
COTTERIDGE (LEP)	73	1	0	0	1	1	1	2	0	0	2
AMINGTON ST EDITHA	69	1	1	0	1	2	2	4	1	1	4
EDGBASTON ST AUGUSTINE	91	1	1	0	0	1	1	2	1	1	2
PERRY BEECHES ST MATTHEW	79	1	1	0	0	1	1	2	1	1	2

A4.4: Table 5 (continued): Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS
SELLY PARK CHRIST CHURCH	129	1	1	0	0	1	3	4	1	1	4
BADDESLEY ENSOR ST NICHOLAS	40	1	0	0	0	0	0	0	0	0	0
BEARWOOD ST MARY THE VIRGIN	82	1	1	0	0	1	2	3	1	1	3
MARSTON GREEN ST LEONARD	143	1	1	0	0	1	3	4	1	1	4
HALL GREEN ST PETER	131	1	2	0	1	3	3	6	2	2	6
OLTON ST MARGARET	194	1	1	9	1	11	1	12	1	10	12
POLESWORTH, ST. EDITHA WITH ST JOHN	22	2	1	0	0	1	1	2	0.5	0.5	1
MEREVALE	30	5	1	0	0	1	0	1	0.2	0.2	0.2
HARBORNE ST JOHN	575	1	3	2	0	5	1	6	3	5	6
SUTTON COLDFIELD ST PETER	227	1	1	0	0	1	2	3	1	1	3
SELLY PARK ST STEPHEN	162	2	2	0	0	2	2	4	1	1	2
ELMDON ST NICHOLAS	151	3	2	0	0	2	3	5	0.67	0.67	1.67
MAXSTOKE ST MICHAEL & ALL ANGELS	24	1	1	0	0	1	0	1	1	1	1
GRENDON ALL SAINTS	26	1	0	0	0	0	0	0	0	0	0
EDGBASTON ST BARTHOLOMEW	163	1	2	0	0	2	1	3	2	2	3
TEMPLE BALSALL ST MARY THE VIRGIN	95	1	1	0	1	2	1	3	1	1	3
BARSTON ST SWITHIN	72	1	1	0	0	1	2	3	1	1	3
SECKINGTON ALL SAINTS	162	5	1	0	0	1	0	1	0.2	0.2	0.2
FOUR OAKS,ALL SAINTS	208	1	2	0	1	3	0	3	2	2	3
WYTHALL ST MARY	98	1	1	0	0	1	1	2	1	1	2
BOLDMERE ST MICHAEL	208	1	2	0	0	2	6	8	2	2	8
COLESHILL ST PETER & ST PAUL	142	1	1	0	0	1	2	3	1	1	3
SHIRLEY, ST PATRICK & ST JAMES	73	4	4	0	0	4	11	15	1	1	3.75
HILL ST JAMES	212	1	2	0	1	3	3	6	2	2	6
SUTTON COLDFIELD HOLY TRINITY	180	1	0.5	0	1	1.5	2	3.5	0.5	0.5	3.5
WYLDE GREEN EMMANUEL	144	1	1	0	0	1	1	2	1	1	2

A4.4: Table 5 (continued): Staffing levels by Parish and by Church

PARISH NAME	NO. ON ELECTORAL ROLL	NO. OF CHURCHES IN PARISH	IN PARISH					PER CHURCH IN PARISH			
			STIP. CLERGY	OTHER PAID STAFF	NON- STIP CLERGY	ALL CLERGY & STAFF	LAY READERS	ALL STAFF INCL. READERS	STIP. CLERGY	ALL CLERGY & STAFF	ALL STAFF INCL. READERS
BICKENHILL ST PETER	35	1	1	0	0	1	0	1	1	1	1
SUTTON COLDFIELD ST COLUMBA	92	1	1	0	0	1	2	3	1	1	3
KINGSBURY ST PETER & ST PAUL	56	1	1	0	0	1	1	2	1	1	2
WATER ORTON ST PETER & ST PAUL	109	1	1	0	0	1	4	5	1	1	5
HAMPTON-IN-ARDEN ST MARY A33	118	1	1	0	0	1	2	3	1	1	3
CURDWORTH ST. NICHOLAS	48	2	1	0	0	1	0	1	0.5	0.5	0.5
DOSTHILL ST PAUL	121	1	1	0	0	1	0	1	1	1	1
WALMLEY ST JOHN THE EVANGELIST	274	1	0	0	0	0	6	6	0	0	6
LAPWORTH ST MARY THE VIRGIN	113	1	0	0	0	0	0	0	0	0	0
THE WHITTAKERS, LEA MARSTON & SHUSTOKE	99	3	1	0	0	1	0	1	0.33	0.33	0.33
TANWORTH-IN-ARDEN ST MARY	142	1	1	0	0	1	3	4	1	1	4
SOLIHULL ST ALPHEGE	515	4	5	0	0	5	6	11	1.25	1.25	2.75
BLACKWELL, ST CATHERINE	201	2	0	0	0	0	14	14	0	0	7
KNOWLE ST. JOHN THE BAPTIST	541	1	3	4	0	7	5	12	3	7	12
PACKWOOD	100	1	1	0	0	1	0	1	1	1	1
BALSALL COMMON ST PETER	105	1	1	0	0	1	0	1	1	1	1
DORRIDGE ST PHILIP	291	2	2	0	0	2	13	15	1	1	7.5
NUTHURST-CUM-HOCKLEY HEATH	75	1	0	0	0	0	0	0	0	0	0
COFTON HACKETT ST MICHAEL	199	2	1	0	0	1	3	4	0.5	0.5	2
BADDESLEY CLINTON ST MICHAEL	53	1	0.5	0	0	0.5	0	0.5	0.5	0.5	0.5