

## Basic Information

<b>Title</b>	Methodist Heritage Committee Report
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<b>Status of Paper</b>	Final Report
<b>Resolutions</b>	See at the end of the Report

## Summary of Content

<b>Subject and Aims</b>	Report of the Methodist Heritage Committee of work undertaken in its first full year of operation, February 2009–March 2010.
<b>Main Points</b>	<ol style="list-style-type: none"><li>1. Summary of operation 2008–10.</li><li>2. A theological rationale for Methodist Heritage.</li><li>3. Reviewing the related committees</li><li>4. Heritage finance.</li></ol>
<b>Background Context and Relevant Documents</b>	The 2009 Conference approved the 'Interim Report of the Shadow Methodist Heritage Committee' (Paper 34). It was agreed that the Methodist Heritage Committee should report to the Conference in 2010 on developments on the theology of Methodist heritage and mission and on consultations on the Committee's relationship to the Archives and History Committee.
<b>Impact</b>	The rationale presented, connecting Methodism's heritage to the mission of the Church, has been approved by the Faith and Order Committee. Proposed changes to the Methodist Heritage Committee's structure and remit to incorporate the work of the Archives and History Committee will require changes to SO 015 Archives (1A); SO 212 Particular functions [of the Methodist Council] (11); SO 337 Archives and History; SO 473 Archives; and SO 936 Historic Artefacts.
<b>Risk</b>	Without appropriate financial support, key Methodist heritage sites will be forced to close and be lost to the Church as national and international mission tools.

1. **Summary of operation 2008–10: ‘one body with responsibility for the preservation of the Methodist Church’s heritage and its use for mission’**  
*2008 Conference Paper 34 ‘Methodist Heritage and Contemporary Mission’*
- 1.1 **‘Methodist Heritage and Contemporary Mission’ – Heritage at the 2008 Conference**
  - 1.1.1 In 2008, the Methodist Conference approved recommendations made in Paper 34, ‘Methodist Heritage and Contemporary Mission’. While Methodism’s historic places of interest, and four ‘key’ sites<sup>1</sup> in particular, were recognised in the paper as potentially valuable resources for the mission of the Methodist Church, the lack of promotion, poor coordination and financial instability of these places were also highlighted. The paper proposed tackling these issues by setting up a Methodist Heritage Committee, accountable to the Methodist Council, and appointing a Methodist Heritage Officer to the Connexional Team. It also proposed that the existing Archives and History Committee ‘would report to the new committee on a regular basis’ (para 5.4) and should be ‘reporting to the Conference and Council through the Methodist Heritage Committee with revised terms of reference’ (para 5.5). A budget of £250,000 was approved for 2008/9: ‘during the summer [of 2008] the greater part’ to be made ‘available to the major sites’.
  - 1.1.2 The Methodist Heritage Officer was appointed and the first Heritage Committee meeting was convened with its initial ‘shadow’ membership in February 2009. The Committee has met three times since. Initial Terms of Reference were approved by the Conference in 2009.
  - 1.1.3 The first Heritage grants made from the 2008 Conference approved budget (£25,000 to each of the four key sites, plus two £750 grants to smaller sites) were administered as part of the handover of this initiative from its Steering Group and the project staff of the Connexional Team to the Shadow Methodist Heritage Committee. Applications for ‘Heritage and Mission’ grants made in 2008/9 were handled by the Shadow Methodist Heritage Committee and in 2009/10 this process has been handed on finally to Connexional Grants Committee and the new Heritage Grants Stream, as directed by the Conference in 2009.
- 1.2 **Broadening the scope of ‘Heritage’**
  - 1.2.1 The development of the Methodist Heritage Committee has taken place in parallel with that of the Connexional Grants Committee, and in conjunction with the Review of Committees, which has resulted in the continual evolution of the Methodist Heritage Committee’s membership over the past year and has emphasised and encouraged the broadening in scope of the Committee’s remit to being responsible for the whole historic ‘landscape’ of the Methodist Church, and not just its historic sites.
  - 1.2.2 In order to fulfil the remit approved for the Methodist Heritage Committee by the Conference, it is necessary and good for the Committee to have a broader vision and for there to be integration and not compartmentalisation, for example of those with interests in the Connexional archives and of the heritage sites.
  - 1.2.3 Two factors in particular have highlighted the implications of this shift in emphasis:
    - (i) the assertion that the budget approved by the Conference in 2008 for Heritage should fund existing work in this area, in particular funding the budget of the Archives and History Committee; and
    - (ii) the concerns of the Archives and History Committee about that Committee’s future role and relationship to the Methodist Heritage Committee.

<sup>1</sup> ‘Key’ Methodist heritage sites are: Wesley’s Chapel, House and the Museum of Methodism, City Road, London; John Wesley’s Chapel/The New Room, Bristol; The Old Rectory, Epworth, Lincolnshire/S Yorks; Englesea Brook Chapel and Museum of Primitive Methodism, near Crewe, Cheshire.

- 1.2.4 The Archives and History Committee welcomed warmly the creation of the Heritage Committee, having played an active part in the processes that led up to it. However, concerns were expressed by the Archives and History Committee about the remit that the Methodist Heritage Committee was given in 2008. The Archives and History Committee considered its long-standing role as much wider than heritage understood as historic buildings and artefacts (their preservation and interpretation), and was concerned that the equally important specialised areas of archives and history may be overlooked or diminished in the restructure approved by the Conference in 2008.
- 1.2.5 It was not the understanding of the Chair and members of the Methodist Heritage Committee and of the Archives and History Committee that the Conference in 2008 expected the £250,000 budget allocated for Heritage in 2008/09 (or any 'Heritage and Mission' budget thereafter) would fund existing work relating to archiving and historical research (c£40,000 in 2008/9), before providing for the new work of making grants to the heritage sites and for the employment and work of the Heritage Officer, for example. The question was therefore checked with the Methodist Council, who confirmed that this £250,000 budget was inclusive.
- 1.2.6 Bringing the funding for all of this work under one Connexional Team budget heading and under the management of the Heritage Officer, while logical operationally, reduced the total budget the Committee had expected to be available to archiving, history and heritage in 2008/09, and reinforced the dependent relationship of the Archives and History Committee as proposed by the 2008 Conference paper.
- 1.2.7 The Methodist Council accepted the concern of the Archives and History Committee that insufficient consultation had been undertaken before proposing this future reporting and financing structure and agreed that further consultation was in order before changes to Standing Orders were made.
- 1.2.8 Wide consultation – with both formal meetings (including involving the Connexional Team Secretary for Internal Relationships) and informal conversations – has been carried out under the auspices of the Review of Committees in response to the concerns of the Archives and History Committee. As a result the Methodist Heritage Committee has reviewed the composition of its membership. Proposals for the future structure of the Methodist Heritage Committee, suitably skilled to deliver the remit approved by the Conference in 2008, including oversight of archiving and historical research, and the necessary amendments to the Terms of Reference for the Committee and the expectation of relevant changes to Standing Orders in relation to both Committees are presented at section 3.

### 1.3 **Developing collaboration, identity and a promotional strategy**

#### 1.3.1 Heritage Site Managers' Practitioners Forum

1.3.1.1 While dealing with these dilemmas about funding and structure, to push ahead with work that addressed the Methodist Heritage Committee's original purpose – to better coordinate and promote Methodism's heritage for mission purposes – the Methodist Heritage Officer convened the first of a regular 'Practitioners Forum' meeting. This group brings together the salaried main heritage site 'managers' (role title varies) from the four key heritage sites plus Central Hall Westminster to encourage collaboration and improved communication by sharing good practice, combining their knowledge and resources and receiving training in agreed areas for development.

1.3.1.2 At their first meeting, the Heritage Officer facilitated a workshop where the site managers were asked to share details of their visitor profiles and aspirations for audience development, and to propose common 'brand values'. They considered: Why does the heritage of Methodism matter? What is unique about Methodist heritage? What makes

the history of 'the people called Methodists' distinctive?

1.3.1.3 These questions were also posed to the Methodist academic community. (The full transcript of the outcomes and responses to both activities are available on request from the Methodist Heritage Officer.) However, they universally highlighted the value of heritage in shaping identity and linking the Church's contemporary mission to its historic concerns and theological direction: as Dr John A Hargreaves, General Secretary of the Wesley Historical Society, responded, '[Methodism] has been and remains both an inspirationally global and an intensely local movement, sustained by both clerical and lay involvement, embracing both political activism and devotional piety, recognising the role of both men and women, young and old, and embracing a wide cultural, social and ethnic diversity.'

1.3.1.4 At their second meeting, the Heritage Officer arranged for colleagues from Cancer Research UK and specialist museum consultancy, Retail Matters, to support the Site Managers to begin to explore the challenges of museum retail and potential improvements that can be made to their retail offers in order to generate increased visitor income (see section 4). Future meetings may consider topics such as volunteer management, and mission-focussed heritage interpretation.

### 1.3.2 Methodist Heritage branding

1.3.2.1 Out of the work of the Heritage Site Managers' Practitioners Forum, a design brief was created and a new brand identity and logo for 'Methodist Heritage' commissioned by the Heritage Officer. Responses to possible designs were sought from the staff and visitors at the key sites, as well as the Methodist Heritage Committee. The visual identity uses text, colours and textures reflecting the 18<sup>th</sup> century in modern designs.

1.3.2.2 The logo will be on display at the Conference. It echoes the Methodist Church's 'orb and cross', with the Methodist cross – and by implication, Christ – at its centre within a ring of blue, green and gold triangles. The triangle shape is a subtle reminder of John Wesley's preaching journeys (between London, Bristol and Newcastle upon Tyne), while the colours are intended to recall Methodism's roots in itinerancy and outdoor preaching.

### 1.3.3 Methodist Heritage Handbook

1.3.3.1 The 'Methodist Heritage' brand identity has driven a redesign of the *Methodist Heritage Guide* – the first tangible output of the Methodist Heritage Committee. The content of the *Methodist Heritage Guide* has been developed and edited for over 10 years by Dr Peter Forsaith, Research Fellow at the Oxford Centre for Methodism and Church History, Westminster Institute of Education, Oxford Brookes University, and Convenor of the Heritage Forum of the Archives and History Committee Heritage Task Group. The Heritage Committee and Officer wish to bring this important piece of work to the attention of the Conference, and express their grateful thanks for this strong foundation upon which to develop the *Methodist Heritage Handbook*.

1.3.3.2 The additional resources made available to the Methodist Heritage Committee by the Conference have allowed for more detail to be added by the Heritage Officer to the content provided in the *Guide*, both historical background and visitor information, and for 10,000 copies of this new, full colour booklet to be produced initially, designed according to the branding developed for Methodist Heritage. The *Guide* has been renamed as the *Methodist Heritage Handbook*, and the Committee are proud to acknowledge the endorsement of it by author and BBC TV presenter, Professor Diarmaid MacCulloch.

1.3.3.3 The Heritage Officer is leading on a marketing plan for the *Handbook*. This publication will be freely distributed via the historic sites themselves, tourist information centres and hotels (in particular those sponsoring the booklet: the MIC Hotel and Conference Centre, London,

Christian Guild Hotels, and Raven Hall Hotel, Scarborough) and made available for all interested Methodists through promotion to the churches, for example via the electronic mailing, *E-news*. However, the main new way in which these booklets will be distributed will be to the travel trade and potential heritage visitors through a number of tourism trade shows and Christian exhibitions throughout 2010. The official launch of the *Handbook* was at the Best of Britain and Ireland Show at London, with the MIC Hotel and Conference Centre, London, and Christian Guild Hotels, so that a package of destinations and accommodation/refreshment venues were offered – a relationship that all parties expect to develop in the next twelve months into a ‘group tours’ offer.

#### 1.3.4 Methodist Heritage website

Redevelopment of the Methodist Heritage website, to complement and extend the content of the *Handbook*, is underway, and to be launched in September 2010 at the Group Leisure Travel Trade Show at the NEC, Birmingham. The website will also include updated and developed sections on, for example, Methodist history, archiving across the Connexion, making group visits to the heritage sites and information about the Methodist Heritage Committee and its work. Partnership support is being sought for a second phase of online development in 2010/11 for a ‘Listed Chapels’ website to offer all of the Church’s Grade I, II\* or II listed chapels the opportunity to showcase their architectural features, historical background and visitor facilities.

#### 1.3.5 Heritage Resource and Working Group

1.3.5.1 ‘Heritage’ has come to be the ‘shorthand’ around the Connexional Team for all matters concerning the Church’s history, and it is as ‘Methodist Heritage’ that the Methodist Heritage Committee will be promoting its activities across the Connexion. It is widely acknowledged that there should be a symbiotic relationship between the places that tell the stories of the people called Methodists down the centuries and the artefacts and archives that evidence them. However, ‘history’ and ‘heritage’ are not always ‘comfortable companions’, particularly in academic contexts, where heritage may be seen as the ‘dumbed-down’, popularised and even sensationalised version of the ‘true’ history: history made engaging for tourists rather than nuanced for scholars.

1.3.5.2 Therefore, a new *Heritage Resource and Working Group* is being convened to consider (largely communicating electronically) the content of publications (for example, those produced centrally for sale in the heritage sites’ gift shops) and of displays etc produced by ‘Methodist Heritage’ on behalf of the Methodist Church, including those created for the heritage sites or other heritage bodies. This group will include historians and theologians with the aim of ensuring interpretations are historically accurate, consistent and appropriately evangelistic in focus.

## 2. **A theological rationale for Methodist heritage**

2.1 The 2008 Conference paper, ‘Methodist Heritage and Contemporary Mission’, did not include a detailed theological rationale for the value of Methodism’s heritage to the Church’s mission, although some work had been undertaken in this area.

2.2 It was agreed by the 2009 Conference that this matter should be addressed fully in this paper.

2.3 We gratefully acknowledge the contribution of Revd Dr Tim Macquiban and Revd Dr Martin Wellings and the support of the Faith and Order Committee in developing the underpinning theological rationale that follows. (NB References for texts referred to in section 2 are given at paragraph 2.10.)

#### 2.4 Connecting Methodist heritage and contemporary mission

- 2.4.1 Some people think the preservation of old buildings has nothing to do with mission and may be counterproductive because it focuses attention on 'a sacred space' rather than making people aware that God is present everywhere (Sheldrake, pp61–3). However, a robust and effective rationale, that is both theological and practical, can be made for linking heritage and mission.
- 2.4.2 For many years the Methodist Church's Resourcing Mission Office has enabled the good news to be told of Methodists serving the present age through countless schemes for adapting our buildings. Significant sites, in places as diverse in location and scope as The Old Rectory, Epworth, Wesley's Chapel in City Road, London, the New Room in Bristol, Mount Zion Chapel, Halifax, Tolpuddle Methodist Chapel in Dorset and Englesea Brook Chapel and Museum, near Crewe, attract many thousands of visitors each a year. These comprise pilgrims from the World Methodist family, secular tourists interested in local and family history or the place of religion in our national heritage, and casual passers-by drawn in from the world of work and commerce. In these places there are life-changing and life-enhancing possibilities for the Church to engage in an evangelism that counters the effects of modern consumerism and moral confusion by offering an alternative which is distinctive and desirable. They can become oases of spirituality for searchers, resting places for the weary and troubled, places of challenge as the stories of the People called Methodist point to gospel values and reveal signs of God's kingdom through those who have gone before.

## 2.5 God and History: Heritage and Mission

This is the time, no more delay  
This is the Lord's accepted day

(Hymns & Psalms: 460)

- 2.5.1 History is dynamic, not static. It is not merely a matter of the recitation of bare facts to be appropriated for today or assimilated to the present. At every turn God does something new. In a significant chapter of his *Witness to the World*, David Bosch contrasts and critiques two missiological models of history, the 'evangelical' model, accentuating the discontinuity between God's activities and our own, and the 'economic' model, in which the continuity between the two stories is emphasised and God's salvation is identified with our own social and political liberation within the world. Bosch warns against an unhealthy dualism, urging that we must recognise the sense of provisionality which is at the heart of our being Church in a world full of contradictions. That 'God is active in the world is something discernable only by the eye of faith' (Bosch, p239). For Bosch, mission is the focus for God's involvement in world history. There is thus a never-ending tension between the static and the dynamic, which is reflected in the story of the Church.
- 2.5.2 There is a danger when we divorce church history from mission history and view the history of the Church in the light of the master narrative of Christendom, the Western European and 'establishment' tradition of Christianity since Constantine. The danger is that this history becomes 'commodified, packaged and sold to a consumer population of tourists and in the process history as the authority of tradition and our contextual identity becomes subverted' (Irvin, pp.5–8). Tradition, moreover, can fossilise the dynamic nature of religious movements and ossify them in static structures.
- 2.5.3 For Methodism, there are two main points to discern from these arguments.
- 2.5.3.1 One concerns the *interpretation of key events*. To what extent, for example, if we are to be faithful witnesses to the Aldersgate story, do we allow Wesley's own interpretation of his heart-warming experience to take primacy over the interpretation of others or our own reading in the light of the social and theological context of his time? And to what extent do we allow the predominant motif of Wesleyanism to determine our reading of Methodist

theology and practice?

2.5.3.2 The other question relates to the question of *Methodist identity*. Can we allow the different voices of Methodism, often from the margins, to challenge the 'establishment' view? The recovery of different stories questions a false universality, which would seek to create a homogenous Methodist identity, which in fact was rarely present. Too often the voices of lay people, of women, of the young, of ethnic groups within Church, of those of different understandings of sexuality, of the poor, have been subsumed by the dominant. Any faithfulness to our heritage and the total Methodist story must own up to the ways in which that story has sometimes been distorted in the past.

2.5.4 Within the last thirty years Methodism in Britain has focused upon the anniversaries of the Methodist Missionary movement (1986), the Aldersgate experience (1988) and the death of John Wesley (1991). The tercentenary of the births of John (2003) and Charles (2007) Wesley and the Primitive Methodist bicentenary (2007) have provided more recent opportunities to re-tell the story of Methodism. But to what extent do such celebrations, sometimes marred by folksy trivialisation, focus upon the founders and the predominant strain of Wesleyanism exported to the world without necessarily acknowledging the diversity of the movement and its dependence on the voices at the margins? Traditional interpretations, accepted uncritically, can become static dogma, which stifles the voices of experience and reason and contradicts the gospel imperatives. Such static dogma when applied to the buildings and artefacts of our heritage can result in a lack of spirit-filled creativity in their use. What is needed for the present age is a healthy engagement with tradition which recognises the place of different strands of revivalism, pietism and renewal which have formed Methodism here and elsewhere, nurturing a vital prophetic faith which contains new voices from the margins demanding to be heard. Such handing the faith on to the next generation will be an effective tool for mission as it acknowledges the diversity of the gifts of God's people, whether in Methodism or in other groups of Christians.

## 2.6 Mission for today

2.6.1 On the basis that a Church that lives in and communicates to a society which is now made up of a mosaic of cultures should have a mosaic of ways of expressing its life in that community, Methodist Heritage sites should be in the business of discovering their important role in the rich mosaic of fresh expressions of being the Church in the world. To do theology, whether of history or of mission, or both, is to open ourselves up to the understanding of God at work in God's world. It challenges the Church to become what she should be as we discover what in Christ we already are and as we work out what our discipleship means in terms of vocation and missionary faithfulness. History enables us to interpret again the Bible and the stories, sayings and contexts of Jesus for today in the light of our own stories, sayings and contexts. Thus, engaging in God's mission we become part of this salvation history. But more than that. For mission is not just about our salvation, but the 'total task God has set for the Church for the salvation of the whole world' (Bosch, p.16).

2.6.2 So where does this understanding of mission leave us in assessing the role of people and events, places and artefacts, in Methodist Heritage? It encourages us to present a picture which is faithful to this sense of provisionality and does not, as so often in the past it has, present a picture of a 'what wonders God hath wrought' view of Methodism raised up providentially in judgement over others whose worth is devalued. We do so at a time when the recovery of this understanding of God's mission challenges any hidden, underlying assumption that there is and should be such a thing as Christendom. This is to be welcomed rather than be the subject for anxiety. It also encourages Methodist Heritage to give equal concern to the twin foci of mission, of evangelism and social

action, as both part of God's mission.

2.6.3 Evangelism is not primary, nor is social justice, for both are servants of God's work in the world through Christ and in the power of the Spirit. The sharing of the gospel can be the bringing of the good news, which brings conversion (*metanoia*) in individual lives. But equally, it can bring about the elimination of poverty and discrimination, of disease and unjust structures that oppress, in social, economic, physical and psychological thraldoms around the world. The sanctification of individuals and the transformation of society are twin mandates of mission. A Methodist Heritage which focuses only on stories of changed lives and not on the changes in environment and society or presents places that speak only of worship in the sanctuary and not service in community is a distortion of the theology of mission as we have come to understand it.

## 2.7 Relationship to Our Calling and Priorities

2.7.1 *Our Calling* then is to respond to the gospel of God's love for all and live it out in worship and mission. Mission Statements, which local churches produce in relation to this central statement of the Methodist Conference, are responses arising out of the collected memories of the Church and where it has come from. All living institutions struggle with some sense of continuity and history, of being true to the past and at the same time living fully in the present, so as to be hope for the future. Methodists at this particular time are invited to re-examine who we are and what we can offer, linking the places where we are, where we worship and serve, and the personal faith and experiences we share.

2.7.1.1 Just as appreciating heritage requires understanding, so does worship. Worship is to do with the character of Christianity: it connotes a celebration that is at the heart of life. A test of Christian heritage is that it conveys that celebration. When we see groups from around the world stand where the Wesleys stood, and recite words 'I felt my heart strangely warmed' or sing 'O for a thousand tongues to sing, My great redeemer's praise' we feel we are achieving something in helping people express something of their wonder and experience of God. The significance of this experience for Methodists from many parts of the World Church can hardly be over-estimated.

2.7.1.2 Learning and caring are key features of Methodist history. When Methodism has been at its best, they have been at its heart. The secret of Wesley's success was not his preaching – others did that better – but his organising of cell communities and his education programme. His travelling preachers built up the societies, their saddlebags stuffed with books. The interpretation of the past in educational programmes that shares the story in its contemporary context helps equip the saints for ministry and mission today.

2.7.1.3 Service, too, is integral to a Methodist understanding of the Christian faith. Learning, caring and service are activities of a historic denomination operating in contemporary society: they are heritage in action. Heritage sites need not therefore be regarded merely as museums but places of encounter for and service to the wider community.

2.7.1.4 The character of evangelism can be understood in a narrow way. But our heritage can speak most powerfully of what we are about. Sometimes it is more articulate than feeble humanity. The power of place and of the past can be the power of the living God. Where are the finger-holds? Where are the nooks and crannies where those who may have no notion of religion can interact with the body of Christ? Where do we meet them? In the context of heritage, three of the key points are *family history*, *spirituality* and *architecture*. How do we deal with them? Might not discovery about great-grandfather's faith lead to questions about who am I? Looking at beauty articulated through architecture in its simplicity and in its grandeur can bring grace to the human soul in a place where souls can be nourished of those who come as visitors and leave as pilgrims. We need to engage with the contemporary interest in spirituality, re-appropriating the gifts we have to



offer here.

- 2.7.2 The challenge that Methodist Heritage presents is to discover through our historic sites and museums, our stories and artefacts, our people and places, new ways of being Church, where Christ is made known in fresh expressions of mission embodied in story and place connected through modern methods to contemporary society.
- 2.7.3 For many this will be a life-transforming experience as we re-discover what it means to be Methodist for today, to 'revisit and re-envision what it means to be the People called Methodist' (Atkins). Telling the story and using the resources of the past is a charism, which speaks directly to our cultural context in a powerful way in what can be described as an *engaging evangelicalism* rather than a mere antiquarianism. Heritage is a tool for delivering one of the *Priorities* in helping us return to the founding charisms of Methodism.
- 2.7.4 The power inherent in historic places is primarily vested in people: people of the past, the present and the future: the people who have invested their lives in witnessing in those places; the hundreds of volunteers who act as heritage guides today to tell the story for the present generation and provide a welcome to strangers in spaces made holy by their place in the salvation history of the people of God; those who will follow them take up the mantle of our Methodist expression of mission. Our calling is to be the people of the love of God in our generation. Heritage can and should be a tool for that, in evangelism and in social action. In such a way, the Church can fulfil the tasks to which it is called:
- the prophetic task of speaking to our society in a critical way, taking no power or privileges;
  - the evangelistic task of being a visible witness to society and offering a place of welcome and communication of a different dimension, through the web and in the media;
  - the servant task of being a place for society to find a different quality of life and the spiritual dimension of who we are using our church premises for sacred and secular purposes.

## 2.8 Methodist Identity or Identities: the patchwork of people and places

- 2.8.1 The choice we make of which of our buildings to conserve and make use of in the mission we share with God, through the people whose stories we choose to celebrate, will shape the identity or identities of modern Methodism, itself diverse and pluralistic despite the attempts of twentieth century Methodists to cohere around a united Church. Methodist Union of 1932 only makes sense if we own and celebrate the three (or more) strands of Methodism that came together (and others which did not). The Connexional principle cannot be allowed to reduce Methodism to its lowest common denominator in the interests of unity and uniformity whilst remaining true to the spirit of a system that fiercely resisted congregationalism from the beginning.
- 2.8.2 We have seen that Aldersgate has acted as the interpretative key through which people have understood the larger historical experience, particular events and experiences that point to what it means to be Methodist. In this, the way in which the Methodist Church engages in mission is crucial as a former of identity. Our story becomes the story of how we have been saved and are being saved and from what and for what we are being saved. The participation in salvation history invites us to share our experiences and our service with the community. Our buildings and our stories are both problems and opportunities. Stories too when imbued with the hagiographical triumphalism of a past age which saw the expansion of Methodism worldwide as a vehicle for an enlightened and benevolent colonialism are recipes for the distortion of the true marks of the church as a pilgrim people moving on in hope rather than setting up temples for some static expression of the gospel.

## 2.9 The value of Methodist Heritage

2.9.1 So what value should we place on Methodist Heritage in the context of a Church seeking to manage, fund and maintain a wide range of responsibilities, initiatives and activities in order to fulfil its mission? In such circumstances, the need to spend money and effort in attending to our ageing stock of buildings might seem just one task too many. And why bother with the story of a Methodism whose story of revival and growth seems strangely out of fashion, along with the heroics of the Wesleys, their preachers and missionaries?

2.9.2 But the practice of remembering and the value of heritage to the faith journey are a deeply rooted Biblical principle, which John Wesley endorsed. The Old Testament writers remembered who they were to help shape their identity and discern their vocation at times of testing. Defining our identity continues to be a prime motivator in maintaining our heritage.

2.9.3 In his sermon, 'The General Spread of the Gospel', John Wesley asserted:

'As God is one, so the work of God is uniform in all ages. May we not then conceive how he *will* work on the souls of men in times to come by considering how he *does* work now? And how he *has* wrought in times past?' Re-telling the story of the early and later Methodists' personal piety and social witness helps to re-envision these for today, making our memories uncomfortable and even dangerous. They can stimulate again the Methodist movement for evangelization and transformation of individuals and society today.

2.9.4 We must retain a 'charismatic' memory that stands at the centre of our church life and gives us patterns of meaning and identity. It has been observed that without memory we become imprisoned in an absolute present. This challenges the Church to take up this interpretative task of letting the past speak to the present, educating us and enabling us to speak with our own voice in our own distinctive way.

## 2.10 **References and Selected Bibliography for 'A theological rationale for Methodist heritage'**

Atkins, M.	<i>Resourcing renewal: shaping churches for the emerging future</i> , 2007
Bosch, D	<i>Witness to the World: the Christian Mission in theological perspective</i> , 1980
Bosch, D	<i>Transforming Mission: Paradigm shifts in Theology</i> , 1992
English Heritage	<i>Power of Place</i> report, 2000
Irvin, D.	<i>Christian Histories, Christian Traditions: Rendering Accounts</i> , 1998
Sheldrake, P.	<i>Spaces for the Sacred. Place, Memory and Identity</i> , 2001

## 3 **Reviewing the Committees – a proposal for the structural organisation of Methodist Heritage**

3.1 Consultation with the Archives and History Committee, as directed by the Methodist Council in April 2009 and in the context of the ongoing Review of Committees, and which has involved the Secretary for Internal Relationships, has resulted in the following proposals for the restructure of governance and management of the Church's heritage.

3.2 It is proposed that from the beginning of the Connexional year 2010/11, the Archives and History Committee will cease to exist as a separate body, requiring changes to all relevant Standing Orders. The Chair and members of the Methodist Heritage Committee wish to thank the Chair and members (past and present) of the Archives and History Committee, on behalf of all those across the Connexion with interests in the history, archives (modern and historic records) and heritage of the Methodist Church, for their concern, and detailed and considered work, over many years, and to express the hope that many of them will be willing to accept new roles within the revised structures now being proposed

to the continued benefit of the Connexion and the mission of the Methodist Church.

- 3.3 It is proposed that key skills and activities previously vested with the Archives and History Committee are integrated into the remit of the Methodist Heritage Committee with appropriate revisions to Terms of Reference to amend the membership composition and, acknowledging the importance and extent of records management across the Connexion, by convening a new sub-committee focused on the care and promotion of the Church's historic archives and its management of modern records: a Records Practitioners Forum.
- 3.4 A key concern about the Methodist Heritage Committee giving strategic oversight to all Methodist historical work was the emphasis in the Shadow Committee's membership on the trustees of the heritage sites. The reshaping of the Methodist Heritage Committee, already undertaken under the existing Terms of Reference and those proposed here, to include individuals with appropriate skills in archiving and with historical expertise, is recognised by the Archives and History Committee to have done much to address their previous concerns.
- 3.5 In order that the Methodist Heritage Committee is equipped to make strategic decisions about the Church's entire heritage, the portfolio of skills offered by the Committee's members has been augmented with expertise hitherto found in the Archives and History Committee through additions to the membership of the Methodist Heritage Committee in line with the Terms of Reference for the Committee approved by Council in April 2009.
- 3.6 To allow additional skills to be incorporated within the Committee, it is proposed that the maximum number of members of the Methodist Heritage Committee be increased in the Terms of Reference to 13.
- 3.7 As the Methodist Church remains committed to the faithful and meticulous recording of its decision-making and activities, it is proposed to amend the Terms of Reference to require archiving expertise in particular and it is proposed that the 'Connexional Archives Liaison Officer' be invited *ex officio* to join the Methodist Heritage Committee to provide skills and professional, impartial advice on record management and archiving matters. This is an important, voluntary role, noted in Standing Orders and currently linking the Connexional depositories at the School of Oriental and African Studies of the University of London and at the Methodist Archives and Research Centre at the John Rylands University Library of Manchester, to the Connexional Team's officers with relevant responsibilities for modern and historic records and to the Archives and History Committee, District Archivists (see SO 015/1) (and Circuit Archivists, where appointed, and/or Circuit Administrators), County Records Offices and wider Connexional libraries and archives (for example, within the Methodist training institutions and historic sites). It is proposed to re-title the role as Liaison Officer for Methodist Archives, to indicate a role much broader than just the 'Connexional archives' held at the John Rylands Library.
- 3.8 Supportive advice is offered via the Methodist Heritage website by the Connexional Archives Liaison Officer to those researching their family tree. The new Methodist Heritage website to be developed during 2010 will present enhanced information on this subject. However, without a permanent Connexional Team Archivist it is impossible for the Methodist Heritage Committee, even with the support of a Liaison Officer for Methodist/Connexional Archives, to commit to offering any greater help to individuals undertaking this fascinating, but incredibly time-consuming, research.
- 3.9 During the discussions concerning amalgamating the skills of the two Committees, it has been agreed to request a further change to the Terms of Reference so that the Connexional Team member on the Methodist Heritage Committee should be a Team Secretary as is currently the case with the Archives and History Committee, or his/her representative. The heritage of the Church underpins every area of Church activity and this work would benefit from the overview and wide promotion that a Team Secretary provides.

- 3.10 The members of the Methodist Heritage Committee for 2010/11 appointed by the Council, subject, where appropriate, to Conference's endorsement of relevant changes to group structures and Terms of Reference, are:
- **Chair: The Revd The Lord Griffiths of Burry Port**, Superintendent Minister of Wesley's Chapel, City Road, London
  - SW sites and Trustee representative of The New Room: **Mr Gary Best**, also Warden of The New Room and previously Headmaster of Kingswood School, Bath
  - SE sites and Trustee representative of Wesley's Chapel: **Revd Jennifer Potter**, also Minister of Wesley's Chapel
  - NE sites and Trustee representative of The Old Rectory, Epworth: **Revd David Leese**
  - NW sites and Trustee representative of Englesea Brook Chapel and Museum of Primitive Methodism: **Mr John Bell**, previously Vice-President of the Conference
  - **Revd Dr Stephen Hatcher** – independent member: Chair of the Heritage Forum representing the smaller sites and offering extensive experience of developing a Methodist heritage site, particularly for educational use
  - **Mr J Keith Cheetham** – independent member, and tourism adviser
  - **Dr Deborah Gaitskell** – World Church history
  - **Revd Dr Tim Macquiban** – Methodist history and theology
  - **Revd Dr Martin Wellings** – Secretary of the World Methodist Historical Society (British Section) and currently Chair of the Archives and History Committee
  - **Methodist/Connexional Archives Liaison Officer** – archiving (to be recruited, post vacant from September 2010)
  - **Connexional Team: Team Secretary** for Internal Relationships, Revd Dr Mark Wakelin

The Methodist Heritage Officer is the convener but not a member of the Committee, being a member of the Connexional Team, and administrative support is also provided from within the Team.

The Methodist Heritage Committee is pleased to acknowledge also the presence as an occasional observer at its meetings of Revd Dr Robert J Williams, General Secretary of the General Commission on Archives and History for the United Methodist Church.

- 3.11 The Archives and History Committee has operated recently with three 'Task Groups': (i) Connexional Records, (ii) Local Archives and Oral History, and (iii) Sites and Museums. It is proposed that from the start of Connexional year 2010/11 the functions of these groups will be managed as follows.
- 3.11.1 The work of the Sites and Museums Task Group was transferred largely to the Methodist Heritage Officer's job description in 2008/9 (for example, convening a 'Methodist Heritage Forum' and editing the *Methodist Heritage Guide/Handbook* – see paras 1.3.6–1.3.9) or to the Heritage Committee and Grant Stream (i.e., considering applications and making grants towards heritage conservation and mission – see section 4.2). The Methodist Heritage Committee wishes to thank the members of this Task Group for their service and immense support of the heritage sites in past years.
- 3.11.2 The need for a network of heritage experts to support the Heritage Committee and Grants Stream, and the Connexional Team, particularly in relation to matters of conservation (for example, of paintings, stained glass and ceramics) and to give curatorial (and potentially acquisition) advice is fully recognised. Acknowledging and wishing fervently to retain the expertise of former members of the Sites and Museums Task Group for the benefit of the Connexion, it is proposed to convene with them and others a *Conservation Experts Network*.
- 3.11.3 The Methodist Heritage Forum of the Sites and Museums Task Group, chaired by The Revd Dr Stephen Hatcher, invites annually any and all of those involved with Methodist Heritage sites to meet together to share news, plans and aspirations. In line with the nomenclature

proposed by the Review of Committees, this group will be re-named the **Methodist Heritage Sites Network**, and consultation will be undertaken with the membership and new contacts recently established for the smaller sites to determine how the value of this meeting might be enhanced.

- 3.11.4 From September 2010, it is proposed to publish a bi-annual *Methodist Heritage Newsletter*, which will be made available online, via email, or post where necessary, to encourage more regular communication among all those worldwide with an interest in Methodist Heritage, but particularly across the members of the *Heritage Sites Network*.
- 3.11.5 In order to improve the segue between modern record management and historic archiving, and to strengthen the relationships and accountability between the two main Connexional depositories and the Connexional Team and the management of records across the Connexion, it is proposed that the Methodist Heritage Committee convene a *Records Practitioners Forum*, which will replace in relation to their archive-related work the Connexional Records Task Group and Local Archives and Oral History Task Group.
- 3.11.6 The membership of the *Records Practitioners Forum* will include relevant Connexional Team members (i.e. currently the Heritage Officer, Administration and IT Co-ordinator and World Church Relationships Team Leader), the Liaison Officer for Methodist/Connexional Archives, at least one other member of the Methodist Heritage Committee, and two or more co-opted individuals with skills and experience in the use and/or management of archives.
- 3.11.7 It is proposed that the Methodist Heritage Committee becomes the body delegated by the Council to review, evaluate and recommend the programme of work to be undertaken by the Connexional depositories under the terms of the Church's Service Level Agreements with them (in development), which will be kept under review, and which will be the concern of the Records Practitioners' Forum. Also key to this group's role will be the promotion of engagement with the archive collections and research based upon them, in collaboration with the relevant institutions. The group will seek to make the Connexional Team, heritage sites and churches aware of the records held and their value for mission. The Records Practitioners' Forum will support the District Archivists (and Circuit Archivists where appointed and/or Circuit Administrators acting as archivists), tasked with conserving local historic records and keeping today's District records safe. This broader group will be named the **Methodist Archivists Network**.
- 3.11.8 Modern Records Management will continue to be supported from the Connexional Team's Support Services Cluster to ensure consistent advice and support.
- 3.11.9 The relationship between the Church's records and historical research, ranging from academic theses to searches for family ancestry, is mutually vital and thus was the second area of responsibility for the Connexional Records and Local Archives and Oral History Task Groups.
- 3.11.10 The Methodist Heritage Committee recognises the importance to its mission objectives of encouraging all kinds of engagement with the Church's archives and historical research and publication relating to them. A review of the projects around the Church's history, some of them particularly longstanding, will be undertaken by a Methodist Heritage Committee resource group, to determine how they may be best supported and promoted in future and how new historical research may be encouraged.
- 3.11.11 The Archives and History Committee has a constitutional relationship to the World Methodist Historical Society (WMHS), and has a longstanding inter-relationship with the Wesley Historical Society. The Archives and History Committee is also the Committee of the WMHS British Section: the Chair of the Archives and History Committee is WMHS British Secretary (the incumbent also currently being WMHS President).

3.11.12 Going forward, it is the intention of the Methodist Heritage Committee to recognise and foster these relationships, as well as encouraging wider use and promotion of the Connexional archives through high quality academic research into the Church's history. The Terms of Reference for the Methodist Heritage Committee already allow for a member of the Archives and History Committee and so, initially, it is proposed that this relationship with interests in the Church's history be facilitated by inviting on to the Methodist Heritage Committee from the beginning of the 2010/11 Connexional year, the current Chair of the Archives and History Committee who is also Secretary of the WMHS (British Section).

**Proposed new and renamed Connexional groups to support Methodism's archives and heritage sites (see diagram below)**

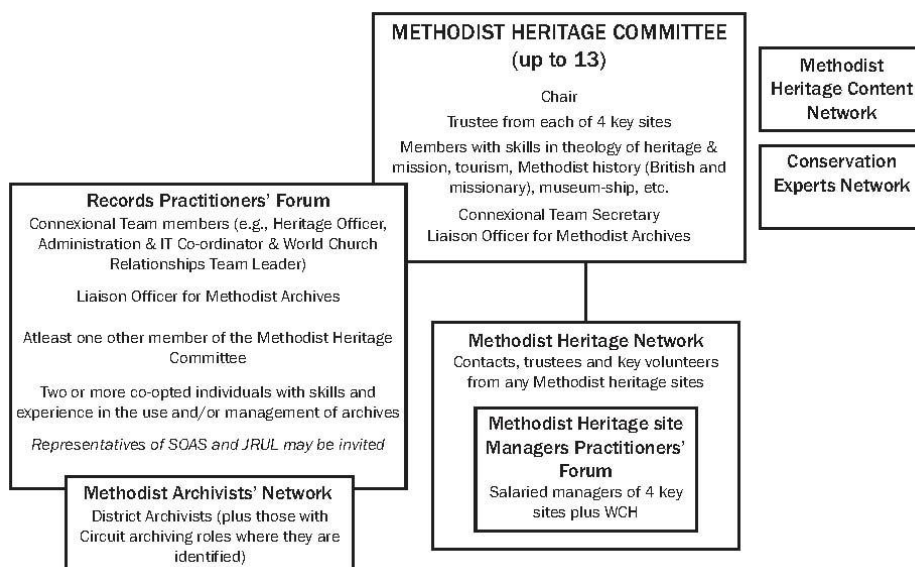
3.11.13 Changes to the following Standing Orders are required to reflect the structural amendments proposed:

- SO 015 Archives (1A)
- SO 212 Particular functions [of the Methodist Council] (11)
- SO 337 Archives and History
- SO 473 Archives
- SO 936 Historic Artefacts

**4 Heritage finance – fund-raising and grant-making**

**4.1 Developing financial stability**

4.1.1 While recognising the potential value of the Church's heritage resources as mission tools, the 2008 Conference paper 'Methodist Heritage and Contemporary Mission' also identified this potential as unrealised, and recognised Methodism's heritage as under-resourced and under-performing. The Strategy and Resources Committee of the Methodist Council had previously acknowledged concerns and commissioned research to explore the financial instability of the Methodist Church's key heritage sites. This research informed and supported the need for urgent intervention as proposed to Conference in the 2008 paper and approved by them, with an initial commitment of funding for the Methodist Heritage Officer, central co-ordination and promotional works, and grants to the heritage sites according to demonstrable need.



- 4.1.2 The 2008 Conference paper highlighted among its recommended guiding principles (at section 5.3) the need for a co-ordinated approach which enables sites to operate more co-operatively within the Connexion, and the need for structured financial support for sites in difficulty, which avoids the sites becoming competitors with each other.
- 4.1.3 At their October 2009 meeting, the Methodist Heritage Committee's trustee members representing the four key sites agreed to share their financial data and funding strategies. Subsequently, representatives of the four major sites met to share and compare their income and expenditure patterns. This analysis revealed considerable variation in both, and that at each site the annual surplus/deficit can vary considerably, thus contributing to anxiety over cash flow. Success in acquiring one-off grants is intermittent and, in such old buildings, costs of repairs and maintenance may fluctuate year on year. The annual accounts also contained income and expenditure on special one-off projects.
- 4.1.4 The Heritage budget for 2010/11 aims: to build on the initial strategic work carried out on promotion and also seek to develop work that would support the key sites to improve their income streams for themselves (for example, through improvements to their retail offer) and help them to access external sources of additional funding, where possible.
- 4.1.5 The Methodist Heritage Committee considered there should be four elements to the 2010/11 budget:
- improving the financial sustainability of the key heritage sites through providing essential operational funding
  - maintaining the role and capacity of the Heritage Officer
  - investing in the heritage sites more widely to support the increase in their visitor income through improvements to retail, and to develop new mission-focussed interpretation materials, and training programmes to help skill volunteers (from any of the heritage sites and potentially also listed Methodist churches across the Connexion) to tell the story of Methodism and present the Christian Gospel, as well as continuing with central promotion via the *Methodist Heritage Handbook* and development of the website
  - providing a modest grant fund to which the trustees of individual Methodist heritage sites, collections or archives may bid competitively to support individual and specific development, interpretation or conservation projects.
- 4.1.6 While the four key sites receive income from admission (entry charges [Old Rectory only], fees for tours or visitor donations) and via their retail outlets, all are dependent annually on fundraising and/or securing Circuit, District or Connexional grants to cover their operating costs, as well as funding development work from Church or secular grants. Moreover, these are all fixed term grants, or annually renewable, and therefore do not provide long-term secure funding to cover basic operational costs. In common with Government-funded museums and galleries, their self-generated income is neither sufficient nor the cash flow consistent enough to meet their needs. Short of presenting full and comparable summaries of each site's accounts for recent years (three use the Methodist year and one the calendar year for accounting), it is difficult to convey the diverse nature of the financial challenges each faces. Suffice to say that (i) at Epworth Old Rectory, a serious shortfall was avoided in 2008 by the receipt of the Methodist Heritage Committee's grant of £25,000; (ii) at Englesea Brook, the five-year grants from Connexional and District funds (average of £26,000 per year) both expire at the end of August 2011; (iii) the Wesley's Chapel church/Circuit funds subsidise the Museum by £20,000 per year, without which its financial base would collapse, and (iv) at the New Room in Bristol, essential District grants of £10,000 cease in August 2010. Moreover, Wesley's Chapel currently cannot afford to employ an urgently needed curator for the House and Museum.

4.1.7 In order to survive, the four key sites are all immensely well supported by volunteers, as well as their paid staff, who work tirelessly to generate income from many sources other than grants, retail and visitors. All receive direct, personal donations, though of widely different magnitudes; two have property that brings in some letting income; Bristol New Room benefits from coffee morning income and Englesea Brook organises book sales that net around £6,000 per year.

4.1.8 The table below summarises the percentage income deriving from retail (net of costs) and visitors at each site in 2008/9. The table shows considerable variation (between 15% and 40% at the four sites) since the retail opportunities and policy for encouraging visitor donations differ between the sites. The income from other general donations is also shown and it varies widely too. Three sites generate about 40% of income from these sources, whereas Englesea Brook makes just under half of that.

	<b>Epworth Old Rectory</b>	<b>Bristol New Room</b>	<b>Wesley's Chapel, House and Museum</b>	<b>Englesea Brook Chapel and Museum</b>
Listing	Grade I	Grade I	Grade I	Grade II
Visitors per year	3,000	23,000	10,200	5,000 <sup>1</sup>
% income <sup>2</sup> from retail	3.2%	10.3%	21.0%	12.2%
% income from visitors <sup>3</sup>	16.7%	5.8%	17.8%	3.4%
% income from general donations	22.3%	21.2%	2.2%	3.4%

Notes:

(1) This excludes school groups (those visiting and those encountered through outreach by museum staff to schools), and those attending Heritage Services.

(2) Total Income excludes the £25,000 received by each site in 2008/9 from the Heritage Committee.

(3) Best estimates of visitor charges and donations, as opposed to general donations which are shown in the next line.

4.1.9 In *Museums and Galleries in Britain: Economic, Social and Creative Impacts* (2006), figures presented by Tony Travers (London School of Economics) suggested that it was difficult for museums and galleries to rely on donations and sponsorship as a continuous and predictable income source and that it would not be possible to rely on them for much more than 10–15% of museum income. He found that these institutions were earning a 'solid' income from trading services, averaging a contribution of around 10% of gross income, and that this represented a rise of over 100% between 1997–8 and 2005–6 as many museum or gallery coffee shops and restaurants had become elegant and attractive features that, because of their association with culture, are able to offer an alternative to more traditional locations. However, he made the point that it was 'important to state that museums and galleries also exist for rather different purposes than running catering and other trading facilities'. That caution has been echoed by the Public and Commercial Services Union, which said that one feature of the impact of inadequate Government funding to the museum sector 'is that in developing an income stream, space has been taken from exhibiting to give yet more space for retail or catering functions.'

4.1.10 While the Methodist Heritage Committee wishes to support the development of retail



opportunities (which is, therefore, included in the 2010/11 budget proposals) and catering at the key Methodist heritage sites to increase their revenue earning, it is clear from the national experience, that this income will be insufficient alone to maintain our heritage sites, and over concentration on trading activities may distract them from mission-focused interpretation and delivering the message and ministry that is intended.

- 4.1.11 Grant funds are usually available to heritage sites from outside bodies for capital 'projects', though church heritage projects may struggle to make successful applications if they are perceived in any way to be promoting faith. Some funders will support the associated revenue costs of a project (such as a project manager), but in either case this is usually money for some new work that also furthers the aims of the grant-giving body such as increased access to culture for a particular group of society. Charitable trusts rarely make grants for the routine operating costs of the applicant organisation. Indeed, the applicant's financial stability is often a pre-requisite of application, and notably will be specifically investigated in future Connexional Grant Committee processes.
- 4.1.12 All four key Methodist heritage sites are exploring major and innovative improvement projects requiring separate fundraising. For example, 'Greening the Broadmead' is a project to create a green oasis in the courtyard of the New Room in the middle of Bristol's recently-built multimillion pound Broadmead shopping development. The Old Rectory at Epworth are seeking planning permission, with a view to securing significant financial commitment to the build from the Heritage Lottery Fund, for a new visitors' centre and intend to restore the presentation of the house to c.1716.
- 4.1.13 Absolutely vital to the key Methodist Heritage sites' appropriate curatorial management and improvement in promotion and interpretation – and most critically to gaining and retaining MLA 'Accredited Museum' status – is the employment of a professional manager. Each site incurs routine administrative and travel costs for their manager, volunteer trustees and stewards, and each site has essential maintenance costs to keep the building open (particularly relating to insurances), presentable and safe (such as servicing heating systems and making running repairs), as well as a rolling programme of bigger works. Ideally, each site should also be maintaining a reserve to meet unforeseen major repair costs.
- 4.1.14 Connexional grant funds have tended to be seen by the heritage sites as a way of 'topping up' income and 'covering the deficit'. This is a 'church' model and not how other heritage 'parent' bodies relate to their satellite museum organisations, for example regional museums to Government.
- 4.1.15 The Methodist Heritage Committee proposes that a consequence of the Conference taking a positive and mission-focused view of Methodist heritage in general and the four key heritage sites in particular should be to commit to annual essential operational funds being approved for at least three and preferably five years for the key heritage sites (in addition and separately to the Connexional Team budget for the employment of the Heritage Officer and the centrally delivered promotion and development of the heritage offer and other support across the Connexion for archiving and historical research overseen by the Heritage Committee).
- 4.1.16 This would ensure a firm financial foundation upon which to grow these centres of Methodist heritage and mission, with an expectation of continual monitoring and a detailed review of progress beginning in Year 3 (for a 5-year commitment). These funds should support the costs identified at 4.1.13, amounting to approximately £50,000 per site (or £200,000 in total) per year.
- 4.1.17 The Methodist Heritage Committee recognises that this is a substantial proposal in the current economic climate, but emphasises the vital need for each site to receive significant support at least towards its essential operating and ministry costs, ie the

greater proportion of the funding needed for a site manager/curator or at least £25,000 per year per site.

4.1.18 The Methodist Heritage Committee and managing trustees of the four key sites fully accept that the Conference will wish to confirm sound business planning and management of these funds at each site and accept the need to submit to and report against both qualitative and quantitative measures of performance in response (for example, increases in visitor numbers and encouragement to repeat visits, greater volunteer participation and stronger income generation and reports of improved management practices).

4.1.19 Freed from the concern and responsibility of fundraising for survival, these properties will be in a position to concentrate energy and resources on developing their mission through improved visitor services, interpretation, events (such as imaginative tours, retreats and heritage services) and educational programmes; on increasing audiences, for example by making appropriate links regionally to increase profile and exploit the available marketing opportunities (often free or at little cost to partners in appropriate tourism partnerships, for example); and by focusing making grant applications and leading fund-raising initiatives for development and improvement. These 'projects' may be appropriate for consideration by authorities for Circuit and District or local and regional secular grant funders.

4.1.20 This is a change from a 'church model' of funding, building up from locally-raised funds:

'Top up' Circuit/District/Connexional grants – applied for competitively
Secular 'project' funds, e.g., from HLF
Site fundraising
Site income

To one building on Connexional funding for essential ministry operation:

Project grants – secular and Church sources (regional then Connexional) competitively acquired
Site fundraising
Site income
Local grants, e.g., District support for property considered as a District resource
Essential ministry operation Connexional funding – equitably distributed with agreed indicators of performance

- 4.1.21 Need has required the Methodist Heritage Committee to seek financial support for the operation of three of the four key sites in 2010/11, ahead of presenting this request for essential and on going funding to be considered by the Conference. For these three key sites, this is emergency aid while agreeing a longer-term plan for their future financial security through Conference. They are also all agreed that securing (or in the case of Wesley's House and Museum, recruiting) a curator is their highest priority, and are very concerned about the implications of not being able to do so; specifically, their ability to gain (in the case of Wesley's Chapel) and retain 'Accredited' status. As a national standard, this has become a benchmark for funding bodies. So as well as putting the ability of our sites to function in jeopardy, it will critically affect their opportunities to bid for external funds in the future.
- 4.1.22 Therefore, the Methodist Heritage Committee is grateful that a request for £80,000 for grants in 2010/11 can be accommodated within the proposed Connexional Central Services Budget being brought to the Conference (i.e., £25,000 for each of the three Wesleyan key sites to secure the salary of their manager/curator and £5,000 for urgent conservation grants). (Englesea Brook is currently in receipt of District and Connexional funding that will cover this need for one more year.)

## **4.2 Heritage grant-making**

- 4.2.1 In 2009/10, there was a transition period where the Methodist Heritage Committee acted initially as the Heritage Grants Stream to consider grant applications, but this role and the relevant Connexional Team budget was passed over to the Connexional Grants Committee as soon as the members of the Heritage Grants Stream were recruited. The Methodist Heritage Committee's recommendations were taken into consideration when the applications were considered and the grants awarded by the Heritage Grants Stream or the Mission in Britain Sub-Committee.
- 4.2.2 Since the Methodist Heritage Committee was still very new in September 2009 and the news about the new grant money was still being communicated across the sites, it was agreed that any unspent Heritage budget from 2008/09 could, for one year only, be rolled forward and added to the Connexional Team budget allocation for Connexional 'Heritage and Mission' Grants in 2009/10. Any grant money not allocated for grants by the end of this Connexional year will not be rolled forward again. Further applications are being encouraged to the Heritage Grant Stream to be considered in 2009/10.
- 4.2.3 From 2010/11, applications for Connexional 'Heritage and Mission' Grants will be made to the Connexional Grants Committee and considered by the Heritage Grant Stream/Mission in Britain Sub-Committee/Connexional Grants Committee, depending on the level of funding being sought. The Methodist Heritage Committee will be asked to make recommendations concerning the applications, but will not make decisions on the awards.
- 4.2.4 The Conference in 2009 directed the Methodist Heritage Committee to develop grants criteria. The Methodist Heritage Committee has collaborated with the Connexional Grants Committee (who under S.O. 213B set Connexional grants criteria and processes) to develop a set of eligibility criteria for Connexional heritage grants. Furthermore, the Methodist Heritage Committee has produced a document with recommendations of the type of project which they hope would gain the support of a Connexional grant, set in a mission theology framework. This document was received by Methodist Council at their April 2010 meeting and will form the basis of ongoing discussions between the Methodist Heritage Committee and the Connexional Grants Committee as they continue to work together to establish effective processes which will enable the support of Methodist

Church Heritage.

- 4.2.5 As agreed by the Conference in 2009, the Methodist Heritage Committee may propose to the Connexional Grants Committee priorities for grant giving no more frequently than annually, which support the Church's heritage strategy, as produced by the Methodist Heritage Committee.

### **4.3 Future fundraising for 'Heritage and Mission'**

- 4.3.1 The Methodist Heritage Officer was initially given the task of supporting the sites to realise their own potential through encouraging best practice in individual fundraising, and, with the Methodist Heritage Committee, to assist sites with applications for grants. In addition, the 2010/11 Heritage budget includes a moderate request for money (for which matched sponsorship will be sought) to enable developing the retail offer of the sites, e.g. for improved stock and merchandising, to support their own income generation.
- 4.3.2 However, it is now recognised that, in addition, a *central* strategy for 'Heritage and Mission' fundraising is also needed and will be developed by the Methodist Heritage Officer and Methodist Heritage Committee, especially the trustee members from the four key heritage sites, with Connexional Team colleagues from the Finance, Fundraising and Grants teams during 2010/11.
- 4.3.3 The development of a Fundraising Strategy for the Methodist Church by the Fundraising Co-ordinator offers the Methodist Heritage Committee a welcome opportunity to establish, in partnership with the Fundraising Coordinator, the processes and procedures necessary to raise funds for 'Heritage and Mission' grants, to supplement those allocated through the Connexional Team budget or from otherwise designated Funds. A 'Methodist Heritage Fund' has been designated within the Mission in Britain funds, to be distributed by the Heritage Grant Stream in response to suitably mission-focused Methodist heritage grant applications (where heritage may include, for example, historic sites, artefacts or archives, appropriate special events and exhibitions, or research into the Church's history).
- 4.3.4 It is anticipated that this Fund may attract donations from a wider constituency than the Methodist Church, where 'heritage' rather than 'mission' may be the motivator to contribute. Donations are being encouraged initially via an appeal in the new *Methodist Heritage Handbook* and a 'Just Giving' link has been created for the Methodist Heritage website to allow online giving. In justification of this Fund, we are delighted, and very grateful to the donors, to be able to bring to the Conference's attention unsolicited donations that were received while the fund was being set up: a Circuit service collection and from the United Methodist Church's General Commission on Archives and History, recognising that making a donation to this fund for centralised distribution is a fairer way to support British Methodist heritage.

### **\*\*\*RESOLUTIONS**

- 31/1. The Conference received the Report.
- 31/2. The Conference approved the theology of 'Heritage and Mission' in Section 2 of the Report.
- 31/3. The Conference approved amendments to the Terms of Reference of the Methodist Heritage Committee to:
- i. appoint the Liaison Officer for Methodist/Connexional Archives to the Committee *ex officio* and to broaden the skills required of the Committee to include Methodist

historical research

- ii. increase its maximum membership to 13
- iii. designate a Team Secretary (or his/her representative) as the Connexional Team representative

31/4. The Conference approved the Methodist Heritage Committee's recommendations for the restructuring of relevant groups and responsibilities (including the transfer of delegated responsibility for the oversight of the relationship with the John Rylands University Library of Manchester and the Library of the School of Oriental and African Studies of the University of London) to the Methodist Heritage Committee, to ensure continued Connexional oversight of the Church's historic records and support for its modern record management (in conjunction with the Connexional Team).

31/5. The Conference directed the Methodist Council to develop, with the Methodist Heritage Committee, a three year funding plan for Methodist Heritage, taking account of the Heritage Fundraising Strategy referred to in 4.3.3, and report to the Conference in 2011.

31/6 The Conference amended Standing Orders as follows:

**S.O. 015 Archives**

(1) ... shall be deposited on permanent loan with a public authority having appropriate repository facilities, ~~and the connexional archives liaison officer shall be informed.~~

... (1A) Subject to Standing Order 125, connexional records no longer needed for current use and worthy of permanent preservation shall be deposited on similar terms in the connexional archives. In the process of deciding what records should be so deposited the managing trustees or other persons responsible for them shall obtain and take into account the advice of the ~~Archives and History Committee~~ **liaison officer for Methodist archives.**

**S.O. 212 Particular functions [of the Methodist Council]**

... (11) *[No change – set out here for reference.]* The council is empowered to give directions that artefacts, publications and records which are model trust property and which the council judges to be of historic significance to the Church and specifies for this purpose individually or by category shall not be sold, leased, lent or otherwise disposed of or parted with except by permission of the council and on terms approved by it. A list of property so specified shall be established and maintained in accordance with Standing Order 337(1). The council may make provision in the budget of the Methodist Church Fund for grants to managing trustees of property on the list to ensure its proper care and safety.

**S.O. 220 The New Room, Bristol**

...

(2) The trustees shall be:

... (iv) one person nominated by the ~~Archives and History~~ **Methodist Heritage** Committee;

**S.O. 337 ~~Archives and History~~ Methodist Heritage**

~~(1) The Methodist Council shall annually appoint an Archives and History Committee to oversee all Methodist archives and other historical material and to advise managing trustees and others responsible for such material.~~

~~(2) The committee shall advise the council on the exercise of its powers~~

~~under Standing Orders 212(11) and 936, establish and maintain the list provided for in the former and monitor and report to the council on compliance with those Standing Orders and the council's decisions under them and on the expenditure of any grants made.~~

~~(3) The committee shall be the Committee of the World Methodist Historical Society (British Section).~~

**(1) The Methodist Council shall annually appoint a Methodist Heritage Committee, to discharge the following responsibilities:**

- (i) to protect, advocate and advance the interests of Methodist heritage throughout the Connexion;**
- (ii) to advise the council on the exercise of its powers under Standing Orders 212(11) and 936, to establish and maintain the list provided for in the former, and to monitor and report to the council on compliance with those Standing Orders.**
- (iii) to formulate and keep under review a policy for the development and advancement of Methodist heritage, with a particular focus on the role of Methodist heritage as a tool for the contemporary mission aims of the Methodist Church;**
- (iv) to oversee all Methodist archives and other historical material and to advise managing trustees and others responsible for such material;**
- (v) to give general support to the development, interpretation and promotion of sites of historic importance to the Church;**
- (vi) to give support specifically to those which have been identified as being of particular significance to the wider Connexion, namely:**
  - The Old Rectory, Epworth, Lincolnshire**
  - The New Room (John Wesley's Chapel), Bristol**
  - Wesley's Chapel, John Wesley's House and the Museum of Methodism, City Road, London**
  - Englesea Brook Chapel & Museum of Primitive Methodism;**
- (vii) to act as the Committee of the World Methodist Historical Society (British Section).**

**(2)(a) The committee shall consist of:**

- (i) the chair, appointed as such in accordance with sub-clause (b) below;**
- (ii) four trustee representatives, one each appointed by the respective trustee bodies of the sites referred to in clause (1)(vi) above;**
- (iii) the liaison officer for Methodist archives appointed under clause (4) below;**
- (iv) a Connexional Team Secretary (or his/her representative);**
- (v) up to 6 other persons chosen to ensure that the committee has expert knowledge, experience and skills recognised as desirable, in areas which may include:**
  - theology**
  - historical research**
  - archiving and record management**
  - care and conservation of historic buildings, artefacts and records**
  - heritage and museum work outside the Church**
  - funding, fundraising and marketing**
  - heritage tourism**
  - the World Church**

- *information technology in heritage and education contexts*
- *education and lifelong learning*
- *events and activity programming*

*The Methodist heritage officer appointed under clause (3) below shall be the convener of the committee but not a voting member.*

- (b) *The chair shall be appointed by the Methodist Council to serve for six years.*
- (c) *The other members of the committee, except where appointed ex officio under head (iii) or (iv) of sub-clause (a), shall not serve for more than six years in succession.*

(3) *The Methodist Council shall also appoint a Methodist heritage officer, who shall be a member of the Connexional Team. The officer shall share with the Methodist Heritage Committee overall responsibility for the coordination of the Church's interest in and work relating to Methodist heritage and its links to the Church's contemporary mission aims.*

(4) *The Methodist Heritage Committee shall appoint a liaison officer for Methodist archives, who shall oversee, and seek to enable, advise, support and connect the various bodies responsible for the production, supervision, deposit and safekeeping of Methodist archives, other historical material and modern records across the whole connexion, and in particular the Connexional Team and District Archivists.*

(5) *The committee shall also appoint a specialist group with expertise in the archiving of historical material and in modern records management to advise it upon the discharge of its responsibility under clause (1)(iv) above, and may appoint such other groups as are deemed appropriate to enable it generally to fulfil its responsibilities.*

#### **S.O. 473 Archives**

The Synod shall appoint a district archivist whose concern shall be to advise Circuits and Local Churches as to the proper custody or disposal of all documents and records. Special attention should be given to cases where properties are passing out of Methodist use. The archivist shall be responsible for monitoring ~~both the proper deposit of records locally, and the sending of lists of new deposits to the connexional archives liaison officer~~ **for keeping lists of items deposited and for notifying the liaison officer for Methodist archives of any deposit of material which appears to be of wider connexional significance.**

#### **S.O. 936 Historic Artefacts**

(1) The consent of the Methodist Council shall be obtained before managing trustees sell, lease, lend or otherwise dispose of or part with any artefact, publication or record ~~on the list provided for by~~ **specified by the council under Standing Order 212(11)** and any dealing with such property shall be on such terms only as may be approved by the council.

(2) Applications for consent under this Standing Order ~~or for grants for the care and safety of such property~~ shall be made through the Archives and History ~~Methodist Heritage~~ Committee. **Grants for the care and safety of such property shall be applied for from the Connexional Grants Committee in accordance with Standing Order 213B.**