

*Offered for consultation with the Parish and Congregation*

# **THE PARISH OF ST. BOTOLPH CAMBRIDGE**

## **Parish Profile and Statement 2015**

# PARISH PROFILE AND STATEMENT 2015

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## Parish Profile and Statement 2015

### Summary

This Parish Profile and Statement sets out the mission, organisation and activities of St. Botolph's Cambridge, a small parish in the historic centre of the city. It identifies and considers opportunities and options for the Parish beyond the current Vacancy.

The church community is active in worship and witness; fund-raising; and outreach – an important aspect of which lies in the welcome offered to pilgrims, worshippers and visitors from around the world.

Voluntary giving and other donations enable St. Botolph's regularly to meet its Diocesan obligation by payment in full of its annual Ministry Share and also to cover the recurrent costs of its activities throughout the Christian year. The substantial capital costs of conservation and restoration that have been required in recent years have been met by active fund-raising; by the use of accumulated reserves; and by accessing grant-aided funds.

The gathered congregation from within the city and beyond welcomes the opportunity that is provided to worship following the traditional liturgical pattern of the Book of Common Prayer, complemented regularly by the use of the contemporary form of Common Worship.

During the Vacancy responsibility for the Parish and its activities rests with the churchwardens. Visiting priests are making an invaluable contribution in maintaining the regular weekly cycle of Eucharist and Offices, with additional Services to mark Feast days and Saints' Days. The development of the spiritual life and activities of St. Botolph's is informed by the Diocesan Strategy, *People Fully Alive*.

The Parish has enjoyed a long period as a Single Benefice with a Priest-in-Charge. Now, a number of issues – some relating specifically to St. Botolph's and others to the Diocese – mean that it is prudent to consider other forms or arrangements, in particular Shared Ministry.

## 1. St. Botolph's Church and its Parish

1.1. St. Botolph's is a moderate-sized mixed city and suburban parish within the City of Cambridge. The church community is a dedicated body of worshippers that engages in a range of witness, and social and outreach activities, an important aspect of which lies in the welcome offered to pilgrims, worshippers and visitors from around the world.

1.2. The church building is open every day. It combines with worship and witness to demonstrate, interpret and support the Christian way of life for its parishioners and regular church-goers, for enquirers and for visitors. The fabric of the church is in good order, major works having been carried out when necessary, paid for largely by the congregation from its giving and the proceeds of its fundraising activities.

1.3. St. Botolph's Church, dedicated in the name of the patron saint of wayfarers, is an ancient and historically important Grade 1-listed building, standing close to the site of the mediaeval gateway to the City of Cambridge from the south and west. Construction of the Nave began in the 14<sup>th</sup> century. The western tower was added in the 15<sup>th</sup> century.

1.4. The present Chancel was re-built in the late-19<sup>th</sup> century to the design of the architect George Bodley; its decorations, which were conserved and restored between 2009 and 2011, are outstanding examples of the work of the Arts and Crafts movement<sup>(1)</sup>.

1.5. The church stands in a well-kept closed churchyard (burial of ashes is permitted). In common with the other Cambridge city-centre churches it has a plot in Mill Road Cemetery<sup>(2)</sup>.

1.6. The liturgical pattern reflects the cycle of the Christian year and is based on the Book of Common Prayer, supplemented regularly with Common Worship. The Parish has enjoyed the ministry of a non-stipendiary minister for the last twenty-five years. During the Vacancy responsibility for the Parish and its activities rests with the churchwardens. Visiting priests are making an invaluable contribution in maintaining the regular weekly cycle of Eucharist and Offices, with additional Services to mark Feast Days and Saints' Days.

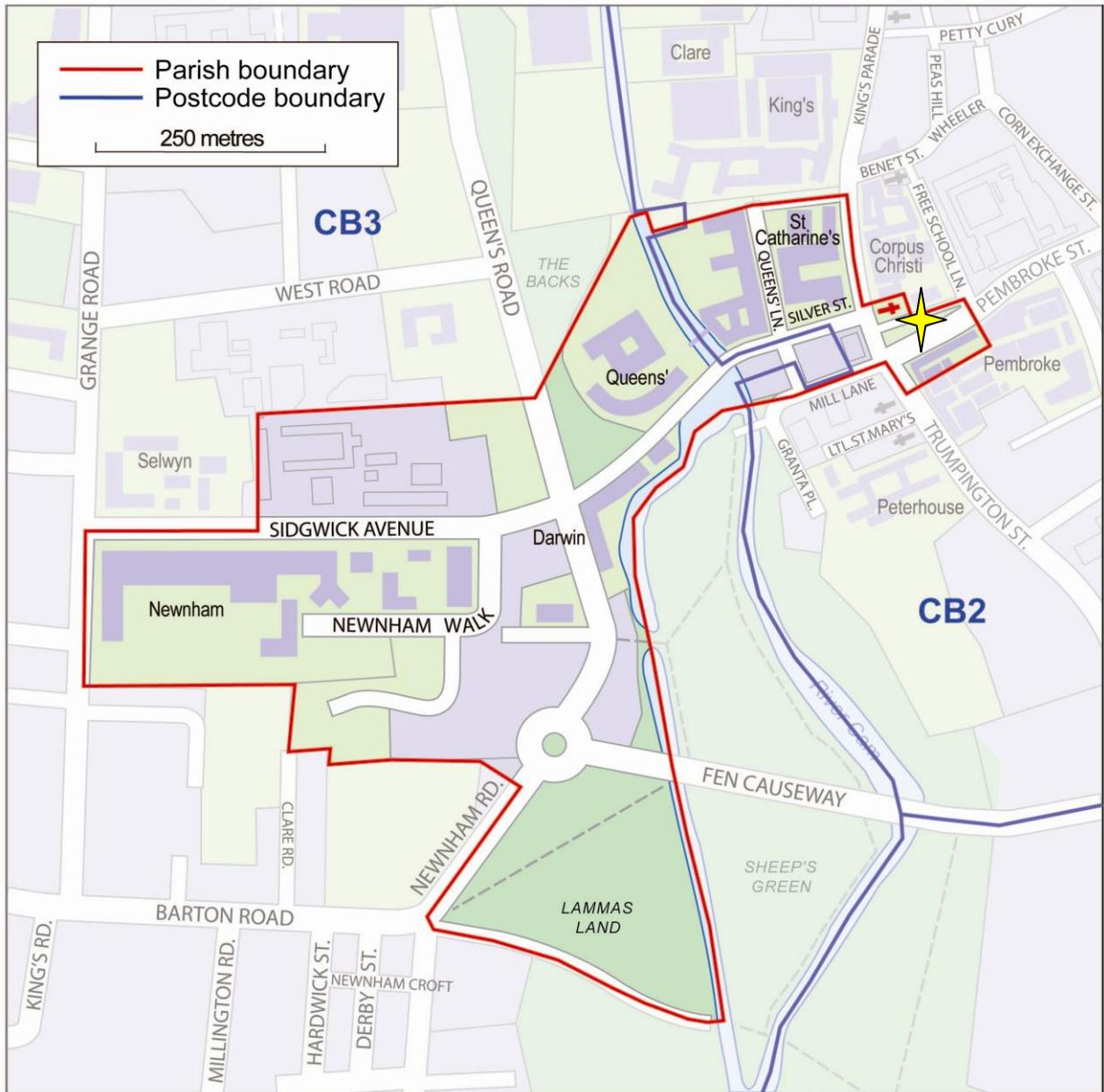
1.7. The Parish is consistently a net financial contributor to the Diocese of Ely through the payment in full of the Ministry Share. The Parish seeks to engage fully with the emerging Diocesan strategy, *People Fully Alive*.

## 2. Demographic Characteristics

### *Boundaries and data*

2.1. The ecclesiastical parish of St. Botolph extends from Free School Lane in the east to Grange Road in the west, and to the junction of the Barton and Newnham Roads in the south-west (see map: Exhibit 1). It includes parts of both the CB2 and CB3 postcode areas, from which the information given in *Spotlight: Getting to know your parish* for St. Botolph's is derived by careful comparison and deduction<sup>(3)</sup>. As noted below, the Parish is a mixture of college accommodation, commercial properties, rented accommodation and residential housing.

# Exhibit 1: Parish Boundaries of St. Botolph's, Cambridge



 St. Botolph's Church

## *Population*

2.2. On the basis of these data, the estimated population of the Parish in 2011 was 2,600 people, representing around one-fiftieth of the total number of residents in the City of Cambridge. Well over 80 percent of people are between the ages of 15 and 29, reflecting in large part the number and size of Cambridge University colleges falling within the census area, together with the importance of residential accommodation rented by transient scholars and their families.

## *Our Congregation*

2.3. Our congregation is drawn mainly from outside the Parish. It is made up of those who choose to come for our form of worship, the welcoming Ministry, congenial fellowship, and the distinctive atmosphere imparted by the church building. We will wish to build on these values to reach out to a greater congregation. Most of our regular congregation is made up of people over 50. Employment amongst those members of the congregation who work ranges from local commerce to that connected with higher education.

## *Our Community*

2.4. Our ecclesiastical parish, as shown in the map, includes a number of Cambridge colleges: Queens', Newnham, Darwin, St. Catharine's, Ridley Hall and part of Pembroke, most of which have their own chaplains and places of worship. The large student population changes every year: the undergraduates are only in residence for six months of each year of their (usually) three-year course, and there are many non-UK postgraduates, who live mainly in hostels and social housing, in the Parish.

2.5. There are a number of commercial properties in the Parish: including two pubs, four restaurants and several cafés and cake shops; a petrol filling-station; a punt-hire business; two dentists; two barbers/hairdressers; an art print shop; an architect; a robe-maker; a men's outfitter; a cycle shop; a photographer; and several other office-businesses, all of which bring people in to the area - so in many ways it is a hub of activity.

2.6. In addition, there is private housing as well as alms-houses and much college-housing. With much of the remaining housing being rented to visiting academics from abroad, the population is vibrant but somewhat transient.

## *Other aspects of community life*

2.7. St. Botolph's is bounded by several parishes and churches within a very few miles: Little St Mary's, St. Bene't's, St. Edward's, St. Mark's Newnham, together with Emmanuel and St. Columba's United Reformed Churches, as well as the college chapels and the University church of Great St Mary's. Each one offers a different facet of spirituality and worship to meet the needs not only of their congregations but, like St. Botolph's, of the wider community across parish boundaries, by offering spiritual nourishment. One of the joys of the Church of England is the variety of expressions of faith it allows, and St. Botolph's plays its role in offering a place of contemplation, regular use of Book of Common Prayer and Common Worship services, community life, and a spiritual home to those who seek out what we offer.

2.8. Within the Parish there is a wider diversity of religious beliefs than in the Diocese as a whole. In 2011, an estimated 66 per cent of the population in the Parish had non-Christian or no religious affiliation in 2011 (40.6 per cent for the Diocese). At the same time, 40 per

cent of residents are reported in ethnic groups other than 'white'. These characteristics give us the opportunity to contribute to the range of spiritual engagement that is offered in Cambridge and to encourage those who so choose to join our particular style of Christian worship and witness.

2.9. We shall build on these values so as to reach out to a greater congregation, in fulfilling our Church of England parish responsibilities, seeing these values as vital to the continued community life of St. Botolph's and how we sustain and expand it.

### **3. Church Life: Worship, Fellowship and the Wider Church**

3.1. St. Botolph's has a rich parish life among a small community. This contributes strongly to our Ministry and to our mission. We embrace a wide and changing range of people through our worship, witness, fellowship and outreach: believers; seekers after faith; visitors. These aspects of church life are described in the following.

#### *Worship and witness*

3.2. We have a regular weekly cycle of Eucharist and Offices, with additional Services to mark Feast Days and Saints' Days. We have reciprocal arrangements with St. Bene't's, our neighbouring parish, to mark our respective Patronal Festivals. In recent years Study Groups have been arranged regularly to mark Lent, and New Testament Greek and discussion groups have also been offered. The church is open every day for visitors and for those seeking quiet space for private prayer and contemplation. Worship and witness are discussed in more detail in Section 5.

#### *Fund-raising*

3.3. Fund-raising provides around one-sixth of St. Botolph's recurrent annual income. Most of the money comes from regular Refreshment Days for visitors to Cambridge and from book sales.

#### *Music*

3.4. St. Botolph's has a small regular Choir which is augmented by singers from outside the Parish for special occasions. Two organists share the duties for Sunday services. Members of the congregation sing carols around the Parish at Christmastide. The late-19<sup>th</sup> century organ, which has been fully restored, is made available by prior arrangement for practice by organ scholars from neighbouring colleges and, as appropriate, by other musicians. Queens' College Chapel Choir also rehearses in the church on a regular basis. The building has an excellent acoustic, and groups of musicians have performed in the church in aid of restoration.

#### *Fellowship and volunteering*

3.5. We offer refreshments for members of our congregation on the first Sunday of each month and on some Feast Days. A major recreational event each year is the Church Outing, a day's excursion to places of religious and secular interest, which attracts not only parishioners but also a dedicated following of participants from outside the Parish who look forward to joining us.

3.6. Volunteers make it possible for church life to go on by taking part in essential activities that include: gardening; preparation and distribution of the monthly Parish Newsletter; cleaning and minor maintenance of the church; flower arrangements; posters and leafleting; catering and sales on fund-raising days; design and maintenance of the Parish website, *www.stbotolphs.net*.

#### *Visitors*

3.7. Visitors from around the world come into the church every day. Information points summarise the history of the church and its parish; describe the architecture and decoration of the building; and explain the conservation and restoration work that has taken place and how it has been paid for. The support received from English Heritage; the Heritage Lottery Fund and other sources is fully acknowledged. Entries in the Visitors' Book give a vivid impression of the experience of those coming to St. Botolph's (see Exhibit 2).

**Exhibit 2: Extracts from St. Botolph's Visitors' Book, October 2014 – March 2015**

<b>Date</b>	<b>Name</b>	<b>Country</b>	<b>Comments</b>
31/03/15	Maria and Manlio	Argentina	Very nice church!!
31/03/15	Tarik	España	Muy bonita. ☺
30/03/15	Laura	USA	Lovely. Love the bell lines.
29/03/15	Beate & Lucky	Germany	Came to celebrate 50 <sup>th</sup> birthday and visited here and it's amazing.
29/03/15	Thompson	USA	Amazing ceiling and gravestones.
28/03/15	Hugh	Scotland	Peace.
29/03/15	c.w.	Yorkshire	Thank you for keeping this beautiful building open.
28/03/15	E.L.	Scotland	Very peaceful and beautifully simple.
26/03/15	Bod	Australia	Beautiful glass, great pamphlets.
26/03/15	J.W.	UK	My place of prayer and peace when I come to Cambridge.
25/03/15	Slave	Russia	Thank you!! Great!
24/03/15	Lucy	UK	Lovely Annunciation porch – impressive restoration!
18/03/15	Jane	China	Holy and peaceful.
13/03/15	Mandy	Canada	Ancient, majestic.
05/03/15	Viktor & Ingrid	Romania	God bless our souls and lives.
05/03/15	Anna	England	Beautiful church. Lovely organ playing. Thank you, so peaceful!!!
19/02/15	Franco	Italy	It's wonderful.
24/01/15	Jasmine	USA	If only I had more time .... Beautiful.
19/01/15	Diana	Brazil	I love Jesus.
01/12/14	Zybigniew	Poland	Beauty and silence.
20/11/14	anon.	UK	A beautiful peaceful church. My prayers were answered 3 years ago. I've prayed again! Thank you!
30/11/14	C.R.	England	Beauty, serenity. Great for prayer and thought.
20/11/14	Caroline	Ireland	Beautiful and lovely to hear the organ played.
16/11/14	Jason	Scotland	Very lovely church, nice organ music.

<b>Exhibit 2 continued</b>			
<b>Date</b>	<b>Name</b>	<b>Country</b>	<b>Comments</b>
10/11/14	Kirsty	New Zealand	Thank you for creating a beautiful place to pause and pray.
06/11/14	Sabrina	Germany	I love this place. Wunderschön. ☺
03/11/14	J.R.	UK	A source of blessing.
21/10/14	Sharon & Alvin	Singapore	Thank you on behalf of all travellers.
20/10/14	Patricia	USA	Married at St. Botolph's 1966.
19/10/14	Elena	Romania	Peaceful.
10/10/14	Alison & Darren	England	We're going to be back (as husband and wife).

## 4. Finance

4.1. Exhibit 3 gives summary financial information for St. Botolph's for the financial years from 2009 to 2014.

4.2. The accounts for 2014 show a return to an annual surplus (£31.2 thousand) for the first time since 2010, the costs of essential major restoration work on the church building now having been met, primarily from reserves.

### *Income and expenditure*

4.3. Income from all sources was £58.7 thousand, an increase of 14.2 per cent over the previous year. Offertory and other voluntary giving represents more than three-quarters (£46 thousand) of this total. Since 2009, voluntary giving has grown by about 10 per cent a year. Regular fund-raising activities through the year contributed about £10 thousand. Net receipts formed rather more than one-half (53.2 per cent) of total income.

4.4. Given the considerable expenditure in recent years on conservation and restoration (see paragraphs 4.7 – 4.12 below), together with very low interest rates, income from investments is very small (£66 in 2014).

4.5. Total expenditure in 2014 was £27.5 thousand, less than one-half (47.4 per cent) of the previous year's level, which included spending on restoration, renovation and repairs and maintenance of £32.5 thousand. The Ministry Share, at slightly more than £20 thousand, accounted for three-quarters of total expenditure. St. Botolph's consistently meets its Ministry Share obligation. Insurance premia, energy costs and other routine expenses accounted for £4.2 thousand (detail not shown).

4.6. For the past 25 years, the priest-in-charge has been a non-stipendiary minister (NSM). He has been supported at various periods by a non-stipendiary Associate Priest and Lay Readers. There have been no clergy stipends or associated expenses to meet.

### *Conservation and restoration*

4.7. Extensive conservation and restoration work on the fabric of the church building has been carried out over the past ten years, following extensive roof repairs in 1996. The costs have been met from the Parish's own resources, supplemented by grants from the Heritage Lottery Fund (HLF) and from the Listed Places of Worship Grant Scheme (LPWGS).

4.8. Between 2006 and 2009 conservation work took place on the images and decorations on the Chancel walls, on the rood screen, and on the roof of the Nave. The overall cost of this work was about £160 thousand, of which half was from the HLF on a matching-funds basis, the residue coming from St. Botolph's own resources.

4.9. Between 2011 and 2012, the Church Organ was restored to full and improved functionality at a cost of £24.5 thousand, all of which came from own resources.

4.10. Since 2011, extensive restoration work has been carried out on the tower and the south wall. The cost of this has been £125 thousand, excluding VAT payments. A grant to cover most of the VAT liability was obtained through the LPWGS.

### Exhibit 3: Summary Statement of Financial Activities, FY2009 - 2014\*

Item	2014		2013		2012		2011		2010		2009	
	£	£	£	£	£	£	£	£	£	£	£	£
<b>Incoming Resources</b>	<b>58,710</b>		<b>51,401</b>		<b>64,282</b>		<b>40,826</b>		<b>43,571</b>		<b>73,542</b>	
of which:												
Offertory and other giving		45,999		37,323		32,369		29,485		26,321		26,053
Fundraising		9,877		8,675		10,104		6,104		5,702		7,616
Capital grants		0		3,563		21,793		-		8,040		17,896
<b>Resources Expended</b>	<b>27,548</b>		<b>58,110</b>		<b>176,742</b>		<b>51,906</b>		<b>38,219</b>		<b>27,318</b>	
of which:												
Ministry Share		20,310		19,683		19,734		19,733		19,584		19,588
Restoration, renovation and repairs and maintenance		667		32,523		151,850		23,997		12,688		353
(Loss)/gain on investment assets on revaluation	69		135		105		(64)		76		89	
<b>Net movement in funds</b>	<b>31,231</b>		<b>(6,574)</b>		<b>(112,355)</b>		<b>(11,144)</b>		<b>5,428</b>		<b>46,313</b>	
<i>Memorandum:</i>												
<b>Total funds at 31 December</b>	<b>65,934</b>		<b>34,708</b>		<b>41,277</b>		<b>153,632</b>		<b>164,776</b>		<b>159,348</b>	

\* Detail is selective and may not sum to totals. Source: Annual Trustees' Report and Accounts

4.11. The Parochial Church Council (PCC), after taking professional advice, resolved to meet these essential repair and restoration costs from the Parish's accumulated reserves rather than to delay whilst waiting for decisions by potential grant-awarding bodies, the outcomes of which were uncertain.

4.12. In 2014 an automatic winding mechanism was fitted to the tower clock, paid for by private donation. The clock is a prominent feature of the western prospect of the church building.

#### *Financial reserves*

4.13. As a consequence of these large expenditures on the fabric of the church building, total annual expenditure was greater than income for each year between 2011 and 2013, and took the Church's financial reserves to an historically low level. Funds are now being rebuilt. Net assets at the end of December 2014 stood at £65.9 thousand (2013: £34.7 thousand). The net assets' total represents approximately twelve months' cover of annual income in 2014.

4.14. The current aim of fund-raising is to rebuild financial reserves towards £120 thousand, representing two years' cover of recurrent annual income, and to maintain that level as an integral part of achieving financial sustainability in the long term. The Independent Examiner of the PCC's Accounts advises that, within this total, the general reserve fund should be at least £30 thousand.

4.15. The Inspecting Architect has advised that, on present survey information, no major maintenance and repair works are currently required. In reply to a request from one of the churchwardens (Exhibit A.1) he comments:

'I am aware there will always be maintenance issues, and unforeseen problems, to tackle in the future but these relate to any building particularly when they have such provenance as Saint Botolph's. I have no hesitation in saying that your church is now in the best condition it has been since I took the Inspecting Architect's role some twenty to thirty years ago.'

#### *Looking forward*

4.16. Any significant and sustainable rise in annual recurrent income and the associated net financial surplus will call for innovations and developments in the pattern and scale of the Parish's activities. The drivers of any such increases would need to include:

- Larger congregations.
- Increased voluntary giving per head.
- More active and effective fund-raising.

Following sections of this report indicate how the Parish proposes to meet these opportunities and challenges.

#### *Risk*

4.17. The chief financial risks are:

- The heavy reliance of recurrent voluntary giving on regular contributions from a small number of major donors.
- Any need for major maintenance and repair work on the fabric of the church building that is unforeseen at present.
- Failing to achieve long term financial sustainability.

## 5. Worship and Ministry

5.1. There is a high level of approval among the PCC and the congregation for the worship and ministry of St. Botolph's, evident from their enthusiastic support for the current arrangements. 'Worship' here refers specifically to services, while 'ministry' refers to the ambience of the church and the means by which it enables people to feel comfortable, engaged and at home.

### *Worship*

5.2. A full pattern of services (including Mattins and Evensong) has been maintained by the Priest-in-Charge (NSM), in conjunction with an NS colleague for part of his tenure and with Readers. An outline of the weekly sequence of services is shown in Exhibit 4; a more detailed list appears in the Appendix, together with an analysis of average attendance at Services (Exhibits A.2 and A.3).

### **Exhibit 4: Summary of Services\***

#### **SUNDAY SERVICES**

##### **First, Third and Fifth Sunday**

8.00 a.m.	Holy Communion
11.00 a.m.	Sung Eucharist (Prayer Book or Common Worship)
6.30 p.m.	Evensong

##### **Second and Fourth Sunday**

8.00 a.m.	Holy Communion
11.00 a.m.	Mattins
12 noon	Holy Communion
6.30 p.m.	Evensong

#### **WEEKDAY SERVICES**

##### **Wednesday**

10.30a.m.	Holy Communion
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Additional services, such as Saints' Days and services before and after Easter and Christmas.

\* Taken from information included in Christmas and Easter leaflets distributed in the Parish.

5.3. The highest attendance is on Sundays at 11am, whether the service is a Sung Eucharist or Mattins (Prayer Book); there is a small and loyal congregation for the Wednesday service of Holy Communion. Psalms and canticles, as well as hymns, are sung at Sunday services, led by the choir and organist. All celebrations are east-facing. A number of ordinands, mostly from Westcott House, have been attached here, and students and ordinands who attend from time to time out of term appreciate the experience, as do members of Great St. Mary's Choir who come to sing on special occasions.

5.4. Services at St. Botolph's demonstrate the enduring place of the Book of Common Prayer and the Authorised Version in Anglican worship, while the use of Common Worship for one Eucharist per month broadens the experience of worship across the Anglican spectrum. The style of worship, whether traditional or modern, has been described as plain, simple and dignified; the traditional language in particular is appreciated by many, whatever their age, as a natural language of worship.

#### *Worship: Looking forward*

5.5. The PCC supports the principle of providing guidance to the services for newcomers and visitors, and of broadening our appeal to younger people, by for example:

- Compiling a booklet for the Common Worship service to make it easier to follow
- Investigating music for Common Worship that would enable the service to be used in its entirety rather than reverting to traditional language for the sung parts
- Providing an outline for the Prayer Book services
- The congregation helping newcomers
- Greater variety of preaching/preachers
- More activities for children. (A children's guide to Common Worship is always available for services)
- Responding to rival secular activities and family commitments by offering a Saturday evening service, for example, or lunchtime services.

#### *Ministry*

5.6. While St. Botolph's has some social and study activities (see Section 3), the principal experience of the church for the majority of the congregation is Sunday worship, and that includes its ministry. It seems people find at the church a welcome that avoids being predatory but grows into friendliness, in the context of a quiet atmosphere and a sense of history. For most people, on a week-by-week basis, the church provides another community that complements their work or neighbourhood circles of acquaintance. People stay for the refreshments offered on the first Sunday of the month and there is lively conversation on many topics.

5.7. The general friendliness among the congregation means that the church members know and have a concern for each other. There is therefore a ministry of mutual support, and in this context the clergy offer specific pastoral care where needed and the occasional offices. And the welcome extended to newcomers, visitors and those passing through (appropriately for its dedication in the name of St. Botolph, patron saint of wayfarers) ensures that it remains an open community.

#### *Ministry: Looking forward*

5.8. The congregation would list as its greatest assets in ministry the following:

- Worship using the Prayer Book
- The building, with all its features, maintained and kept open every day (see Exhibit A.4)
- Its friendliness and sense of community, extended sensitively to all comers.

This congregational 'economy' of building, worshipping community and hospitality works well and there would be a strong desire for it to continue to be the core of the St. Botolph's ministry and the basis of its contribution to church life in Cambridge..

5.9. As well as being a great asset, our building lacks a few key facilities that could help to attract a wider congregation: the heating system, lavatory and kitchen arrangements are inadequate, and there is no hearing-loop. Given that our aim would be to develop the church's ministry of hospitality and openness, based on the use of the building for events, concerts or music rehearsals, the facilities would need to be upgraded. A large-scale project of this kind would have fund-raising implications, though if it enabled greater community use, the improvements might be eligible for a grant from Section 106 funds (money paid to the Local Authority by developers, available to community groups, including churches, for new schemes that would benefit the community).

## **6. Governance**

### *Annual Meeting of Parishioners*

6.1. The Annual Meeting of Parishioners is held each year in April. It elects Churchwardens and Parochial Church Council Members, and receives reports on: Ministry and witness; fabric and finance, in particular the accounts for the previous financial year. Numbers on the Electoral Roll currently stand at 61.

### *Churchwardens and other office holders*

6.2. The churchwardens are elected each year at the Annual Meeting of Parishioners (AMP) by those registered on the Electoral Roll. A resolution setting aside the rule in the Churchwardens' Measure (2001) limiting the length of service to six consecutive years was passed at the 2005 AMP. This has permitted a period of exceptional service to the Ministry and Mission of St. Botolph's on the part of one churchwarden.

6.3. As in any parish, we constantly bear in mind the need for succession and renewal on the part of office holders. Over the past twelve years we have had five different churchwardens, three secretaries and three treasurers. We seek to encourage willingness to serve among our active and committed congregation.

6.4. During the Vacancy, responsibility for the Parish rests with the Churchwardens, advised and supported by the PCC.

#### *The Parochial Church Council (PCC)*

6.5. The PCC<sup>(4)</sup> ordinarily meets quarterly to receive reports on, and to consider *inter alia* matters concerning: finance; maintenance, repair and restoration of the fabric; fundraising and other Church activities; and meetings of the Deanery Synod (which two members of the PCC attend). During the Vacancy, meetings of the PCC are chaired by the Lay Vice-Chairman. A Standing Committee of the PCC has executive responsibility and authority with regard to matters arising in between meetings of the Council.

#### *Financial scrutiny*

6.6. The Trustees' Report and Accounts are sent to the Independent Examiner (Chater Allen LLP, Chartered Accountants) for scrutiny. When approved, they are presented to the PCC. Copies are then sent to the Diocesan Office.

### **7. Engagement with the Diocesan Strategy**

7.1. The following paragraphs explain how St. Botolph's Church is engaging with the 'Levers for Change' and other issues raised in the Diocese Draft Strategy<sup>(5)</sup>.

#### *7.2. Secularisation and ageing church membership:*

- We shall continue to support our regular Church members and congregation who seek and benefit from the distinctive spiritual and social fellowship that St. Botolph's provides.
- Our open Church building invites visitors who are diverse in country of residence and in belief and faith to experience peace and tranquillity in the midst of a busy city.
- We are committed to renewed outreach to both long-term and transient residents in central Cambridge, in particular to those in need or distress.

#### *7.3. Public ministry:*

- Keeping the Church open provides the public with informal as well as formal opportunities for worship. Only approved forms of worship are used in services.
- Services are regularly advertised and a newsletter is circulated to the Parish and congregation giving details of services.
- We try to ensure newcomers or international worshippers and visitors can follow the service.
- From time to time, preachers offer a Christian interpretation of current issues.

#### *7.4. 'Nurturing a confident people of God':*

- Our aim is to provide worship that offers substance without obscurity and encouragement without oversimplification that will inspire discipleship, provide support in people's work and daily lives and enable them to explore their faith and, when invited, to share it with confidence and sensitivity.
- Our commitment is to maintain and renew with vigour our measures and

efforts to engage with those living in the Parish and beyond, and with visitors.

#### 7.5. *'Delivering lay and ordained leadership':*

- As a small worshipping community, we shall welcome the placement with us of Ordinands for pastoral training and experience, as we have done in the past.

#### 7.6. *'Targeting support to key areas':*

- Given a non-stipendiary minister; voluntary giving; and effective fund-raising to support our activities and maintain the church building, St. Botolph's can offer worship, witness and outreach to the City of Cambridge and beyond with little or no resource from the Deanery or the Diocese.
- With a large number of homeless or inadequately-housed people in the city, St. Botolph's can offer a place of temporary respite from life on the streets.

#### 7.7. *'Reviewing the use of our buildings':*

- Every day, St. Botolph's church offers quiet space for private prayer and reflection in the heart of the city. In addition to formal worship, it is the forum for important church activities that include fund-raising initiatives and concerts and recitals.
- With investment of capital from our own resources to improve utilities and meeting room, kitchen and associated facilities, we plan to grow both our spiritual and our social and outreach activities.

#### 7.8. *'Reshaping church during vacancy':*

- The Vacancy at St. Botolph's is giving us the opportunity to review our part in, and our contribution to, the Diocesan Strategy. We aim to strengthen our commitment to Church, Parish, Diocese and faith through the contribution of our gifts received from God's bounty in the form of voluntary giving, time and effort to continue Ministry and mission and to increase their power.

#### 7.9. *'Missional and financial strengths':*

- This *Parish Profile* sets out our Ministry and mission work and achievements in a city-centre church and shows how we plan to take them forward within a small, dedicated and active worshipping community.
- With respect to finance, St. Botolph's meets its Ministry Share in full each year and is consistently a net financial contributor to the Diocese.

## **8. Opportunities and Options for the Future**

8.1. Many of the present congregation have been accustomed to, and are very comfortable with, the organisation of St. Botolph's as a single benefice parish led by a non-stipendiary Priest-in-Charge who is supported by an Associate Priest, churchwardens, PCC members and active volunteers.

8.2. It seems certain, therefore, that in considering the future, congregation members and church officers in general would prefer the Parish's existing constitution and administrative structure to continue. As earlier sections of this *Profile* have shown, St. Botolph's offers accessible traditional Prayer Book-based worship in quiet contemplative space in an ancient and beautiful building in the centre of an historic city.

8.3. So far, the scale of activities has been within the capacity of a non-stipendiary Priest-in-Charge who, with appropriate support, has been able to combine the responsibility of Ministry with academic activities and duties that have included excellence in teaching, research and publication.

8.4. As Section 4 above makes clear, funds are raised from voluntary giving and are applied chiefly in three ways: to meet the obligations of the Diocesan Ministry share; to provide capital reserves to maintain the fabric and decorations of the church building over the long term; and to support charitable giving.

8.5. In looking forward beyond the Vacancy, therefore, the PCC, the parishioners and the gathered congregation have to consider whether St. Botolph's long-standing and cherished characteristics and arrangements are sustainable and appropriate for the long-term – here to be seen as a period covering the next twenty years.

8.6. This consideration has to bear in mind both those issues that are specific to St. Botolph's ('internal factors') and those that relate to the Parish's position within the Diocese of Ely ('external factors').

#### *Internal factors*

8.7. There are two principal issues that relate to the sustainability of the present parochial structure in the long-term.

- *Can present arrangements for voluntary giving and other fund-raising support the Parish in the long-term?*
- *Will it be possible to appoint a Non-Stipendiary Minister with sole responsibility for St. Botolph's?*

8.8. The income of the Parish relies heavily on a very small number of generous donors who are highly committed to St. Botolph's. Such support cannot be relied upon indefinitely. The Ministry Share apart, the funds are applied almost exclusively to the restoration, repair and maintenance of the ancient church and its associated buildings. Substantial capital expenditure will be required over the next five-to-ten years if this accommodation is to be made fit-for-purpose in providing an appropriate environment for worshippers, visitors, events and meetings.

8.9. Taking account of the number and age-distribution of those engaged in voluntary giving and donations, the PCC will need to prepare and to justify a robust and enduring financial strategy if a credible case for the continuation of a single benefice parish is to be made. Forward financial planning is made more difficult by having responsibility for an historic building.

8.10. The Diocesan Strategy indicates that with resignations and retirements the number of vacancies will inevitably increase. In such circumstances, it will be hard for St. Botolph's to justify a dedicated non-stipendiary minister. The demand for single and shared Ministry in large parishes with growing populations will become intense.

#### *External factors*

8.11. Alongside consideration of St. Botolph's own strengths and challenges, proposals for the future must take account also of the wider part the Parish has to play in the Diocese.

8.12. The strategy document *People Fully Alive* explains that, while the population of the Diocese is increasing, the number of full-time stipendiary Ministers is falling. The overall aim of the Strategy is to increase both financial strength and mission strength. In addressing this, three 'levers for change' have particular resonance for St. Botolph's. The Strategy intends: to target support to key areas; to review the use of buildings; and to reshape the church during vacancy<sup>(6)</sup>.

### *Futures*

8.13. Taking account of the internal and external factors that bear on St. Botolph's future, it is prudent for the PCC and the wider congregation to consider ways in which the Parish might develop so as to secure for it a sustainable future.

8.14. In preparing the *Parish Profile*, seven possible futures for St. Botolph's have been considered and discussed. The futures are for the long-term; that is for the next twenty years. Short-term measures to end the Vacancy are not in the interests of the Parish or of the Diocese.

8.15. In each future, the common aim is to make a distinctive contribution to the wider Church through the characteristic features of St. Botolph's ministry:

- Making sure that our traditional values of worship, witness and mission are embodied in each alternative form.
- Maintaining the freedom to continue our pattern of worship.
- Continuing to maintain our building so as to offer contemplative space for worshippers and visitors.

8.16. The ways forward are not necessarily exclusive alternatives; in some circumstances they may be complementary to one another. They are put forward here in no particular order of preference to give a basis for discussion with the Diocese at the next stage of agreeing and managing the Vacancy and its resolution. Exhibit 5 summarises what are seen as the likely benefits and needs associated with each option.

8.17. *Option A*: Single Benefice with a non-stipendiary Priest-in-Charge: This is in essence a continuation of the present constitution of the Parish. The critical need is to have an adequate annual income stream to support the Diocesan obligation of the Ministry Share and to maintain and develop the church building over the long term.

8.18. *Option B*: Shared Ministry in a new united Parish: This option is for complete integration in a new and larger Parish with one or more partners. The benefits come from efficiencies associated with a larger scale of activities that can support a broader range of worship and mission. The financial and time costs of reorganisation are considerable.

8.19. *Option C*: Shared Ministry among a group of existing Parishes. This option gives some of the benefits of Option B, but avoids the full costs associated with reorganisation. Goodwill and co-operation among the members are crucial to success.

8.20. *Option D*: Shared Ministry as a subsidiary of another (larger) Parish. Here, the patterns of worship and mission go on as before, with authority and responsibility for the Parish resting with the overall incumbent, who would act as Priest-in-Charge for St. Botolph's. Taken on its own, this option does little to relieve the challenge for achieving long-term financial sustainability.

8.21. *Option E: Local Ecumenical Project (LEP)*: This option would involve joining together with a church of another denomination. An example is St. Luke's, Victoria Road, Cambridge, which is a partnership between the Church of England and the United Reformed Church. The benefits of this would include: shared and expanded worship, witness and mission; an increased, shared and more diversified income stream; shared costs with scale benefits; and more intensive use of space.

8.22. *Option F: Dual Clergy Role*: This would involve bringing together part-time posts at St. Botolph's and at a College or another form of chaplaincy to create a single full-time post. The joint post between Peterhouse and the Parish of the Ascension is an example of such an arrangement. There might be costs involved, depending on the institution and the arrangement in place, but there could be some sharing of facilities, building on the use of St. Botolph's for College music rehearsals. There could also be some common interest in study and preaching.

8.23. *Option G: Centre for Study and Discussion*: This option is a complement to any of the above. It would involve identifying the demand for activities around a substantial and enduring theme of Christian relevance, and raising sustainable income from voluntary giving, grants and endowments, together with substantial capital to make the church building fit for purpose. The Centre would draw on the interests of many church members and would contribute to outreach by engaging with wider religious and secular communities.

8.24. Another option that has been noted but will not be considered further at this stage is:

- Lifting the suspension of the incumbency to permit installation of a Rector, within the gift of the Patron, Queens' College.

## Exhibit 5: Opportunities and Options: Complements and Alternatives

Opportunity	Benefits	Needs
A. Single Parish; NSM	<ul style="list-style-type: none"> <li>• Continuity of system that has worked well</li> <li>• Freedom to develop contribution of distinctive worship and welcome</li> <li>• Assurance of continued dedication to the building's role in ministry and outreach</li> </ul>	<ul style="list-style-type: none"> <li>• Sustainable income in the long-term to cover Ministry Share and maintenance and restoration of ancient building</li> <li>• Larger congregation</li> <li>• Increased and reliable volunteering</li> </ul>
B: Shared Ministry; new united Parish	<ul style="list-style-type: none"> <li>• Team Ministry: stipendiary and non-stipendiary Ministers</li> <li>• Integrated pattern of traditional and contemporary worship</li> <li>• Increased, shared and diversified income stream</li> <li>• Shared costs with efficiencies from increased scale</li> <li>• Diocesan financial and administrative support with initiative that is a strategic fit</li> <li>• Outreach to the Living Church and society</li> </ul>	<ul style="list-style-type: none"> <li>• Suitable partner parish, whether geographically contiguous or not</li> <li>• Financial integration</li> <li>• Assurance that financial and administrative processes for integration will not be delayed</li> </ul>
C: Shared Ministry; grouping of existing Parishes	<ul style="list-style-type: none"> <li>• Increased and flexible Team Ministry</li> <li>• Characteristic patterns of worship maintained, with opportunities for development</li> <li>• Some cost efficiencies</li> <li>• Shared outreach, social and fund-raising activities</li> </ul>	<ul style="list-style-type: none"> <li>• Identification of suitable partners</li> <li>• Appropriate and robust financial structure</li> <li>• Sufficient financial resources to maintain the church building in the long-term</li> </ul>

**Exhibit 5 continued**

Opportunity	Benefits	Needs
D: Shared Ministry; subsidiary of leading Parish	<ul style="list-style-type: none"> <li>• Oversight by incumbent of leading Parish</li> <li>• More effective deployment of stipendiary and non-stipendiary Ministers</li> <li>• Pattern of traditional worship maintained, with opportunity for development</li> <li>• Shared outreach, social and fund-raising activities</li> <li>• Some cost efficiencies</li> </ul>	<ul style="list-style-type: none"> <li>• Suitable and willing lead partner</li> <li>• Appropriate and robust financial structure</li> <li>• Sufficient financial resources to maintain the church building in the long-term</li> </ul>
E: Local Ecumenical Project (LEP)	<ul style="list-style-type: none"> <li>• Continuation of characteristic patterns of worship</li> <li>• Diocesan financial and strategic support</li> <li>• Increased and more diversified income stream</li> <li>• More intensive use of space</li> <li>• Cost efficiencies</li> <li>• Shared outreach, social and fund-raising activities</li> <li>• Demonstration of active Christian fellowship and commitment</li> </ul>	<ul style="list-style-type: none"> <li>• Identification of suitable partner</li> <li>• Commitment of relevant authorities</li> <li>• Capital spending to make church building fit for purpose</li> <li>• Sustainable income stream to maintain the church building in the long term</li> </ul>

## Exhibit 5 continued

Opportunity	Benefits	Needs
F: Dual Clergy Role	<ul style="list-style-type: none"> <li>• Incumbent as Priest-in-Charge</li> <li>• Continued focus on current and established liturgical form of worship</li> <li>• More intensive, flexible, and appropriate use of space</li> <li>• Increased income from activities</li> </ul>	<ul style="list-style-type: none"> <li>• Sustainable recurrent funds to support 50% of a full-time incumbency.</li> <li>• Capital spending to make church building fit for purpose</li> </ul>
G: Centre for Study and Discussion	<ul style="list-style-type: none"> <li>• Improved profile for St Botolph's in the Diocese and beyond</li> <li>• Draw on strengths of Church community</li> <li>• Demonstrate links with higher education and research</li> <li>• Increased income stream</li> </ul>	<ul style="list-style-type: none"> <li>• Identification of appropriate theme and the demand for it</li> <li>• Raising finance</li> <li>• Designing, managing and delivering programmes of activities</li> <li>• Capital spending to make church building fit for purpose</li> </ul>

## 9. Overview

9.1. St. Botolph's, with its presence in the centre of the City of Cambridge, has a rich history of worship, witness and ministry to its parishioners, its gathered congregation and beyond. The Parish offers a full cycle of Services throughout the Christian year, founded on the Book of Common Prayer and complemented by Common Worship. During the past twenty-five years all this has been achieved through the dedicated efforts of clergy, churchwardens, congregation and volunteers.

9.2. Alongside worship and witness, the outstanding achievements of recent years have been the conservation of the Chancel and its decorations; the restoration of the tower; and the refurbishment of the organ, each of which has been accomplished through direct fund-raising, supplemented in part by grant aid, and by legacies.

9.3. This *Parish Profile* recognises the strengths and the achievements of the Parish. It has also to consider and make recommendations for its development beyond the current Vacancy.

9.4. Anticipating the outcome of consultation with parishioners, with those on the Electoral Roll and with the gathered congregation, the strong preference is likely to be for a continuation of a single benefice parish with a non-stipendiary minister as Priest-in-Charge.

9.5. Yet such a preference must be placed within the context both of the specific contemporary circumstances of St. Botolph's and of the changes that are taking place within the Diocese, and must take account of the challenges and opportunities that are presented.

9.6. With regard to St. Botolph's, it must be shown that there is a credible, robust and sustainable financial strategy for the long term and that it will be possible for a Priest-in-Charge to be appointed to a single or a shared ministry.

9.7. The financial strategy must be able to ensure:

- The sources of income necessary to support recurrent expenditure, including the Ministry Share;
- Charitable giving; and
- The substantial capital funds required to maintain, restore and enhance the church building and its site.

9.8. Acknowledging its obligations and commitment to the Diocese of Ely, St. Botolph's has to recognise across the Diocese the demand on Ministry and the need to deploy scarce human and financial resources as effectively as possible.

9.9. Taking all these considerations into account, the Parish Profile and Statement proposes that, informed by consultation with the Parish and congregation, alternative forms and structures for the Parish after the Vacancy has ended should be identified and evaluated. These options include: the single-benefice Parish; Shared Ministry; and links with other Christian denominations. Constructive dialogue and discussion with the Diocese on these matters will be welcomed.

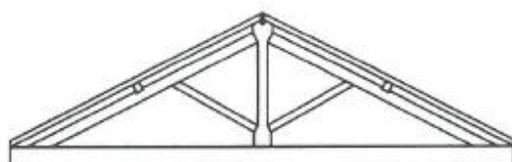
## Notes

1. This is recognised by *The Society for the Protection of Ancient Buildings* (SPAB).
2. For the history of the Cemetery, its features and governance see [www.millroadcemetery.org.uk](http://www.millroadcemetery.org.uk).
3. The Church of England Statistics Unit (undated). *Spotlight: Getting to know your parish – Cambridge St. Botolph*.
4. Membership of the Parochial Church Council at the time of the preparation of this Parish Profile is:  
  
Mrs. Veronica Baker (Secretary)  
Professor Tony Cockerill (Churchwarden, Treasurer and Lay Vice-Chairman)  
Mrs. Penny Coggill  
Dr. Peter Harland  
Mrs. Katharine M. Horbury (Churchwarden)  
Dr. Erica C.D. Hunter  
Ms. Jenny Josselyn  
Dr. Alex Lindsay  
Ms. Jayne Ringrose  
The Revd. Margaret Widdess (Associate Priest)
5. Diocese of Ely (2014). *Ely 2025: People fully alive*, Diocese Draft Strategy.
6. *ibid.*, pp.7-8.

July 2015

## Appendix

### Exhibit A.1: Letter from Inspecting Architect, 6 July 2015



ARCHIMAGE  
Chartered Architects and Designers

807gen/BP  
06 July 2015

FAO Mrs V Baker  
61 Hopkins Close  
Cambridge  
CB4 1SB

Dear Mrs Baker  
**Saint Botolph's Church, Cambridge**

I apologise for the delay in responding to your churchwarden's request to update you on the condition of your church since the last quinquennial inspection dated August 2011.

As you are aware I have been involved with the PCC over many years now working with them formulating repairs schedules and assisting them on maintenance issues. I have been more than satisfied with the diligence the PCC have paid to the content and quality of the work they commit themselves to.

Since the last inspection a great deal of work has been completed to improve the long term stability of the church fabric. All of the urgent/semi-urgent repairs requested in the 2011 report have been completed by following good strategy planning the PCC have adopted over the years.

I am aware there will always be maintenance issues, and unforeseen problems, to tackle in the future but these relate to any building particularly when they have such provenance as Saint Botolph's. I have no hesitation in saying that your church is now in the best condition it has been since I took over the Inspecting Architect's role some twenty to thirty years ago.

Yours sincerely,  
for  
Archimage

A handwritten signature in black ink that reads "Brian Page". The signature is written in a cursive style with some loops and flourishes.

Brian Page

Bell Gables, Church Lane, Wilburton, Ely CB6 3RQ  
Tel. Ely (01353) 741711 Fax. Ely (01353) 741656

## Exhibit A.2: Current Pattern of Services

### Sundays

8 am	Holy Communion (BCP)
11 am	Sung Eucharist (BCP or Common Worship) Mattins followed by Holy Communion at 12 noon (2 <sup>nd</sup> and 4 <sup>th</sup> Sunday)
4.30/6.30 pm	Evensong said

### Weekdays

Wednesday	10.30 am	Holy Communion
Festivals	8 or 10.30 am	Holy Communion

Mattins and Evensong have been said on various days at various times over the last 40 years.

### Christmas

Christmas Eve	4 pm	Evensong
Christmas Day	8 am	Holy Communion
	10.30 am	Sung Eucharist
	4 pm	Evensong said

Holy Communion celebrated once or twice on the days following Christmas. Carol Service at 11 am usually on the Sunday after Christmas.

### Holy Week and Easter

Mattins, Holy Communion and Evensong daily at various times Monday – Thursday  
Mattins, Litany and Ante-Communion on Good Friday, Evensong at 3 pm  
Mattins, Ante-Communion and Evensong on Easter Eve

Easter Day	8 am	Holy Communion
	11 am	Sung Eucharist
	6.30 pm	Evensong

Holy Communion celebrated twice during Easter Week at different times.

### Patronal Festival

Celebrated on a Sunday close to 17 June.

### Occasional Offices

Baptisms, weddings and funerals as required.

**Attendance** (estimated average; higher at Christmas, Ash Wednesday, Easter & Patronal Festival):

Sunday 8 am	4-6
Sunday 11 am	18-25
Sunday 12 noon	3-4
Evensong	2-4
Wednesday	4-7
Saints' Days at 8 am	2-3

**Exhibit A.3:**

**Attendances: Average Size of Congregations by Service\***  
**October 2014, February 2015, Christmas Day 2014, Easter Day 2015**

Day	Sundays					Weekdays
	8.00am	11.00am		12 noon	6.30pm	10.30am
Service	Holy Communion	Sung Eucharist	Mattins	Holy Communion	Evensong	Holy Communion
<b>October 2014</b>						
Attendance (ave.)	5.25	27.5	23.5	2.5	2.25	4.6
No. of Services	4	2	2	2	4	5
<b>February 2015</b>						
Attendance (ave.)	4.25	19.5	18.5	3	3.75	9
No. of Services	4	2	2	2	4	4
<b>Christmas Day 2014</b>						
Attendance	9	30	-	-	5	-
<b>Easter Day 2015</b>						
Attendance	5	28	-	-	3	-

\* Numbers include those who attend more than one Service on any day.

Source: Register of Services

## Exhibit A.4:

### Notable Features in St. Botolph's Church

Notable features within the church building include:

- The fine old oak doors under the tower, which are probably original.
- The wooden chancel-screen, (15<sup>th</sup> cent.); the only pre-reformation screen now in existence in Cambridge.
- The east window (by Godfrey Gray) of the Ascension.
- The painting of the crucifixion, perhaps a copy of a Van Dyck, brought back from Antwerp and given to the Church in 1818 by John Smith, University printer. (The University Press was within the parish).
- The roof and the organ loft, painted by Frederick Leach.
- Paintings on either side of the east window by Godfrey Gray of scenes from the Story of the Resurrection. Gray also painted angels on the East wall above the reredos, and the two part Annunciation on either side of the chancel screen.
- The east window in the north aisle, which has a fine Crucifixion by Kempe.
- The font, which is contemporary with the present church but is enclosed in a fine Laudian wooden case and cover, dated 1637.
- The 17th century pulpit, the remains of a much larger arrangement.
- The G.F. Bodley-designed woodwork, including the lectern (given by members of the Kett family of Cambridge Builders, in memory of George Kett), the cross above the chancel screen and other chancel decoration.
- The original wooden roof-beams, attested by the late Professor Oliver Rackham.
- The round-topped Parish Chest, attesting centuries of continuous parish life.
- The belfry, which contains a complete and untouched medieval ring of four bells as they came from the foundry of John Danyell in 1460. He also cast the lost bells of King's College. They are rung from the ground-floor of the tower by means of ropes attached to the clappers, in a manner resembling an Ellacombe apparatus.
- The War Memorial Chapel:
  - The woodwork from the War Shrine of the First Great Eastern Hospital. The names listed on the wall include College servants and others from both world wars and members of the staff of the University Press.
  - The Rachel Tancock window
  - The Memorial to Thomas Playfere, Regius Professor of Divinity 1609.
  - Ancient pews with poppyheads (and graffiti!).
- Wall memorials inside the Church commemorate:
  - The Essex family (James Essex, architect, worked on many Colleges)
  - Sir Ernest Barker, by Will Carter.
  - Sir George Galton Darwin, d. 1962 (grandson of Charles Darwin and Director of the National Physical Laboratory) and Katherine Lady Darwin, who lived at Newnham Grange.