

Statement of Significance and Need



Loving God, Loving Huddersfield

Faculty Application -

Brief summary description - Create an entrance to allow everyone to enter the church

Contents

1. Statement of Significance	2
1. 1: Brief history and description of the church building(s), contents, churchyard and setting	2
1. 2: The significance of the church (including its contents and churchyard) in terms of i) Its special architectural and historical interest ii) Any significant features of artistic or archaeological interest	9
1. 3: Assessment of the impact of the proposals on the significance defined in Section 2. 10	
1. 4: Sources consulted	10
2. Statement of Needs.....	11
2. 1: General information	11
2. 2: What do we need?.....	12
2. 3: The proposals	12
2. 4: Why do we need it and why do we need it now?	13
2. 5: Justification	13
3. Funding Statement.....	15
Schedule Statement.....	15

1. Statement of Significance

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

In this section, contents still visible/in existence are marked in bold

Holy Trinity Church is situated in the Greenhead conservation area in Huddersfield, around half a mile north-west of the town centre with its large number of listed buildings, many Victorian. Trinity Street is one of the radial routes into Huddersfield, lined by mainly Victorian ashlar stone faced terraced and detached houses and by public buildings, including the prominent church building opposite the large public park, first opened in 1884.¹ Greenhead Park was restored in 2010/1 with £5million funding from the Heritage Lottery Fund (HLF) and Kirklees Council, and is listed as Grade II on the Register of Parks and Gardens of Special Historic Interest.² The Park attracts around 300,000 visitors a year. Greenhead College, formerly Greenhead House, is now a sixth-form college of around 2000 students.



The eighteenth and nineteenth centuries saw the development of Huddersfield outwards from its historic core, with the eastern end of Trinity Street (nearest to the town centre) largely following the Classical architectural style

The list entry under the Planning (Listed Buildings and Conservation Areas) Act 1990 describes a

Tall church in the simple Gothic style of the early C19. The 4-stage tower has angle buttresses, and embattled parapet with corner pinnacles. It has a west doorway in a projecting surround, with Y-tracery windows, round clock faces in the 3rd stage and

¹ Kirklees Unitary Development Plan 1999

<http://www.kirklees.gov.uk/business/regeneration/udp/UDP.aspx>

² Greenhead Park Management Plan 2010 <http://www.friendsofgreenheadpark.org.uk/wp-content/uploads/2010/08/Greenhead-Park-Management-Plan-2013.pdf>

taller bell stage which has 3-light openings with intersecting tracery and arcaded transom. The 5-bay nave and aisles have an embattled parapets with pinnacles rising from the buttresses. Y-tracery clerestory windows are above tall 3-light aisle windows with intersecting tracery. The chancel is also embattled, with buttresses carried up above the parapet under gable caps. The large 5-light east window has intersecting tracery and a transom. Below the east window are arched doorways to the crypt. In the north and south wall are 2 blind clerestory chancel windows, above 2-bay vestry and organ chamber under lean-to roofs.



In order to level the building on the sloping site, a deep burial **crypt** was constructed beneath the church. The crypt, unusually for this period, is rib-vaulted on octagonal piers, and has walls of exposed stone and **loculi** for coffins (containing fourteen burials, including the founder Allen and his sister-in-law Sarah Allen, another notable benefactor); as noted above a **memorial plaque** in the Chancel refers to Allen's being buried in the crypt.

In addition to the crypt Holy Trinity also has a churchyard as originally specified in the foundation Act: Allen was allowed to sell no more than a fifth of the churchyard or vaults for interment, as was common practice, leaving the remainder of the vaults and churchyard for the inhabitants of Huddersfield and the nearby hamlets of Marsh, "Linley" (Lindley) and Fartown. Burials ceased in the churchyard in 1855 with the opening of the cemetery at Edgerton (except for burials by licence where vaults had already been secured). Among gravestones in the churchyard is included that of Thomas Hirst (d.1833), a central figure in the early years of mutual societies and connected with the earliest co-operative shops in the 1820s.³ **Memorials** in the church commemorate the burials of Edward Lake Hesp (the last

³ Although Rochdale is popularly supposed to be the birthplace of the co-operative movement in 1844 with the establishment of the "Rochdale Principles" on which the modern co-operative movement is based, co-operative shops were known in the Huddersfield area from the 1820s. Hirst was both a popular lecturer as well as the delegate for the Huddersfield area societies to the Cooperative Congresses held in Birmingham in 1831 and London and Liverpool in 1832
<http://undergroundhistories.wordpress.com/2013/06/09/thomas-hirst-huddersfields-pioneer-co-operator/>

person to be buried in the crypt) who was Chairman of the church's Lay Committee and who lived at 'Spring Grove', now the site of the nearest primary school. The Lancashire memorial lists a number of the family, the last being Thomas Green Lancashire who was another founder member of the Lay Committee as well as being involved in the music in church and together with Hesp in the founding of the Dyke-End Lane (later Portland Street) School, becoming its first Superintendent and Treasurer.

The mature trees of beech, horse chestnut, oak and silver birch now in the churchyard are subject to tree preservation orders, and form the basis of a pleasant environment with shrubs, perennial and herbaceous plants immediately adjacent to the building and around the paths to the West door and along the South side of the building. One fern-leaved beech was planted by Mrs Jones on Feb 7th 1871 to mark the end of her husband's ministry and improvements to the churchyard. The close proximity of the churchyard to Greenhead Park means that the churchyard has a similar ecology to the park. Mammals commonly sighted include the grey squirrel, fox and hedgehog, being common in rural and urban areas throughout the Kirklees district. Brown rats and pipistrelle bats have also been sighted; no evidence was found during the most recent Quinquennial Inspection (April 2014) of bats roosting or other protected species. A bird survey carried out in 2009 in the park identified species commonly found; those also seen in the churchyard include Mistle Thrush, Blackheaded Gull, Wood Pigeon, Collared Dove, Grey Wagtail, Robin, Goldfinch, Coal Tit, Blue Tit, Longtailed Tit, Wren, Sparrowhawk, and Swallow.⁴

Now situated within an urban environment, it is perhaps difficult to imagine the cultivated farmland on which the church was originally built between the main town of Huddersfield and the hamlet of Marsh, approximately one mile away. Arising from Allen's desire to enable the poor of the Huddersfield area to attend the established Church, Holy Trinity was originally designed to seat 1,500 (the population of the township of Huddersfield in 1816 consisted of 10,500 inhabitants, with the Parish Church accommodating around 1,400). In order to accommodate the sittings, the church was originally constructed with balconies at the west end and over the north and south aisles. The aisle roofs were thus built at a high level, and the nave arcades and clerestory even higher still, creating a very lofty interior. The church was built by Joseph Kaye of Huddersfield, best remembered for the building of the Railway Station and of Queen Street Chapel (now the Lawrence Batley Theatre).

Originally the church was seated with high, straight-backed box pews with doors. The free seats were under the windows in the north and south aisles. Oak communion rails surrounded the altar in the little-used chancel, and a three-decker pulpit stood in front of the chancel arch, in the centre of the nave. The church had gently tiered galleries around three sides with high-backed pews; high above the west gallery was the organ and singing loft, seating around 100 people.

The church interior has been regularly remodelled since the church was built. The upper (music) gallery was removed as early as 1845/6, less than 30 years after the opening, with the singing loft and organ re-sited in the west gallery. These alterations reduced the seating capacity – it seems the church rarely required the number of sittings originally provided since the boom in church building in the 1820s and 30s which saw a further five Anglican churches built within two miles of Huddersfield, as well as the rebuilding of the Parish Church in 1834-6.

⁴ <http://www.friendsofgreenheadpark.org.uk/wp-content/uploads/2012/02/Greenhead-Park-Management-Plan-2012.pdf> p.24

The New Parishes Act was passed in 1856, creating new parishes out of the existing “chapelry districts” in the large populated industrial parishes. The parish of Huddersfield was divided at this time between Holy Trinity, St Paul’s, All Saints Paddock, St Stephen’s Lindley and St John’s Birkby (among others). The population in the parish grew dramatically, particularly in Marsh which at the time of Holy Trinity’s opening was a hamlet of around 450 people. Allen’s original vision to provide for the poor of the town lived on after his death through the building of a day school in the 1830s on what is now Portland Street (one street from the church) in addition to a new Infant School in Marsh (opened 1865), along with a Parish Room and later a Parish Hall.

With services being held in Marsh in the School, and – it is assumed – attended by the poorer residents of the hamlet, the congregation at Holy Trinity became more middle/upper class. Whilst it retained its low church, evangelical outlook the congregation sought to modernise its church building following the fashion amongst the more Anglo-Catholic strands of the Anglican Church. The Georgian interior was considered by some, quoted in the monthly parish magazine to be ‘plain, dreary and large’; accordingly the use of the Chancel was developed and a robed choir established (although there is little evidence of other liturgical practices such as the use of bells, incense, altar lights or Eucharistic vestments). This emphasis on the musical elements of the ritualist movement is perhaps most indicative of the strong musical tradition in the area. Indeed Holy Trinity was unusual in that from the earliest period it included the singing of hymns in its services: the existence of the organ in the singing loft puts organ playing for public worship at amongst the earliest recorded in the district. By the 1830s Trinity had an organist and singers. The organ was rebuilt in 1845, and further repaired and improved in 1866.

The church was completely reordered in the early 1880s, largely funded by Mrs Sarah Allen (sister-in-law of the founder) who offered £1,000 towards the work so long as the scheme was carried out. Work began quickly and before a diocesan faculty had been obtained. The original scheme involved the removal of all but the west gallery, and a bay of the north gallery was demolished in preparation for the new organ before objectors could force the work to be halted. When the faculty was finally granted the remaining galleries were required to be retained to provide sufficient seating “for the poor”. The old three-decker pulpit and reading desk were removed, and new **choir stalls** of brown wainscot oak installed in the chancel with pierced cusp panelling; new communion rails were also installed.

In 1884 the church heating was improved by the installation of a hot water system of pipes laid along the walls and in grates under the floor. The boiler was in the crypt beneath the tower and was powered by coal. The system was an improvement on the original which consisted of two stoves, one in the middle aisle and one in the chancel, which were noisily stoked during services by the vergers. As there was no record of a chimney, the effect must have been quite smoky. The new system was quieter and cleaner but still pretty ineffective by today’s standards.

Also during the 1880s reordering an organ chamber was built, to house the new organ by Jardine & Co. of Manchester, with its **tracried panelling, jetty and finials**. The new brass eagle **lectern** was presented at a cost of £130 “by the teachers and scholars of the Schools and the younger members of the congregation in commemoration of the centenary of Sunday schools on the occasion of the reopening of the church Dec 6 1880”. **Stained glass** was inserted in the east window and some of the aisle windows - most signed/attributed and dedicated – replacing the previously plain windows. The East window depicts the Ascension in the upper portion and the Parable of the Judgement in the lower portion, and was designed & made the notable designer A[lfred].O[ctavius] Hemming (1843-1907). Hemming also designed the archangel window at the eastern end of the south aisle in

memory of Thomas Henry Sharpe (d.1896; incumbent at the time of the 1880s reordering), as well as the Raising of Dorcas (by the organ) which was consecrated in December 1893. Sharpe and his wife are also commemorated by gravestones in the churchyard.

During the 1880s the paving in the central aisle and perambulatories was replaced by Minton tiles, and further alterations were made in 1888 with the installation of a new pulpit. New, more steeply raked galleries were constructed by John Rowbottom, the contractor, who also removed the old box pews, replacing them with new ones in pitch pine, and raised the chancel by 19". During 1888 the church was also gaslit for the first time, as the new balconies obscured more of the light from the windows.

A **clock** had been installed for the first time in 1884, by Gillett & Co Croydon, in memory of James Robinson (Sunday School Superintendent 1855-1884) - also commemorated by a **plaque** in the porch. A second bell was installed at the same time for the clock, cast for the church. The existing **bell** predated the church and had been purchased 2nd hand. It is still in the Tower, and is a rare bell cast in 1722 by Edward Seller I of York (fl.1685-1724). Trinity's is the only known bell by Seller in Wakefield diocese, and appears to be one of the last remaining of the 30 bells cast by Seller in the period 1710-1724.⁵ The 1880s (clock) bell was removed in the 1990s after it had become clear the original construction of the Tower was not strong enough to house the weight of two bells (let alone a whole peal for which the tower has the designed capacity to accommodate). This was neither the first nor last occasion on which the original building can be seen to be inadequate to support the needs of its later congregation.

Also during the 1880s land was purchased at a cost of £50 from the Ramsden Estate to the East of the church, making an access to the churchyard from Wentworth Street. The lychgate was constructed in 1886, with its walls and railings costing £48.

The Victorianisation of the interior continued from the 1880s into the early twentieth century. The oak communion rails from the 1880s reordering were replaced with brass in 1898, described by the incumbent as being '...a great improvement on the high and heavy oak ones which they superseded...at the same time [an] ornamental railing, one foot high [was given, which stood behind] ... the Holy Table, which relieves the previous bareness'. The choir stalls were further increased in height in 1901. Stained **glass** in the Baptistry (South-West) window was commissioned from Heaton, Butler and Baine, one of the leading firms of Gothic Revival stained glass manufacturers, in 1897 and 1901. The font was reduced in height and moved to create a more spacious baptistry.

The **war memorial** of Portland Stone was unveiled in 1921 together with a pair of stained glass windows, one of which was in memory of the fallen.

The 1880s Jardine organ was rebuilt by T.Wadsworth of Huddersfield in 1924 and in the following year the **sanctuary** was re-panelled, the brass communion rails replaced once again by oak, with matching **communion table** and **reredos** both with delicate tracery begun provided through donations (the craftsmen and other artists are unknown). A silver-gilt **communion set** was also commissioned from the noted silversmith Omar Ramsden in 1928, which is still in use today. Also still in use are the **brass vases and sanctuary cross** dating from the 1925 re-ordering of the sanctuary.

Music continued to be of a high standard at Trinity throughout the twentieth century, the **organ** was repaired in 1969 and fully rebuilt in 1974, being refurbished in 2004 and restored

⁵ According to a report on the bells by Dennis Greenwood, Diocesan Bell Advisor 1991

in 2006. These works were all carried out by P.Wood Ltd of Huddersfield. The instrument is described by experts as “...a fine three-manual organ which is capable of supporting the interpretation of organ repertoire from all periods and in all styles.”⁶

The interior remained little changed during the twentieth century from the 1920s re-ordering, other than cosmetic interior re-decoration occasioned by regular penetrating damp and rotten roof timbers and alterations to the heating. An innovative hot air system (heated by coal) had been installed in 1951 to replace the 1880s system, which unless run permanently had a negligible effect. During the cold winters of the late 1940s, fuel shortages and a leaking roof resulted in icicles hanging down from the gallery on a regular basis. The ‘McClay’ hot air system was found to be extremely expensive and labour intensive to run as well as inadequate for the purpose. The original design had to be amended several times including the need for a new flue to prevent a serious condensation problem inside the Tower. Later the system was converted to oil in 1961, but this proved equally expensive and inadequate to heat the space, and over time became obsolete.

A small narthex was formed in 1981 under the west gallery and the front pews were removed to allow greater flexibility. The **font**, now with a cover donated in 1965, was moved to the south-east corner of the nave to allow for the construction of a kitchen. The narthex development enabled the church to host a wider variety of activities and to provide a community space to welcome people as they came into the church building. The narthex was independently heated and was genuinely warm! The church congregation soon outgrew this space.

The focus on the mission of welcome expressed through the church building was developed through major changes to the interior of the church made in the 1990s when a large ‘welcome area’ was constructed beneath an enlarged west gallery and meeting rooms, the 1880s pews were replaced by **chairs** and a **platform** built in front of the chancel to enable more flexible, community use of the building. The pulpit is preserved and is in storage in the crypt. **Panels** of the 1880s were preserved to use on the new gallery and as dados on the new first and second-floor landings. Other panelling was preserved in the new welcome area and gallery.

An innovative underfloor Wirsbo heating system was installed and the interior was carpeted, replacing the original wooden floorboards in the nave and tiled aisles (the 1880s **tiling** remains in the Chancel & sanctuary). Architects for the scheme were Peter Wright and Martin Phelps of Buxton with M&E consultants Brian Mellor Associates; Birch Construction of Harrogate were the builders.

⁶ See Appendix 1, letter from Professor David Baker Director of Halifax Organ Academy, July 2014



During this reordering the first 2 bays of the nave beneath the west gallery, and the first 2 bays of the aisles, were divided off from the main body of the church to form the “welcome area”. However, Taylor’s original architectural elements all remain visible in the interior:

Nave arcades have tall octagonal piers with chamfered arches. The chancel arch is tall and finely moulded, of which only an inner order on corbelled shafts has capitals. The tower arch also has an inner order on shafts. The nave has an arched-brace roof on corbelled wall shafts, and with cusped decoration in the spandrels, behind which the roof is plastered, with 3 purlins on each side. The 2-bay chancel roof is similar. Lean-to aisle roofs have cusped detail matching nave and chancel. Tall arches open to the organ recess from north aisle and chancel.

The nave and balcony together now seat 250 people with services generally led from the dais at the front of the chancel. A kitchen (off the welcome area) and lavatories on the ground and first floor were installed. Four meeting rooms were also created on the first and second floors in the South-West and North-West corners, accessed by new stairs from the worship area or from the original stairs from the West door porch.



Whilst these changes were made to the interior, the exterior remains little changed from the church's opening in 1819. The Chancel had been re-roofed in July 1896 in pitch pine, but the main nave roof was not reslated until the winter of 1971/2 – and then only in parts, at a cost of £1,500 (funded by bequests). During the 1970s it was discovered that roof timbers were rotten where they entered the nave walls, and flitches were installed, with £12,000 of further repairs taking place in 1978/9 to cross-beams and redecoration of plaster as a result of damp combined with wet rot and dry rot. Parts of the nave were further redecorated in 1981 following this work; unfortunately further works to the roof were necessitated and completed in 1982 at a cost of £30,000, delaying the opening of the first narthex. The Tower staircase and lychgate were also repaired at the same time.

Research shows persistent issues with the roof, associated primarily with its height and limited access for maintenance. The roof has been patched up and been made-good on a regular basis throughout its history. The height of the church has also led to the perpetual issue with heating, with 4 different designs all proving inadequate to comfortably and sustainably heat the building. We have begun to address these 2 long-standing design issues as the church approaches its 200th anniversary, so that Holy Trinity can continue to serve the community for which it was built.

In 2016 a new, high specification AV system was professionally installed at a cost of around £25,000 with this being entirely funded from giving by the congregation to a specific AV appeal.

During 2017 the south side roof was fully renewed/restored, funded by a large Heritage lottery grant and a number of smaller grants. We submitted a second bid to the Heritage lottery fund for renewal/renovation of the North side of the roof in 2017 but were unsuccessful. It has not been possible to secure grants needed to do this but the roof generally appears watertight and regular minor maintenance is ongoing. Following a successful Faculty application, the main heating system was replaced in 2023 - two new boilers; Controls; Fan-coil radiators in the main church and the entrance lobby at the West door.

The church seeks to be a responsible guardian of its heritage and to make it available to the wider community, and accordingly deposited a number of its records in the Diocesan record office in Wakefield in April 2005 in addition to other items vested there down the years. Registers, correspondence, minute-books, parish magazines and other papers are all preserved there.⁷

1. 2: The significance of the church (including its contents and churchyard) in terms of i) Its special architectural and historical interest ii) Any significant features of artistic or archaeological interest

The church of the Holy Trinity, Trinity Street, Huddersfield, is designated at Grade II* for the following principal reasons:

- It is a large early C19 town church with a prominent, well-designed tower.
- It is one of a group of churches built in Huddersfield in the simple Gothic style to serve the growing urban population in the early C19.
- Although many of the fittings have been removed, the chancel retains early C20 fittings of consistent quality.

⁷ WDP56 <http://catalogue.wyjs.org.uk/Record.aspx?src=CalmView.Catalog&id=D000056&pos=9>

- It is a good example of Thomas Taylor's late Georgian church design.
- The crypt is unusually elaborate for a late Georgian church.

Items of historical and artistic interest are described in the narrative in section 1.1 above.

Huddersfield Civic Society considers Holy Trinity to be *“the exemplar of the finest of our Georgian heritage... For almost 200 years the building has had a strong elegant Gothic presence with its tower remaining visible across the town (unlike St Peter's which was to be rebuilt in the 1830s. The building of Holy Trinity led to the elegant development of the surrounding area. The church, the graveyard and the contemporary entrance arch on the subsequently named Trinity Street remain the basis of the layout and at the centre of the splendid Greenhead Conservation Area. ”*

1. 3: Assessment of the impact of the proposals on the significance defined in Section 2

It will allow anyone who wishes to attend a service or a function at the church easy access to the bulding.

1. 4: Sources consulted

Barber, A. *Holy Trinity Huddersfield: A History of the organs* (Huddersfield, 2006)
 Barber, A. *One man's vision: Benjamin Haigh Allen and the building of Holy Trinity Church 1816-1857* (Huddersfield, 2007)
 Gibson, K. & Booth, A. *The Buildings of Huddersfield, An Illustrated Architectural History* (Stroud: Tempus Publishing Ltd, 2005)
 Haigh, E.A.H. (ed.) *Huddersfield: a most handsome town* (Huddersfield: Kirklees Cultural Services, 1992)
 Pevsner, N. *The Buildings of England: Yorkshire The West Riding* 2nd edn (London: Penguin, 1967)
 Statutory designation: Church of the Holy Trinity (list entry 1223128 under the Planning (Listed Buildings and Conservation Areas) Act 1990) – entered 1978; amended November 2010
 Weatherhead, Rev AS, (incumbent, Holy Trinity Huddersfield) *Three Lectures on the History of the Church and Parish, 1819-1904* (Huddersfield: Broadbent & Co 1918)

2. Statement of Needs

2. 1: General information

The parish of Holy Trinity is on the edge of the town centre, starting at the Huddersfield ring road and extending for 0.75 miles towards the M62 along the A640 and A629; taking in parts of the districts of Highfields, Gledholt, Edgerton and Marsh.

The immediate area contains some very large 19th and 20th century houses (the majority of which are now converted to flats), many of which were originally built for the rich mill owners and industrialists who lived in the area. However the majority of properties are terraced houses. Much of the population tends to be fairly transient, with a third living in rented accommodation.

Holy Trinity Huddersfield has been, and still is, a “gathered” church as many of our church family live outside the parish boundaries. We are a warm and welcoming church - people who come and worship with us say they have a distinct sense of being part of the family of God. Over the last 10 years we have tried to become more outward looking, and engage more with our local community. The church is now in pretty well constant use throughout the week and we run a number of groups open to the community more generally. These include: a weekly toddler group; Café Connect on Thursday mornings; regular Men’s breakfasts; women’s events; a Wednesday night youth group and girls club; weekly ‘Well-Being Walks’ group which receives referrals from local GPs; a weekly Friday ‘Connections Social Club’ run jointly with the Methodist Homes Association for those over 60 years of age.

We also benefit from regular hirers/users of our space: Prince’s Trust course for 16 - 25 year olds (4 days per week); Flex course - for 16 - 25 year olds not in employment, education or training (3 days per week); National Childbirth Trust courses (one evening a week); Local College choirs and bands and other choirs also use our space regularly for recitals/concerts.

We are a congregation of about 140 adults (some housebound) and 20 children regularly attending on a Sunday (across both 9 a.m. and 10.45 a.m. services); average attendance is around 110 adults and 20 under 16s. Within our church family all ages are represented and we continue to develop our work amongst the students of the University and young adults. We are quite a cosmopolitan church family, and the ethnic diversity of our local community is becoming increasingly reflected within our church family. There is an informal feel to Holy Trinity Huddersfield. Worship has definitely changed over recent years, becoming more relaxed in style.

We have 2 principal Sunday services. A (CW) service of Holy Communion at 9.00am with organ-led music and a 10.45am service during which the children’s and youth groups operate. The later service is a more informal, contemporary and interactive service, with music led by a worship band. Refreshments are normally provided between the 2 services and the majority of both congregations meet to share fellowship at that time.

The Parish Office is located on the first floor and is used as the Vicar’s and Curate’s base five days per week, assisted by the Parish Administrator five days per week. We also have a wider staff team as follows who also use the office and other spaces regularly.

- Children & Families Minister - Employed full-time
- Musical Worship Minister - Employed 20 hrs p.w.
- Local Community Outreach Coordinator - voluntary 2 - 3 days per week

- Cleaner/Handyman - employed 12 hrs p.w.

The church's income is almost entirely made up of gifts from the congregation; we always take a collection during the service. Planned giving, in the form of Free Will Offering Envelopes comes in this way, although some of this is not gift aided. However the majority of the congregation's giving is by standing order, nearly all of which is gift aided. Our budgeted total income from all sources including Gift Aid for 2022 (our financial & calendar year are coterminous) is approximately £120,000 and recent actuals against budget update indicate we are on track with this.

As a church we encourage tithing within the congregation and set an example by tithing the church's income to various missions and charities at both home and abroad – currently 60% home-based and 40% overseas. We pay our Common Fund contribution in full (+ additional in 2020 - 2022) on a monthly basis, as well as meet the parochial expenses of clergy in full. We set a budget for the church that is manageable and enables our books to balance. Currently we also hold around £30,000 in CCLA and £15,000 in other sources.

Holy Trinity is a growing, all-age Christian community located on the edge of Huddersfield town centre. We have two main Sunday services. A 9am Holy Communion service with up to 50 people in the congregation. Another service at 10.45am. This congregation is made up of all ages and numbers over 120 on most Sundays. There is a busy midweek programme of children/youth work. Alongside numerous events for the whole parish community. The Prince's Trust hire a number of rooms in the building during the week.

2. 2: What do we need?

The PCC is very much aware that it is custodian of a beautiful building that has an important place in the history of our town and, as such, that it must be adequately maintained in order for it to meet our current needs and to pass it onto future generations.

A new entrance to the west end with automatic doors. A replacement for the present disability ramp. Also a repaved path from the carpark.

2. 3: The proposals

A replacement of the present disability ramp with an elegant solution in keeping with the church's architecture.

Access Report -

Stuart Beaumont BA (Hons), Dip Arch (Oxford), RIBA, AABC

November 2022

"The preferred aim of any principal access is to make the entrance accessible to everyone on a

permanent basis. An initial design based on a low rise ramp and ambulant steps and landing avoiding tree roots with minimal intervention and impact on setting is indicated on drawing number 3524(SK)01. A glazed double door is currently manual. Power operated doors under manual or automatic control should be considered and the principle of modifying the existing

aluminium glazed door should be investigated with a door specialist. Clear signage to the ramp

and principal entrance should be provided as should lighting and ensuring colour contrast with textured pavings for the partially sighted.”

2. 4: Why do we need it and why do we need it now?

Two quotes that speak for themselves!

Access Report -

Stuart Beaumont BA (Hons), Dip Arch (Oxford), RIBA, AABC

November 2022

“The principal entrance is accessed via three steps of 195 mm rise and average 500mm going. A steel ramp of gradient circa 1 in 6 provides temporary access for wheelchair users. The ramp provides insufficient landing and the door swing impedes the use of the ramp during independent use. The ramp does not comply with the Equality Act and Part M of the Building Regulations for new build works and the design and temporary nature of the ramp has high impact on the listed setting of the building.”

Access Appraisal - Presented to the PCC July 2023

By David Mouncer - Parish Disability Rep.

“The path to church is not even. It is not a suitable surface for people with mobility impairment. Uneven paving slabs are a trip hazard. Some of the paving slabs protrude by 18-20mm. This represents a trip hazard for **all** pedestrians. The ramp is awful. With a 1 in 6 gradient and a width that is too narrow for many mobility aids, it represents a physical barrier for many disabled people. The main doors open outwards blocking the approach to the ramp.”

In summary, the ramp is ugly, dangerous, and unsafe. It limits our mission and welcome to the parish. It excludes physically disabled people. It shouts “Go away!”.

2. 5: Justification

Evidence of need.

The access appraisal was compiled after six months of consultations with the congregation and other users of our building.

How is the proposal contributing to the need for environmental sustainability?

Under the proposals there will be no need to fell and remove any of the trees in the churchyard.

What other options to meet need were considered etc..

No other options have been considered. The South door, made up of 7 steps, is unsuitable for a ramped entrance.

Funding

It is proposed that the congregation will raise approximately half of the money needed. This may be through legacy gifts, gift days or fund raising. The other half, we envisage to be gained from grants.

Schedule

The work proposed is just on the entrance – the construction of a good, safe ramp to allow access for all into the building, the replacing of the door to allow them to open without hindering access and the repair of the stone path to remove the uneven surface.

Other work such as the putting in a lift and re-designing the kitchen would be a second phase of work – and this, of course would depend on getting the necessary permissions and money.