

# Hidden Treasure *in Cheshire East*

## Faith Action Audit



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# Map of Cheshire East



### Sponsors and Supporters

- Cheshire East Council
- Diocese of Chester
- Churches Together in Cheshire
- Churches Together in Cheshire - Agricultural Chaplaincy
- Northwest Forum of Faiths
- Macclesfield and Crewe Interfaith Groups
- Hope in North East Cheshire
- Cheshire Children, Young People and Families Voluntary Community and Faith Sector HUB
- Cheshire East CVS and Third Sector Congress Executive
- Methodist Church Districts
- Poynton Action Trust
- St. Alban's Roman Catholic Church, Macclesfield
- Poynton Christian Fellowship
- Fiona Bruce, MP
- David Rutley, MP



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## Faith Action Audit

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# Chapter 1

## Foreword

*“The kingdom of heaven is like treasure hidden in a field.”*

**- Matthew 13:44**

As you travel through Cheshire East, you will see the presence of Faith Communities in towns, villages and hamlets. They are part of the history of the area, standing at the crossroads or along busy streets or quiet country lanes. They have been signs of hope at the heart of the community for many generations and continue to be so today.

This report reveals the hidden treasure from the Faith Area Audit for Cheshire East. Empowered by love of God and neighbour, people offer time, energy and resources to serve all ages, from all backgrounds in all manner of needs. Their contribution can never be totally

measured in money, although the value of these hours, even using the minimum wage, is staggering, running into millions of pounds. Yet these people are simply compelled by love to make a difference in their communities both within the buildings, by running a variety of programmes and activities, or beyond, in schools, residential homes and on streets at night caring for people. Faith Communities are recognised to be a major provider of care and a source of social cohesion. Whilst so often criticised as other worldly, they have borne the cost of caring for others in Cheshire East without truly recognising what they do and the value of it.



Through the stories contained within the report, the true value of the contribution of the Faith Communities is seen in the transformation of individuals' lives and communities. Whether it is in a class helping a child or adult to master basic skills of reading and writing; around a table helping people to complete forms for benefits; in the pouring rain caring for young people on a Friday night; or listening to the lonely and vulnerable over a meal or refreshments, Faith Communities are regarded as a “Godsend” by many. Hope, guidance, love, healing and friendship are all words which have been used to describe the input into people's lives.

This survey will surprise many in the Faith Communities and more widely across the public, private,

*“I warmly welcome this Faith Action Audit because it will encourage people of faith in Cheshire East to realise just how much they are doing to help local communities. I believe that it will also provide a massive encouragement to stimulate significant partnership opportunities with colleagues in the public and voluntary sectors.”*

**- Lloyd Cooke, Chief Executive  
Saltbox Christian Centre**



voluntary and community sector as they are made aware of the breadth of projects and the depth of care in Cheshire East. Many of these projects and programmes have stood the test of time. They are relied upon, because they continue when other projects come and go. This report is a celebration of what is already happening and a challenge as to what may be done in other areas. Within the faith community, new networks and partnerships between projects will develop as ideas are shared. Partnerships will also develop across the various sectors of the community as need and expertise are recognised and shared.

The report has a prophetic edge, highlighting the needs which must be addressed at a more strategic level. We cannot turn

a blind eye to these challenges but develop strategies to channel Cheshire East's precious resources from all sectors - public, private, voluntary and community, including the faith sector – to meet human need. The report was launched at a meeting of MPs, Councillors, Faith Leaders and representatives of the public, private and voluntary sectors engaging together in a discussion of the topics raised. It began a process to encourage discussion leading to action, developing networks and partnerships, which already exist, to be a model for future ways of working. This report reveals that the faith communities have expertise to share from years of providing a range of services.

Having listened to the public debate in recent years, you would

be forgiven for thinking that Faith Communities are so heavenly minded that they are of no earthly use. This report puts the record straight in Cheshire East. People have followed the divine imperative to make a difference. Amidst the chaos and changing and challenging socio-economic circumstances we face today, the Faith Community in Cheshire East is continuing to do what it has done for generations, being a beacon of light in the darkness and an anchor in the storm.

I hope this report will encourage others to walk with us on a well travelled path of love in action which transforms people's lives.

***Revd. Paul Wilson  
Chair, Hidden Treasure***

# Chapter 2

## Introduction

### 2.1 Introduction

From the outset there have been three key objectives for the Hidden Treasure in Cheshire East project. Firstly to carry out the audit of the faith based caring and community projects in our area. Secondly to create new connections with people of similar vision, passion and concerns and thirdly to capture and tell stories of some of the amazing work that is being done week in and week out across our area by faith communities.

### 2.2 Faith Action Audit

The first of these has been completed with remarkable success. A response rate of over 62% has been achieved from across a wide range of faith communities in our towns, villages and hamlets providing solid evidence of the scope and scale of the work being done. Even so when going out and talking to participants it is clear there is even more work going on that has not been formally recorded or reported.

The summary results of this audit, by area and by Local Area Partnership (LAP), together with recommendations for future action are presented within this document. More detailed results for each LAP will be made available on the web site.

*“And He will be the stability of your times  
A wealth of salvation, wisdom and  
knowledge; The fear of the LORD is his  
treasure.”*

**- Isaiah 33.6**



### 2.3 Making new connections

Carrying out this audit has provided the opportunity and means to gather people together in new ways and to make many new connections across several boundaries: denomination to denomination, faith to faith and sector to sector.

Initially described as creating new networks for partnerships it is clear that these connections across our area will quickly need to become not only a network but a safety net to catch those falling through the growing gaps in other provision. This will require commitment and coordination.

### 2.4 Telling the stories

People are very keen to talk about the work they are doing although often reluctant to admit how valuable what they do is. Clearly many lives are being touched and transformed. Giving the time to listen to both users and providers of services has been important and humbling. Important not only to listen and learn but also to affirm the value of the tireless commitment and dedication of so many ordinary people doing extraordinary things for others. It has been important too to hear of the real concerns and frustrations and sometimes overwhelming difficulties that individuals and communities have and continue to face.

Brief synopses of a sample of these projects are presented in this report. In addition a series of

short videos showcasing a sample of the work have been made to celebrate what is happening and to inform and inspire others. These will be made available on the web site, along with further project profiles.

## 2.5 *Ambition for All*

It is not the place of this report to document the facts and figures describing Cheshire East. These are recorded in the Council's Sustainable Community Strategy, *Ambition for All*. The results of this project are, however, where possible referenced to the priorities for action defined in that strategy. Many projects cover several priority actions.

When this project was initiated the scale of cuts in public spending were still being defined. The effect of these, together with the on-going challenging and uncertain economic situation, are yet to be fully realised. They have already, however, had an impact on many, both users and providers of services, in the public, voluntary and faith sectors and will surely affect the potential to realise the vision of *Ambition for All*.

## 2.6 *Partnerships at work*

A key ethos of this project has been not only to talk about partnership working but to build and to demonstrate it. The willingness of so many to be involved as shown by the response rate and the number of organisations and individuals who have given time and advice, is a cause for great hope. Even before this report could be drafted the connections made have turned into new ideas and tangible results.

Both Stoke-on-Trent and Chester have benefited greatly over the years and even more today through the existence and work of a strong network of local churches and faith groups working closely with civic leaders and authorities. They are led and facilitated by Saltbox and Link-Up respectively. The presence of these key bodies will help to ameliorate the negative impact of funding cuts in their areas as well as inspiring positive forward looking initiatives.

Cheshire East had no such network or leading body for faith. The creation of the new unitary authority and the separation from Chester together with the completion of this project in all its aspects now provide the foundation and opportunity to establish both and to do so in a way that reflects and embodies the nature and characteristics of our area.

## 2.7 *Carpe diem – seize the day*

Although we cannot know the full ramifications of the significant shifts taking place in our nation and the world, we can clearly see that we are in a period of radical and fundamental changes on many fronts. If ever an idea had its time, for Cheshire East this project and what must now come from it, is it.

Relationships, passion and vision have been at the heart of this project and all the Hidden Treasure that has been revealed. These must continue to be honoured and central to any future plans and actions.

***Carolyn McQuaker***  
***June 2011***



# Chapter 3

## The Journey So Far

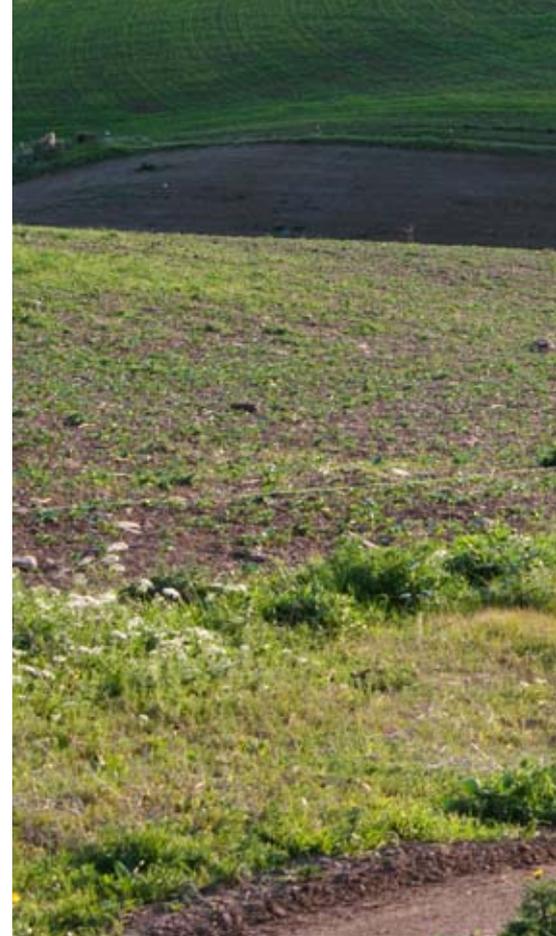
In July 2010, a small group of people who had never previously met each other, gathered to decide whether to proceed with carrying out an audit of all faith-based caring and community initiatives in Cheshire East.

Those present were drawn from different denominations, traditions and the Local Area Partnership areas. Although having not met before, all were all united in a desire to work well and together for the benefit of their places and our area. Despite being daunted by the scale of work involved they were more inspired by Lloyd Cooke and

Linda Williams of The Saltbox Christian Centre (Saltbox) who have pioneered much of this work in Stoke-on-Trent and Staffordshire. They also recognised the importance and urgency of this initiative.

The commitment to take this work forward was made and the Hidden Treasure Team born. Since then they have put in many, many hours free time and other resources to ensure the success of the project.

Lloyd and Linda have continued to provide much needed guidance and encouragement to



complete the audit. Colleagues from Link-Up in the West were just completing their audit and Gary Atkins and Alison Linfield have also given help and advice along the way.

Early endorsement from David Rutley, MP for Macclesfield and subsequently Fiona Bruce, MP for Congleton helped establish the importance of this work and its potential as a foundation for future partnerships and impact across our area and beyond.

Over the year the new Interfaith Groups in Macclesfield and Crewe have been established providing valuable connections with friends from communities of the Bahá'í, Hindu, Muslim, Unitarian and Church of the Latter Day Saints. As well opportunities to discuss in more depth important questions of faith, values and spirituality they have provided insights into life in our two largest towns.

*Five years ago I would not have believed that I would be writing on the progress of the faith movement in the Cheshire East area. Over this period of time I have been impressed with Churches Together, CrossRoads Community and many, many others. The social integration, better understanding and sharing gained from bringing together different faith groups is tremendous. However we still have a long way to go.*

*How do we work better together with other groups and volunteers, social landlords and statutory bodies to enhance the benefit to the community at large? How do we better use our assets, buildings, play groups, lunches etc? How do we know we are making a difference?*

*I know we all have the same goals and that by working together we will be even stronger. This work and this report are important steps on this journey together.*

**- Councillor David Brown**

Performance and Capacity Portfolio Holder  
Cheshire East Council



Colleagues in the Cheshire Children, Young People and Families VCFS Hub (The Hub) led by Pauline Ruth have provided consistent support and encouragement. Many of the issues affecting members and concerns discussed in that forum are directly relevant to the challenges faced by faith communities. The Hub provides a model of good practice for supporting and representing voluntary groups in their field and must be one of Cheshire's greatest assets and a key partner in the project.

Initial conversations with David Priaux and Caroline O'Brien of the Cheshire East CVS as they have taken the organisation through major changes have been helpful and prepared the ground for future work.

Members and Officers of Cheshire East Council have been

consistently helpful in supporting the work, offering advice and making contacts. In particular Juliet Blackburn, Performance & Partnerships Manager and Councillor David Brown who have had the foresight to recognise the timeliness and significance of this work.

Thanks must also go to all those who have given time to complete the questionnaire and who have taken part in the filming of the case studies. Sam Williamson and Craig Pickering of Stage 7 Studios have done an amazing job capturing and telling the stories on film.

Finally thanks to Robert Mountford of the CrossRoads Community who shares the vision and passion for Cheshire East and, along with others, has provided on going support in prayer, advice and encouragement from

inception of this project. Without him and Lloyd Cooke we would never have travelled nearly so far nor so quickly.

We have come a long way. It is time now to review where we are, assess the challenges we have ahead of us and resources with which to tackle them, re-group and press on to more strategic, better supported and sustained partnerships together for community transformation.



# Chapter 4

## Audit Methodology



### 4.1 Purpose

The purpose of this audit is to provide a unique snapshot of the caring and community work undertaken by faith communities the Local Area Partnerships and in the area of Cheshire East.

It will help local government and other partners better understand where and how faith groups contribute to their neighbourhoods. It will identify potential opportunities to impact further the priorities for action in *Ambition for All* in order to help bring beneficial change to our villages and towns.

This work has been developed out of the earlier work carried out by Saltbox, and complements the audit carried out in Cheshire West in 2010 by Link-Up. As with both of these the aim is not to prove that faith communities make a valuable contribution, both in monetary and social terms. That argument has already been well made by previous surveys. The aim of this survey is to gain a greater understanding and raise awareness of the scale, scope and range of faith communities' sustained contribution to life in Cheshire East.

In carrying out the audit, the project has already also gone some way to raise the profile and sense of identity of the new Cheshire East.

### 4.2 Comparison

As a basis for comparison with other areas the format for presentation is similar to that of Staffordshire and Stoke-on-Trent. The formula for calculating the value of the work done on a

voluntary basis by faith communities is the same as Cheshire West.

The data has been collected across the whole area and recorded both on an area and a Local Area Partnership basis. The summary of the data for the whole area is presented in the body of the report. The summaries for the 7 Local Area Partnerships of Congleton, Crewe, Knutsford, Macclesfield, Nantwich, Poynton, Wilmslow, are presented in the appendices.

### 4.3 Partners

This audit has been carried out by Go Project in consultation with Saltbox and with advice by Link-Up. As there is currently no similar body to Saltbox or Link-Up, a project support group was established with representatives from the main traditions and from each Local Area Partnership area. This was both to establish local ownership and accountability and to help with local communication and support. It was also to begin to establish a network of contacts and working relationships across the area and faith traditions.

There are few worshipping communities of other faiths in Cheshire East. Many members of other faiths travel outside the area to meet together or meet at home. Contact and communication with other faith groups was carried out through the two Interfaith Groups in Macclesfield and Crewe and with the assistance of the North West Forum of Faiths.

The project has been widely supported by denominational leaders, members of the two new Cheshire East Interfaith Groups in Macclesfield and Crewe, the North West Forum of Faiths, Churches Together in Cheshire, Hope in North East Cheshire, The Cheshire Children, Young People and Families VCFS Hub, and Members and Officers of Cheshire East Council.

#### 4.4 Questionnaire

The questionnaire was based on that used previously by Saltbox and Link-up with some modifications agreed by the support group. In particular additions were made to identify contributions to life in local care facilities and to seek feedback on what participants felt were the key local issues not being addressed. This latter has proved to be an important addition.

To assist participants with the completion of the questionnaire a set of guidance notes, a supporting letter and list of telephone contacts was provided. To maximise response follow up contact was made with all those who had not returned their questionnaire after 4 weeks. Members of the project support group took responsibility for following up groups in their LAP area and local Churches Together groups also promoted the survey.

Members of the interfaith groups responded on behalf of the faith communities they represented, including those that do not have bases or worship centres in the area. Not all groups are yet represented on these groups.

#### 4.5 Participants

The audit divided the faith communities into the following traditions:

- Bahá'í
- Buddhism
- Christianity
- Hinduism
- Islam

- Judaism
- Unitarianism
- Other

Within the Christian sample, the following denominations have taken part:

- Baptist
- Charismatic
- Church of England
- Ecumenical
- Independent
- Methodist
- Pentecostal
- Orthodox
- Roman Catholic
- Salvation Army
- United Reformed
- Other

#### 4.6 Analysis

The audit has set out to analyse and interpret the data in three ways - by area, Local Area Partnership and activity. Recording the data in this way will provide opportunities to:

- identify those faith groups who want to explore the opportunities to begin to work with partners either geographically or thematically
- identify the linkages between care activities carried out by faith groups and local priorities
- identify faith groups who would want to develop further their activities or who could be involved to address some of the deep rooted issues within their locality, helping bring about beneficial change to local people.
- identify the gaps where there are no care initiatives addressing local priorities.

# Chapter 5

## Challenges

### 5.1 Area Challenges

#### The Vision

“Cheshire East in 2025 is a prosperous place where all people can achieve their potential, regardless of where they live. We have beautiful productive countryside, unique towns with individual character and a wealth of history and culture. The people of Cheshire East live active and healthy lives and get involved in making their communities safe and sustainable places to live.”

This vision is set out in the Sustainable Community Strategy for Cheshire East, *Ambition for All*, for the next fifteen years. It defines a series of priorities for action to see this vision fulfilled.

Its implementation is overseen by the local strategic partnership which in Cheshire East is called Partnerships for Action in Cheshire East (PACE). PACE brings together the different parts of the public sector as well as the private, community and voluntary sectors so that different initiatives and services support each other and work together to improve the quality of life of all who live, visit and work in the area.



PACE works through a number of issue-based partnerships and through seven Local Area Partnerships:

- Congleton
- Crewe
- Knutsford
- Macclesfield
- Nantwich
- Poynton
- Wilmslow

#### Priorities for action identified in the strategy

##### Nurture strong communities:

- Let local voices take the lead
- Support the community to support itself
- Deliver services as locally as possible
- Ensure communities feel safe

##### Create the conditions for business growth:

- Harness emerging business growth
- Provide a leading broadband infrastructure
- Make the most of our tourism, heritage and natural assets
- Create a climate attractive to business investment

##### Unlock the potential of our towns:

- Regenerate Crewe
- Revitalise Macclesfield
- Deliver sustainable growth for our towns



### Support our children and young people:

- Ensure good transitions and skills for the future
- Improve support to families and facilities for children and young people
- Strengthen the voice of children and young people
- Improve the health and well being of children and young people

### Ensure a sustainable future:

- Provide affordable and appropriate housing
- Encourage environmentally sustainable living
- Improve transport connections and accessible services
- Protect and enhance our heritage and countryside

### Prepare for an increasingly older population:

- Help people stay fit and active for longer
- Improve care and support for those who need it

### Drive out the causes of poor health:

- Target actions to reduce heart disease and cancer
- Tackle the impact of alcohol misuse on individuals and society
- Focus local actions on the wider determinants of health

The actions set out in *Ambition for All* will be taken forward through delivery plans developed by the thematic partnerships and by the individual agencies which sit on these. Local Area Partnerships, their sub groups and community partnerships will also play a key part in delivering *Ambition for All*.

*There is no doubt that whilst being ambitious about our future we must also be realistic about the challenges we face – the extremely difficult economic climate, meeting the needs of an ageing population and the imperative to adapt and respond to climate change. A genuinely sustainable future means ensuring that we live within the limits of the resources available to us. This is huge challenge and requires a commitment from residents, businesses and services to work together and be innovative and creative. The plans set out in “Ambition for All” provide an excellent starting point.*

**- Wesley Fitzgerald, Chairman of Partnerships for Action in Cheshire**





## 5.2 Faith Challenges

### *The Vision of Shalom*

*“Honesty and justice will prosper there, and justice will produce lasting peace and security ... the people will live in peace, calm and secure.”*

*- Isaiah 32.16-18*

Shalom, generally translated as peace, embodies much more than is often understood by the word in English. Shalom described here is not passive, but active, and strives for:

- Material and physical well being
- Justice in all social structures
- Integrity in all relationships

If any of these qualities is lacking then true peace is not fully present nor experienced.

This understanding of peace and true well-being is all-encompassing, embracing every aspect of life; individual, family and community, private and public, as well as the environment.

Many faith initiatives have sprung from a heart

response at seeing a lack of one or more of these characteristics in the life of a friend, neighbour or the community as a whole. Often projects are associated with a well-established presence in a place. They draw on a depth of experience and understanding and long term commitment to a particular location or group, many of whom may not be a part of the worshipping community itself. People are motivated by a sense of responsibility for those around them and for the places where they live and work.

Such qualities bring a depth, richness and sheer stickability that are great strengths. Moreover, this holistic view of people and places tends to lead to creativity and adaptability in responding to changing needs and circumstance.

Faith groups themselves are made up of people of different generations with many gifts and abilities. They can network way beyond local or even national boundaries. Thus accessing different resources and expertise is possible.

However there are other challenges that faith communities must address to be more effective in what they do and to meet the future that we face together.

## **Partnership Working**

There are four main areas of partnership working that faith communities need to ensure they are addressing: across the denominations, across faith and public sector bodies, across faiths and across our area.

### **Inter-denominational partnerships**

Good examples of faith groups working together across denominational boundaries exist, especially where there are a strong focus on local responsibility and active forums for members to meet regularly. Many of the most effective projects are those where groups are committed and working together, pooling the resources that they have to pursue a common vision. However there is still more to be done to break down barriers to allow the full potential of even the existing resources to be realised. In common with other community leaders, faith group leaders need to trust and fully support those individuals and groups across the traditional denominations, or none, who share a common passion and vision to take action and a lead outside the denominational constraints. The most effective faith initiatives are the non-denominational projects, freed of multiple bureaucracy, and led by those who do not also have the responsibility of leading and caring for congregations.

### **Partnerships with public sector bodies**

Overall numbers reporting any significant contact with outside bodies is not high, perhaps showing ignorance about what many do or how to engage with them or simply a lack of time. There are stronger and greater partnerships with some areas of the public sector than others which may reflect an ignorance or reluctance for some to engage. More needs to be done to extend the level, consistency and quality of partnerships, or at least the understanding of the potential for working together, including the need to respond quickly if needs or opportunities arise.

There may remain some suspicion and reluctance to work together. Each party may be suspicious of the others' motives, or competence. Some perceive the motivation of faith groups to be solely to evangelise their faith. Faith groups may believe that they are being used to deliver services on the cheap or to help hit targets, especially in the light of funding

cuts. They will not be willing to participate if this is felt to be the case. There must be real purpose, and genuine results and change delivered by work undertaken.

Some perceived barriers are imaginary. At times members of faith communities have expressed surprise when local council officials have been so keen to work with them. Some barriers arise simply from a lack of understanding, awareness and communication and the time to address these issues.

Much of the debate about "targets", "service delivery" and "integrated working" is alien and negative. Responding in whatever way is appropriate with whatever means are available is second nature. Meeting the need and making a difference are the motivators. Limitations in knowing what resources are available or having the knowledge, confidence or time to access them exist.

Partners must work with faith communities in ways that enhance rather than detract from what they are doing. They must not seek to compromise their values and beliefs and must respect the rights and ownership of a vision and work which may represent many years of investment of time and experience into a community or group of people.

Councils working in partnership needs to be understood as supporting what faith communities and individuals do well and not attempting to take over others' work and vision. Members of faith communities tend to work on high levels of trust which if broken will not easily be re-established.

### **Inter-faith partnerships**

Until recently this has not been given a great deal of attention in Cheshire East. There are few non-Christian worshipping communities based in the area. Many members of other faiths contribute to community life through secular organisations but there are few organised meetings between faiths and much misunderstanding about what this means.

The two new interfaith groups established in Macclesfield and Crewe are still in the early stages but provide a place for building relationships, dialogue and understanding amongst participants. They may prove to be the bases for developing

practical local projects in the future, potentially avoiding some of the duplication and competition for funding that has been experienced in other areas.

They may provide a place for those of other faiths to express their needs or concerns more effectively and voice them to those in positions of authority and decision making, thus helping to ensure that the practical and social needs of members of other faiths are not overlooked or projects and services not developed and delivered in ways that are socially or culturally inappropriate.

### **Partnerships across our area**

A great strength of our faith groups is their commitment to each other and to their neighbourhoods. However, it can also be a barrier to working together with others outside “their patch” who may appear to be in competition for resources. Understanding what and where Cheshire East is still remains largely off the radar for many.

Groups need to be better at sharing information, ideas and helping each other solve problems and encouraging one another. There is a need to enable the faith community as a whole to develop a more strategic view and understanding of our area and the role that they and individual groups play within that. At times they need to lift their eyes to the horizon even if their own responsibility remains local.

### **Buildings**

Many faith communities own their own building. Beautiful church buildings form an important part of our built heritage. In the more rural areas these may be the only facilities available for social or community activities and events. They may well be the hub of a small community, whether rural or urban. However, the cost and work involved in maintaining or upgrading buildings, particularly some of the older ones, can be over burdensome, especially for a small or ageing congregation.

A number of buildings could be made available for greater community use and many groups are willing for this, but the cost of the necessary maintenance or upgrading can be prohibitive to the faith community itself. This can be demoralising.

Faith communities may need to make some difficult decisions about the maintenance of some buildings which could be counter-productive to some of the aims laid down in *Ambition for All*. Investment in some key buildings would make significant difference to some projects.

### **Demographics**

Faith groups are not immune to the changing demographics. In areas where a congregation may be ageing and more isolated, the willingness to continue to serve and to run projects and provide practical and pastoral support remains, but the physical ability to do so may have diminished. Increasing numbers of a congregation may themselves be in need of greater support. Often one key person keeps things going.

A challenge will be to try and meet that need and also to enable members to continue to know they are valued and able to contribute.

Similarly if a congregation in a rural area ages or declines the possibility of maintaining the worshipping community diminishes which means in turn there can be greater isolation and an increased need for travel and transport for members to meet.

Faith communities in rural or isolated areas in towns need to be valued and strengthened.



## **Capacity Building**

Several faith groups report that they are already well-stretched in running the projects and meeting the needs of those around them and in their congregations. Bureaucracy has been cited as a problem and off-putting to volunteers, although much of this is simply good practice, but alarming if not understood. Almost all groups report more need around them than they feel able to meet.

Often people have ideas, vision and a desire to do something but lack the resources or ability to realise them.

Training and genuine support needs to be made easily and appropriately available to invest in building the capacity of groups to respond and for new volunteers to join in.

Investment in the resources to initiate new projects, train, manage and support volunteers is needed, especially if faith groups are going to be increasingly called upon to deal with greater numbers and more vulnerable people, young and old and with more complex needs.

## **Hidden Problems**

This report is entitled Hidden Treasure because it has been unearthing some of the great unrecognised work that many are doing. However, perhaps the greatest challenge for many faith groups is to have a full and proper understanding of the issues and difficulties that many of those around them are facing. Especially in some of the more apparently affluent areas where self-sufficiency and self-reliance are prized there is often a reluctance for people to admit that they are struggling. Problems often only come to light when they have become far more serious or damaging than they need to have been. This is equally true within and without faith groups.

Faith groups, especially leaders, may be so busy dealing with the people they have day to day contact with or tackling the most obvious or crisis situations that they do not have the information or the time to look at the bigger picture and to plan to tackle the sources of individuals' or communities problems and challenges.



Equally as people often come to faith groups in times of crisis or loss, faith group leaders may find there is insufficient time to provide the follow up care and support that they would wish.

It can be easy to measure busyness, but faith groups need to take time to make an honest assessment of the communities in which they are set and the true impact they are having.

# Chapter 6

## Treasure Uncovered: *Audit Findings*

*Altogether, the responding faith communities are involved in delivering 691 projects and initiatives aimed at benefiting the local community.*

### Questionnaire Distribution and Response

Faith Tradition	Sent	Returned	%
Bahá'í	1	1	100.00
Baptist	8	7	87.50
Charismatic	6	5	83.33
Church of England	101	51	50.50
Ecumenical	13	11	84.62
Hindu	1	1	100.00
Independent	6	3	50.00
Islam	1	0	0.00
Methodist	63	44	69.84
Orthodox	1	1	100.00
Pentecostal	11	9	81.82
Quaker	1	0	0.00
Roman Catholic	15	5	33.33
Salvation Army	2	1	50.00
United Reformed	8	8	100.00
Other Christian	5	5	100.00
Other	3	2	66.67
<b>Total</b>	<b>246</b>	<b>154</b>	<b>62.60</b>

### 6.1 Highlights

#### Response rate

Out of 246 questionnaires sent out to faith communities within Cheshire East, 154 responded to the survey (over 62%).

*Of those who responded 150 defined themselves as Christian groups. These were of all denominations, ecumenical partnerships or non-denominational. 1 Bahá'í Community, 1 Hindu Community, 2 Unitarian Chapels.*

### **Worshipping community**

All respondents together have a weekly attendance to a place of worship of 13,556 people (3.75% of the population of Cheshire East). If our sample is representative, this means that over 21,800 people in Cheshire East, over 6% of the population, regularly attend a place of worship.

### **Facilities**

135 (88%) of the responding faith groups have their own building. Some are projects run jointly by several local faith groups and use members' premises.

111 (82%) of those who have their own premises hire their facilities out to external users. 95 (70%) have additional rooms within their buildings which could be hired for community purposes. Capacity of rooms available range from under 25 to 400 people.

10 groups have plans to develop their facilities for greater community use.



### **Use of facilities and connections with other agencies**

Of those who already make their premises available to outside bodies, the highest usage of rooms is: Children & Young People 77 (69%), Community Involvement 65 (59%) and Elderly Care 61, (55%).

Groups would be most willing to make their rooms available for projects to support Mental Health 61 (55%), Personal Finance 56 (50%), Learning Disabilities 56 (50%) and Parent Services 52 (47%).

The highest level of connection with other agencies is with the CVS and Children's Centres, Early Years and Connexions Youth Services and Social Services. None, however, is above 12.5%.

### **Scale of projects and participation**

All together, the responding faith communities are directly responsible for running 536 projects and initiatives to the benefit of their local communities. That is an average of between 3 and 4 regular caring projects per group, week in week out. (Projects for the purpose of teaching religion or proselytising were not counted.)

*Hidden Treasure is a valuable piece of work to establish the contribution made by the faith sector to society in Cheshire East. The results of the audit confirm the vast reach of the various faith groups and the impact they are having in dealing with problems in our society. With hard times upon us, the faith sector will continue to support vulnerable people in our society.*

**- Jay Vaja, Hindu representative on SACRE**



In excess of 16,300 people already engage in current projects on a weekly basis.

- **2,239 Toddlers and their Carers attend 79 groups each week,**
- **5,087 Children and Young People take part in 207 projects run for them across our area.**
- **1,700 elderly people join in 81 activities.**
- **2,365 people take part in 64 projects to develop life skills and help with physical, mental and material well being**
- **Nearly 5,000 take part in other community projects, both receiving and contributing to local life.**

**If these figures are representative then faith groups in Cheshire East run 862 projects for over 26,000 people on a weekly basis.**



### Future plans

Faith groups are considering introducing a further 74 projects in the near future.

### Volunteers

From the responding faith communities an amazing:

- 3,540 people volunteer donating
- 5,235 volunteer hours per week, or
- 272,240 hours a year, equalling
- 155 full time jobs.

### Local issues and priorities

Concern remains about a lack of provision and resources in important areas in local communities. 51 groups (33%) reported areas requiring further work and provision but lacking resource to address them. Based on responses mostly returned before December 2010, since when the impact of the cuts and economic difficulties have increased need and reduced services, the following were the priority concerns.

- Youth 11-16 years (32%)
- Elderly care & befriending (29%)
- Young Adults 17-25 years (25%)
- Support to addicts and debt counselling (14%)

## 6.2 Schools involvement

In addition to projects and initiatives run directly by faith groups, members contribute regularly to the life of our schools.

200 are Governors in Primary Schools and 54 in Secondary and 216 lead assemblies.

Over 13,000 hours is donated to 89 school projects.

## 6.3 Contributing to local care facilities

Many members give time regularly to the life of our local care facilities, whether for old or young.

209 volunteers donate an average of 426 hours a week, enriching the lives of some of our most vulnerable residents.

## 6.4 Putting it all together

If we add all the time donated, projects run and people directly supported in our schools and care facilities we find a staggering amount of care and expertise is given.

3,795 volunteers donate 306,176 hours a year. The equivalent of 174 full time jobs.

If our sample is representative, then across our area a total of:

- **1,111 projects are run for the benefit of**
- **26,212 people, by an army of**
- **6,133 volunteers, donating**
- **495,000 hours a year.**

## 6.5 Value

It is not possible to put a correct value of the time given. However, if the number of hours is multiplied only by the current minimum wage that is an equivalent annual contribution of over £2.93 million per year.

In order to give some recognition to the fact that the value of some of the hours donated is of a higher value than others, Cheshire West applied a formula of multiplying 20% of the time donated by 2.



By comparison therefore:

**the time donated in Cheshire East would be valued at £3.52 million per year.**

We know that the amount of recorded time is understated. Many hours go unrecorded. We also know that a great deal of the work done is of a significantly higher value than even double the minimum wage and is nearer

senior manager or professional practitioner rate.

**The equivalent time given is that of 281 full time staff at the full range of grades and seniority.**

These figures do not take into account the voluntary time given to those activities that are for the benefit of the faith communities themselves, which

includes maintaining the very facilities and infrastructure that are required for delivering these services. Nor do they account for the support and management of the volunteers given by ministers and leaders who are themselves funded by the members and volunteers.

It does not include time given by members to groups and organisations outside their place of worship.



# Chapter 7

## Contribution to *Ambition for All* Priorities

Many of the services delivered traverse several of the priorities for action in *Ambition for All*. Born out of community and an approach that embraces the whole person, their family circumstances and often over extended period of time, even over generations, it is often difficult to assign a project to a single priority.

### 7.1 Nurture strong communities

All of the projects recorded exemplify this important overarching principle and objective. Some have begun as responses to needs and interests of members and this has overflowed into the life of the surrounding community. Others have arisen as direct responses to specific needs perceived in the wider community.

### 7.2 Let local voices take the lead

Faith communities provide a significant base for hearing local voices and a powerful resource for carrying out consultations. As well as those they reach through the services delivered, week in week out, faith communities themselves are made up of a wide range of members of their local communities. They include the doctors, teachers, nurses, social workers, builders, plumbers, children, young people, parents and grandparents, the workers, the unemployed and the retired people whose voice and participation is sought.



There is a largely untapped resource of expertise and local knowledge that could be more effectively exploited to help shape services and strengthen communities.

### 7.3 Support the community to support itself

Often different interest groups and generations meet in the same building or café and swap ideas, issues and concerns with each other. These and other meeting places provide practical support, a listening ear and a place for inspiring new projects and breaking down barriers.

### 7.4 Deliver services as locally as possible

These services are naturally delivered very locally, drawing on and in local people and resources. Often they are excellent examples of neighbour reaching out to neighbour, peer to peer.

Groups already host other agencies delivering services into their community. Many are willing to offer their premises to more services if approached.

Type of service	Currently	Would like to in future	Total willing to host service
Children/Youth	50%	18%	68%
Parent Services	12%	34%	46%
Elderly Care	40%	25%	65%
Education	23%	33%	56%
Personal Finance	7%	36%	43%
Community Involvement	42%	23%	65%
Mental Health	8%	7%	15%
Learning Disabilities	7%	36%	43%
Health & Fitness	34%	23%	57%
Domestic Violence/ Personal Safety	3%	36%	39%
Race / Asylum	0%	38%	38%
Drug / Alcohol Abuse	11%	3%	14%

### 7.5 Ensure communities feel safe

Communities are made safer by being stronger. This includes creating places of refuge, security and hope in the midst of whatever situation exists in both urban and rural settings.

At times, faith groups also directly tackle threatening or difficult issues that may appear hopeless or overwhelming; a potential and characteristic that needs developing.

*The report is very comprehensive and covered all the aspects where Faiths were involved, highlighting the work they do throughout the area, many of which projects filled the gaps left by the social services. We would be a poorer society had these Faith volunteers not made these contributions.*

*The Bahá'ís of East Cheshire welcome the report and look forward to participating in the many projects in the Community.*

**- James Habibi**



## SPECIFIC EXAMPLES OF ACTIVITIES THAT CONTRIBUTE TO STRONGER COMMUNITIES

### **Make Macclesfield Magnificent**

Litter pick organised over 10 sites, with 200 volunteers, collecting 360 bags of rubbish and other assorted items. Led by faith groups and involving schools, other community groups and members of the public. (Hope in North East Cheshire, Macclesfield)

### **Street Pastors/ Detached Youth Teams**

Teams of volunteers carrying out detached youth work on a Friday night in their community; patrolling their streets and engaging with young people. They make the streets safer for both the young people on the streets and the neighbourhoods, reducing anti-social behaviour and providing support to some of the most vulnerable young people in our communities. (Street Pastors Middlewich / Connect Team Poynton)

### **Prayer, street patrols and BBQ on Mischief Night & Halloween**

Vandalism reduced from £15,000 to £0 in one year. Older people felt safer in their homes, protected from unwanted visitors and risk of “tricks”. (Churches in Poynton)

### **Advocacy for residents of social housing** (URC, Bollington)

### **Hosting Community Action Meetings** (Multiple locations)

### **Family Fun Day at Deva Fields** (Lostock Christian Fellowship, Poynton)

### **Community events and festivals** (Multiple locations)

### **Cafes and lunches**

Many, many weekly groups offering coffee mornings and cafes are the basis for sharing news, concerns, solutions, support and inspiration for new ideas. They provide a refuge, a shelter and place of belonging and friendship for vulnerable or isolated people. They nurture

community and let people know they are not alone. (Many locations)

**Conversational English classes for those to whom English is a second language, and Welcome events for Asian workers and families:** breaking down barriers and helping to integrate people into local community. (Bethel Baptist and Calvary Churches, Macclesfield)

### **Life skills, vocational training and furniture store.**

Volunteers, mentors and supports needy and vulnerable people and families and those with special needs or lacking education, training and skills and ex-offenders. Recycling and provision of furniture and other household goods to create a home. This is a comprehensive and integrated project building a strong community within a marginalised group. (Crewe Christian Concern)

**BLIS Pastoral care team.** Regular visits to people in village, with follow up support for specific needs. (St Mary’s Church, Acton, Nantwich)

**Multiple projects run from a hub.** Running and hosting many projects from carers and toddlers, children and youth projects, supporting adults with learning difficulties, mental health drop-in and education workshops. Co-ordinating local action on the estate. (The Welcome, Knutsford)

**23 projects for all ages.** Carer and toddler groups, AA meetings, Drug Proof Your Kids Courses, Divorce Recovery as well as children and youth groups and hosting 9 outside agencies. (St Chad’s and St John’s, Wilmslow)

**These are just a few examples from across our area that inspire and mobilise high degree of volunteering and enable local people to take a lead, gain a voice and help a community to help itself.**

## 7.6 Create conditions for business growth

Enhancing the general well-being and strength of the community enhances its overall prospects. Faith communities are active in both town and country.

Much of our built heritage that people enjoy is owned and maintained by our faith communities.

Specific projects aimed at improving employability or business capability are:

- Business Enterprise coaching and provision of office space and support, ICT training; organisational skills, volunteering developing work routine and ethic, mentoring.
- Employment workshops and a job club.

## 7.7 Unlock the potential of our towns

Faith groups demonstrate a long term commitment to a place or area through good times and bad, in particular the life of our two bigger towns. They maintain a positive presence in more difficult areas, both town centres and residential estates.

They provide and maintain community spaces and facilities.

### [PROFILE] : HOPE IN NORTH EAST CHESHIRE

Hope in North East Cheshire represents Christians in Macclesfield and the surrounding villages generally covered by the Macclesfield Local Area Partnership.

Its objectives include providing a forum for consultation and policy-making and strengthening sustainable working relationships and reinforcing long-term partnerships between churches, other Christian organisations, their local communities and the providers of educational, fire,

health, housing, policing and social services

One task group ran the “Make Macclesfield Magnificent” grand litter picking day.

The recently opened Hope Centre established in the old Wesley Owen bookshop not only brings new life to a redundant retail premises but now offers a café, a meeting place to talk and exchange ideas and may provide a basis or impetus for many practical projects in Macclesfield.



### [PROFILE] : DROP ‘N’ SHOP, NANTWICH

Drop ‘N’ Shop Saturday morning club for children aged 4 – 11 years gives parents the chance to leave their children in the care of the church whilst they shop, thus increasing the spend in the local shops and decreasing the tension of the weekly shop with young children in tow.



## [PROFILE] : CREWE CHRISTIAN CONCERN

Crewe Christian Concern has a 20 year track record of commitment to the town. Its Vision Statement says, “Christian Concern wants to create a world in which the poor and marginalised regain a sense of their self worth which enable them to be a complete person; body, soul and spirit, and to participate fully in their community.”

Their work aims to:

- Create HOPE
- Restore DIGNITY
- Build CONFIDENCE and
- Enhance OPPORTUNITY

This is achieved through a range of integrated projects built around the collection and re-distribution of furniture to those

in need. Unwanted furniture is collected, saving it from adding to the landfill and throughout the week distributed to those who have been referred by other agencies. Clothes, toiletries, kitchen items and bedding are all made available, as are baby boxes, packs containing everything needed for a young mum and new baby.

Volunteers run many of the services. The structured, supervised routine provides an environment that enables many who have few if any formal qualifications and those recovering from addiction or others who are unemployed to find a way to contribute, develop new skills and confidence and gain experience of a working day and ethic.

ICT, cooking and other life skills are taught and many move on into full time employment. St Paul’s centre also offers cheap or no cost office space for those wishing to begin to establish new businesses.

The weekly sale of unused goods provides affordable furniture to those that need it and funds to support much of the work.

As the introduction says Crewe Christian Concern is “a community where people discover opportunities to improve their own lives and those of others. From recycled furniture to conference facilities, there is more to Christian Concern than meets the eye.”

## 7.8 Support our children and young people

Faith communities in Cheshire East work extensively with Children and Young People providing a wide range of activities. Many of these contribute directly to this priority.

### **Babies and toddlers (under 5s)**

On any single week day across Cheshire East rooms full of happy, giggling, active toddlers can be found full of colour, vibrancy, warmth, love and security.

An amazing 2,239 Toddlers and their Carers attend 79 groups across our area.

The groups are as diverse and creative as their names. *Little Nutters, Microtots, Take-a-break, Little Fishes* to name a few. As well as providing safe and stimulating environments for babies and toddlers to play and learn to socialise, develop craft, music and other skills, their carers find great support and friendship. Countless young mums (and a few Dads) talk of the tremendous value of the support networks provided. They are there in the good times and the sad and bad times.

The relationships developed sustain families through their lives as their children grow, sometimes experiencing family breakdown or other tragedies. Participants spoke frequently of how much they appreciate the love, warmth, acceptance and advice of those running the groups, who often become as surrogate grandparents. Being able to talk about any issue or problem they were facing either with their children or in other aspects of life, these groups are so highly valued that many participants become the future helpers and leaders.

### **Parenting skills**

Much informal parenting coaching is given each week through these groups. 10 more structured parenting programmes are also run across the area, developed in a response to a need expressed by participants.

### **Children and young people**

5,087 Children and Young People between the ages of 5 and 25 years take part in 207 regular weekly clubs, as well as special holiday clubs and specific targeted programmes.

Structured activities deliver training in many life and recreational abilities as well as nurturing strong values of care, respect, team working and self worth. Faith communities provide a safe and open environment where children and young people of all ages can interact with peers and adults, promoting social interaction and encouraging their emotional development and sense of responsibility for one another and the world around them.

Many of the children and young people contribute back into their group or community and the wider world through taking part in community events and fund raising.

The work of faith communities with children and young people is varied and sustained and includes uniformed organisations, regular weekly clubs, holiday clubs, drop-in sessions, creative and performing arts and sports activities. In addition a number of breakfast clubs and targeted specialist provision for children with learning difficulties and young people not in employment education or training (NEET) are delivered. There is potential for this to grow.

These groups and networks provide stability and a refuge as a child or young person grows, going through transitions and navigating the road to maturity and adulthood; a road that is often fraught with difficulties, pressures and pain in today's world.

These groups provide a place where they are valued and nurtured for who they are, not what they can achieve and their performance. They provide an oasis from the pressures of 21<sup>st</sup> century life and the drive always to conform and achieve. They help develop a sense of self-worth and self-confidence to enable young people to withstand the peer pressure to make harmful life choices.

### **Partnerships and increased effectiveness**

Much of the work amongst children and young people is delivered in association with other agencies such as Connexions and increases significantly the effectiveness of their work. These projects also contribute to the ambition of Early Intervention and Prevention as many situations to do with the individual or the family are raised and addressed before they become more serious.

## Experience and expertise

There is a vast amount of expertise amongst the leaders of these groups, whether paid or volunteers. In general the children and young people attend out of choice and contribute to the shaping and delivery of the projects. The leaders of the children and young people have expertise and training in bringing out the voice of those they work with in a constructive way, including the less vocal. This is a resource that could be exploited further.

Frequently now the only paid youth worker in a community or town are those funded by faith groups.

## Major challenge

It must be noted however that despite all this great work that is being done, the area that came top of the list for priorities not being addressed was young people. 37% expressed concern that there was inadequate provision, and this was before the cuts in services to young people were made. Concerns included lack of provision, lack of facilities, increase in teenage pregnancy, unemployment for both young women and young men, and drug and alcohol use and abuse. **This is a major cause for concern and priority for further action and greater and more effective coordination and sharing of available resources and good practice.**

## [PROFILE] : CRE8, MACCLESFIELD

Cre8 Youth and Community Project in Macclesfield has a particular commitment to the Moss Rose estate and its children and young people. Based at St. Barnabas church on the estate it began in the summer of 2005 as an initiative of Churches Together in Macclesfield who wanted to serve the community by doing something positive in an area with the worst reputation in the town. Macclesfield is a high wealth generating area on the edge of the Peak District; yet there are many young people here who rarely leave the estate. The relative poverty and poverty of experience can cause profound difficulties for young people. Because the estate is small (around 680 dwellings) and it is surrounded by such affluence; it struggles to be recognised as a deprived area; to many people it simply does not exist.

Three clubs, Pre-Cre8 (8-11 years) Cre8 Club Night (11-14 years) and Re-Cre8 (16+ years)

with a programme of structured activities are run each week. Activities include Healthy cooking and eating, Drama, Arts and Crafts and games. Cooking a meal together and sitting down to eat is a frequent feature.

The Off Beat Bike project takes small groups away for a day, off the estate and into the surrounding countryside. Bike riding and the bike shed, cycle maintenance and fishing are the main activities, with occasional rock climbing.

Cre8 also works with young people who are struggling with mainstream education or are not attending on a one to one basis. This work as well as the other clubs helps young people either to stay in school or after a period of support to return to education.

Cre8 works is a social enterprise that employs young people not in education, employment or training to maintain the grounds and gardens of the

local housing trust. So they are employed in looking after their own environment and learn the routine and ethics of work.

The Garden project began by renovating the garden behind the church and now fruit and vegetables are grown by the various youth groups. The produce is later cooked as part of the shared meal.

Cre8 liaises with area housing officers, children's centre, community safety wardens, social services, the police and local authorities to solve problems faced by the children and young people and to develop activities and facilities for their use.

Those who work with Cre8 have chosen to make the commitment to live and work amongst the young people and have become residents on the estate.

## Contribution to school life

Volunteers from faith communities engage in many projects in school, donating nearly 4,500 hours to helping children to read as well as helping with numeracy skills, running breakfast clubs, contributing to the class room and curriculum, preparing children for interviews, and helping with fund raising, environmental, music and art projects.

### 7.9 Ensure a sustainable future

Another key natural asset and one that attracts tourism is our countryside. Countryside is not simply beautiful empty space but land that is lived in, worked, nurtured and maintained by our farming community. *Ambition for All* states as one of its aims that “*Farming and agriculture are valued and supported for the contribution they make to our economy and the distinctiveness of our rural communities.*” Cheshire Agricultural Chaplaincy supports this aim.

### 7.10 Prepare for an increasingly older population

1,700 elderly people enjoy the benefits of 81 activities specifically provided for them.

From special lunches, clubs, outings and coffee mornings, these activities provide a life line of friendship, companionship and enjoyment for many. They make an enormous contribution to tackling loneliness and isolation. They provide on-going stimulus for mind, body and spirit and enable older people both to participate and make important contributions to the lives of those around them.

Issues and problems are discussed over a cup of tea or meal, frequently leading into further action to resolve a situation: dealing with social services, banking or building issues, helping with medical appointments, transport, travel and shopping.

These groups support people through illness and bereavement and through transitions including giving up their own home to enter residential care. Keeping in contact and visiting people in their

homes enables them to remain independent for longer.

Many older people are directly involved in delivering services identified in this report, both for their own age group but often for those much younger than themselves.

*Hatherton Church is in the largest village by acreage in Cheshire. The houses are scattered. The age profile is very high. The steward himself is over 70 and is excellent caring for other members of the congregation and his neighbours*

**- Revd Jennifer Henshall**

The activities and the process of being involved help people to continue to contribute and to stay fit mentally and physically and provide motivation. Many of these groups raise funds to support other caring projects.

In addition a number of projects are run that provide targeted support to carers, providing much needed respite and sharing of responsibility, or those suffering long term illness.

The value of the contribution made to the quality of life and wellbeing of both the individuals and our communities as a whole cannot be over stated. Frequently the comment was made:

**They have time for you  
They listen to you, whatever is on  
your mind  
They are there for you.**

There are many other examples of care being given through home visits, regular phone calls and practical help and through prayer.

## [PROFILE] : MIDDLEWICH STREET PASTORS AND POYNTON CONNECT TEAM

Both teams of volunteers regularly give up their Friday evenings to go out walking the streets and engaging with the young people. They build relationships and offer support and friendship to the young people they meet.

Both these teams operate in areas that many would consider affluent and with few problems. Members of the teams would tell you a very different story as they hear of the very

difficult home situations many of our young people face. They see increasingly younger people dealing with alcohol and drug abuse and addiction and increasing levels of hopelessness amongst the young.

In Poynton food parcels and other goods are supplied to homeless young people, who may have been given accommodation in hostels in Macclesfield but have few funds

left over to feed and clothe themselves.

All the volunteers on both teams show a dedication and commitment, and a care and compassion that is inspiring.

The teams both make a difference and contribute to helping the well being of these young people. However the level of need is increasing and it would seem the level of support decreasing.

*I welcome the preparation and production of this report. One of the calls of the Christian faith, as other faiths, is that we should love and serve our neighbours, usually quietly and without expectation of recognition and reward. This does not mean that acknowledgement and appreciation are not welcome. This report gives a good indication of what is being done in and for our communities by those of faith, and puts a basic value on that. However the true worth of what faith groups give to the community is not easily calculated, for that includes the inculcating of social values and principles, the honouring of others, not least those who may be different to us, a view of what is properly just, and organizing to give those principles and beliefs practical expression. This is what inter-faith groups seek to develop. This report places a marker in the sand for how things are today; our work together will be assessed against this in the future.*

**- Andrew Taylor, Minister Union Street Baptist Church Crewe, and facilitator of Crewe Interfaith group**

## [PROFILE] : SACRE - SCHOOLS LINKING PROJECT

Macclesfield Interfaith Group piloted an initiative to bring children from different school backgrounds together to gain an understanding of different life experiences, cultures and faiths.

Visits to each others schools were arranged and then joint

visits to a Mosque, a Hindu Temple and a Synagogue in the south Manchester area were carried out.

The project concluded with a visit to two town centre churches in Macclesfield.

The children were able to see

the centres of worship and to hear from the faith community leaders about their beliefs, values and practices creating a greater understanding of these different religions.

## [PROFILE] : CHESHIRE AGRICULTURAL CHAPLAINCY

The Cheshire Agricultural Chaplaincy makes an essential contribution to the farming community. As an industry agriculture has a high incidence of depression and suicide and is now reported as the most dangerous, high risk of accident, industry in the country.

Many of the individual challenges that face people and families in our area are multiplied and compounded amongst farmers. The place of work and the home are generally the same and may be the home for three generations. All the issues of business pressure, family life, older age are present under one roof and with the added factor of rural isolation

The Agricultural Chaplaincy is the only service that specifically

focuses on this group bringing an understanding of the whole life and range of issues faced by farmers and their families.

The Cheshire Branch of the Farm Crisis Network was established to support the work of the chaplaincy. This arranges the provision of debt advice, financial help and looking at state benefits.

Isolation is a huge problem in the farming community and a new support network, the Christian Farmers Together was set up. Events range from skittles evenings, visits to Jodrell Bank, farm visits, a harvest festival and carol service held at Chelford Market. Authentic accompaniment to Away in the Manger.

As well as providing individual

one to one pastoral support and help via the team, the chaplaincy also co-ordinates support from specialist agencies such as Age UK, Citizens Advice Bureau, The Alzheimer's Society and other such bodies.

This service exemplifies good practice in focusing appropriate support and expertise on a particular group and coordinating support from multiple sources. It adapts to whatever need is presented by the individual being supported.

Nonetheless, in common with other volunteers and services identified in this report, the level of need is increasing and more support is required.



## [PROFILE] : OPEN HANDS, POYNTON

Open Hands provides transport to and from medical appointments and for hospital visiting or for going shopping enabling people to maintain independence and to escape from the confines of their own home. As well as the simple logistics of providing the transport the drivers are also on hand to sit and listen or chat with people, some of whom may just have received some very bad news.

### 7.11 Contribution to life of local care facilities

In addition members volunteer their time to help out in local care facilities. Not exclusively for the elderly, but also at the hospices, hospitals and hostels.

In all 209 volunteers donate an average of 426 hours a week to enrich the lives of some of our more vulnerable residents.

Volunteers spend time visiting, listening, leading services, carrying out shopping, helping with finance and running activities for residents.

### 7.12 Drive out the causes of poor health

There are just 4 recorded projects targeted at tackling alcohol and drug use and a abuse. Faith groups will be involved informally in supporting those suffering as a consequence of addiction, often by other family members.

26 services supporting those experiencing bereavement, suffering from stress and other mental health issues are also delivered.

Many of the factors contributing to ill health are reduced or avoided through the provision of positive activities, care, support and advice at all stages and times of life.

## [PROFILE] : MONTHLY LUNCHES ST. MICHAEL'S & ALL ANGELS, MACCLESFIELD

Monthly lunches at St Michael's & All Angels, Macclesfield, provide a great focal point for 25-30 older people. The apple pie and sponge pudding are always welcome and the opportunity to share a meal and "not to be alone anymore" are highly treasured.

Coupled with the lively café that is run in the mornings in the church there is a thriving community based in the church that reaches out to and welcomes all who come by.

Many of those who call in receive far more than they anticipated.

Andrew was suffering from depression and unable to work. He did not live in Macclesfield but was there having been for treatment at the hospital. Not wanting to sit alone in the local coffee shop he called in to the church café. Immediately he was welcomed and spent the hour talking about himself and his situation. The welcome and care he was shown drew him back and he built up friendships.

Gradually he began to help out, in particular with the lunches, and spent time in turn listening to others. He says that being accepted, listened to and taking the time to listen to others problems and being able to volunteer his own time to help them did more good than his therapy and he is now a regular member of the community and volunteer on the team.



### 7.13 Local issues and priorities identified by faith communities as not currently being addressed

Participants were also asked to state which issues or concerns they did not see being addressed adequately in their localities. 51 groups responded. **There is an overall similarity with the priorities set out in *Ambition for All*.**

The highest causes for concern were:

Young people, 11-16 years	37%
All age, community	33%
Elderly care & befriending	29%
Young adults 17-25 years	25%
Support to addicts	14%
Debt counselling	14%
Parenting and Family Support	12%

**The specific issues being identified within each category are:**

#### Young people (11-16 years)

- Lack of provision
- Lack of facilities
- Need Street Pastors
- Alcohol and drug abuse
- Teenage pregnancy

#### Young adults (17 – 25 years)

- Lack of provision
- Need for counselling
- Unemployment, especially among females
- Lack of hope and purpose

#### Family life

- Parenting skills
- Single parents
- Family breakdown
- Debt

#### Elderly

- Lack of provision
- Loneliness
- Isolation
- Lack of social provision (activities/engagement)
- Dementia Care
- Care in rural areas

#### Community and environment

- Traffic/ speeding
- Loss of local shops
- Loss of local facilities

**These responses were, in general, returned before December 2010 when the impact of the cuts had not begun to be felt. Faith groups are already reporting an increase in demand on their services on a range of issues. These are going to be compounded as pressure in one area increases stresses in others and on other family members.**



# Chapter 8

## Comments from the Diocese of Chester



Any Christian minister gets involved in the political scene with real trepidation. Politicians often resent the intervention of Christian leaders into politics; “stick to your pulpit!” comes the comment. It is easier to retreat and say and do nothing.

But Jesus set a difficult task to those who would follow him. His call to love your neighbour, and especially those for whom life is a struggle, has set an agenda that the Church through the centuries has tried to honour. The followers of Jesus take seriously a social responsibility agenda that is daunting, and they have undertaken that challenge with dedication and tenacity. They have done so in many practical ways, rolling up their sleeves and getting stuck in to work with the sick and lonely and old and weak. They have also, on occasions, had to be constructively critical where there is failure in social care. The Church stands outside the political process but inside the political debate, and in such circumstances dialogue between Church and State can become hard to maintain, and can make politicians blind to the work of what is sometimes perceived as an interfering Church.

What the Hidden Treasure project reveals clearly is that the command Jesus gave to the Church, “to love one another”, is being remarkably carried out across the Cheshire East region, often unnoticed, by people who expect no reward and no accolades. Their commitment is inspiring and exemplary and the very model of what any society should aspire to be. What I hope all who read this report will have, is a new respect for the Church and what it is doing, a new commitment to work more closely with the Church, and a new determination to listen to what the Church is saying.



*“The Macclesfield Interfaith Group has been pleased to support Hidden Treasure, the Cheshire East Interfaith Audit. The work and report provide a timely benchmark of efforts being made by people of many faiths to get a measure of the needs of people in the community and reach out to meet those needs.”*

**- Cedric Knipe  
Church of Jesus Christ of the Latter Day Saints  
and facilitator of Macclesfield Interfaith Group**

As Chairman of the Chester Diocesan Committee for Social Responsibility, I see an amazing variety of work being done across all the Anglican parishes; toddler groups, children's groups, youth groups, parenting courses, and support groups for carers, the sick and lonely. We have Children's workers and youth workers, family support workers, parish nurses, pastoral workers and many others doing a variety of remarkable tasks in towns and villages. I see buildings and resources that are not just for the faithful but the whole of society. I see a Church which is there for people from cradle to the grave and all resourced by the followers of Christ. It is a miracle story in its own right.

Then multiply that across the Christian denominations and other faith groups doing equally remarkable work and it provides a resource which no politician should ignore and which is a model of community support which needs to be appreciated and valued.

The Christian Church has a long and distinguished history of social action for the common good and what the Hidden Treasure project reveals is that the Church of the present is just as committed to the cause of the marginalised, the weak and the oppressed as were the great Christian social reformers of the past.

I hope this project opens a new chapter of dialogue, co-operation and partnership between religious bodies and secular authorities for the good of all the people of Cheshire East. There is so much need around us and so many ways in which resources can be shared and lessons learned from each other.

For the good of all may God bless this initiative.

***Venerable Ian Bishop,  
Archdeacon, Macclesfield***



# Chapter 9

## Continuing the Journey - Recommendations

A key role of PACE is to “bring together the different parts of the public sector as well as the private, community and voluntary sectors so that different initiatives and services support each other and work together.”

The findings of this audit show that the faith sector in Cheshire East is thriving with activities reaching many thousands of people through its projects and buildings. It is already contributing significantly and directly to the priorities of *Ambition for All*. It is important that acknowledgement is given by the public sector of the contribution made by the faith sector.

However for the faith sector to contribute as effectively as it could, even with the resources currently available, barriers will need to be removed and its capacity built in a number of ways to realise its potential and achieve best practice.

### 9.1 Community consultation and representation

Communication and representation to the rest of the Third Sector and to the public sector is patchy and inconsistent and often reflects local connections and relationships rather than an area-wide strategic and coherent view and approach. Whilst this can make for some good pragmatic individual responses it means that other opportunities are missed and an overall vision for an area or locality is not developed or followed through.

If faith groups want to be taken seriously as

partners delivering *Ambition for All* they will need to demonstrate that they work strategically for the benefit of the community. Faith groups must be encouraged to provide representation into the rest of the Third Sector and the PACE process both at area and LAP level. Capacity needs to be built in and resources made available to provide such engagement.

#### **Recommendation**

**The development of a strategic approach of representation of the wider faith sector to other partners, where possible using existing networks and expertise.**



## 9.2 Infrastructure development

There is a wide diversity within the faith sector in ways of working and thinking. The cultural differences between the faith sector and the wider VCS and statutory sector can make it difficult to know where to begin when it comes to partnership working, especially on a strategic and area level.

Research and experience have shown that the capacity of the faith sector and its ability to work together is most effectively built through faith-based infrastructure support agencies. A faith-based infrastructure support agency will understand the specific issues faced by faith groups, speak their language and at the same time form a bridge to the wider VCS and statutory sector.

### Recommendation

**The development of an area-wide faith-based infrastructure support agency that will be able to connect and resource both faith groups and other VCS organisations, and the statutory sector on both thematic and geographical bases. Existing initiatives such as Go Project and the Hidden Treasure Team can be used as a starting point.**

## 9.3 Communication

Improved communication from both the statutory sector and the faith sector is needed. The statutory sector is often not aware of the level and range of activity of the faith sector. The faith sector is not aware of the scope and scale of issues and priorities that the statutory sector is addressing, or their plans and actions.

### Recommendation

**Develop forums where statutory, faith and other voluntary sector groups can meet to discuss in depth issues and opportunities and develop common vision and direction to address them. These need to be on several levels, geographically and thematically with peer to peer discussion with an aim of facilitating networks and more effective action towards an overall vision.**



## 9.4 Partnership working

To become partners in delivering *Ambition for All* faith groups will need to learn how to overcome obstacles to partnership working with other groups. True partnerships need to be developed that cross and transcend denominational, faith and sector boundaries and barriers but which respect and honour partners' values and beliefs. Partners must work with faith groups in ways that enhance rather than detract from what they are doing and which respect the rights and ownership of a vision and work. Partners must not seek to take over another's vision. The statutory sector must not just carry out consultation exercises but genuinely engage with faith groups in planning and delivery and respect their expertise and contribution. Badly conducted partnerships may increase bureaucracy and reduce flexibility which must be avoided.

### Recommendation

**People and groups need to be mobilised around a common vision that is widely communicated understood and owned, whether this is locally based or area wide. Partners need training and guidance in working in partnership with a particular focus on how to work in partnership without losing your faith identity and avoiding heavy bureaucracy.**

## 9.5 Local strategic engagement and partnerships

Faith groups can be better at measuring activity than assessing the impact they are having. An inherent competition between different groups can lead to comparison against each other rather than measurement of the difference being made to the community. Engagement must be based on a realistic and complete understanding of the needs and concerns of the communities in which faith groups are placed and which they serve.

### Recommendation

**Faith groups together should carry out comprehensive research into local needs, taking into account but not limited to, work done by statutory bodies, to ensure they have a proper understanding of local needs. This to be done in a manner that breaks down barriers between groups and lays the foundations for grass root and strategic partnerships and makes the best use of and releases members' gifts and passions.**

## 9.6 Capacity building and training

Many volunteers are working and already giving their free time to run projects. As they are increasingly asked to step into the gap delivering services to larger numbers and potentially more vulnerable people, the requirement for training, support and management will increase. A number of training requirements have been identified, as have offers of sharing expertise.

### Recommendation

**Training must be made readily available to volunteers and supervisors at suitable times and locations which are directly relevant to their activities and responsibilities. Resources including funding made available to ensure that volunteers are given the necessary support and supervision.**

## 9.7 Access to funding

Often relatively small amounts of money can have a significant impact of the ability of a faith group to continue doing what it does or expand its capability

and capacity. Most will not wish to engage with the commissioning process nor ever have the capacity to do so. Being a partner in delivering *Ambition for All* means a level playing field for faith communities to access funding.

### Recommendation

**Funding streams should be easily accessible to faith groups that deliver high quality or focussed local services and for initiating new projects in responses to needs. Faith groups need access to training on policies and procedures and how to apply effectively for funding.**

## 9.8 Buildings and facilities

Most faith groups own their own premises which can be both an asset and a burden, depending on size, age and location and profile of congregation. Groups have indicated a willingness to make them available for other groups and agencies to use to deliver services. Some buildings require work to make them fully accessible, especially to those with disabilities, or require facilities upgrading. The cost of these changes may be prohibitive to the local congregation but not significant in the scheme of maintaining our environment, built heritage and, in particular local and rural centres of a community or public amenities in our towns. If these close the last remaining public building in a community may go and members will need to travel further to worship. This would compound the problems of rural isolation and lack of facilities. Other public buildings may be coming available for faith groups to use for community projects.

### Recommendation

**A more detailed review of faith group premises and facilities be made and greater consideration of how to revitalise these as centres of a community or amenities. Communicate availability of publicly owned or leased buildings to faith groups.**

## 9.9 Support to initiate projects

Members of faith groups sometimes have the vision and passion to take action to meet a need but do not have the experience or skills to initiate projects.



This can be frustrating and disheartening and result in potentially valuable projects never happening. Training course alone do not address this issue and may themselves be off-putting.

**Recommendation**

**Support be made available to help individuals and groups articulate, plan and implement new projects or refresh existing ones. Networks are enhanced to connect people with similar vision.**

**9.10 Children and young people**

Both *Ambition for All* and this research highlight this as a key area for work and concern. Research from Visyon, the youth counselling charity, shows a major growth in need for support for young people and children. There is a great deal being done already by the faith communities, many examples of good practice, innovative projects. Much of the expertise in this field lies within the faith groups. However this is the highest priority area cited by faith groups for lack of provision and youth services resources have been significantly cut. There are good examples of partnership working in this area. There is much to build upon and urgency to do so.

**Recommendation**

**Development of a more strategic and holistic approach to youth engagement at all levels making best use of and sharing good practice and available resources. Build upon the reviews that have taken place within the statutory sector, the partnerships already in place, examples of good practice to help combat the impact of the cuts in this area of work. Create stronger networks and partnerships across a particular theme. Lessons learnt from this could inform future developments in other areas and good practice rolled out more widely.**

**9.11 Elderly people**

**Recommendation**

**Consider a similar approach to that outlined for Children and Young People above.**

**9.12 Sharing achievements and good practice.**

Building effective partnerships, improving communication and developing the capacity of faith groups to contribute to *Ambition for All* will take time and require on-going support and encouragement.

**Recommendation**

**Hold a significant annual or bi-annual event where achievements of the faith sector can be celebrated and at which the key issues for the following period are fully discussed and plans and actions developed and shared widely with members and partners.**





# Appendix A

## Audit Statistics

### Q1a Faith traditions and denominations

Faith Tradition	Denomination	Sent	Returned	%
Christian	Baptist	8	7	87.50
	Charismatic	6	5	83.33
	Church of England	101	51	50.50
	Independent	6	3	50.00
	Methodist	63	44	69.84
	Pentecostal	11	9	81.82
	Quaker	1	0	0.00
	Roman Catholic	15	5	33.33
	Salvation Army	2	1	50.00
	United Reformed	8	8	100.00
	Orthodox	1	1	100.00
	Ecumenical	14	12	85.71
	Other	7	6	85.71
Bahá'í		1	1	100.00
Buddhist		0	0	0.00
Hindu		1	1	100.00
Islam		1	0	0.00
<b>TOTAL</b>		<b>246</b>	<b>154</b>	<b>62.60</b>

### Q1b Numbers regularly attending worship

	0-4 yrs	5-10 yrs	11-16 yrs	17-25 yrs	26-64 yrs	65+yrs	TOTAL
62%	784	1,288	821	621	6,925	3,117	13,556
100%	1,265	2,077	1,324	1,002	11,169	5,027	21,865

### Q2 Facilities

	Yes	No	Partly
Do you have a building of your own?	135	7	
Do you have rooms that can be hired	111	21	4 considering
Do you have spare capacity?	95		
Capacity of rooms available to be hired:			
Room capacity up to 25 people	58		
Room capacity for 26- 50 people	47		
Room capacity for 51 - 99 people	34		
Room capacity for 100 - 149 people	20		
Room capacity for 150 - 199 people	5		
Room capacity for 200 - 400 people	6		
Do you have kitchen facilities?	116		
Do you have crèche facilities?	63		
Disability Discriminations Act compliant?	77	10	45
Do you have disabled access?	105	13	19
Do you have a hearing loop system?	98	23	17
Do you have facilities for visually impaired?	15	70	45
Do you have a dedicated car parking provision?	84	51	
Do you have a café?	19		

In addition, over 10 groups are planning to develop their facilities further for greater community use.

### Q3 Current use of facilities by external agencies

Type of service	Yes	No	Would like to in future
Children / Youth	77	48	27
Parent Services	19	72	52
Elderly Care	61	49	39
Education	35	62	51
Personal Finance	11	81	56
Community Involvement	65	46	35
Mental Health	13	76	61
Learning Disabilities	11	82	56
Health & Fitness	52	57	36
Domestic Violence / Personal Safety	5	82	56
Race / Asylum	0	91	59
Drug / Alcohol Abuse	17	76	5
Others	22		

### Q4 Number of faith groups in regular contact with agencies

Agency/Service	No. of faith groups
Children 5-10 years	11
Youth 11-16 years	9
Young adults 17-25 years	5
Elderly Care and befriending initiatives	7
Parenting and Family Support	7
Bereavement Support	2
Specific male and female provision	4
All age and Community projects	9
Mental health Support	1
Support to Carers and those suffering serious illness	2
Support to addicts	1
Debt Counselling	2
Employment and Business Start Up support	4
Develop facilities	6

### Q5 Faith groups wanting to link with others with similar projects and initiatives

	Yes	Locally	Area-wide
Would you like to link with other faith communities who are working on similar activities and initiatives?	73	64	30

### Q7 Future plans

**Faith groups wanting to start 80 new projects or develop facilities further for community project use:**

Baby / Carer & Toddler 0-4 years	10
Children 5-10 years	11
Youth 11-16 years	9
Young adults 17-25 years	5
Elderly Care and befriending initiatives	7
Parenting and Family Support	7
Bereavement Support	2
Specific male and female provision	4
All Age and Community projects	9
Mental Health Support	1
Support to Carers and those suffering serious illness	2
Support to addicts	1
Debt Counselling	2
Employment and Business Start Up support	4
Develop facilities	6
<b>TOTAL</b>	<b>80</b>

### Q8 Local issues and priorities not being addressed

Key issues and concerns (51 responses)	No. of concerns	Percentage citing priority	If representative of whole constituency (246)
Youth 11-16 years	19	37%	92
All age and Community projects	17	33%	82
Elderly Care and befriending initiatives	15	29%	73
Young adults 17-25 years	13	25%	63
Support to addicts	7	14%	34
Debt Counselling	7	14%	34
Parenting and Family Support	6	12%	29
Employment and Business Start Up support	4	8%	19
Lack and loss of facilities	3	6%	15
Specific male and female provision	1	2%	5
Mental Health Support	1	2%	5
Support to Carers and those suffering serious illness	1	2%	5
Baby / Carer & Toddler 0-4 years	0	0%	0
Children 5-10 years	0	0%	0
Bereavement Support	0	0%	0
<b>TOTAL</b>	<b>94</b>		<b>455</b>

**Specific issues being identified in each category:**

Youth (11-16 years):

- Lack of provision
- Lack of facilities
- Need street pastors
- Alcohol
- Teenage pregnancy rise
- Drug abuse

Young Adults (17-25 years):

- Lack of provision
- Need for counselling
- Unemployment, especially female
- Lack of hope and purpose

Family Life:

- Parenting
- Single parents
- Family breakdown
- Domestic abuse and disputes
- Lack of support for mental health
- Debt

Elderly:

- Lack of provision
- Loneliness and Isolation
- Lack of social provision
- Dementia care
- Care in rural areas

Community/Environment:

- Loss of community facilities
- Traffic/speeding
- Lack of public transport - which adds to above problems
- Loss of local shops

## Q10 Contributions made to the life of our schools and education of our children

Of the 154 Faith communities who responded (62.6%):

- 111 Faith communities are involved in our schools
- 200 Members give their time as governors in primary schools
- 54 Members give their time as governors in secondary schools
- 187 Members give their time to lead assemblies in primary schools
- 29 Members give their time to lead assemblies in secondary schools
- 207 Members are teachers in our schools
- 108 Members are assistants in our schools

**In addition, 66 faith communities have members who volunteer in daily school life via:**

Activity	No.	Hours Donated
Groups contribute to reading support	33	4,465
Provide curriculum support - lessons, visits etc.	25	8,714
Run school clubs, assist with music, arts and sports, walking buses, breakfast clubs, money education and other projects and activities	31	
<b>Hours donated</b>		<b>13,179</b>
<b>Full Time Equivalent</b>		<b>7.5</b>
<b>If this sample is representative, then 100 %:</b>		
<b>Hours donated</b>		<b>21,256</b>
<b>Full Time Equivalent</b>		<b>12.1</b>

## Q11 Contributions made to Care Facilities in Cheshire East

Of the 154 Faith communities who responded (62.6%):

- 78 Faith communities are involved in our care facilities
- 33 Members give their time as Trustees
- 81 Members work in our care facilities

In addition:

- 209 Members volunteer regularly

**Faith communities engage in the following activities**

Activity	No.	Hours Donated
Visiting residents (not family)	21	6,976
Listening Sessions	3	2,548
Leading services	13	1,383
Providing other pastoral support	4	1,580
Providing other practical support including: <i>Driving, money management advice, social clubs, gardening, shopping, rep for Housing association, helping people with learning disabilities</i>	25	9,664
<b>Hours donated</b>		<b>22,151</b>
<b>Full Time Equivalent</b>		<b>13</b>
<b>If this sample is representative, then 100 %:</b>		
<b>Hours donated</b>		<b>35,727</b>
<b>Full Time Equivalent</b>		<b>20</b>

## Q9 About skills and expertise needed or available

**Training needs identified or skills offered by faith groups:**

	Offer	Need
Health & Safety	19	12
Child Protection & Safeguarding	23	7
Racial/Cultural	8	5
Mentoring Training	9	7
Health & Hygiene	7	8
Food Hygiene	12	15
Youth	12	15
Early Years Development	10	7
Governance	7	5
Common Assessment Framework	2	10

## Q12 Funds raised to support local care initiatives

In addition to time given, material gifts given, most faith groups also undertake regular fund raising activities such as coffee mornings, collections and book sales to support care initiatives and facilities in Cheshire East.

The sums raised are not fully reported but the facilities supported include:

- Alsager & District Palliative Care
- Cheshire Agricultural Chaplaincy
- Christians Against Poverty (Debt Support)
- Connect Street Team
- Crewe Christian Concern
- Crewe Women's Aid
- East Cheshire Hospice
- Elim House
- Homestart
- Hope House Children's Hospice
- Knutsford District Hospital
- Macclesfield Hostel
- Macclesfield Women's Refuge
- Macmillan Nurses
- Open Hands
- The Rossendale Trust
- Rubies Fund
- Springfield Special School
- St Luke's Hospice
- Weston Development Group (Macclesfield)

## Q13 Number of faith groups using each language

English	146
Albanian	0
Amharic	0
Arabic	0
Bengali	1
Cantonese	6
Czech	5
Dari	0
Farsi	2
French	5
Kurdish	0

Punjabi	2
Polish	10
Romanian	1
Russian	4
Somali	1
Tamil	1
Turkish	0
Urdu	0
Welsh	9
Other	24

# Appendix B

## Local Area Partnership Summaries

### Congleton

	Questionnaires Sent	Replies		Percentage responses		Population			
	76	39		51.32%		92,800			
	Activities for Children, Carers & Toddlers	Activities for young people	Activities for Elderly	Developing Life Skills	Health & Well Being	Community & All Age	Contribution to Schools	Contribution to care facilities	TOTAL
No of activities	58	32	21	6	12	21	31	15	196
No of users	1,814	1,240	522	41	941	1,198			5,756
No of volunteers	340	116	116	26	67	132	22	57	876
No hours donated	25,384	21,850	6,572	1,060	11,932	7,683	3,095	6,228	83,804
Average no. of weekly volunteer hours	488	420	126	20	229	148	60	120	1,612
Actual annual financial contribution	£150,527.12	£129,570.50	£38,971.96	£6,285.80	£70,756.76	£45,560.19	£18,353.35	£36,932.04	£496,957.72
Full time equivalent	14	12	4	1	7	4	2	4	48
Representative annual financial contribution	£293,334.90	£252,496.36	£75,945.36	£12,249.25	£137,884.97	£88,783.96	£35,765.50	£71,970.13	£968,430.43
Representative Full time equivalent	28.07	24.17	7.27	1.17	13.2	8.50	3.42	6.89	92.68

### Crewe

	Questionnaires Sent	Replies		Percentage responses		Population			
	32	25		78.13%		82,000			
	Activities for Children, Carers & Toddlers	Activities for young people	Activities for Elderly	Developing Life Skills	Health & Well Being	Community & All Age	Contribution to Schools	Contribution to care facilities	TOTAL
No of activities	41	13	15	5	5	25	9	9	122
No of users	1,034	333	256	271	422	771			3,087
No of volunteers	171	50	57	16	15	331	9	19	668
No hours donated	24,634	10,216	10,601	3,568	6,861	9,554	504	807	66,745
Average no. of weekly volunteer hours	474	196	204	69	132	184	10	16	1,284
Actual annual financial contribution	£146,079.62	£60,580.88	£62,863.93	£21,158.24	£40,685.73	£56,655.22	£2,988.72	£4,785.51	£395,797.85
Full time equivalent	14	6	6	2	4	5	0	0	38*
Representative annual financial contribution	£186,981.91	£77,543.53	£80,465.83	£27,082.55	£52,077.73	£72,518.68	£3,825.56	£6,125.45	£506,621.25
Representative Full time equivalent	17.90	7.42	7.70	2.59	4.98	6.94	0.37	0.59	48.49

### Knutsford

	Questionnaires Sent	Replies		Percentage responses		Population			
	23	13		56.52%		25,000			
	Activities for Children, Carers & Toddlers	Activities for young people	Activities for Elderly	Developing Life Skills	Health & Well Being	Community & All Age	Contribution to Schools	Contribution to care facilities	TOTAL
No of activities	11	4	7	1	3	12	8	8	54
No of users	208	54	92	1	28	230			613
No of volunteers	54	13	25	12	14	63	6	16	203
No hours donated	9,450	1,270	2,106	12	972	7,770	3,580	1,245	26,405
Average no. of weekly volunteer hours	182	24	41	0	19	149	69	24	508
Actual annual financial contribution	£56,038.50	£7,531.10	£12,488.58	£71.16	£5,763.96	£46,076.10	£21,229.40	£7,382.85	£156,581.65
Full time equivalent	5	1	1	0	1	4	2	1	15
Representative annual financial contribution	£99,145.04	£13,324.25	£22,095.18	£125.90	£10,197.78	£81,519.25	£37,559.71	£13,061.97	£277,029.07
Representative Full time equivalent	9.49	1.28	2.11	0.01	0.98	7.80	3.59	1.25	26.51

### Macclesfield

	Questionnaires Sent	Replies		Percentage responses		Population			
	55	38		69.09%		67,600			
	Activities for Children, Carers & Toddlers	Activities for young people	Activities for Elderly	Developing Life Skills	Health & Well Being	Community & All Age	Contribution to Schools	Contribution to care facilities	TOTAL
No of activities	36	23	19	7	9	20	24	17	155
No of users	816	378	405	133	114	1,532			3,378
No of volunteers	237	89	87	31	29	639	13	69	1,194
No hours donated	27,893	9,813	6,994	2,986	2,810	5,902	5,063	11,346	72,807
Average no. of weekly volunteer hours	536	189	135	57	54	114	97	218	1,400
Actual annual financial contribution	£165,405	£58,191	£41,474	£17,707	£16,663	£34,999	£30,024	£67,282	£431,746
Full time equivalent	16	6	4	2	2	3	3	6	41
Representative annual financial contribution	£239,403	£84,224	£60,029	£25,629	£24,118	£50,656	£43,455	£97,382	£624,895
Representative Full time equivalent	22.91	8.06	5.75	2.45	2.31	4.85	4.16	9.32	59.81

## Nantwich

	Questionnaires Sent	Replies		Percentage responses	Population				
	26	15		57.69%	34,400				
	Activities for Children, Carers & Toddlers	Activities for young people	Activities for Elderly	Developing Life Skills	Health & Well Being	Community & All Age	Contribution to Schools	Contribution to care facilities	TOTAL
No of activities	14	7	5	0	4	14	8	4	56
No of users	280	67	127	0	26	325			825
No of volunteers	113	35	24	0	21	55	5	18	271
No hours donated	5,577	2,604	1,708	0	2,268	3,276	453	576	16,462
Average no. of weekly volunteer hours	107	50	33	0	44	63	9	11	317
Actual annual financial contribution	£33,072	£15,442	£10,128	£0	£13,449	£19,427	£2,686	£3,416	£97,620
Full time equivalent	3	1	1	0	1	2	0	0	9
Representative annual financial contribution	£57,324	£26,766	£17,556	£0	£23,312	£33,673	£4,656	£5,921	£169,207
Representative Full time equivalent	5.49	2.56	1.68	0.00	2.23	3.22	0.45	0.57	16.19

## Poynton

	Questionnaires Sent	Replies		Percentage responses	Population				
	15	12		80.00%	23,700				
	Activities for Children, Carers & Toddlers	Activities for young people	Activities for Elderly	Developing Life Skills	Health & Well Being	Community & All Age	Contribution to Schools	Contribution to care facilities	TOTAL
No of activities	13	15	6	2	2	5	6	6	55
No of users	413	236	135	72	137	495			1,488
No of volunteers	77	70	41	34	35	79	7	19	362
No hours donated	4,989	9,597	2,466	965	2,495	1,666	278	1,307	23,763
Average no. of weekly volunteer hours	96	185	47	19	48	32	5	25	457
Actual annual financial contribution	£29,585	£56,910	£14,612	£5,722	£14,795	£9,879	£1,649	£7,751	£140,915
Full time equivalent	3	5	1	1	1	1	0	1	13
Representative annual financial contribution	£36,981	£71,138	£18,279	£7,153	£18,494	£12,349	£2,061	£9,688	£176,143
Representative Full time equivalent	3.54	6.81	1.75	0.68	1.77	1.18	0.20	0.93	16.86

## Wilmslow

	Questionnaires Sent	Replies		Percentage responses	Population				
	18	10		55.56%	35,200				
	Activities for Children, Carers & Toddlers	Activities for young people	Activities for Elderly	Developing Life Skills	Health & Well Being	Community & All Age	Contribution to Schools	Contribution to care facilities	TOTAL
No of activities	15	4	8	2	6	8	3	7	53
No of users	370	81	162	50	129	365			1,157
No of volunteers	83	13	35	22	21	52	4	11	241
No hours donated	4,954	1,374	1,688	386	2,812	5,520	122	642	17,498
Average no. of weekly volunteer hours	95	26	32	7	54	106	5	12	340
Actual annual financial contribution	£29,377	£8,148	£10,010	£2,289	£16,675	£32,734	£1,649	£3,809	£104,688
Full time equivalent	3	1	1	0	2	3	0	0	10
Representative annual financial contribution	£52,879	£14,666	£18,018	£4,120	£30,015	£58,920	£2,976	£6,853	£188,439
Representative Full time equivalent	5.06	1.40	1.72	0.39	2.87	5.64	0.12	0.66	17.88

## Cheshire East

	Questionnaires Sent	Replies		Percentage responses	Population				
	1	1		100.00%					
	Activities for Children, Carers & Toddlers	Activities for young people	Activities for Elderly	Developing Life Skills	Health & Well Being	Community & All Age	Contribution to Schools	Contribution to care facilities	TOTAL
No of activities					2				2
No of users					80				80
No of volunteers					12				12
No hours donated					2,304				2,304
Average no. of weekly volunteer hours	0	0	0	0	44	0	0	0	44
Actual annual financial contribution	£0	£0	£0	£0	£13,663	£0	£0	£0	£13,663
Full time equivalent	0	0	0	0	1.3*	0	0	0	1
Representative annual financial contribution	£0	£0	£0	£0	£13,663	£0	£0	£0	£13,663
Representative Full time equivalent	0.00	0.00	0.00	0.00	1.31	0.00	0.00	0.00	1.31

# Appendix C

## List of Participants

Name	Tradition	Local Area Partnership
Christ Church, Alsager	Anglican	Congleton
St Mary Magdalene, Alsager	Anglican	Congleton
St Mary's, Astbury	Anglican	Congleton
St John the Evangelist, Buglawton	Anglican	Congleton
St James the Great, Congleton	Anglican	Congleton
St Peter's, Congleton	Anglican	Congleton
St Stephen's, Congleton	Anglican	Congleton
St Wilfrid's, Davenham	Anglican	Congleton
St Peter's, Elworth	Anglican/Methodist	Congleton
St Michael's & All Angels, Middlewich	Anglican	Congleton
Holy Trinity, Congleton	Anglican	Congleton
St Luke's, Mow Cop	Anglican	Congleton
St Leonard's, Warmingham	Anglican	Congleton
Alsager Community Church	Pentecostal	Congleton
Congleton Pentecostal Church	Pentecostal	Congleton
Middlewich Community Church	Pentecostal	Congleton
Sandbach Baptist Church	Baptist	Congleton
CrossRoads Community Church	Charismatic	Congleton
New Life Community Church	Charismatic	Congleton
Wesley Place, Alsager	Methodist	Congleton
Bradshaw Brook, Allostock	Methodist	Congleton
Bradwall Chapel	Methodist	Congleton
Brookhouse Green, Smallwood	Methodist	Congleton
Davenport Methodist, Congleton	Methodist	Congleton
Trinity Methodist, Congleton	Methodist	Congleton
Elworth Methodist Church	Methodist	Congleton
Goostrey Methodist Church	Methodist	Congleton
Holmes Chapel Methodist Church	Methodist	Congleton
Middlewich Methodist Church	Methodist	Congleton
The Church on Eitley Heath	Methodist	Congleton
Sandbach Heath Methodist Church	Methodist	Congleton
Sandbach Methodist Church	Methodist	Congleton
Wheelock Methodist Church	Methodist	Congleton
Alsager United Reformed Church	United Reformed Church	Congleton
Congleton United Reformed Church	United Reformed Church	Congleton
Queen St Chapel	United Reformed Church	Congleton
Church of the Latter Day Saints	Latter Day Saints	Congleton
Sandbach Churches Together	Ecumenical	Congleton
Street Pastors, Middlewich	Ecumenical	Congleton
St Michael's, Coppenhall	Anglican	Crewe
All Saints, Crewe	Anglican	Crewe
Christ Church, Crewe	Anglican	Crewe
St Andrew's, Crewe	Anglican	Crewe
St Peter's, Crewe	Anglican	Crewe
St Michael's & All Angels, Crewe Green	Anglican	Crewe
St Matthew's, Haslington	Anglican	Crewe
St Mark's, Shavington	Anglican	Crewe
All Saints', Weston	Anglican	Crewe
St Mary the Virgin, Wistaton	Anglican	Crewe
Union Street Baptist Church	Baptist	Crewe
New Life Community Church	Pentecostal	Crewe
Gresty Road Evangelical Church	Independent Evangelical	Crewe
Coppenhall Methodist Church	Methodist	Crewe
St John's, Shavington	Methodist	Crewe
St Mark's, Crewe	Methodist	Crewe
St Stephen's, Crewe	Methodist	Crewe
Haslington Methodist Church	Methodist	Crewe
Winterley Methodist Church	Methodist	Crewe
Wells Green Methodist Church, Wistaton	Methodist	Crewe
St Mary's Roman Catholic Church	Roman Catholic	Crewe
Haslington & Crewe United Reformed Church	United Reformed Church	Crewe
Christian Concern Crewe	Ecumenical	Crewe
Englesea Brook Chapel & Museum	Methodist	Crewe
Church of the Latter Day Saints	Latter Day Saints	Crewe
St John the Baptist, Knutsford	Anglican	Knutsford
All Saints', Knutsford	Anglican	Knutsford
St Cross, Knutsford	Anglican	Knutsford
Holy Trinity, Little Bollington	Anglican	Knutsford
St Mary, Rostherne	Anglican	Knutsford
Knutsford Full Gospel Church	Pentecostal	Knutsford
Knutsford Methodist Church	Methodist	Knutsford
Mobberley Methodist Church	Methodist	Knutsford
Over Peover Methodist Church	Methodist	Knutsford
Plumley Methodist Church	Methodist	Knutsford
Snelson Methodist Church	Methodist	Knutsford
St Vincent de Paul Roman Catholic Church	Roman Catholic	Knutsford
The Welcome	Methodist	Knutsford

Name	Tradition	Local Area Partnership
St Thomas, Henbury	Anglican	Macclesfield
Holy Trinity, Hurdsfield	Anglican	Macclesfield
All Saints, Macclesfield	Anglican	Macclesfield
St Barnabas, Bollington	Anglican	Macclesfield
St John the Evangelist	Anglican	Macclesfield
St Michael & All Angels	Anglican	Macclesfield
St Peter's, Macclesfield	Anglican	Macclesfield
St Christopher's, Pott Shrigley	Anglican	Macclesfield
St James, Sutton	Anglican	Macclesfield
Church of the Resurrection, Upton Priory	Anglican	Macclesfield
Christian Life Fellowship, Bollington	Pentecostal	Macclesfield
Calvary Christian Centre	Pentecostal	Macclesfield
Bethel Baptist Church	Baptist	Macclesfield
St. George's Street Baptist Church	Baptist	Macclesfield
Tytherington Family Worship	Charismatic	Macclesfield
Elim Christian Life Centre	Pentecostal	Macclesfield
Bollington Methodist Church	Methodist	Macclesfield
Broken Cross Methodist	Methodist	Macclesfield
Gawsworth Methodist Church	Methodist	Macclesfield
Higher Hurdsfield Church	Methodist	Macclesfield
Langley Methodist Church	Methodist	Macclesfield
Macclesfield Methodist Church	Methodist	Macclesfield
Prestbury Methodist Church	Methodist	Macclesfield
Walker Barn Methodist Church	Methodist	Macclesfield
Silklife Centre	Charismatic	Macclesfield
St Theodore of Canterbury	Orthodox	Macclesfield
Good News Church	Charismatic	Macclesfield
St Alban's Roman Catholic Church	Roman Catholic	Macclesfield
The Salvation Army	Salvation Army	Macclesfield
Bollington United Reformed Church	United Reformed Church	Macclesfield
Macclesfield United Reformed Church	United Reformed Church	Macclesfield
Cre8	Ecumenical	Macclesfield
Hope in North East Cheshire	Ecumenical	Macclesfield
Macclesfield Christadelphian	Christadelphian	Macclesfield
Church of the Latter Day Saints	Latter Day Saints	Macclesfield
Bahá'í Community	Bahá'í	Macclesfield
Hindu Community	Hinduism	Macclesfield
King Edward Street Chapel	Unitarian	Macclesfield
St Mary's, Acton	Anglican	Nantwich
St James the Great, Audlem	Anglican	Nantwich
St Bartholemew's, Church Minshull	Anglican	Nantwich
St John the Evangelist, Doddington	Anglican	Nantwich
St Peter's, Minshull Vernon	Anglican	Nantwich
St Mary's, Nantwich	Anglican	Nantwich
Market St Church, Nantwich	Ecumenical	Nantwich
Audlem Methodist Church	Methodist	Nantwich
Chorlton Methodist Church	Methodist	Nantwich
Hankelow Methodist Church	Methodist	Nantwich
Hatherton Methodist Church	Methodist	Nantwich
Nantwich Methodist Church	Methodist	Nantwich
St John's, Willaston	Methodist	Nantwich
St Anne's Roman Catholic Church	Roman Catholic	Nantwich
Minshull United Reformed Church	United Reformed Church	Nantwich
St Mary's, Disley	Anglican	Poynton
St George's, Poynton	Anglican	Poynton
St Martin's, Higher Poynton	Anglican	Poynton
Poynton Christian Fellowship	Pentecostal	Poynton
Disley Baptist Church	Baptist	Poynton
Poynton Baptist Church	Baptist	Poynton
Lostock Christian Fellowship	Independent Evangelical	Poynton
Mottram St Andrew Methodist	Methodist	Poynton
Open Hands	Ecumenical	Poynton
Poynton Action Trust	Ecumenical	Poynton
TTG & Gateway	Ecumenical	Poynton
St Paul's Roman Catholic Church	Roman Catholic	Poynton
St Chad's, Handforth	Anglican	Wilmslow
St John the Evangelist, Lindow	Anglican	Wilmslow
St Anne's, Wilmslow	Anglican	Wilmslow
St Bartholemew's, Wilmslow	Anglican	Wilmslow
Great Warford Baptist Chapel	Baptist	Wilmslow
Alderley Edge Methodist Church	Methodist	Wilmslow
St Mary's Methodist Church, Handforth	Methodist	Wilmslow
Styal Methodist Church	Methodist	Wilmslow
Wilmslow United Reformed Church	United Reformed Church	Wilmslow
Dean Row Chapel	Unitarian	Wilmslow
Cheshire Agricultural Chaplaincy	Ecumenical	Cheshire

I have been unfaithful  
I have been unworthy  
I have been unrighteous  
And I have been unmerciful

I have been unreachable  
I have been unteachable  
I have been unwilling  
And I have been undesirable

And sometimes I have been unwise  
I've been undone by what I'm unsure of  
But because of You  
And all that You went through  
I know that I have never been unloved

I have been unbroken  
I have been unmended  
I have been uneasy  
And I've been unapproachable  
I've been unemotional  
I've been unexceptional  
I've been undecided  
And I have been unqualified

Unaware  
I have been unfair  
I've been unfit for blessings from above  
But even I can see  
The sacrifice You made for me  
To show that I have never been unloved

It's because of You  
And all that You went through  
I know that I have never been unloved

*- Michael W Smith*

**“Can a mother forget her nursing child,  
or show no compassion for the child she has borne?  
But even if that were possible,  
I will not forget you!  
See, I have inscribed your name on the palms of my hands.”**

*- Isaiah 49 v 15 & 16*

### ***Dedication***

This Report is dedicated to Ron McQuaker (1934 - 2000), a pioneer in so many ways. Leaving school at 15 he rose to become head of his profession, establishing Standards and Codes of Practice for Professionals in his field. Recognised by peers in his election as President of the British Computer Society and Liveryman of the City of London. A consummate professional, fighter for justice, youth leader and as a father an example, an inspiration and encourager and above all a man of faith.

Report by Carolyn McQuaker

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