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Chapels, churches and monastic landscapes of Wales interpretation plan



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**CHAPELS, CHURCHES AND
MONASTIC LANDSCAPES OF WALES
INTERPRETATION PLAN**

Executive summary	...	...	...	...	...	...	...	...	03
1.0 Purpose of plan	...	...	...	...	...	...	...	...	10
2.0 Background	...	...	...	...	...	...	...	...	10
2.1 Approach and methodology	...	...	...	...	...	...	...	...	10
2.2 Wales' places of worship	...	...	...	...	...	...	...	...	12
2.3 Visitors to <i>addoldai</i>	...	...	...	...	...	...	...	...	19
2.4 Finding out – marketing and promotion	...	...	...	...	...	...	...	...	21
2.5 Site audits	...	...	...	...	...	...	...	...	23
3.0 The interpretation plan	...	...	...	...	...	...	...	...	25
3.1 Principles and prerequisites	...	...	...	...	...	...	...	...	25
3.2 Why interpret?	...	...	...	...	...	...	...	...	25
3.3 What to interpret – recommended themes	...	...	...	...	...	...	...	...	26
3.4 Who to interpret to?	...	...	...	...	...	...	...	...	29
3.5 General considerations and parameters	...	...	...	...	...	...	...	...	31
3.6 Interpretation proposals	...	...	...	...	...	...	...	...	32
3.7 How to interpret?	...	...	...	...	...	...	...	...	33
3.8 Where to interpret	...	...	...	...	...	...	...	...	37
4.0 Recommendations	...	...	...	...	...	...	...	...	39
Appendix 1	Examples of places								
Appendix 2	Potential personalities								
Appendix 3	Resources and useful organisations								
Appendix 4	The status quo re interpreting many of Wales' places of worship								
Appendix 5	Bibliography								

Executive summary

Purpose of this plan

This plan sets out to provide a framework to guide Cadw and other interested organisations in their endeavours to interpret the history, architecture and landscapes associated with Wales' Christian beliefs and practices of worship. The plan covers **chapels, churches and monastic landscapes**, from the Anglo-Norman period (c. AD 1100) to the present day and from the monastic movements of the medieval period, through the Reformation of the 16th century to the rise of nonconformity and Methodism from the 17th century, and the story of the religious revivals. Ultimately this plan contributes to and forms part of the pan-Wales interpretation plan which is under preparation for the Welsh Government.

Terminology: the term ***addoldai*** or **places of worship** refers collectively to chapels, churches and monastic landscapes since all these have, at one time, been places where worship and attendant activities have taken place.

Definition of **interpretation**: to reveal to visitors the **context of a place**, and the relationships between elements of that place, so that they go away inspired, with a greater understanding of the **essence of that place**.

Principles and prerequisites

- This interpretation plan relates to the role that *addoldai* have played within Wales' heritage and does not focus specifically on aspects of Christian doctrine, theology or worship.
- Faith is a personal aspect of many people's lives and the interpretation of each *addoldy* should respect this basic tenet.
- This plan seeks to be inclusive and recommends that each *addoldy* invites all visitors, whatever their background into the overall story and themes.
- The interpretation provision should not assume that visitors have any prior knowledge, awareness nor understanding of the Christian faith and traditions of worship.
- The interpretation of each *addoldy* should stand on its own and each place of worship in a package or trail should seek to reinforce the same theme.
- The interpretation provision should be tailored to current visitor types as they relate to general marketing activity in order to ensure visitors leave satisfied, having had a good experience.

Why interpret *addoldai*?

The interpretation of any *addoldy* should aim to achieve the following purposes and these aims should guide the process of planning and devising the interpretation of any *addoldy*.

- **Encourage visits and exploration**
 - Encourage people to explore more deeply off the beaten track
 - Act as a focal point for sharing information locally
 - Be a dispersal point to other similar places
 - Tell local stories and create a sense of arrival
 - Contribute towards community regeneration.

- **Benefit the buildings themselves**

- Provide the buildings with a sustainable use into the future
- Keep churches and chapels open for visitors and other local activities
- Provide an income stream to help maintain buildings and conserve local heritage.

- **Benefit the local community**

- Instil an increased appreciation of the heritage value of these places
- Provide an alternative use for a building which may encourage different parts of the community to share it
- Influence local decision making e.g. planning decisions
- Help members of the community and volunteers to engage with their local heritage
- Help people connect with what has formed today's Welsh society, its values and language.

What to interpret - recommended themes

The following themes or messages have been devised as a **menu** for individual *addoldai* to select from. Each place has its own story but the interpretation of each should endeavour to convey one of these **broad messages** so that visitors leave with a greater **understanding of the context and meaning of each place**.

Main theme:

The beliefs, traditions and places of worship of the people of Wales have helped shape their cultural heritage.

Theme 1 – Wales' places of worship echo with stories of inspiring men and women who funded and built them or preached and served within them.

Supporting topics

- Monasteries and churches were established by patrons who wished to advertise their power and influence and in turn sought the protection of the church.
- Many non-conformist leaders were motivated by political zeal and in turn some influenced national and international politics.
- Welsh missionaries – both men and women – ventured across the globe to evangelise and 'spread the word'.
- Nonconformist Wales has had a global impact → Madagascar, Korea, North East India and USA - many of the world's Christians can trace their spiritual origins to Wales.
- Various stories of preachers, architects, hymn writers, craftsmen, *blaenoriaid* (elders) and women who served within the building.
- Surprising links with historical figures – 'hidden histories'.
- Many building names and place names are inspired by the Old Testament.

Theme 2 – The beliefs and traditions of worship of the people of Wales have defined the style and architecture of its places of worship.

Supporting topics

- Churches, chapels, monasteries, pilgrim trails, preaching sites and holy wells are common throughout Wales!
- Every *addoldy* has both influenced the surrounding landscape in which it sits and reflects the characteristics of that landscape e.g. monasteries had an impact on the landscape and life of medieval Wales.
- During medieval times the 'ordinary' people of a village influenced the siting and style of a church and frequently physically built the chancel.
- Some of these *addoldai* were built by congregations who dared to be different and faced the dire consequences of dissent.
- The fact that any village or town has a large number of chapels and a church reflects the industrialisation of Wales – there are four times as many chapels in Wales in proportion to its population as the rest of Britain.
- Different styles of architecture – some are simple, more like 'preaching barns' with 'Y *Sedd Fawr*' and others are more elaborate with ornate stained glass windows, ceiling roses etc. to show craftsmanship.

Theme 3 – The activities within Wales' places of worship have helped shape its language, culture and way of life.

Supporting topics

- You may be visiting an individual place but all together they have had a HUGE impact on Welsh society.
- These buildings were designed with good acoustics for song – tradition of hymn singing, choirs and music.
- These buildings were centres for local entertainment, full of colourful characters – *cymeriadau*.
- The Welsh bible has been the focus of worship within many of Wales' places of worship and has helped promulgate the active use of the Welsh language.
- These places were crucibles for education → Sunday schools.
- These places have and continue to play an essential part in community life.

Interpretation proposals

We recommend that *addoldai* develop their offer to visitors as part of one of the following packages:

Package	Visitor type	Interpretive approach
<p>Community package – linked to other places in a village or town</p>	<p>Accidental visitors - explorers</p>	<p>Low key –</p> <ul style="list-style-type: none"> • occasional events, open days and shows, • part of a village trail with regular opening hours and a panel outside, <ul style="list-style-type: none"> ○ a leaflet inside ○ a display with a touchscreen interactive, • works of art inside or outside.
<p>Multi site package – linked with other places with a similar theme over a wider area</p>	<p>Faith tourists</p>	<p>Low key -</p> <ul style="list-style-type: none"> • a person/guide to interpret and present the place • leaflet • smartphone app particularly for foreign visitors, • homely welcome – a ‘paned’ and a cake, • perhaps a visitor centre can act as a hub more fully interpreting the theme and dispersing visitors.
<p>Single site package which may refer visitors on to other local lower profile places</p>	<p>Dedicated visitors – box tickers</p>	<p>More sophisticated –</p> <ul style="list-style-type: none"> • panel outside and inside • smartphone app • bluetooth transmitter • handheld device • audio-visual show on a loop • person to guide and interpret • works of art.

How to interpret?

General principle – to be successful and effective the interpretation of any place of worship should bring it alive by telling stories about **the people** – both the ordinary and the great and the good - and **the events** which happened at these places. In the table above we have recommended a general approach to the interpretation provided at any *addoldy* which is aimed at catering for the likely visitor and their characteristics.

- Taking into consideration that places participating in the **community package** are likely to attract **independent explorers** who are either young empty nesters or older 50 +, who are prepared to linger and enjoy the experience and are curious about 'the sense of place', we believe that **occasional events, open days and shows** which include **performance, theatre and singing** would be appropriate. Equally the place could be interpreted as part of a **town or village trail** which is open on a regular basis, has a **panel** outside providing a general introduction together with a more in depth **leaflet** available inside and perhaps an **interactive touchscreen** computer which visitors can interrogate as they wish. Touchscreen interactive computer can help interpret the place to a greater depth than a panel or leaflet and if devised with some imagination, they can introduce characters and personalities in addition to artefacts. However they must be maintained and always operable. Any performance or show could be recorded and broadcast via a **DVD or CD**. Colourful **works of art** on the walls of some buildings, perhaps created by a community group, could do much to enliven the place and increase interest whilst conveying part of the story of the place. A sensitively designed and placed work of art outside could also help attract attention and interpret the place to passers by. The process of creating these works of art offers an ideal opportunity to engage with **members of the local community** thereby raising awareness and interest. However any work of art must be readily understood by those who are not familiar with the place and the story.
- Taking into consideration that places participating in a **multi site package** are likely to attract 'faith tourists' i.e. those with an interest in the personality - pioneer, preacher or hymn writer - who may be from abroad, are frequently in a bus or coach, are 50+, without children, are very motivated, looking for peace and quiet but also may want a social experience, we recommend a **low key approach** which focuses on simply being present at the place. However places of worship could cater for groups by providing a **person or guide** to interpret the place and a '**paned**' and **cake** as a welcome. A **leaflet** for them to take away with them could add to their understanding but, particularly foreign visitors may find a **smartphone app** available in a range of languages useful. Places which have clustered together to interpret to 'faith tourists' may consider establishing a **visitor centre** as a hub to fully interpret the theme and disperse visitors e.g. at **Trefeca or Llanycil**.
- Places of worship participating in a **single package** are likely to attract ABC1 independent travellers or those in a group looking for 'wow' places, either aged between 35 and 50 with older children or are 60+, have high expectations but are not very time rich and who are eager to move on after an hour or so. These places – cathedrals, monasteries and established heritage attractions - should have a **panel**

outside to generally introduce the place and further panels clearly legible inside **alongside features of interest**. These static forms of interpretation should be supplemented by either **smartphone apps**, a **bluetooth transmitter** or a **handheld device** to be lent to visitors. These forms of modern media can help interpret the place to a greater depth than a panel or leaflet and if devised with some imagination, they can **introduce characters and personalities** in addition to artefacts. Engaging interpreters in role and in costume could be a memorable way of guiding visitors around a place. If the place is of sufficient size, an **audio-visual show** on a loop could also do much to convey the story of the place, in particular as an introduction. Sensitively placed **works of art** could also appeal to families and provide a colourful, up-to-date ambience.

Where to interpret - proposed packages

Community package

We recommend that the congregation of an *addoldy* join with other places e.g. village hall, pub or cenotaph within a community to provide a special experience which conveys **a sense of that place to visitors**. Places taking part in the package should meet regularly to review and share experiences.

Multi site package

We recommend that the congregation of an *addoldy* joins with others in a wider area with similar aims to jointly provide a special experience **conveying a story about noted religious personalities or movements**. These packages should consider developing a **place as a hub** to more fully interpret the themes and to act as a dispersal point. Places of worship participating in a package could also develop a hub online via a website e.g. the church of St Teilo at the Museum of Welsh Life, St Fagans could refer its thousands of visitors to other similar churches within the area. Places taking part in the package should meet regularly to review and share experiences.

Single site package

Places of worship, many of which are already established destinations could continue to interpret the theme as stand alone places but equally they could join with others across an area to offer visitors a special heritage experience and refer them on to other similar places within the vicinity. Individual cathedrals and monasteries are candidates for this package.

Recommendations

The following recommendations relate specifically to issues raised either by our site audits – section 2.5 - or whilst undertaking research into the state of affairs relating to developing the offer to tourists at *addoldai* – section 2.3 and 2.4.

General practical recommendations

- Clearly visible signs should be located outside *addoldai* stating that **all visitors** are welcome and letting people know of any access arrangements.
- Visitors should be clearly signposted to a particular room or part of building which provides interpretation in order to be able to easily find any interpretation.
- An appropriate organisation – Cadw or Churches Tourism Network Wales – should compile and update a database of key holders for all *addoldai*.
- An interpretation plan should be compiled with the input of as many people from the local community as possible, via a workshop in order to run through one of the toolkits listed in appendix 3.
- Key holders should receive ‘world host training’ and become ‘ambassadors’. Places of worship should consider enlisting the help and support of members of the local community in general as key holders and to present the place to visitors.
- Places of worship should record information regarding visitors in a consistent and regular fashion cf St David’s Diocese toolkit.
- Places of worship should encourage donations from visitors and make it easy for them to donate.
- Congregations should remember that a professional presentation in a legible fashion means that visitors will get a better experience and more out of their visit despite a homely welcome being appropriate.

Strategic recommendations

- VisitWales and Cadw should jointly offer advice, perhaps via Churches Tourism Network Wales, to congregations on how to overcome access problems in relation to equality impact assessments.
- VisitWales and Cadw should enable individual churches and chapels to receive advice, perhaps via Churches Tourism Network Wales, about how best to present their story and interpret their place to visitors.
- VisitWales and the Churches Tourism Network Wales should bring the plethora of trails and projects together and jointly market them by branding them in a consistent fashion and enabling potential visitors to access them online via a single portal.
- Cadw and VisitWales should work together to highlight case studies and examples of good practice possibly via a conference perhaps organised by Churches Tourism Network Wales.

- The marketing of these places should sit firmly within the local tourism endeavour alongside other attractions and offers and fit into the national strategic context of VisitWales' campaign of 'Real – Human – Magical'.
- Regional tourism partnerships and local tourism associations should do more to co-ordinate the marketing of individual places, networks and trails.
- VisitWales should further research the offer available under 'faith tourism' and present a comprehensive picture to **foreign visitors** in general (not only to those from the United States) via its current dedicated webpage.

1.0 The purpose of this plan

This plan sets out to provide a framework to guide Cadw and other interested organisations in their endeavours to interpret the history, architecture and landscapes associated with Wales' Christian beliefs and practices of worship to visitors from a largely secular age. The plan covers **chapels, churches and monastic landscapes**, from the Anglo-Norman period (c. AD 1100) to the present day and from the monastic movements of the medieval period, through the Reformation of the 16th century to the rise of non-conformity and Methodism from the 17th century, and the story of the religious revivals. Ultimately this plan contributes to and forms part of the pan-Wales interpretation plan which is under preparation for the Welsh Government.

Terminology: we have used the term **addoldai or places of worship** to refer collectively to chapels, churches and monastic landscapes since these have all, at one time been places where worship and attendant activities have taken place, although some of them may no longer be actively used for this purpose.

Definition of **interpretation**: to reveal to visitors the **context of a place**, and the relationships between elements of that place, so that they go away inspired, with a greater understanding of the **essence of that place**.

2.0 Background

This plan has been produced for Cadw which is the organisation responsible for:

- conserving Wales's heritage to the best possible standard
- helping to sustain the distinctive character of Wales' landscape and towns
- helping people understand and care about their place and history
- making a real difference to people's wellbeing in Wales.

As such the plan should be seen in the context of the above and does not seek to fulfil the needs of **'faith tourists'** per se.

2.1 Approach and methodology

Firstly we reviewed documents and researched available data relating to **visitor profile** together with present and potential **market sectors** in relation to **those who visit places of worship**. The culmination of this exercise is section 2.3 which outlines conclusions

regarding visitors likely to beat a path to the chapels, churches and monasteries of Wales. We attempted to outline their characteristics, behaviour and attitude and assessed a range of **potential interpretive methods and media** before deciding on the most appropriate ones to recommend.

We undertook research into the significance of certain *addoldai* from relevant source material and carried out **an audit of a cross-section of these places** to an agreed framework based on the following headings:

- Site significance
- How easy is it for visitors to reach the site/location?
- What is the welcome like for visitors?
- How inherently appealing is the site/location?
- Orientation and how easy is it to get around the site?
- Current interpretation provision

The findings of the audit helped us to decide on appropriate approaches to interpretation at these sites. We assessed the strengths and weaknesses of access to and at each place in addition to its inherent appeal in order to place any **interpretation proposals** within the context of the **overall visitor experience**.

We also worked through a series of steps with **stakeholders** in **two workshops** so that everyone contributed due to their interest and knowledge of a particular *addoldy* or of places of worship in general.

As a result we hope that this interpretation plan has **broad ownership**, is **grounded in reality** and is based on **common understanding** between **certain places of worship** and stakeholders with a general interest and expertise in the field.

Siân Shakespear co-ordinated the team and was the contact between the team and Cadw, the client. She also led all meetings, discussions and workshops and devised the interpretation plan.

Wyn Roberts of **Aqua Marketing Ltd** worked on the marketing and interpretation aspects. He input his knowledge and expertise regarding tourism growth markets and helped compile the visitor profiles.

Dr David Gwyn of **Govannon Consultancy** input his considerable knowledge of Welsh history and expertise in presenting heritage sites to visitors and collated information regarding the history of Wales' places of worship.

We are grateful to the following people for their input during the workshops and/or for providing invaluable comments on a draft of this plan.

Organisation	Person
Church Tourism Network Wales	Sue Kelly John Winton
National Museum of Wales, St Ffagan	Sara Huws
Ceredigion Council Tourism Section	Peter Austin
Denbighshire Tourism Section	Fiona Dolben
Capel Lôn Swan, Denbigh	Graham Floyd
Capel Mawr, Denbigh	Meurig Foyle
Capel Treforys, Swansea	David Gwyn John
Eglwys Llanycil	Lowri and Watcyn James Shelagh Hourahane
Mid Wales Tourism Partnership	Gwawr Price
Royal Commission of Ancient and Historic Monuments	Susan Fielding Penny Icke
Lampeter University	Jonathan Wooding
Newport University	Madeleine Grey
Tŷ Mawr Wybrnant	Wil Edwards
Cadw	Dave Penberthy Kate Roberts
St Asaph, Cathedral	Karen Williams
Llandre Heritage	Roger Haggar
The Arthur Rank Centre, Stoneleigh	Jeremy Martineau

2.2 Wales' places of worship

This section of the plan does not offer a history of the church in Wales (which has been very well researched indeed), but seeks to examine how chronological and/or thematic story strands can create a cohesive picture of this aspect of the Welsh historic environment and of the heritage of Wales.

What it means to be Welsh - or to visit Wales, or to live in Wales - has been informed by Christian spirituality for as long as any sense of 'Welshness' has existed. The church has been crucial to the evolution of Western civilisation as a whole since the late Roman period, and has particularly informed the growth of the national polity of Wales.

The Universal Church 1100AD-1532

In the first century of the second millennium, the church in Wales underwent a number of significant changes. One was the arrival of new monastic orders and the other was the creation of a parish system. Founding a monastery and endowing it with land was a traditional act of piety for Norman knights and they were quick to introduce the new Continental orders to Wales. In many cases the orders were new establishments but they could also be attached to pre-existing establishments such as at St Dogmaels, Ceredigion, where the Celtic monastery was granted to the Tironensian order, a reform of the Benedictines. The Dominican Friars, whose philosophy and mission differed from the more contemplative seclusion of the monastic orders, settled close to centres of population and their friaries have seldom survived redevelopment of these towns – for instance, all that remains of Bangor Friary is a collection of gravestones in Bangor museum.

Talylychau/Talley is the only abbey in Wales established by the Premonstratensians (the white canons) from the house of St John at Amiens under the auspices of the Lord Rhys c. 1185. The most spectacular surviving monastic remains are nearly all houses of the Cistercian order, which became the most successful of the monastic orders in Wales. They came to be established at Neath, Margam, Cymer, Aberconwy, Cwmhir, Valle Crucis, Whitland, Strata Florida, Basingwerk, Trawscoed, Grade Dieu, Llantarnam, Dore and Strata Marcella, as well as at convents at Llanllugan and Llanllŷr. The foundation of many of the Cistercian houses reflects the resurgence of Welsh princely power in the period of Owain Gwynedd and of the Lord Rhys of Deheubarth, the patron and effective second founder of Whitland and Strata Florida. Strata Marcella was founded in 1170 by Owain Cyfeiliog, Prince of Powys, Cwmhir by Cadwallon ap Madog, Prince of Ceri and Malienydd, Llantarnam around 1179 by Hywel ab Iorwerth, Lord of Caerleon. Llywelyn ab Iorwerth extended his support to Aberconwy and Cymer, whilst Madog ap Gruffydd founded Glyn y Groes/Valle Crucis. By contrast, the Cistercian houses in South Wales – principally Neath (1130), Tintern (1131), Basingwerk (1131/57), Margam and Dore (1147), Trawscoed (c. 1173), Grace Dieu (1226) and Vale Royal (1273) reflected the post-Norman pattern of conquest and settlement. All the communities were aware of living in fearful and violent times, and expected attack from their enemies.

The total number of Cistercian monks in Wales throughout this period was about 2,000. Choir-monks at the North Wales houses seem to have consisted almost entirely of local Welshmen until the Edwardian conquest, and very largely so thereafter. Local men also made up the houses of Margam and Neath. Welsh was the language of Whitland abbey in the thirteenth century, and its monks are recorded as bilingual, like those of Strata Florida, in the early sixteenth. The *conversi*, the lay-brothers, in each house were generally local men, unlettered and of lowly birth, and mostly worked on the granges.

Although Cistercian houses were settled in remote areas, they frequently lay on travel routes – several for instance, were on estuaries – and in a number of instances settlements grew up adjacent to the main site. They were also a focus for pilgrims, who often seem to have made their way to an appropriated church. The Cistercians were forbidden to derive incomes from the tithes of appropriated parishes, but this ideal was short-lived. The Cistercians have often been described as the first multi-national corporation; certainly they were very successful in managing their estates, making use of careful planning and central control systems, and keeping detailed records. Cistercian monastic landscapes are the result of careful and consistent management of woodlands, stock-stations, mineral resources, fishing-grounds, and above all the sale of wool (Williams 2001).

The introduction of the parish system in Wales created the system of territorial administration which survives in the present day Church in Wales. Sources including devotional texts, and the *cwndidau*, poetic measures on moral and religious themes indicate that the people of Wales at all levels identified strongly with the services of the church. The 15th century wandering poets of Gwent and Morgannwg who appear to have composed the *cwndidau* presupposed a fair amount of knowledge of scripture and apocryphal literature on the part of their audience. Wall paintings provide further evidence of the spirituality of the laity (ordinary people not members of the clergy) and their engagement with the church as they tried to make sense of the world around them whilst the Black Death and such like wrought much suffering. Whitewashing after the Reformation covered many examples of these wall paintings but many of these and others were destroyed by the Victorian preference for bare stone walls. What survives has been described as ‘evidence for a surprisingly complex spirituality’ such as at Llancarfan, Partishow and the 13th century St Teilo’s church which originally stood near Pontardawe in Glamorgan. The paintings were recorded by the Royal Commission prior to the dismantling and re-erection of the derelict church at the Museum of Welsh Life, St Fagans and have been carefully restored there. Stone carving such as the stone cross at St Donat’s and stained glass are further sources, which reflect the priorities of lay patrons, since they required funding at a significant scale. Impressive rood screens survive in a number of places such as at Llaneleu and Llanfillo (Tudur Jones 171, Lord 152-278, Dr Madeleine Grey, pers. comm.).

In addition, the stone fabric of many churches can tell us much about the late Medieval period. The centuries prior to the reformation have bequeathed to Wales some remarkable and attractive examples of parish churches. The evidence for the popularity of pilgrimage to local shrines and the extent to which the fabric of Welsh churches was extended or rebuilt during the fifteenth and early sixteenth centuries testifies to the esteem in which the Universal Church was held. The churches at Holyhead and Llanfarchell/St Marcella’s near Denbigh both show the generosity of a benefactor who may well have been Lady Margaret Beaufort (1443-1509), the mother of King Henry VII.



Tomb at Llanfarchell church, Denbigh

Reformation and the New Learning

In Wales the decisive break with Rome in 1532-4, shortly precedes the creation of a single legal jurisdiction for England and Wales. Though the Tudor state aimed to bring Welsh administration, for the first time, in line with that of England, the renunciation of papal authority focussed official interest on the pre-Roman church of the west. In Wales, as elsewhere in Britain, the sixteenth-century Reformation replaced obedience to the papacy with a church of which the monarch was (and in England remains) the head on earth.

Wales on the whole slowly accepted the reformation and in a sense made it its own (Tarlow 112, 117). Paradoxically, the increased emphasis on the role of the laity in the church in this period may have benefited landowners and the local élite and removed much of the scope for ordinary lay people to become involved in the activities of the church (Gray, forthcoming). The translation of the bible into Welsh and the appointment of able Welsh-speaking clerics to high office ensured that the new order was adopted in the churches of Wales. A survey of 1603 showed that out of a church-going population of 212,450, only 3,500 were recusants (adhering to the ways of the old church), a far smaller proportion than in the most conservative counties of England (MacCulloch 396).

Tudur Jones points out that the cradle of the reformation in Wales was:

In the basin of two rivers, Clwyd and Conwy, within the area bounded by the four ancient towns of Conwy, Llanrwst, Ruthin and Rhuddlan (where) the Renaissance fused with the classical culture of Wales to produce a splendid flowering in the sixteenth century (TJ 174-5).

A major reason for this area's cultural confidence was its strong agricultural economy. In the reign of Elizabeth I the Vale of Clwyd was described as 'The Vale that for wholesomeness, fruitfulness and pleasantness, excelleth'; it was its agricultural surplus and that of the Vale of Conwy that enabled lay patrons of the church to be generous, that kept clerical stipends high, and that made it possible for young men to be sent, to Oxford and above all, to Cambridge, the nursery of the reformed faith. St Marcella's in Denbigh, as well as demonstrating the vitality of the church immediately before the Reformation, illustrates these aspects in its magnificent renaissance monuments to local families – to Sir John and Jane Salisbury of Lleweni, and Richard Myddleton, his wife, and their seven daughters and nine sons. Llanrwst, where the influence of the Gwydir family was strong, tells a similar story though it is less opulent. Dr William Morgan, the translator of the bible, grew up on the Gwydir estate; his bardic heritage was crucial to his translation of the bible into Welsh completed in 1588. He is said to have begun his study of Greek in the porch of the church of Penmachno under the tutelage of a former monk of Maenan.

Other clerics of the early years of the Anglican church in Wales have left their mark in the historic environment. Dr John Davies (c. 1567-1644) was one of Wales's leading scholars of the Reformation period, rector of Mallwyd from 1604. He published a Welsh grammar in Latin in 1621, and a Welsh-Latin Latin-Welsh dictionary in 1632. His church at Mallwyd preserves the chancel he had constructed in 1624 and the timber tower and porch in 1640-1. He also

constructed a number of bridges in his parish, demonstrating the active and practical assistance a cleric was expected to provide for his flock.

In the eighteenth century the Welsh church went into what some have seen as a decline, others, more charitably as 'an age of gestation and slow change' (Ieuan Gwynedd Jones 63-4). Welsh parishes and episcopates were generally insufficient to attract ambitious resident clergy. However, the circulating schools of Griffith Jones of Llanddowror crucially made many Welsh people literate in Welsh before they had any knowledge of English, a fact which as much as the translation of the bible has ensured the present strength of the Welsh language. Empress Catherine II the Great of Russia commissioned a report on the schools in 1764, and they were recommended as a model to UNESCO in 1955 (Davies 295).

The Welsh church underwent something of a revival in the nineteenth century, in the face of challenges from dissent and from the rapid industrialisation of Wales. Disestablishment, when it finally came in 1920, widely benefited the Anglican Church by enabling it to play a fuller role in Welsh society.

Old dissent

The religious changes of the sixteenth century onwards led to the formation of dissenting congregations, primarily of Independents, Baptists and the Society of Friends (Quakers). Evangelists, of which the best known were Thomas Gouge and Stephen Hughes, encouraged the Independent cause and the publication of such classics as *Taith y Pererin* and *Canwyll y Cymru*. Baptist preaching began with Hugh Evans in the 1640s, in Radnorshire and in the Upper Wye valley, but growth was slow; even in the more lenient days after 1689 there were hardly more than 500 followers in Wales (*DWB*, Bassett 51). Maesyronnen chapel near Glasbury in Radnorshire, converted from a cow-house in 1696, illustrates the early form of dissenting architecture. A slightly later Radnorshire chapel is Cilwent, dating from 1750, and now re-erected at the Museum of Welsh Life at St Fagans, which retains the vernacular style (A Jones 4-13).

The Quaker movement (The Society of Friends) in Wales drew its strength from Dolgellau and the adjoining areas, inspired by the eloquent preaching of George Fox, and from the weakness of local patrician families during and after the civil war – certainly, Nannau, the local great house, was in no position to assert its traditional authority in that period. The Society of Friends won many supporters in the 1650s and 1660s. Their departure for Pennsylvania in the late seventeenth century shaped the fortunes of the Quakers in the new world and bequeathed the name Bryn Mawr to one of the leading universities for women in the United States. In the state of Wisconsin the American Constitution was translated into Welsh due the influence of the émigrés there from Dolgellau.

In and around Dolgellau, several houses associated with the Quakers survive, as well as places where they met, and evidence of their business skills – the Dolgun blast furnace, the woods that were exploited for fuel, and the ironstone mine at Tir Stent.

New dissent

On the whole, religious dissent was slow to establish a foothold in Wales, even though in the fullness of time Wales was to become one of the great strongholds of Protestant dissent in the United Kingdom. The popular preachers became community leaders, and their sermons were eagerly awaited; John Jones, Talysarn was described as *rhoes Gymru ar dân* - setting Wales on fire - and Robert Roberts *sgolor mawr's* description of a preaching meeting in Llangernyw in the mid-nineteenth century conveys the sense of excitement that the pulpit giants could generate (Roberts 54-6). They gave encouragement to radical politicians, most notably the Scots Baptist, David Lloyd George, and made sure that Wales' needs were respected by parliament. However, the Nonconformist connections have also been criticised for their often shrill sectarianism, their obsession with the temperance movement and for the guilt and sheer grinding tedium they inflicted on congregations that came to lose interest in fiery sermons. Many felt that the money they spent on large chapels might be better spent on secular education e.g. the universities at Bangor and Aberystwyth (Morgan 14-18, 197-201).

The new dissent varied from place to place and changed over time. Much of it grew out of the 'old dissent'; Merionethshire Quakers who were not prepared to emigrate eventually joined the Methodists. The nonconformity of the South Wales valleys, in particular the Unitarians, Independents, Primitive Methodists and to some extent the Baptists, may explain early sympathies for Chartism, compared to the Methodist quietism of the North (DJV Jones 29). Dissent also grew directly out of the Anglican church; the circulating schools of Griffith Jones of Llanddowror proved a fertile seed-bed for the Methodists in later years, and even after the Calvinistic Methodists founded their own denomination in 1811 - the only uniquely Welsh denomination-, many of their members still regarded themselves as essentially church adherents rather than dissenters.

In the early days of the new dissent up to the 1850s the chapels established themselves, along with dissenting academies at Bala, Holt and Carmarthen, in a low-key and unobtrusive way in back-streets, often designated as schoolrooms. However, the dramatic style of preaching seems to date from this period, and is represented by such figures as John Jones, Talysarn, Christmas Evans, Henry Rees and John Elias.

From the mid-century onwards, confidence evidently grew. Ornamented chapels came into being, reflecting the growing wealth of congregations and an increased social confidence. Imported pine for roof timbers allowed larger gable-fronted buildings to be erected. Preaching meetings grew ever larger and more frequent thanks to cheap railway travel. The consumption of alcohol was roundly condemned by the revival of 1859 (Lambert), and for many years to come advocates of temperance and total abstinence argues with each other within the non-conformist denominations. Even in the once-Tory north, the chapels were beginning to find themselves aligned with the Liberation Society and with the Liberal party. The so-called *Brad y Llyfrau Gleision*, the furore over the conclusions of the 1846-7 Reports of The Education Commissioners, also stung the chapels into life. Dissenters increasingly began to proclaim themselves as the people of Wales, and that those who continued to attend an alien church were at best out of step with the times and with a community that was increasingly defining itself as a 'nation'. Even the high-church Anglican William Ewart Gladstone readily accepted this assertion, stating 'The nonconformists of Wales are the

people of Wales', and it was central to the way that radicals like Thomas Gee, Tom Ellis and David Lloyd George built up their power-base. The importance of Welshness and the Welsh language to nonconformists is summed up in an exhortation to children in the edition of the Methodists' *Trysorfa'r Plant* for May 1931 '*Dymunwn eich atgofio ym mlaenaf dim mai Cymry ydych a bod rhwymau arnoch i arfer yr iaith Gymraeg*' – 'We wish to remind you before all else that you are Welsh and you have a duty to use the Welsh language.'

By the late nineteenth century the moral victory over the Anglican state had been won and, from Bethesda to Butetown taking in Blaenau Ffestiniog and Swansea, ever-grander chapels were being built as the focal points of new urban development. The 'big guns' of the major denominations were by now national figures. Ministers were – increasingly – college graduates rather than preaching artisans; photographs in chapel vestries of long-dead pastors often show a change around this period from solid farm-labourers or quarrymen who had made their way to Bala and to ordination, to young men in frock-coats and pince-nez whose style is distinctly professorial, and who have 'B.A.' (or higher honours still) after their name.

The great religious revival of 1904, the last one in Wales, led by Evan Roberts (1878–1951), a former collier and ministerial student, was a reaction against this new establishment. Like every other revival in Wales, it seemed poised to convert the world until it faltered at the border; nevertheless, it clearly had some influence on the emerging Pentecostal movement in California (Welch 6-8, 135-140), and there are more American websites devoted to Evan Roberts than there are Welsh. It reflects the rise of the labour movement, socialism, and a growing disaffection with religion among the working class and young people (Harvey 75–93; Jones 427–445); its overtones were to echo in the Labour victory of 1945. The challenges of disaffection and rationalism are chronicled in novels which reflect this period, such as Kate Roberts' *Traed Mewn Cyffion* and T. Rowland Hughes' *Y Cychwyn*. Since 1904, congregations have dwindled to the levels of the late eighteenth century.

In terms of its built heritage, the heritage of nonconformity is quite exceptionally rich. Approximately 6,400 chapels once flourished in Wales. Less than 40% are still in use, and the problems of finding a use for redundant chapels will remain with the people of Wales for perhaps a generation to come.

A common chapel design in Wales is the ornamented street-front facade, of which Capel Peniel in Tremadog (Gwynedd 1810), inspired by Inigo Jones' 1638 chapel facade at Covent Garden, was the first example. The barn arrangement, with two doors in the longitudinal wall flanking a pulpit, is common in the earliest chapels which evolved into a four-square plan, reflecting the Revelation of St John the Divine, 'The City of the Lord shall lie Foursquare, and the breadth shall be no greater than the width' (21 Rev. 16) (A Jones). Chapel architecture in Wales manages at one and the same time to be both same-y and varied. Many chapels constitute a complex in their own right, with a schoolroom, a vestry, a care-taker's house, sometimes even stabling, within the precinct. Interiors are lavish, focussing on a lofty pulpit, dominating a communion table and a deacons' bench, the *sêt fawr* - great seat. These chapels reflect the recovering economy of the 1850s and 1860s, the growing political and cultural confidence of dissenting congregations and the easier availability of components such as roof-timbers.

It is not clear whether Welsh architects exerted much influence on dissenting congregations outside Wales. Welsh architects accepted commissions for Welsh congregations in England, of which Thomas Thomas' Borough Road chapel in Southwark is one example, but there is little to suggest that building styles necessarily went with Welsh preachers. The whole question of post-Reformation ecclesiastical architecture, especially amongst low-church and evangelical congregations, awaits its historian (e.g. Lake, Jo Cox and Eric Berry, 2001). No doubt the RCAHMW's survey of Chapels (forthcoming) will be a valuable resource for such studies.

The legacy of non-conformity

Wales remains a community that has been shaped by its recent nonconformist past. The Labour Party's power base in South Wales reflects the radicalism of its religious past, just as Plaid Cymru's strength has much to do with the strongly Welsh identity of Calvinistic Methodism. The comparatively democratic nature of the social and public life of Wales, and its lack of a strong class-system, also reflect the nonconformist legacy. At the beginning of the twenty-first century Wales is still recognisably a culture shaped by protestant dissenters even though chapel-goers now form a small minority.

However the uncomfortable truth is that Wales is over-endowed with remarkable nineteenth century places of worship for which there is neither sufficient use nor immediate prospect of adaptation. Whilst many Welsh people attend chapel, or at least retain an affection for its way of life, this can be mixed with negative feelings. There is also evidence, anecdotal though it be, that people raised in other religious traditions, often find it difficult to engage with the spirit of Welsh nonconformity, or to derive any pleasure or interest from visiting its buildings. Yet without the new dissent, the history of Wales, and the Wales we inhabit today, simply cannot be interpreted or understood at any level. Central themes such as the rural landscape, industry (cf Wales: First Industrial Nation Interpretation Plan for Cadw, forthcoming), the Welsh language and its literature, or Welsh politics, make no sense at all without the chapel. However if chapels seem chilly and alien to some people their rich musical heritage (please see section 3.7.5 below) can make them more attractive, even to visitors who do not understand Welsh.

2.3 Visitors to *addoldai*

Little clear data is readily available regarding visitor numbers to many *addoldai* let alone information regarding profile and motives, all of which could help the preparation of this plan and planning interpretation at individual *addoldai*. However, data relating to visitor numbers to cathedrals from the annual Visitor Attractions Survey help us see that **visitor numbers can vary greatly**, ranging from a high of 275,000 in 2006 for St David's Cathedral to small numbers such as 524 for Lamphey Bishop's Palace in 2008. It should be noted that amongst the abbeys managed by Cadw, Tintern is by far the most popular attracting an average of 62,800 visitors per annum over the last 7 years. Despite Llangar Old Parish Church near Corwen only being open for part of the year it attracted a respectable 5,233 visitors during 2007.

All the above testifies to the fact that a substantial market exists for cathedrals and monasteries many of whom could arguably be **persuaded to visit other churches or chapels**, if the offer were developed sufficiently. However in order to plan the interpretation

of any *addoldy* efficiently and to develop the offer it would be helpful to get 'under the skin' of the visitor and ascertain who they are likely to be. It is important to note that according to churches and chapels '**a visitor is any one who doesn't normally attend a service there, is not on the electoral role of a church or is not a member of a chapel**'. It must be recognised that many such visitors come to a place to satisfy their spiritual needs and are motivated by their faith and as such are on a type of **pilgrimage**. Although this type of 'faith tourist' can be defined and set aside, in truth these people have a plethora of motives with perhaps one prime motive but then **cross over to become more of a cultural/heritage tourist** since this aspect of the destination can also be of interest to them.

The only useful and viable data available to us in relation to visitor profile come from Cadw's own surveys at many of its destinations. We have studied the statistics available for Tintern Abbey and St David's Bishop's Palace from the visitor survey carried out by Beaufortresearch in 2008. From this we can conclude that these places tend to attract visitors with a **higher age range** than other prime Cadw sites i.e. only 19% of visitors to Tintern Abbey were children under the age of 15 whilst the proportion of children visiting nearby Chepstow Castle was 32%. One can easily imagine the attraction of visiting a castle for children compared with that of an abbey! Some 39% of visitors to Tintern Abbey were aged between 35 and 59 and 61% were on their first visit. Generally visitors tended to come from **ABC1 social/income brackets** and the proportion of visitors coming from **abroad** – other continents and farther flung countries - ranged between 11% for St David's Bishop Palace and **21% for Tintern Abbey**. A couple of comments picked up by the research for Tintern Abbey were that people found the place 'atmospheric – quite dramatic' and that they appreciated the 'information about the monks who lived at the Abbey'.

The Churches Tourism Network Wales quotes an opinion poll of 1004 people, carried out by Opinion Research Business. (ORB) for the Church of England and English Heritage in October 2003, which states that:

- 8 out of 10 adults had been into a church or place of worship other than for Sunday worship in the previous year
- People visit a church for a variety of reasons which are mostly not directly connected with religious observance
- Most visits are made for a social or family occasion or to attend a performance or event.

The same research told them that of those polled:

- Nearly 73% see churches and chapels as quiet places or sanctuaries in the community
- 59% think of their church as a local landmark, and
- 63% would be concerned if their local church were no longer there

Further breakdown of the visitor profile to *addoldai* comes from anecdotal evidence as furnished by tourism partnerships which have developed the offer in various parts of the country. Tourism Partnership Mid Wales is in the process of developing a series of trails and has established an initiative called 'Tourism Clusters – Discovering Ceredigion' which has a

range of denominations involved in the planning. According to the convener, Ceredigion County Council's Tourism Development Officer, their visitors can be divided along the following lines:

- Accidental tourist – stumble across a place of worship
- Dedicated box ticker – have researched and targeted a place to visit
- Spiritual/faith tourists – on a type of pilgrimage.

The above categories are broadly supported by the experience of Capital Regional Partnership which has the Valleys Regional Park within its auspices. This initiative has included chapels and churches within its community offer and interpret the role these places of worship have played within the working communities of the south Wales coalfield. Capital Regional Tourism Partnership identifies similar audiences as those who are most likely to visit chapels and churches within the valleys:

- Accidental cultural tourist
- Sub-set of heritage tourist, i.e. seeking religious 'destinations'
- Genealogy tourist.

Once again anecdotal evidence points to the fact that **chapels and churches** can be a particular **draw for foreign visitors**. It is evident that those from abroad, particularly from the **United States** who are tracing their family roots find themselves beating a path to certain *addoldai*. However several noted chapels and churches in Wales are a specific destination for those wishing to find the source of their particular denomination or spiritual leader. These visitors can come from as far flung countries as **Korea, Pakistan and Madagascar** and they can visit very specific places such as Moriah Chapel, Gorseinon where the revivalist Evan Roberts came from and is buried. To our knowledge there are several companies which organise tours for foreign visitors to places of worship and other out of the way places and they advertise their services via dedicated websites. **VisitWales** also recognises this particular market by having a couple of **dedicated webpages** on its website specifically aimed at visitors from the **United States**. However there is a sad lack of firm information and data relating to the market of foreign visitors who visit Wales specifically in order to visit an *addoldy*.

2.4 Finding out – marketing and promotion

There is a **bewildering array of initiatives and projects** relating to the tourist offer at places of worship as outlined in appendix 4. Frequently the offer is presented in the form of a **trail or series of trails** e.g. 'The Saints and Stones project' in Pembrokeshire or The Ceredigion Faith Trails, as an **open church network** such as the Wrexham Open Church Network or a **walking trail** e.g. the Cistercian Way. However, as the long list identified in appendix 4 testifies, most of these have been developed as one offs in different parts of the country and do not clearly relate with each other. This makes it particularly difficult for potential visitors to easily find out what's on offer across the country. This is made even more difficult by the fact that several of these projects seem not to be very evident within the local tourism endeavour and are **not known about by TICs and local tourism associations**.

In his book 'Rural Visitors – a parish workbook for welcoming visitors to the country church' published in 2001 Jeremy Martineau concludes:

- The age profile of visitors to churches reflects that of church attendees and the number could decline in years to come
- Churches are playing a growing and important part in the rural economy by improving their tourism product and developing that core product in imaginative ways for a society that is losing contact with Christian tradition
- Tourism organisations welcome the involvement of churches as adding value and attraction to an area
- Word of mouth is a major factor in decisions about where to visit.

As part of his research Jeremy sent out a short questionnaire in 2009 to every **Tourist Information Centre and Local Authority in Wales**, asking a number of questions about how they saw the significance of church tourism. Of the 38 respondents, nearly all recognised the importance of church tourism and saw it contributing to visitors' appreciation of the local area and its history. Only half had any experience of working with churches in the promotion of tourism. They expressed a general regret at the resistance of churches to being open, sharing information about special events that could interest visitors such as displays and concerts, and an acknowledgement that some churches show no interest in being connected with their local community and thus be a window into that community. They recognise there is a paucity of volunteers. On the positive side they would like to see training being organised for volunteers in how to deal with visitors; they recognised that burial grounds are an untapped resource for visitors, particularly of interest to those exploring family history, and they would like to liaise with churches that wish to take a proper part in being an attraction to visitors. They strongly encourage churches to form partnerships with other tourism businesses to build a range of attractions that can form a micro-destination"

On a further note in his book he expresses:

"Church tourism can also help to **spread visitor activity beyond the obvious 'honeypot'** attractions, and there is potential for churches and their stories to play a part in the **strengthening of secondary visitor destinations, building upon aspects of history, community and sense of place"**

Trails seem to be a particularly popular way of presenting the offer to tourists and as such visitors can be encouraged to go on a type of **pilgrimage**. We would assert that **walking trails** frequently appeal to visitors **interested in going on a walk** via some interesting places and their appeal is not confined to 'pilgrims' interested in the religious aspect/theme of the trail. However **car trails** may be of more interest to those eager to follow the **story of a particular personality or aspect or a religious movement**.

2.5 Site audits

As a team we visited the following places and carried out an access and interpretation audit of each. We could have visited many more places but those listed below broadly reflect and are examples of the type of places likely to play a part in the interpretation plan, including those which have played a noteworthy role in the history of Christian worship in Wales.

- The Church of St Marcella, Llanfarchell, Denbigh
- Earl of Leicester's Church, Denbigh
- Capel Lôn Swan, Denbigh
- Capel Mawr, Denbigh
- Neath Abbey,
- Capel Tabernacl, Treforys
- Capel Moriah, Lougher
- Capel Groeswen, Caerphilly
- Coleg Trefeca
- Cymer Abbey, Dolgellau
- Sites around Dolgellau associated with the Quaker movement as part of the Meirionnydd Historical Christian Walks established by Snowdonia National Park Authority.
- Church and abbey at Penmon

We visited these places primarily in the shoes of a visitor although, at the chapels, we met with key holders who opened the buildings for us and answered questions relating to access and interpretation. The points listed below are an amalgamation gleaned from these visits, many of which relate to the chapels and churches and not monastic sites. However, some of these points are relevant to all places whether in the care of Cadw or not. They are intended as an objective assessment as possible to help guide the recommendations in the plan.

Weaknesses

Access

1. Parking can be limited with visitors frequently having to park on roadsides.
2. Buildings are either closed and visitors have to make access arrangements or there are no external signs signifying that the building is open.
3. The welcome is frequently passive and not overt nor clearly expressed.
4. Key holders can have a tendency to expect visitors to fit in with their own convenience.
5. Some buildings aren't inherently attractive nor 'wow' - their role and specialness can be lost when empty outside a service or gathering but they are more alive when they have people worshipping and singing in them.
6. The buildings are frequently cold and don't encourage people to linger.
7. Steps etc. can cause problems for visitors infirm on their feet or in wheelchairs.

Interpretation

8. The interpretation can be bitty and heavy on facts and dates, concentrating on certain features and people with a lack of context and overall story or message.
9. Visitors have to search for interpretation/information and read chunks of text in poorly lit corners, out of the way places or buy a book or be guided by a person.
10. Key holders who meet visitors can be welcoming and happy to answer questions but not always prepared to interpret the place and convey general messages regarding its history.
11. A small number of individuals carry the responsibility of opening the buildings and presenting them to visitors, frequently on a shoestring budget.
12. The provision can be amateurish and have a homespun feel to it.
13. There can be an overemphasis on the architecture of the building with an absence of the human stories behind the building – both the ordinary people and the great and the good.

Signposting

14. Visitors have to search burial grounds for the graves of the noteworthy.
15. Visitors are not signposted to other sites or buildings of a similar nature or of potential interest to them.
16. Parts of the tourism industry, at both a local and national level know of these buildings and sites but their considerable potential is not being realised.
17. The marketing of trails and networks can be poor with leaflets and guidebooks not being readily available or often they are out of date – stuck in boxes in offices - touchscreen interactive computers not working and panels being poorly maintained.
18. These places primarily serve the spiritual needs of the congregation/members and their heritage tourism role can be of secondary importance and perceived to be at odds with the first.

Strengths

Access

1. Those places which are in village or town centres are easy to find.
2. They are public buildings and the congregations/members are usually keen to welcome visitors.
3. They are crucibles of local history, crammed full of stories and reflect the character and history of the locality.
4. Frequently there's no entrance fee although some congregations/members recognise that visitors can provide a useful income stream.
5. Churches have a tradition of being open and visitors tend to try to open a closed door.

Interpretation

6. Some congregations/members have recognised the need to provide interpretation and have compiled a display or leaflet.
7. Some congregations/members clearly recognise their role in preserving an important part of Wales' heritage and culture.
8. Many of the buildings have sufficient space or even a separate room for interpretation provision and have electricity.
9. Key holders can be well informed and keen/passionate about the place.
10. Many of these buildings have a particular resonance and 'wow' factor, either due to their simplicity or their scale, grandeur, historic fabric or architecture.

Signposting

11. Trails, networks, open weekends and events/festivals have been established in parts of Wales and their number is increasing.

3.0 The interpretation plan

3.1 Principles and prerequisites

- This interpretation plan relates to the role that *addoldai* have played within Wales' heritage and does not focus specifically on aspects of Christian doctrine, theology or worship.
- Faith is a personal aspect of many people's lives and the interpretation of each *addoldy* should respect this basic tenet.
- This plan seeks to be inclusive and recommends that each *addoldy* should invite all visitors, whatever their background into the overall story and themes.
- The interpretation provision should not assume that visitors have any prior knowledge, awareness nor understanding of the Christian faith and traditions of worship.
- The interpretation of each *addoldy* should stand on its own and each place of worship in a package or trail should seek to reinforce the same theme.
- The interpretation provision should be tailored to current visitor types as they relate to general marketing activity in order to ensure visitors leave satisfied, having had a good experience.

3.2 Why interpret?

In the first workshop held as part of the process of developing this interpretation plan, participants agreed that the interpretation of any *addoldy* could aim to achieve the following purposes. These should guide the process of planning and devising the interpretation of any *addoldy*.

- **Encourage visits and exploration**
 - Encourage people to explore more deeply off the beaten track
 - Act as a focal point for sharing information locally
 - Be a dispersal point to other similar places

- Tell local stories and create a sense of arrival
- Contribute towards community regeneration.
- **Benefit the buildings themselves**
 - Help provide the buildings with a sustainable use into the future
 - Help keep churches and chapels open for visitors and other local activities
 - Provide an income stream to help maintain buildings and conserve local heritage.
- **Benefit the local community**
 - Instil an increased appreciation of the heritage value of these places
 - Provide an alternative use for a building which may encourage the community to share it
 - Influence local decision making e.g. planning decisions
 - Help members of the community and volunteers to engage with their local heritage
 - Help people connect with what has formed today's Welsh society, its values and language.

3.3 What to interpret - recommended themes

The following themes or messages have been devised as a **menu** for individual *addoldai* to select from. Each place has its own story but the interpretation of each should endeavour to convey one of these **broad messages** so that visitors leave with a greater **understanding of the context and meaning of each place**. Visitors with a particular interest may follow a theme or story from place to place but these will be rare and the interpretation of each place should stand on its own. It must be stressed that these themes seek to convey the **role these *addoldai* play in Wales' heritage**.

3.3.1 Main theme:

The beliefs, traditions and places of worship of the people of Wales have helped shape their cultural heritage.

3.3.2 Theme 1 – Wales' places of worship echo with stories of inspiring men and women who funded and built them or preached and served within them.

Supporting topics

- Monasteries and churches were established by patrons who wished to advertise their power and influence and in turn sought the protection of the church.
- Many non-conformist leaders were motivated by political zeal and in turn some influenced national and international politics.
- Welsh missionaries – both men and women – ventured across the globe to evangelise and 'spread the word'.
- Non-conformist Wales has had a global impact → Madagascar, Korea, North East India and USA - many of the world's Christians can trace their spiritual origins to Wales.

- Various stories of preachers, architects, hymn writers, craftsmen, *blaenoriaid* (elders) and women who served within the building - see appendix 2.
- Surprising links with historical figures – ‘hidden histories’.

‘You don’t remember that time, my dear. It was the time of the Revival and there were many people who heard the Voice every evening. Most of them heard the Voice in Salem Chapel. But others heard Him on the side of the Foel and others on top of Braich and others by the side of the River and some along the Main Road and some, whilst lying in bed.’ Tr. Un Nos Ola Leuad by Caradog Prichard

- Many building names and place names are inspired by the Old Testament.

3.3.3 Theme 2 – The beliefs and traditions of worship of the people of Wales have defined the style and architecture of its places of worship.

Supporting topics

- Churches, chapels, monasteries, pilgrim trails, preaching sites and holy wells are common throughout Wales!
- Every *addoldy* has both influenced the surrounding landscape in which it sits and reflects the characteristics of that landscape e.g. monasteries had an impact on the landscape and life of medieval Wales.
- During medieval times the ‘ordinary’ people of a village influenced the siting and style of a church and frequently physically built the chancel.
- Some of these *addoldai* were built by congregations who dared to be different and faced the consequences of dissent.
- These buildings were designed with good acoustics for song – tradition of hymn singing, choirs and music.
- The fact that any village or town has a large number of chapels and a church reflects the movement of the population from rural areas and the rise of industries in parts of Wales – there are four times as many chapels in Wales in proportion to its population as the rest of Britain.



- Different styles of architecture – some are simple, more like ‘preaching barns’ with ‘*Y Sedd Fawr*’ and others are more elaborate with ornate stained glass windows, ceiling roses etc to show craftsmanship.

3.3.4 Theme 3 – The activities within Wales’ places of worship have helped shape its language, culture and way of life.

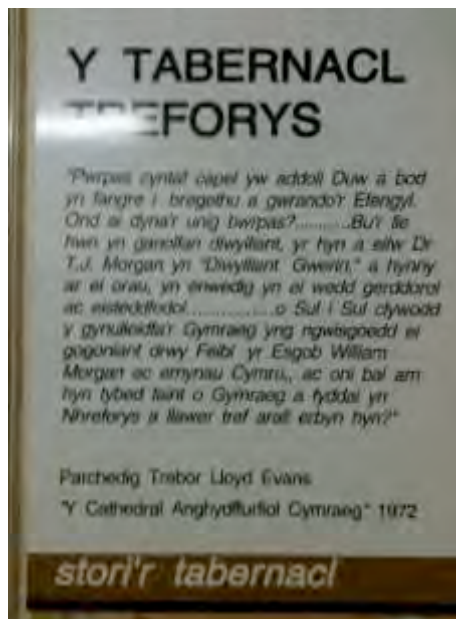
Supporting topics

- You may be visiting an individual place but all together they have had a HUGE impact on Welsh society.
- These buildings were centres for local entertainment, full of colourful characters –

“The quarrymen and their families used to regularly sing in one of the Chapels or the Church as a way of socialising, relaxing and as a release from the daily grind.” Owain Arwel Davies, Penrhyn Male Voice Choir

cymeriadau.

- The Welsh bible has been the focus of worship within many of Wales’ places of worship and has helped promulgate the active use of the Welsh language.
- These places were crucibles for education → Sunday schools.
- These places have and continue to play an essential part in community life.



The Tabernacl, Morryston

“A chapel’s first purpose is to worship God and to be a place for preaching and to listen to the Gospel. But is that its only purpose? This was a cultural centre i.e. what Dr T.J. Morgan calls ‘The Culture of the Ordinary People’ and this at its best, particularly its musical and eisteddfod heritage From Sunday to Sunday the Welsh congregation listened to this via the glory of Bishop William Morgan’s Bible and of Welsh hymns and if it wasn’t for this I wonder how much Welsh would there be in Morryston and several other towns by now?”

Rev Trebor Lloyd Evans, “The Welsh Non-conformist Cathedral” 1972

3.4 Who to interpret to? – profile, characteristics and motives.

Please note that in church and chapel circles 'visitors' are defined as people who either aren't members of that chapel or don't worship at that church.

Current visitors

Below we have drawn up a profile of current visitors which we have extrapolated from available information and data as outlined in section 2.3. A central tenet of this plan is that all provision should cater for the most appropriate or relevant visitor type and their likely attitudes and behaviour should influence the approach adopted towards the interpretation at each place of worship.

Visitor type	Characteristics	Attitude/behaviour
Accidental visitors - explorers	<ul style="list-style-type: none"> • Independent explorers many of whom are walkers or cyclists • Happy to go off the beaten track and search for hidden gems • Tend to be from elsewhere in the UK and either have no children or have older children • Either young empty nesters or older – 50 + 	<ul style="list-style-type: none"> • Searching for 'the sense of place' of a destination – <i>genius loci</i> • Interested in the area and the community • Want to know why the building/place is here • Want to know the relationship between places in the vicinity • Prepared to linger and enjoy the experience • Are curious
Dedicated visitors – box tickers	<ul style="list-style-type: none"> • Looking for noteworthy, 'wow' places • ABC1 social categories • Independent travellers from the rest of UK or in a group from UK and abroad • Either 35 – 50 or 60+ • Visit during peak and off-peak times • May have older children who they wish to have worthwhile experiences • Most likely to visit monasteries/abbeys and cathedrals 	<ul style="list-style-type: none"> • Pretty high expectations – want a 'wow' experience, particularly for their children • Have open minds • Want to relay their experiences to others • Not very time rich and are eager to move on after an hour or so • A slightly less detailed or involved theme or story may appeal more
Faith tourists	<ul style="list-style-type: none"> • Season – time of visit isn't important • Frequently on a tour and in a bus or coach although can be independent • High percentage are from 	<ul style="list-style-type: none"> • Simply being at the place can be enough • Although their faith and spiritual needs may be their prime motive they may easily become interested in the

	<p>abroad</p> <ul style="list-style-type: none"> • Without children • 50+ age group many of whom are retired and have time on their hands • Other plans and initiatives relating to 'faith tourism' may serve their primary needs but they are a market and a prime audience for this plan 	<p>heritage and historical aspect of the place.</p> <ul style="list-style-type: none"> • Frequently are interested in the background to the place – the personalities such as the pioneer, preacher or hymn writer • Very motivated and will seek places out • Looking for peace, quiet and solitude but can also want a social experience • Happy with a homely welcome • Eager to linger
Tracing roots - genealogists	<ul style="list-style-type: none"> • Well educated independent travellers • 50+ - time rich and cash rich • Without children • Visit off peak or in shoulder season • High percentage are from abroad – Canada, USA or England 	<ul style="list-style-type: none"> • Looking for graves and records of a specific family • Graveyard is important • Want to know more about ancestors and fill in some context e.g., links with local community • Happy to linger

Please note:

1. We **don't** consider that the interpretation prepared as part of this plan should cater **specifically for specialists** such as architectural historians since they are a very niche market, visiting in such small numbers and with such a level of prior knowledge as to probably know more than the interpreter. However places of worship may refer such visitors to sources of further information in **books or websites**.



2. We have identified '**rainy day**' visitors looking for an indoor activity, such as younger families as **potential visitors** and that *addoldai* who wish to interpret to this market will need to develop a firm attraction and **work hard at their marketing**, whilst considering other attractions with which they are competing.

3.5 General considerations and parameters

Cadw and their partner organisations should consider the following points as they develop projects and implement the plan.

- Some **buildings may be inherently inappropriate** in catering for the basic needs of visitors, such as their toileting requirements. If none are present and cannot be installed then organisations could enter into special arrangements with nearby facilities. Organisations may also need to carry out remedial work in order to cater for visitors who are infirm on their feet or who are in wheelchairs etc. Advice should be sought as to how to accommodate their needs and a readily available access statement could inform prospective visitors of conditions and possible barriers. A rota of local people who pop by the open place of worship as they go about their daily routine could help deter vandals and thieves, especially if equipment is present.
- There may be **limited support from some quarters of congregations and members** of some *addoldai* since they may feel that the building or place, as a place of worship would become devalued. We suggest that concerns are openly discussed and ways of overcoming them should be jointly explored. Space within the building should be clearly allocated for spiritual and worship related material and kept separate from the interpretation of the building or place itself. In the case of a **dwindling congregation struggling to keep the building open** and to make the information and interpretation available, support could be sought from the wider community and volunteers could be enlisted to actively help with opening and closing the building etc. Seeking the advice and support of wider organisations such as the Churches Tourism Network Wales who could point congregations in the direction of other places of worship which have taken 'that leap of faith', in order to discover what they have gained from opening their place and interpreting it, could also be of benefit.
- The **messages and themes** conveyed by the interpretation **may be inappropriate** since they may not appeal to younger generations and may overly concentrate on the historical aspect of the place, whilst ignoring the fact that it is a vibrant, living place. The recommended themes contained in this plan in section 3.3 seek to avoid this potential pitfall. Our recommended approach outlined in section 3.7 also seeks to avoid the danger of some chapels and churches being overvalued at the expense of others.
- Our recommended approach towards interpretive media also aims to **avoid unsuitable provision** which may be **boring** by being static with a lack of balance between traditional media and new technology. We also recommend that all efforts are marketed as efficiently as possible so that places do not only 'interpret' to the converted i.e. only attracting those from a similar background, with a similar interest.

3.6 Interpretation proposals

We recommend that places of worship develop their offer to visitors as part of one of the following packages:

Package	Visitor type	Interpretive approach
<p>Community package – linked to other places in a village or town</p>	<p>Accidental visitors - explorers</p>	<p>Low key –</p> <ul style="list-style-type: none"> • occasional events, open days and shows, • part of a village trail with regular opening hours and a panel outside, <ul style="list-style-type: none"> ○ a leaflet inside ○ a display with a touchscreen interactive, • works of art inside or outside.
<p>Multi site package – linked with other places with a similar theme over a wider area</p>	<p>Faith tourists</p>	<p>Low key -</p> <ul style="list-style-type: none"> • a person/guide to interpret and present the place • leaflet • smartphone app particularly for foreign visitors, • homely welcome – a ‘paned’ and a cake, • perhaps a visitor centre can act as a hub more fully interpreting the theme and dispersing visitors.
<p>Single site package which may refer visitors on to other local lower profile places.</p>	<p>Dedicated visitors – box tickers</p>	<p>More sophisticated –</p> <ul style="list-style-type: none"> • panel outside and inside • smartphone app • bluetooth transmitter • handheld device • engaging animateur in role and costume • audio-visual show on a loop • works of art
<p>Single site package which may refer visitors on to other local lower profile places.</p>	<p>Dedicated visitors – box tickers</p>	<p>More sophisticated –</p> <ul style="list-style-type: none"> • panel outside and inside • smartphone app • bluetooth transmitter • handheld device • engaging animateur in role and costume • audio-visual show on a loop • works of art



Please note that it is difficult to provide interpretation specifically for those **tracing their family roots** since they have precise and particular requirements. However we suggest that they may be interested in **a community package** so that they can learn more about the community within which their ancestor lived. However some places may wish to provide a **leaflet or CD interpreting the graveyard** to help visitors locate a particular grave and to interpret some notable people who lived in the community and worshipped at the place.

Likewise **dedicated webpages** displaying an interactive map of the graveyard can also play a role.

3.7 How to interpret?

3.7.1 General principle – to be successful and effective the interpretation of any place of worship should bring it alive by telling stories about **the people** – both the ordinary and the great and the good - and **the events** which happened at these places, as opposed to conveying a series of dates and facts in a chronological order, like a history book.

In the table above in 3.6 we have recommended a general approach to the interpretation provided at any *addoldy* which is aimed at catering for the likely visitor and their characteristics.

3.7.2 Taking into consideration that places participating in the **community package** are likely to attract **independent explorers** who are either young empty nesters or older 50 +,



who are prepared to linger and enjoy the experience and are curious about 'the sense of place', we believe that **occasional events, open days and shows** which include **performance, theatre and singing** would be appropriate. Equally the place could be interpreted as part of a **town or village trail** which is open on a regular basis, has a **panel** outside providing a general introduction together with a more in depth **leaflet** available inside and perhaps an **interactive touchscreen** computer which visitors can interrogate as they wish. Touchscreen interactive computer can help interpret the place to a greater depth than a panel or leaflet and if devised with some imagination, they can introduce characters and personalities in addition to artefacts. However they must be maintained and always operable. Any performance or show could be recorded and broadcast via a **DVD or CD**. Colourful **works of art** on the walls of some buildings,

perhaps created by a community group, could do much to enliven the place and increase interest whilst conveying part of the story of the place. A sensitively designed and placed work of art outside could also help attract attention and interpret the place to passers by. The process of creating these works of art offers an ideal opportunity to engage with **members of the local community** thereby raising awareness and interest. However any work of art must be readily understood by those who are not familiar with the place and the story.

3.7.3 Taking into consideration that places participating in a **multi site package** are likely to attract 'faith tourists' i.e. those with an interest in the personality - pioneer, preacher or hymn writer - who may be from abroad, are frequently in a bus or coach, are 50+, without children, are very motivated, looking for peace and quiet but also may want a social experience we recommend a **low key approach** which focuses on simply being present at the place. However places of worship could cater for groups by providing a **person or guide** to interpret the place and a **'paned' and cake** as a welcome. A **leaflet** for them to take away with them could add to their understanding but, particularly foreign visitors may find a **smartphone app** available in a range of languages useful. Places which have clustered together to interpret to 'faith tourists' may consider establishing a **visitor centre** as a hub to fully interpret the theme and disperse visitors e.g. at **Trefeca or Llanycil**.

3.7.4 Places of worship participating in a **single package** are likely to attract ABC1 independent travellers or those in a group looking for 'wow' places, either aged between 35 and 50 with older children or are 60+, have high expectations but are not very time rich and who are eager to move on after an hour or so. These places – cathedrals, monasteries and established heritage attractions - should have a **panel outside** to generally introduce the place and further panels clearly legible inside **alongside features of interest**. These static forms of interpretation should be supplemented by either **smartphone apps**, a **bluetooth transmitter** or a **handheld device** to be lent to visitors. These forms of modern media can help interpret the place to a greater depth than a panel or leaflet and if devised with some



imagination, they can **introduce characters and personalities** in addition to artefacts. Engaging interpreters in role and in costume could be a memorable way of guiding visitors around a place. If the place is of sufficient size, an **audio-visual show** on a loop could also do much to convey the story of the place, in particular as an introduction. Sensitively placed **works of art** could also appeal to families and provide a colourful, up-to-date ambience.

3.7.5 Overcoming particular challenges to interpretation

Each type of *addoldy* brings with it a set of challenges with regards to appealing to and engaging with visitors. We have identified some particular common challenges and suggested ways of overcoming them.

Empty, barren buildings

Many *addoldai*, in particular chapels, can seem barren, devoid of life and inspiration when empty but they come alive when people are in them worshipping, singing hymns and preaching. *Addoldai* should consider ways of recreating the '*cymanfa ganu*', '*cyhoeddi'r gair*' or '*mynd i'r hwyl*' – singing gathering, announcing the word or spreading the news! Perhaps playing recordings in the background, broadcasting a DVD or enabling visitors to listen on an audio device to recordings of such gatherings or events could do this. Equally a recording of a choir singing or chanting a section of the liturgy could convey a strong sense of place, in some churches. A 'talking head' i.e. speaking model or hologram, of a preacher could be an effective way of bringing the fiery nature of the sermons during the revivals alive. It should be noted that The National Screen and Sound Archive of Wales has a restored recording of Evan Roberts, the 1904 revivalist and may have other useful source material.

Personalities and characters

As is evidenced from the proposed themes, much of the essence of these places centres on long dead personalities and characters. Many of these seem remote and uninteresting, depicted in sepia or black and white drawings or photographs in heavy frames from the 18th and 19th centuries – if only they could speak! The challenge is to put words in their mouths via modern technology, by using actual quotes or a carefully written script or even displaying quotes on panels, so that life is breathed into these otherwise stuffy distant characters. Our recommendation regarding shows and performances could also achieve the same. Places of worship should also remember the stories of the ordinary people involved in a place e.g. labourers and craftsmen who built the place or those who raised money, and not just 'the great and the good'.



Remote locations or ruins

Many *addoldai* in remote locations have a special ambience and feel which can be an attraction in itself. Many of these places reflect the social history of the place at a particular time and, whilst not wishing to disturb the special ambience, local communities should



consider ways of telling this story to passers by in an unobtrusive way. Guided walks is one way of doing this but the best way of reaching people 24 hrs a day, seven days a week is by placing a nicely designed panel with plenty of images outside. Some places of worship are now reduced to ruins of walls and windows etc. Plenty of artist's impressions and images of what the place was like or, what it could have looked like when people were in it worshipping, could help bring the place alive, together with sound effects via audio devices if appropriate.

Opening closed doors

Adopting an open door policy is an essential prerequisite to fully developing an offer to visitors and providing them with a memorable and worthwhile experience. Ecclesiastical Insurance Company recommends an open door policy for the following reasons:

"If at all possible your church should be left open during the day. It should be open for tourists and other visitors with an interest in historic buildings who find it disappointing when a church is locked particularly if they have travelled some way. The presence of legitimate visitors will help deter those with a criminal intent. It is not the policy of Ecclesiastical to ask churches to be kept locked during the day. Hopefully, by following these guidelines it should be possible for the church to remain open for the use and enjoyment of all" Guidance notes, Church Security, Ecclesiastical - Version 1



Addoldai must remember that churches involved in Open Church Networks are already open during daylight hours and many other churches, particularly those in rural areas have a tradition of being open every day of the week. The Churches Tourism Network Wales can provide further help and guidance to chapels and churches on how to overcome potential difficulties and concerns.

3.8. Where to interpret - proposed packages and places

3.8.1 Community package

We recommend that the congregation of an *addoldy* join with other places e.g. village hall, pub or cenotaph within a community to provide a special experience which conveys a sense of that place to visitors. Places taking part in the package should meet regularly to review and share experiences.

Most relevant themes:

Theme 2 – The beliefs and traditions of worship of the people of Wales have defined the style and architecture of its places of worship.

Theme 3 – The activities within Wales' places of worship have helped shape its language, culture and way of life.

3.8.2 Multi site package

We recommend that the congregation of an *addoldy* joins with others in a wider area with similar aims to jointly provide a special experience conveying a story about noted personalities or movements. These packages should consider developing a **place as a hub** to more fully interpret the themes and to act as a dispersal point. Places of worship participating in a package could also develop a **hub online** via a website e.g. the church of St Teilo at the Museum of Welsh Life, St Fagans could refer its thousands of visitors to other similar churches within the area. Places taking part in the package should meet regularly to review and share experiences.

Most relevant theme:

Theme 1 – Wales' places of worship echo with stories of inspiring men and women who funded and built them or preached and served within them.

Examples of potential packages and places:

1. Tregaron, Llangeitho, Llanbedr Pont Steffan, Pantycelyn and Llanddowror – Daniel Rowland, Phylip Pugh, William Williams and Griffith Jones
2. St Teilo's at Museum of Welsh Life St Fagans, churches at Llancarfan, Partishow, St Donat's and Llantwit Major – medieval churches and associated rituals
3. Tŷ Mawr Wybrnant, Llanfihangel ym Mochnant and Llansannan – Bishop William Morgan and Gwilym Hiraethog
4. Various sites within Denbigh and Llanfarchell - Robert Everett, Thomas Jones & various patrons
5. Dolgellau, Trawsfynydd, Y Bala, Llanfihangel ym Mhennant and Llanuwchllyn – George Fox and the Quakers, John Roberts, Mari Jones, Thomas Charles, Betsi Cadwaladr, Michael D Jones and O.M. Edwards

6. Swansea, Lougher and Trefeca – Christmas Evans, Evan Roberts, Thomas Thomas and Hywel Harris
7. Neuadd Llwyd, Aberaeron, Llangadog - missionaries to India and Madagascar
8. Rhydaman, Tregaron and Cynnwyl Elfed – James Griffiths, Henry Richards and Cynnwyl Elfed

3.8.3 Single site package

Places of worship, many of which are already established destinations could continue to interpret the theme as stand alone places but equally they could join with others across an area to offer visitors a special heritage experience and refer them on to other similar places within the vicinity. Individual cathedrals and monasteries are candidates for this package.

Most appropriate theme:

Theme 2 – The beliefs and traditions of worship of the people of Wales have defined the style and architecture of its places of worship.

1. Strata Florida
2. Cwmhir Abbey
3. Tintern Abbey
4. Neath Abbey
5. Valle Crucis Abbey
6. Cymer Abbey
7. Soar y Mynydd chapel
8. Llanelwy/St Asaph Cathedral
9. Bangor Cathedral
10. St David's Cathedral
11. Brecon Cathedral
12. Llangar Old Church
13. Rug Chapel
14. Gwydir Uchaf Chapel
15. St Dogmaels
16. Tintern Abbey
17. Ewenny Priory
18. Tŷ Mawr Wybrnant

4.0 Recommendations

The following recommendations relate specifically to issues raised either by our site audits – section 2.5 - or whilst undertaking research into the state of affairs relating to developing the offer to tourists at *addoldai* – section 2.3 and 2.4.

4.1 General practical recommendations

- Clearly visible signs should be located outside *addoldai* stating that **all visitors** are welcome and letting people know of any access arrangements.
- Visitors should be clearly signposted to a particular room or part of building which provides interpretation in order to be able to easily find any interpretation.
- An appropriate organisation – Cadw or Churches Tourism Network Wales – should compile and update a database of key holders for all *addoldai*.
- An interpretation plan should be compiled with the input of as many people from the local community as possible, via a workshop in order to run through one of the toolkits listed in appendix 3.
- Key holders should receive ‘world host training’ and become ‘ambassadors’. Places of worship should consider enlisting the help and support of members of the local community in general as key holders and to present the place to visitors.
- Places of worship should record information regarding visitors in a consistent and regular fashion cf St David’s Diocese toolkit.
- Places of worship should encourage donations from visitors and make it easy for them to donate.
- Congregations should remember that a professional presentation in a legible fashion means that visitors will get a better experience and more out of their visit despite a homely welcome being appropriate.

4.2 Strategic recommendations

- VisitWales and Cadw should jointly offer advice, perhaps via Churches Tourism Network Wales, to congregations on how to overcome access problems in relation to equality impact assessments.
- VisitWales and Cadw should enable individual churches and chapels to receive advice, perhaps via Churches Tourism Network Wales, about how best to present their story and interpret their place to visitors.

- VisitWales and the Churches Tourism Network Wales should bring the plethora of trails and projects together and jointly market them by branding them in a consistent fashion and enabling potential visitors to access them online via a single portal.
- Cadw and VisitWales should work together to highlight case studies and examples of good practice possibly via a conference perhaps organised by Church Tourism Network Wales.
- The marketing of these places should sit firmly within the local tourism endeavour alongside other attractions and offers and fit into the national strategic context of VisitWales' campaign of 'Real – Human – Magical'.
- Regional tourism partnerships and local tourism associations should do more to co-ordinate the marketing of individual places, networks and trails.
- VisitWales should further research the offer available under 'faith tourism' and present a comprehensive picture to **foreign visitors** in general (not only to those from the United States) via its current dedicated webpage.

Appendix 1 Examples of places for conveying themes 2 and 3

- Soar y Mynydd
- Holywell
- Henllan Prisoner of War chapel, Llandyfrïog
- Ebbw Vale – ‘Cathedral of the Hills’
- Capel Groeswen, Caerphilly
- Capel Penrhys
- Capel Tabernacl, Treforys
- Llanfihangel yng Ngwynfa
- Our Lady of the Taper, Cardigan
- Butetown
- Bethlehem
- Dolwar Fach
- Llanddowror
- Mynyddbach
- Ilston Church
- Rhydwylym Chapel
- Penmon church and abbey
- Capel Salem, Cwm Nantcol
- Capel Cwmorthin, Tanygrisiau
- Bethel Rhiw Iâl Capel, Llanarmon-yn-Iâl
- St Elidan's, Llanelidan; Pentrefoelas Parish Church (Wynnes); St Grwst's Llanrwst (Wynnes); St Cynhafal, Llangynhafal (Thelwalls), Gwaenysgor and Llanasa both Golden Grove
- Former Maenan Abbey site
- St Mary's, Derwen
- St Beuno & St Mary, Whitford
- St Tysilio, Bryneglwys (Yale University)
- St Michael's Church, Caerwys - meeting to sign the Catholic Religion treaty between King Henry III, the Welsh Abbots of Cymer and Prince Dafydd

Appendix 2 Potential personalities

- **William Morgan** DD (c. 1545-1604), bishop and translator of the bible; the outstanding figure of the Welsh Reformation
- **John Davies** DD (c. 1567-1644), parish clergyman, scholar and grammarian
- **George Fox** (1624-1691), founder of the Religious Society of Friends (Quakers)
- **John Jones, Talysarn** (1796-1857), quarryman, labourer, Calvinistic Methodist minister, a celebrated preacher
- **Robert Roberts *sgolor mawr*** (1834-1885), teacher, cleric, scholar, drug-addict, gold-miner and journalist
- **David Lloyd George** (1863-1945), statesman, British Prime Minister 1916-1922.
- **Griffith Jones of Llanddowror** (1683-1761), parish clergyman and educational reformer, a leading light of the Society for the Promotion of Christian Knowledge (SPCK), the oldest Anglican mission organisation
- **Christmas Evans** (1766-1838), Baptist minister and a powerful preacher who died at Swansea whilst on his preaching circuit
- **Henry Rees** (1798-1869), Methodist minister, first Moderator of the General Assembly in 1864
- **John Elias** (1774-1841), Methodist minister and a powerful preacher, a High Calvinist, opposed to Catholic Emancipation and the Reform bill
- **William Ewart Gladstone** (1809-1898), English statesman and Prime Minister, married into the Glynne family of Hawarden
- **Thomas Gee** (1815-1898), journalist and newspaper proprietor, a nationalist and a home ruler for Wales; said to have generated more heat than light
- **Thomas Edward Ellis** (1858-1899), Liberal MP for Merioneth and Government whip, whose early death robbed Wales of an eloquent advocate
- **Evan Roberts** (1878-1951), a former collier and ministerial student, central figure in the religious revival of 1904
- **Kate Roberts** (1891-1985), novelist, publisher and short-story writer, famous for depictions of life in the slate quarrying communities of Arfon
- **Thomas Rowland Hughes** (1903-1949), novelist, dramatist and poet from Llanberis, the son of a quarryman
- **Daniel Rowlands** MA (1827-1917), Calvinistic minister and Principal of Bangor Normal College
- **Phylip Pugh** (1679-1760), Independent minister
- **William Williams Pantycelyn** (1717-1791), Methodist minister, author and poet/hymn writer, most famous for the hymn *Arglwydd, arwain trwy'r anialwch*
- **William Rees 'Gwilym Hiraethog'** (1802-1883), brother of Henry Rees; Independent minister, writer, editor, political leader; a friend of Mazzini
- **Robert Everett** (1791-1875), Independent Minister at Lôn Swan in Denbigh and Utica, USA, editor of *Y Cenhadwr Americanaidd* and a tireless campaigner against slavery.
- **Thomas Jones** (1810-1849), Methodist missionary to the Kassia hills (Assam) in India
- **John Roberts** (1576-1610), of Trawsfynydd, Benedictine monk and martyr, executed in London
- **Mari Jones** (1784-1864), a weaver's daughter who at the age of fifteen walked from Llanfihangel y Pennant to Bala to buy a bible from Thomas Charles, having saved for six years; her dedication led to the establishment of the British and Foreign Bible Society
- **Thomas Charles** BA (1755-1814), Anglican clergyman and Methodist minister, a reluctant supporter of the Methodists severance from the church

- **Elizabeth Davies 'Betsi Cadwaladr'** (1789-1860), Crimean nurse, sworn enemy of Florence Nightingale, a Calvinistic Methodist who also enjoyed dancing, the theatre and travelling the world
- **Michael D Jones** (1822-1898), Independent minister and Principal of the Bala Independent College, a leading nationalist, a proud wearer of suits of Welsh homespun cloth and a supporter of the Patagonian colony
- **Owen Morgan Edwards** (1858-1920), from Llanuwchllyn, educationalist, fellow of Lincoln College, Oxford, Chief Inspector of Schools for Wales, writer, nationalist
- **John Humphrey**, a collier's son who became a well-known chapel architect; his work includes Tabernacl, Morryston; Tabernacl, Llanelli; Carmel, Gwaun-cae-gurwen; Capel-y-crwys, Three Crosses; Siloh, Pentre, Rhondda; and Zion, Llanidloes
- **Thomas Thomas** (1817-1888), Swansea minister-architect, designer of many chapels across Wales
- **Hywel Harris** (1714-1773), one of the main leaders of the Welsh Methodist revival, founder of the Trefeca family, whose diaries are an important source for the history of Welsh dissent in this period
- **Robert Owen** (1771-1858), humanist, socialist, and founder of several utopian communities, including New Lanark on the Clyde and New Harmony in Indiana, born and bred in Newtown, Montgomeryshire
- **Ann Griffiths** (1776-1805), poet and hymn-writer, whose work expresses a fervent evangelical faith, and an incisive intellect; the most prominent female hymn-writer in Welsh
- **Jenkin Jones** (?1700-1742), Arminian minister, builder of the first Arminian chapel in Wales, at Llwynrhydowen
- **Anna Lloyd Jones** (1838/39 - 1923), a school teacher in Richland County, Wisconsin, from a Welsh Unitarian family; the mother of Frank Lloyd Wright
- **Frank Lloyd Wright** (1867-1959), major United States architect, interior designer, writer and educator, strongly aware of his Welsh heritage
- **James Griffiths** (1890-1975), from Ammanford, official with the South Wales Miners' Federation, Labour politician and cabinet minister
- **Henry Richard** (1812-1888), minister, politician, MP for Merthyr Tydfil from 1868, and pacifist
- **Howell Elvet Lewis 'Elfed'** (1860-1953), Independent minister, hymn-writer, and poet, Arch-druid

Appendix 3 Resources and useful organisations

Diocese of St Davids: Visitor toolkit – you are welcome

www.stdavidsdiocese.org.uk/tourism/resources

Visit Wales: Sense of Place toolkit

www.Wales.gov.uk/tourism/

Churches Tourism Network Wales (CTNW)

www.ctnw.co.uk Tel: 07815062040 Email: john@ctnw.co.uk

Civic Trust for Wales

www.civictrustwales.org Tel: 02920 484606 Email: admin@civictrustwales.org

Cadw

www.cadw.wales.gov.uk Email: cadw@wales.gsi.gov.uk

Royal Commission of Ancient and Historic Monuments in Wales: database of chapels in Wales

www.rcahmw.gov.uk

The Chapels Heritage Society

www.capeli.org.uk

Methodist Heritage

www.methodistheritage.org.uk

Ecclesiastical Insurance Group

www.ecclesiastical.com Tel 0845 777 3322 Email: churches@eigmail.com

Hidden Britain Centres

www.hidden-britain.co.uk

Disability Issues

[www.direct.gov.uk/en/DisabledPeople/RightsAndObligations/Disability Rights](http://www.direct.gov.uk/en/DisabledPeople/RightsAndObligations/DisabilityRights)

Arthur Rank Centre

www.arthurrankcentre.org.uk

Church security

www.nationalchurchwatch.com

Churches Tourism Association

www.churchestourismassociation.info

Friends of Friendless Churches

www.friendsoffriendlesschurches.org.uk

UK Church Directory

www.findachurch.co.uk

University of Wales Trinity Saint David, Lampeter

www.trinitysaintdavid.ac.uk

Appendix 4 The status quo re interpreting many of Wales' *addoldai*

Since its inception in 2000, Churches Tourism Network Wales (CTNW) has been instrumental in stimulating activity and interest in church tourism in Wales, and as such has been the catalyst for local church communities to participate in the growing tourism economy of Wales. Until CTNW was established, very little structured religious tourism development activity existed in Wales, or in the wider UK. The organisation has therefore played a pivotal role in the developing a significant national and international movement dedicated to exploiting religious heritage for the benefit of local communities, visitors and the wider economy.

The following is a brief summary of projects known to CTNW:

Poets, Priests and Pubs

SE Wales –a selection of walks through some of South Wales less visited areas. There are so many stories to be told that bring the community alive. These stories told by some of Wales' poets. The walks from churches, showcase past and present poets and also literary figures. More information can be found at www.poestpriestsandpubs.org

Open Churches Day

A Wales-wide campaign to encourage all places of worship to open for one day in September. The third Saturday in September has been the preferred date for this event which is one of the Saturdays of Open Doors –the European heritage project. Discussions were held with the Civic Trust about a closer working arrangement but it was agreed to keep the two events separate. The media have been particularly interested for the last two years. The Daily Post; Western Mail; BBC Wales online; the Evening Post; south Wales Echo; Topix, Carmarthen; Christian Today ; Manchester Wired; all featured something in print whilst BBC Radio Wales covered the event with a piece in their morning show on Saturday 18th.

For 2011 we are exploring with other interested parties such as the Church in Wales, the possibility of adding a notion of *Ride and Stride* – people being encouraged to walk or ride between churches on that day – we may encourage them to be sponsored for some appropriate charity.

Open Doors

This was CTNW's first project in 2001-2003 in South West Wales and was very much a profile raising exercise – we worked with clusters of churches encouraging them to open their doors and make the building visitor friendly -thereby encouraging the visitor to remain the community longer and contribute to the local economy.

Beacon Churches

SE Wales - a collaborative project working with five church buildings demonstrating the 'hub and cluster' model. The five churches were chosen for their "iconic" value and were encouraged to work with local chapels and churches in the area to enable the visitor to gain a more fulsome picture of the built ecclesiastical heritage of an area.

PORTH

This was a HLF funded project to support the production of an Audience Development and Access planning plans –copies of these are available.

Great churches of Monmouth:

A project developed with ADVENTA funding – the leaflet was the most popular in most of the county TIC's.

Discover Cardiff Churches

A multi denominational project developed by volunteers with funding from within the church and Capital Region Tourism.

Newport churches

Multi denominational project developed by volunteers with the support of Newport City Council

Merionnydd

Developed by the Bangor diocesan tourism group, this project has just been completed.

Open Church Network Wrexham

Initially funded from Leader+ scheme this project has been used as an exemplar around Europe. It continues to develop from its initial 15 churches and Anglican to 19 churches including other denominations. Led by Sue Kelly OCN have recently added a Sacred Spaces element concentrating on the potential of the churchyard.

Sacred Doorways –Conwy

<http://www.sacreddoorways.co.uk/>

Ynys Môn

The Diocese of Bangor has had a tourism group for about 10 years (see Directory below) – out of their work came *Churches to visit in Anglesey*.

Ceredigion

Faith trails are being established under RDP to highlight the varied stories of the area - The Trails will also highlight historical figures with a connection to Ceredigion e.g. Daniel Rowlands: Dylan Thomas: Frank Lloyd Wright: Iolo Morganwg: Rhygyfach ap Sulien: St David.

The connection of Neuadd Ilwyd with Madagascar will be explored.

Meini Bywiol –Mid Wales

Developed with the support of RDP funding.

More information from the web site <http://www.living-stones.info>

Saints and Stones

In July 1995, the first Saints and Stones trail was launched by Bishop Ivor Rees with the backing of Menter Preseli and the EU leader programme II. As such it was probably the first

organised faith trail certainly in Wales if not the UK of the modern era. It is a fine model of how such a trail can be launched by volunteers with minimal external funding. It has developed five routes which take in too many sacred sites and churches to mention here (please see web site) <http://www.saintsandstones.co.uk>

- Pilgrims from the sea
- In the shadow of the Preselis
- The Bishops road
- The Riverside Route
- Haven Ways and By-ways

Rhayader

This circular 36 mile trail over an established pilgrimage route begins and ends in Rhayader and Cwmdeuddwr.

http://www.rhayader.co.uk/index.php/rhayader/thingstodolist/category/gwastedyn_church_trail/

St Teilo Llandeilo

The Llandeilo Fawr Gospels
(*St Chad Gospels, Lichfield Cathedral Library*)

For many years a debate raged about the authentic site for these gospels. In 2004 A decision was taken to make a digital recording of the gospels with help from the British Library.

The original gospels are to be found in Lichfield cathedral whist this digital copy can be seen in Llandeilo. The Gospels have proved quite an attraction.

Turning the Pages is an award-winning interactive display system developed by the British Library to increase public access and enjoyment of its treasures.

<http://www.llandeilofawr.org.uk/>

Medieval Tomb carvings project

The early medieval inscribed stones from Welsh churches have had a lot of attention but later medieval tomb carvings have just as much to say about religious beliefs, relationships and the fabric of society. Dr Maddy Gray and Rhianydd Biebrach are working on an online database of all the medieval tomb carvings in Wales from c 1100 to c 1540 which will explore issues like identity, patronage and iconography. It will also consider the petrology, dating and distribution of the carvings.

Many of these carvings are in churches at risk of closure, and they are becoming increasingly difficult to interpret in a post-religious age. The database will provide the basis for interpretative materials and will interface with the VisitWalesChurches site to encourage people to explore these memorials for themselves.

Vale Heritage Project

Under RDP funding a project is being developed in the rural Vale of Glamorgan using Video booths and other interpretive materials to bring the stories from the community, using the community to visitors. Churches including Ewenny Priory and St Illtud's Llantwit Major are taking part in this project.

Sacred Spaces (Wrexham): Living Churchyards (Gwent): Llannau (South east Wales)

These three projects focus on churchyards to improve their bio diversity and create more spaces for the local community to enjoy. They are also exploring ways in which the social history of the community can be told using the gravestones etc.

Saint John Roberts Trail: Quaker Trail; Mari Jones Walk

3 Walks in Gwynedd

Bangor Diocesan Open Churches Directory

The Diocesan tourism committee have produced a hard backed ring binder with details of all the churches in the diocese that are open beyond corporate worship time.

Cistercian way

The Cistercians have a significant story within the history of Wales. Led by Dr Madeleine Gray of the University of Newport, a trail around the Cistercian sites of Wales was developed.

Although not way marked the trail can be followed using the following web site:

<http://cistercian-way.newport.ac.uk/index.asp>

Denbigh

This project is under development by Ncompass training who were responsible for the Conwy trail.

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