

CONTENTS OF CHURCHES

POLICY AND GUIDANCE

This document seeks to define the policy of the Representative Body with regard to the contents of churches and offer guidance to parishes on their care, management and disposal.

Definitions

Church contents can be classified into two types:

- **Fixed contents:** Also known as fixtures, these are items which are built into the fabric of the building (e.g stained glass, fixed fonts, etc)
- **Moveable contents:** Also known as fittings, these are items brought into a building for ornamental, liturgical or practical reasons

Whilst there are different legal protections for contents whether they are fixed or moveable, they are an intrinsic part of the character and significance of a church, and any decisions over introduction or future removal should always be carefully considered.

Church contents can also be considered of such importance that they could be church treasures. Such items would be identifiable by one or more of the following hallmarks:

- A prized object
- An expression of faith
- Made to the highest human skill
- Of devotional significance
- Of historical significance (and, therefore, rare)

A church treasure is exceptional and not ordinary. Age is not a determinant; just because an object has been located at a church for many centuries does not make it, in itself, a church treasure. Likewise, a recently commissioned object can be considered a church treasure.

CONTENTS POLICY

Background

The contents of churches are owned by the Representative Body of the Church in Wales. Like churches themselves, they are managed, when the church is open for worship, by each Parochial Church Council (PCC). The term “PCC” is used within this document to describe the local trustee body responsible for the management of the church and churchyard. These bodies may also be known as the Ministry Area Council, the Local Ministry Area Council, Rectorial Benefice Council, Mission Area Conference, or any other term designated by diocesan policies.

The Representative Body alone has power of sale of church contents under the Constitution but there is no constitutional definition of how any proceeds of sale should be applied. Generally, proceeds are made available to Parishes for purposes agreed by the Property Committee.

The removal or introduction of contents into a church are covered by the faculty rules and, subject to minor exceptions, will need a valid faculty.

As contents are owned legally by the Representative Body, its consent is required (in addition to faculty) for any disposal (including the method of that disposal).

Sales of contents tend to occur following closure and redundancy of a church, however, with increasing financial constraints, parishes are looking to the sale of little-used contents for financial assistance. There are items of church contents of such historic and liturgical value which might lead them to be considered as ‘church treasures’. Whilst sales of these items are currently rare as parishes tend to want to keep these special items, it is possible that requests for sale will increase in the years ahead.

Some contents are kept for safekeeping outside the church (such as in a bank vault). This can, over time, reduce the appreciation and awareness of the object to the church concerned. However, this should not diminish the intrinsic value of the object and its consideration as a church treasure. The fact that the object may not be prized today does not mean it was not prized by previous generations or will not be by those to come.

Policy

It is the policy of the Representative Body to:

- encourage all parishes to ensure the proper care of contents especially items of historical, liturgical or community value;
- offer advice, in conjunction with specialists and Diocesan Advisory Committees, on the care, security and management of contents;
- support the diocesan courts in the jurisdiction of faculty control over contents;

- encourage the short term loan of important items and treasures to suitable institutions for temporary exhibitions to widen the appreciation of such objects:
- consider the long term loan of objects to suitable public institutions where the objects cannot be appropriately cared for by the Church;
- resist the sale of church treasures unless all alternative sources of funding or means of preservation of the object, such as long term loan, have been explored;
- on disposal, ensure that sales are conducted openly through professional assistance with the aim of achieving best value. Private sales direct to individuals will be resisted except in the case of minor items e.g. where clearance would cost more than the value of the object;
- ensure the proceeds of sale are directed to purposes that will further the mission and ministry of the Church in the area where the sold contents were held.

GUIDANCE ON THE MANAGEMENT OF CHURCH CONTENTS

Introduction

This guidance offers practical advice to PCC's on typical issues that arise with church contents.

1. Inventories

The Log Book, Terrier and Inventory are maintained in respect of each church or other place of worship vested in the Representative Body. These are very important documents and must be kept in a secure, dry place. It is essential that these documents are kept up to date, including the returns to the Representative Body.

A loose-leaf format has been adopted in order that the last quinquennial inspection report and any plans may be attached, together with details of faculties. A careful record of work undertaken on the church should be maintained. It is essential that these documents are available for inspection by the Archdeacon and Quinquennial Inspector as required. If you are using the Online Faculty System, a permanent record of each faculty application is retained online.

These documents prove invaluable for meeting the requirement to check and inspect church plate, etc, at the time of a vacancy and to monitor movement of items between churches. They are also a useful source of information for insurance and valuation purposes.

A duplicate of the Logbook, Terrier and Inventory should be sent to the Representative Body who keep a library of all of these for the Province. The documents should be regularly reviewed and updates sent to the Representative Body.

2. Care, Maintenance and Cleaning

Contents, like the building, need proper care and maintenance. Different items of contents require different approaches and excellent guidance is available from the Resources section of the Church of England website at: <https://www.churchofengland.org>.

For specific items, it is well worth taking advice or researching the best approach as sometimes the approach taken can be, inadvertently, detrimental to the condition of the object.

Appendix I includes some recommendations from the Society for the Protection of Ancient Buildings (SPAB) which may be a useful introductory guide to the cleaning of different parts of a church.

The SPAB Faith in Maintenance initiative dedicated to church care and maintenance has now ended and its website has been absorbed into the wider SPAB website. However, valuable information relating to all aspects of church care can still be found in the Knowledge Base section of the SPAB website at: <https://www.spab.org.uk>.

3. Insurance and Security

Contents of churches are insured under the Parishguard policy with the Ecclesiastical Insurance Group (EIG)¹ as clarified by them below:

"I can confirm that our surveyors value portable contents within a church based on the cost of typical modern worthy replacement items. They do not include any allowance attaching to property by reason of its antiquity. Items of fixed contents, such as Reredos, Fonts and Pulpits are valued based on the cost of a craftsman recreating the item in question (a modern copy) using cost information supplied by third party joiners, carvers, stonemasons and metal workers.

Churches do have the option to insure on a Fine Art basis if they wish, however they would need to arrange for a professional valuation to be completed to identify suitable sums insured."

The insurance value of items is included in the sum insured for each church and there is a limit on the value of any one item. PCCs should check their policy schedule to be satisfied that insurance values are adequate for contents. It should be noted that rare items are impossible to value and thus insurance cover is difficult to decide upon. It might be appropriate to look at cover for a modern replacement, although EIG can advise on options and costs.

Churches are encouraged to be open during daylight hours. One of the concerns about allowing access outside of worship is the potential for damage or theft of contents. EIG offers the following advice on this matter:

"Keeping churches open outside of services of worship is a vital element in the link churches have with the community they serve. An open door enables people to find a quiet place to pray, it offers somewhere to sit and think, and it enables visitors to the area to enjoy any historical treasures you may have. A steady flow of legitimate visitors also helps deter those with criminal intent.

If you can, try to have someone on duty in the church at all times by having a rota of church sitters, or organise cleaning, grass cutting and other routine activities so that there is someone in the church or churchyard for as much of the time as possible. If that is not realistic, you may be able to achieve a compromise by organizing set hours when volunteers are available, which can be displayed on the door.

Remember though that someone left on their own could be at risk, so you need to have measures in place for their personal safety. Ideally, church sitters should work in teams of two, they need to have some form of communication such as a mobile phone, and consideration should be given to providing personal attack alarms connected to an alarm system. There also needs to be someone readily available to respond to an alarm call.

All portable valuables should be marked with an EIG approved forensic marker such as SmartWater, and associated signage should be displayed prominently outside the church to deter thieves. Lock away in a safe as many valuable and portable items as possible - certainly any silverware and also, if possible, brass and pewter items as these metals also have a value to thieves. The vestry can be used as a lockable area for smaller items of furniture and furnishings. To reduce the risk of arson, anything that could be used to start or feed a fire should be removed or locked away.

¹As at 2014 from Julie Moxey Dip CII, Senior Underwriter, Cathedrals, Diocesan and Commercial Team, EIG

If a theft does occur, recovery is very much easier if there are photographs of all valuables and portable furniture. Keep two sets of photographs, one in the safe and one in a safe place away from the church.

Making the church building a focal point for the wider community can be a way of not only attracting visitors, but also of having people on site whose presence will deter thieves. In communities where local facilities are scarce or non-existent, some churches are playing their part by hosting activities such as post offices, village shops and even farmers' markets. Although complex to instigate, projects such as this do have the knock-on benefit of the broader community developing a stronger commitment to their parish church and also helping ensure its security because they feel a greater sense of involvement and ownership.

There are many ways of ensuring the security of your church whilst offering hospitality to people for whom this might make all the difference to their lives."

The above quote comes from EIG's *Keeping your Church Open and Secure* guidance note which can be accessed via their main website at: <https://www.ecclesiastical.com>. Advice on keeping your church open can also be found here.

4. Faculty and Permissions

In principle, the introduction or removal of any item of contents to or from a church requires a full faculty to be granted by the Diocesan Chancellor (as with most repair works to the building). This is to ensure high standards of presentation and appropriateness within our churches. Contents are a large part of what makes up the character, significance and atmosphere of many of our buildings.

There are various exceptions to this general rule set out in the Constitution where a faculty is not required. Appendix II lists the items of contents that can be introduced, removed or disposed of without the need for faculty approval. These are part of a larger list of works that can be carried out to a church or churchyard without the need for faculty consent and are known as List A Items.

Similarly, a reduced form of faculty permission can be granted by the Diocesan Registrar for other items of contents that can be introduced, removed or disposed of. Again, these are part of a larger list of works that can be carried out to a church or churchyard and are known as List B items. Appendix III lists these items of contents.

Please note that List A and B items were introduced in January 2018 at the same time as the Online Faculty System and are not available using the paper-based faculty forms.

Permission for the introduction, removal or disposal of items not specifically listed in Appendices II & III, should be assumed to need full faculty approval. Contact your DAC Secretary for further information.

5. Disposal

Items of contents will typically be identified for disposal following closure of a church. However, they may also be identified when re-ordering proposals are contemplated or where an item is deemed to be surplus to present requirements.

Where a parish wishes to dispose of contents from a church, the Parochial Church Council should:

1. Consult the Diocesan Churches and Pastoral Committee (DCPC) and
2. Discuss the situation with their DAC Secretary to ascertain if a faculty is needed (unless it falls within a List A item – see Appendix II) and
3. Obtain the permission of the Representative Body who must authorise the disposal

In the case of 1 and 2 above, the PCC should contact the relevant Secretary to seek advice as to Diocesan procedures. In respect of 3, the Constitution sets out the power of the Representative Body to sell property and contents. This requires the Representative Body to approve any such disposal and for the Bishop's assent to be obtained. In the case of consecrated land or items used in connection with any sacrament, a two-thirds majority of the Representative Body is required to consent to the disposal.

The Representative Body has delegated to the Head of Property Services the power to approve the disposal of items up to a value of £5,000 provided:

- The Diocesan Churches and Pastoral Committee does not object to the proposal and faculty permission is obtained
- The Parochial Church Council provides a professional valuation by an independent expert, where appropriate, or seeks the best value by advertising in the press. Where there are a number of items or an individual item is of significant value, it will be expected that quotations will be sought from EIG or architectural salvage companies, as well as local sources, to ensure that best value is obtained. Ebay or similar auction sites are an acceptable alternative where a parish has computer facilities
- The item concerned is not a church treasure (see Section 6 below)

In all other cases, including disposal of church treasures, the disposal will be considered by the Property Committee of the Representative Body.

6. Church Treasures

The definition of a church treasure is set out in the definition section (at the beginning of this document). It is the policy of the Representative Body to resist the sale of such items.

Deciding whether a particular item is a church treasure will be undertaken on a case-by-case basis. The Representative Body will make this decision based on the advice of:

- The Diocesan Bishop
- The Diocesan Advisory Committee
- The Cathedrals and Churches Commission

These will be asked for their opinion as to the merits of the item, taking into account the definition as described earlier.

Opportunities for the loan of a treasure to an appropriate institution, such as a national museum, should also be considered to avoid outright disposal.

7. Specific Procedures on Closure/Redundancy of a Church

Where a church is closing, an inventory of all contents must be provided, under the Constitution, to the Representative Body by the PCC.

This inventory should specify the various items and the intended disposal or relocation option. It is useful to look at each item and classify it into one of the following categories:

1. Relocate in another church in the parish or ministry area
2. Relocate in another church in the Province
3. Gift or loan to another organisation
4. Sale
5. Leave in the church after redundancy (usually in respect of fixed items particularly in a Listed Building)
6. Scrap

Where possible, specialist advice should be obtained on the objects within a church. This will help to identify valuable objects both in terms of potential church treasures but also ensure that any items that are sold achieve their full value. Potential church treasures should be clearly identified at an early stage for further consideration.

Once this inventory is prepared, it can be used as a basis for consultation with the Diocesan Churches and Pastoral Committee (DCPC) and to apply for a Faculty.

The DCPC will seek the advice of the DAC on the closure of the church, including contents. The DAC will provide a report on the architectural, archaeological, artistic and historical merit of the church and its contents.

It is possible for specific items of fixed contents to be subject to restrictive covenants in any sale to prevent removal without the Church's agreement and/or consequent transfer back to

the Church in Wales. This can be especially useful for bells, stained glass, ancient sculpture or monuments.

8. Introductions/New Contents

Other than those circumstances listed in Appendices II & III, the introduction of new items of contents will require a faculty.

However, this should not deter parishes from seeking to introduce new high quality items into their churches. It is vital for the health and vitality of parish life that our churches reflect the present (and future) as well as the past.

Typical examples of new introductions relate to stained glass and seating which are explored in more detail below but many of the issues raised by seating and glass, apply to other items of contents too.

9. Stained Glass

The Representative Body has prepared guidance on stained glass. Please contact the Property Department for a copy on 02920 348200 or email property@churchinwales.org.uk.

This guidance focuses particularly on introducing new stained glass but also gives some links to useful information relating to the care and repair of existing stained glass.

10. Lighting

The Representative Body has prepared guidance on lighting in churches. Please contact the Property Department for a copy on 02920 348200 or email property@churchinwales.org.uk.

11. Pews and Seating

Taking the pews out of the nave or aisles of a church and replacing them with movable and stackable chairs is becoming a popular new approach to making a church seem more modern, and to offer more flexibility within the building for both Christian worship and community events.

The following information is not intended to influence the principle of that decision either way as there have undoubtedly been instances where chairs have brought new life to congregations and exciting new possibilities. However, clearing out the pews alone will not revive or enhance anything, unless a clear purpose and vision is established first. Equally as important to appreciate are the practicalities of removing pews and bringing in chairs. There are more factors to be considered here than may be appreciated.

It must also be born in mind that the majority of churches are listed buildings, and the pews will be included in that legal protection. A 19th century church will undoubtedly have been designed by a professional architect whose artistic vision will have encompassed appropriate pews, perhaps to their own design. Permission to remove such pews from the better Victorian

churches is likely therefore to be refused; likewise for pews of importance in their own right, for example for their high quality carving in a church of any period. The same applies to ancient pews in medieval churches and to 18th century box pews, although very few such fittings now survive.

Remember also that a church and all its contents are owned by the Representative Body and not by the parish itself. A PCC cannot therefore simply dispose of pews; permission needs to be sought as part of the faculty application.

Items for Consideration

The following points should be carefully considered during the decision making process:

- Why do you want to remove the pews? What needs are you addressing? What will be the benefits? Enquiries have suggested that in some churches which have removed their pews, the new chairs have never been moved from the day they were set down. Is the cost and the whole exercise worth it?
- Removing the pews will fundamentally alter the interior. Will this harm the historic character of the building? Will older members of the congregation in particular, for whom this is a much loved place, accept this easily?
- Victorian architects sometimes did not have the bottom two or three feet of the columns of an arcade carved down to the floor, as they knew that they would be hidden by the pews. The raw stonework thus exposed can be very unattractive. In medieval churches however, where pews had not been planned, the opposite may be true if the arcade is fully revealed again.
- Chairs may considerably reduce seating capacity. For churches where special events such as weddings are popular, this may be a disadvantage.
- Pews can be very efficient. They offer a shelf for the prayer book while standing or praying, a kneeler board or hook to hang up an individual kneeler cushion, space to put a coat out of sight beneath, or beside the sitter, and a firm handrail in front to support an elderly worshipper when getting up or down from sitting or kneeling. There is support in front to rest your elbows on and to keep you half hidden for moments of private prayer. Chairs offer none of these facilities. Stackable chairs do not have boxes on the back to hold books when not in use and offer less support to those who need help to stand. Kneeler cushions will be needed if not already in use.
- Chairs may be no more comfortable than pews unless padded. These cost much more and are heavier and harder to stack. Simple seating cushions can easily be made for pews if needed.
- Some churches have wainscoting along the side walls into which the ends of the pews are fitted. Removing the pews will leave unsightly scars.

- It is not uncommon for the central heating system to have been designed to run under each pew. Removing pews will require an entirely new system.
- Flooring is an equally big issue. What do the pews rest on? In ancient churches, they may have been set on wooden platforms over uneven flagstones during the 19th century. Carpeting may not be enough to prevent people tripping and for chairs to wobble. Interesting old ledger gravestones may be brought to light, which may add historic value, but upon which damaging chair legs cannot rest. In Victorian churches, the pews were fixed onto areas of wooden boarding, with coloured encaustic tiles running along the aisles. How will this look with chairs? Removing pews could damage the existing floor boards which may then have to be renewed.
- Carpeting is often seen as an answer where chairs are introduced, but it may not last in visually good order for a long period. Wet feet are frequently inevitable and footfall is always in the same places. How good will such a carpet look after a few years when the chairs are moved for other events?
- Who will do the physical work of moving and stacking chairs? Most parish churches now rely on a few loyal-hearted members who have always done certain tasks for years. A stack of even three chairs is heavy. Who will deal with this now and in a few years time?
- Where will the chairs be stored? Stacks of chairs are not pretty and can take up space. Putting them out of sight (eg. in the vestry) makes for more work.
- Re-organising a few pews at the very back of the nave into an open square to make an area for young mothers and children is now commonplace and unlikely to meet objection.
- In twin-aisled churches, there is the option of removing the pews from the one of the aisles. This is also unlikely to be controversial, as it provides excellent space for coffee mornings etc, although many of the same problems as listed above may still be encountered.
- The DAC is likely to be more sympathetic to a request for pew removal if as many as possible can be retained (eg: to put around the walls). It will also provide evidence of how the church used to be fitted out. A full photographic survey may also be required before any removal can take place.
- There are interesting new designs of moveable pews which offer flexibility and comfort and are worth considering.
- Creating a clear, open space also means that space is created to store other things which can lead to cluttered and untidy churches. Removal of pews needs to go hand in hand with planning for storage and general tidiness.

The above list of points is intended to be helpful in deliberation and not off-putting, and to highlight the issues that need to be considered by congregations when substituting chairs for pews. This is a major and potentially expensive change in the life and look of a church which cannot be reversed and so deserves special attention. There is no doubt that benefits can be

derived if plans are well thought through. However, all parishes and the life within each are different; therefore merely following a trend is never a good reason.

Alex Glanville
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The Church in Wales
Updated 23rd August 2019

APPENDIX I

SPAB GUIDANCE ON CLEANING IN CHURCHES

The cleaning of the interior of an historic place of worship should be approached with care and caution in order to avoid inflicting damage on the historic fabric.

Timber furniture, carvings and wall panelling, etc

Dust these very gently with a soft brush. It is possible to use a vacuum cleaner at its lowest power setting if there are no loose fragments on the object's surface. If you use a vacuum cleaner, the nozzle should be covered with gauze (a pair of tights works well). It is usually prudent to wrap a piece of foam rubber around the nozzle of the vacuum cleaner to help prevent damage to carved work too, although you should try not to touch the surface being cleaned. Alternatively, you can use a hogs' hair brush to clean dust out of crevices and from carved work whilst holding the nozzle of the vacuum cleaner in your other hand. Polished wood can be cleaned in the same way with the occasional use of a duster or chamois leather to buff the surface. You should only apply traditional beeswax polish very sparingly once or twice a year to prevent a build up on the surface.

Wooden flooring

Existing polished wooden floors should be dry polished from time to time. You can also use a (lint free) woollen cloth impregnated with a mixture of paraffin and vinegar in equal proportions to collect dust and leave the floor shiny. Make sure that you do not build up too heavy a layer of wax as this can make the floor slippery, may attract dust and will inhibit the timber's ability to breathe. Unpolished floorboards should only be washed when absolutely necessary. Use minimal quantities of cold or warm (not hot) water and a little pH neutral soap if necessary. Rinse the area with clear water and dry off with a dry mop.

Stone flooring

Stone, marble and terrazzo floors should only be cleaned very occasionally with a damp mop, rinsed in clear water and dried off with a dry mop. As with timber floorboards, use minimal quantities of cold or warm (not hot) water and a little pH neutral soap if necessary. In between times, stone floors should simply be swept clean.

Ceramics: Floor tiles, wall tiles and mosaics can be lightly washed with clean water. If the floor tiles or bricks are glazed, they can be washed with a mop and water to which a small amount of pH neutral detergent has been added. Wash off with clean water and dry with a soft cloth. Try not to use too much water and be aware that excessive washing can cause damage to the surface of the tiles. Loose grit and dust should be removed by vacuuming or sweeping to prevent it scratching the surface of the tiles. Dirt can be removed from brickwork using a dry bristle brush – using water will only make the problem worse.

Memorials

Gently dust with a soft brush unless they are particularly fragile. The conservation of fragile monuments should be entrusted to a skilled conservator.

Gravestones and outdoor sculpture

It is generally best not to attempt to clean such objects especially if they are colonised by lichens. Proprietary marble and granite cleaning solutions should certainly be avoided, particularly where they contain sodium hypochlorite (bleach) or sodium hydroxide (caustic soda) as these chemicals may inflict considerable damage on the surface of the stone.

Brass

Dust lightly once or twice a year and carefully remove dirt trapped in tooling and crevices with a soft bristle brush. Brass polishes should not be used to shine brass though an occasional application of micro-crystalline wax may be appropriate to help protect the brass from corrosive elements. Medieval brasses should not be cleaned and specialist advice should be sought if deposits of dust and grime become a concern.

Bronze

Dust lightly once or twice a year and carefully remove dirt trapped in tooling and crevices with a soft bristle brush. Bronze does not need to be polished or washed.

Aluminium: Clean with warm soapy water applied with a cloth then dry and polish the surface with a soft dry cloth.

Clear glass

Wash with clean water to which a few drops of methylated spirits have been added. Use a soft clean cloth then dry the glass and polish with a chamois leather. Take particular care where the glass is thin or fragile. Proprietary window cleaners should be avoided as they can leave powder traces along edges and corners.

Stained glass

Victorian and later stained glass in good condition may be lightly dusted with a soft brush. Medieval stained glass can be extremely fragile and requires specialist care due to the thinness of the material and the nature of the paint layer. The cleaning of important historic glass should only be undertaken by qualified conservators.

Wall paintings (murals)

As wall paintings can be extremely fragile they should only be cleaned by an appropriately qualified conservator. This advice applies to medieval murals and also to more recent decorative schemes as well as to paintings on canvas or wood backings.

Plain paintwork on walls: Before cleaning any painted surfaces, you must establish the nature of the material. Limewash is the traditional finish used on walls and should be gently swept with soft broom or brush rather than washed. For more modern emulsions you can wipe the surface with a cloth using a small amount of water mixed with a little pH neutral detergent. Proprietary cleaners or abrasive powders should be avoided as they will potentially damage the surface. Make sure that you test a small area first to ensure that the paint surface is not removed by the cleaning method chosen.

Carpets and rugs

These should be vacuumed frequently to prevent damage from dust and dirt. Take the opportunity to lift carpets and sweep under them when possible to remove trapped grit and dirt.

Textiles

Textiles of historic interest should never be washed or dry-cleaned. Instead, they should be cleaned by an appropriately qualified specialist. The same advice applies to textiles with beads or loose fringes or those of a fragile nature.

Soft furnishings/upholstery/leather

Upholstery can be gently patted with a plastic fly swat to loosen dirt before vacuuming. The nozzle of the vacuum cleaner should be covered with nylon gauze and the vacuum cleaner switched to its lowest power setting. Try to make sure that the vacuum nozzle does not come into contact with the upholstery. Clean leather with a small amount of saddle soap and a soft cloth.

APPENDIX II

LIST A ITEMS RELATING TO THE INTRODUCTION, REMOVAL OR DISPOSAL OF CONTENTS

Permission is not needed for the following items although it is recommended that parishes log them in the Online Faculty System to create a permanent record of what has been done.

| Item | Specified Conditions |
|---|---|
| The introduction, removal or disposal of kneelers, hassocks, pew runners and cushions | <p>The introduction, removal or disposal of the articles does not result in a change to the overall appearance of the church.</p> <p>No article of historic or artistic interest is removed or disposed of.</p> |
| <p>The introduction, removal or disposal of:</p> <ul style="list-style-type: none"> (a) movable bookcases (b) books (c) free-standing noticeboards (d) movable display stands (e) cruets (f) vases and flower stands (g) hymn boards (h) altar linen (but not altar frontals or falls) (i) flags and banners used for temporary displays (but not the laying up of flags, or the removal or disposal of flags that have been laid up) (j) Y Draig Goch, the St Davids flag or the Church in Wales flag or the Union flag for flying from the church | <p>No article of historic or artistic interest is removed or disposed of</p> |

APPENDIX III

LIST B ITEMS RELATING TO THE INTRODUCTION, REMOVAL OR DISPOSAL OF CONTENTS

Permission is needed from the Diocesan Registrar for the following items and must be applied for via the Online Faculty System.

| Item | Specified Conditions |
|---|---|
| The introduction, maintenance or replacement of portable audio-visual equipment used in connection with church services | No equipment is fixed to the fabric of the church |
| The replacement of carpets or other floor covering and underlay | Only breathable underlay is to be used when the underlay is replaced. Details of the proposed colour and fixings to be used are submitted to the Registrar, when the Registrar is consulted on the proposal to undertake the matter. |
| The replacement of curtains (other than curtains and other hangings associated with an altar) | |
| The introduction of a book of remembrance and stand | |
| The introduction of a fixed internal noticeboard | |
| The disposal of free-standing chairs | No chair of historic or artistic interest is disposed of |
| The replacement of a grand piano with another grand piano and the disposal of the original grand piano | No piano of historic or artistic interest is disposed of |