

# Faith in Wales

*Counting for Communities*

**GWEINI**  
Serving the Christian Voluntary Sector in Wales



**Funded by:**



Lloyds TSB | Foundation for England and Wales

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## *Counting for Communities*

This report was been prepared by Gweini: The Council of the Christian Voluntary Sector in Wales, working in a spirit of partnership with Wales Council for Voluntary Action (WCVA).

Gweini's mission is to serve the Christian voluntary sector in Wales through representing, networking, and informing, at national and local level (see [www.gweini.org.uk](http://www.gweini.org.uk)). Gweini was responsible for building up the list of faith communities, for the content of the questionnaire (in collaboration with WCVA) and for the data analysis.

Gweini is supported by the following "Together Organisations": Evangelical Alliance Wales, CARE, Cornerstone Church Swansea, Tearfund, City Temple Cardiff, Danescourt Christian Fellowship Cardiff, Prospects, St Michael's Church Aberystwyth, and Bethlehem Church Life Centre Cefn Cribwr.

WCVA aims to be "the voice of the voluntary sector in Wales", with the mission to "represent and campaign for voluntary organisations, volunteers and communities" (see [www.wcva.org.uk](http://www.wcva.org.uk)). WCVA was responsible for distributing the survey questionnaire and assembling the data.

Funding for the study was provided by the Welsh Assembly Government (partly through the New Ideas fund of the Social Justice and Regeneration Department and partly by means of a grant from the Strategic Equality and Diversity Unit), by the Lloyds Bank TSB Foundation, and by the Home Office Faith Communities Capacity Building Fund, administered by the Community Development Foundation.

This report was written by John M. Evans, Research Director of Gweini, who was also responsible for the survey analysis and liaison with faith leaders. Bryan Collis led the team at WCVA.

Copies of this report are only available on the Gweini web site via the home page: [www.gweini.org.uk](http://www.gweini.org.uk)

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# Foreword

I warmly welcome this groundbreaking research into the contribution made by faith communities to Welsh civil society.

The findings of this report will hold few surprises for those who, like the Welsh Assembly Government, have long recognised the great contribution made to life in Wales by all its faith communities. We value that contribution enormously and are pleased to work closely with all faith communities in Wales through the Faith Communities Forum, which we established in the wake of 9/11.

This study will, however, surprise a good many both within the “faith sector” and more widely across the public and voluntary sectors through the sheer scale and breadth of the faith communities’ contribution that it reveals. Faith communities have played a key role in the history of Wales and even today offer a range of vital services which complement and enhance the work of government.

We expect this research to be of great importance for fostering better understanding and awareness of faiths and cultures in Wales. In addition, it will provide a basis for further cooperation between the Welsh Assembly Government and faith communities in delivering our common objective of a “Better Wales” for all.

A handwritten signature in black ink that reads "Rhodri Morgan AM". The signature is written in a cursive, flowing style.

Rt. Hon Rhodri Morgan AM  
First Minister for Wales

## Acknowledgements

This study is based partly on surveys undertaken for London by the London Churches Group for Social Action Executive Officer, Mrs Elisabeth Simon; and by the Northwest Regional Development Agency, under the inspiration of Monsignor John Devine, Churches' Officer for the Northwest. Their help is gratefully acknowledged.

The work was carried out in partnership between Gweini and WCVA. The WCVA team, led by Bryan Collis, included Jim Eddy and Nigel Evans. For Gweini, the main role was played by John M. Evans, who was responsible for securing funding for the project, obtaining the assistance of faith and denomination leaders, and for preparing this report.

The work was guided and greatly assisted by the Advisory Group, listed below, who gave most generously of their time and valuable experience. Anthony Ford chaired the Advisory Board and provided inspiration for the project. He and John Richards handled administrative affairs.

Acknowledgement is also due to the kind assistance given by representatives of the funders: Steve Moss, Christopher Bristow, Mike Harmer and Peter Owen of the Welsh Assembly Government; Mike Lewis of Lloyds TSB Foundation; and Cetta Mainwaring of the Community Development Foundation. Among others who should be mentioned are the Members of the Gweini Board, chaired by Elfed Godding; Julian Richards, President of Gweini; Aled Edwards, Chief Executive, Cytûn; Robert Lewis, VisitWales; John Winton, Churches Tourism Network Wales; Robin Morrison, Church in Wales; and faith and denominational leaders throughout Wales. The initial idea for the study came from Dan Boucher, who was instrumental in founding Gweini in 1999.

Finally, the survey would not have been possible without the active participation and support of the Wales Inter-Faith Council, and of the multitude of faith communities throughout Wales who took the time to respond to the relatively demanding questionnaire.

### Members of the Advisory Group

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# Executive summary

## Introduction

Until now, Wales has lacked statistical evidence of the role faith communities play in the wider communities of which they are a part.

This report provides new information on the services provided by faith communities to the wider community, the numbers of volunteers they mobilise, and the rooms and halls they make available. These are just some of the elements of the overall contribution of faith communities to Welsh society: the analysis shows their economic value to be considerable.

The faith communities covered are those represented on the Wales Faith Communities Forum: Bahá'í, Buddhist, Christian, Hindu, Moslem, Jewish and Sikh.

The study is based on a questionnaire sent to all faith communities identified through a painstaking investigation involving leaders of all these faiths and all major Christian denominations. The gross response rate was exceptionally high for a survey of this kind, at a little over 49%. Almost a third of the replies were supplied in the Welsh language, an extremely high figure for an all-Wales survey.

## Faith communities in Wales

On the basis of this research, it is estimated that Wales has roughly twice as many worshipping congregations per head of population as the rest of Great Britain. There are over 4,400; one for every 670 people in Wales.

While the number of congregations of other faiths has been growing, the vast bulk of congregations, over 98%, are Christian churches. Faith communities are scattered all over Wales, but tend to be concentrated in areas of higher population density, including many urban areas now suffering high levels of deprivation. Around half Wales's faith communities have been present in their locality since the middle of the nineteenth century, and many for much longer than that, but a number have been established in the present century.

Every week, 7.2% of the population of Wales is estimated to attend a religious service (6.7% for the churches). However, the questionnaire also asked each faith community for the maximum numbers attending a single service over the year. The sum of these attendance figures is over 15% of the population. Even this figure is likely to be a considerable underestimate of the proportion of the Welsh population present at a religious service over the course of a year.

## Serving the wider community in a wide variety of ways

Faith communities provide a wide range of services to their local communities – including many that governments are not well equipped to deliver. Out of the 35 areas listed in the questionnaire, the five most commonly mentioned were hospital visiting, work with under 14-year olds, social activities including lunch clubs and coffee bars, marriage preparation, and support for the bereaved. These fall into

the traditional categories of longer-term social support for individuals and families. However, many faith communities are already working in other areas of emerging need and opportunity, including employment training, alcohol and drug awareness, and personal finance issues. Many more aspire to work in these areas in the future.

Overall, over two thirds of faith communities reported at least one form of service to the wider community, and those that did so were involved in an average of five different areas of activity each.

Faith communities are also strongly involved in local cultural and sporting activities – including music (choral singing tops the list), football (around 280 involved) and exercise and fitness classes (over 150).

## **Providing volunteers**

The activities organised by faith communities to serve their local communities are delivered by over 42,000 volunteers. The proportion working with young people varies by faith and Christian denomination, but rises to over 60% in some instances. The total number of hours put in by these volunteers is estimated at just under 80,000 a week, equivalent to a little under 2,000 full-time workers.

In addition, faith communities are estimated to employ just under 1,400 paid staff to organise their activities serving the wider community. They put in 23,000 hours a week for this purpose, equivalent to another 570 full-time workers.

## **Providing premises for community use**

Over 600 faith communities are estimated to operate purpose-built community centres. In addition, 1,800 faith communities rent out rooms to outside groups, often at a nominal charge. Eleven hundred supply at least some accommodation free of charge, totalling over 4,000 room-hours per week. This is in addition to 31,000 room-hours per week provided as part of the services and community involvement mentioned above.

## **Strengthening the National Heritage**

Faith communities in Wales are estimated to maintain over 1,600 listed buildings, of which over 400 are Grade II\* and 200 Grade I. They welcome at least 2.5 million tourists every year, bringing considerable economic benefits to their localities. All are thought to offer free admission.

## **Supporting the Welsh language**

Previous studies have suggested that services in churches are conducted through the medium of the Welsh language in roughly one third of the churches in Wales. This report shows that many churches also promote the Welsh language within the wider community. It is estimated that around 130 churches are involved in running Welsh language classes, while 230 offer activities for Welsh-speaking people, 340

are involved in Eisteddfodau and 420 in other Welsh-language events. The total number of churches involved in any one of these four areas is around 800.

## **Delivering considerable economic benefits to Wales**

Standard economic techniques, approved by WCVA, were used to estimate the total economic value of the five elements mentioned below:

- Voluntary work organised by faith communities
- Paid staff organising services for the wider community
- Premises made available to the community
- Tourism generated by faith communities
- Value of admission to faith community buildings.

The total estimate was around £102M. The largest individual contribution was from volunteer hours organised by faith communities on behalf of the wider community.

The high level of response has also allowed rough estimates to be made for each of the 22 unitary authorities in Wales.

## **Involved with government**

Faith communities are largely self-financing, and only 27% indicated that they had received any funding from public sources.

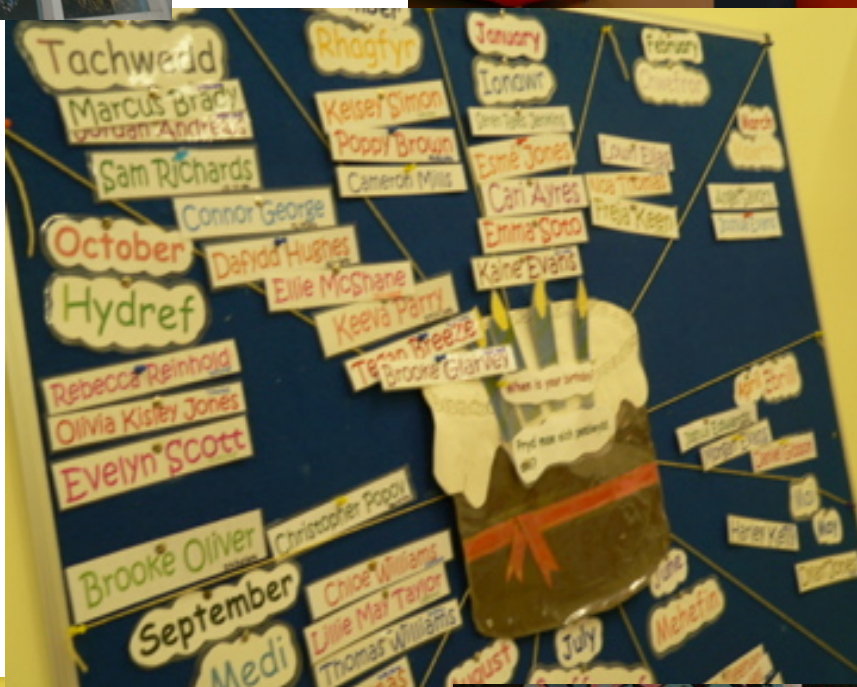
However, many are involved in working co-operatively with government. Overall, an estimated 500 faith communities participate in Government regeneration activities or are strongly involved in their local Community Strategy, or both.

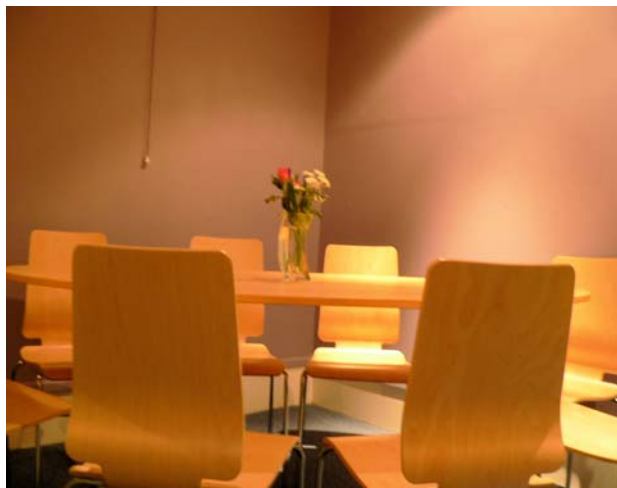
## **Conclusion**

Owing to the willingness of so many faith communities in Wales to respond to the fairly demanding questionnaire, this has been a successful study, culminating in a conservative estimate of around £102M for the contribution of faith communities to civil society in Wales.

This is also a partial estimate. All the major faiths have an ethos of encouraging their members to serve civil society as individuals; for example, through their businesses, their jobs, their families and as neighbours. Many important voluntary organisations are inspired by the ethos of one or other faith. These aspects remain for future investigation.

For the present, this report should not only increase our understanding of the role of faith communities, but also facilitate more informed co-operation between faith communities, government and all other bodies working to improve the quality of life in Wales.





## Introduction

Until now, Wales has lacked statistical evidence of the services that faith communities provide to the wider communities of which they are a part. This report aims to fill part of that gap. It focuses on the services faith communities offer to the wider community through their volunteers and their paid staff, and the premises they make available for other community groups.

It has been prepared by Gweini: The Council of the Christian Voluntary Sector in Wales, working in partnership with Wales Council for Voluntary Action (WCVA). WCVA was responsible for distributing the survey questionnaire, shown in Appendix 2, and assembling the data. Gweini was responsible for building up the list of faith communities, for the content of the questionnaire (in collaboration with WCVA) and for the data analysis. The estimates in the report are based on a methodology agreed between Gweini and WCVA.

The mission of Gweini is “to serve the Christian voluntary sector in Wales through networking, representation and information at national and local level” (see [www.gweini.org.uk](http://www.gweini.org.uk)). WCVA aims to be “the voice of the voluntary sector in Wales”, with the mission to “represent and campaign for voluntary organisations, volunteers and communities” (see [www.wcva.org.uk](http://www.wcva.org.uk)).

### The faith communities covered

The faith communities covered by the study are those represented on the Wales Faith Communities Forum. This includes representatives from the Bahá'í, Buddhist, Hindu, Jewish, Muslim and Sikh faith communities, as well as a representative of the Church in Wales, the Roman Catholic Church in Wales, the Free Church Council, Churches Together in Wales (Cytún) and Evangelical Alliance Wales. The Forum meets every six months, with the First Minister in the chair, bringing together faith leaders and Assembly Members. Its mission is to improve and strengthen interfaith relationships, and examine ways in which all people in Wales can feel they are full stakeholders in Welsh society. All the faith leaders represented on the Forum (as well as the leaders of all Christian denominations and affiliations) gave the project their active support, and either provided contact details of their worshipping congregations or agreed to distribute the questionnaire themselves.

The study is based on a questionnaire sent to all faith groups identified by a painstaking investigation involving all the faith leaders mentioned above. The gross response rate was exceptionally high for a survey of this kind, at a little over 49%. The rates for the individual faiths and the main Christian denominations varied from 29% to 59%. For details of the sampling procedure and the response rates, see Appendix 3.

## What this study includes

It is important to note what the study includes and what it does not. First, it includes only projects or activities serving the wider community. It specifically excludes all religious activities such as worship services and prayer groups, and all activities run for the religious congregations themselves. This was a deliberate choice and was made clear in the questionnaire.

Second, it covers only part of the contribution of faith communities to wider society. All the major faiths have an ethos of encouraging their members to serve society as individuals, for example through their businesses, their jobs, as neighbours and as members of civil society. All faith communities provide help to their own members and many voluntary organisations have been inspired by the ethos of one or other faith. However, none of these aspects of the contribution of faith communities is included in this study. The focus is solely on services to the wider community that are run, managed or organised by the worshipping congregations themselves.

Thus, for example, the activities of an individual member of a faith community offering help and advice to couples preparing for marriage would be included only if the service was organised by their faith community. It would not be included if the individual was providing the service on their own, nor if the service was offered within the context of another voluntary organisation, even if that organisation was itself faith-based. Other examples include the Christian youth organisations, Ignite and Sporting Marvels, and the work of Islamic cultural centres.<sup>1</sup> The survey asked for brief information on projects started by faith communities over the past five years but now independent of them, and over a hundred faith communities reported such projects, covering a wide range of areas.

In general, the estimates provided refer to the whole of the faith communities in Wales and are based on an extrapolation of the information provided by survey respondents to the population of faith communities as a whole. Owing to the high response rate, and the availability of valuable complementary information, these estimates are considered to have a satisfactory degree of precision (see Appendix 5).

## 1. Faith communities in Wales

According to a recent official study<sup>2</sup>, in 2001, people from non-Christian religions made up only 2 per cent of the population in Wales, compared with 6 per cent of the population in England. People from Buddhist, Hindu, Jewish, Muslim and Sikh backgrounds tend to be concentrated in large urban areas, while Christians and those with no religion are more evenly dispersed across the country.

This pattern is reflected in the figures below, which are based on faith communities rather than individuals. They refer to the seven faiths listed in the Introduction: Bahá'í, Buddhist, Christian, Hindu, Jewish, Muslim and Sikh. In addition, the Christian communities are divided into the following nine groupings: Annibynwyr, Baptist, Church in Wales, Methodist, Roman Catholic, United Reformed Church (URC), Welsh Presbyterian, Newer denominations and Other Christian.

The Newer denominations include the Apostolic and Elim Churches, who trace their origins to the Welsh revival of 1904, as well as a number of other relatively recent foundations including Assemblies of God, Pioneer and New Frontiers. In addition, the Newer denominations category includes the affiliations represented by the Associating Evangelical Churches of Wales (AECW) and the Fellowship of Independent Evangelical Churches (FIEC), as well as a number of ethnic churches.

Congregations grouped into Other Christian include Brethren, Congregational Federation, Orthodox, Quakers, Salvation Army and Seventh Day Adventists, as well as a substantial number of Independent churches. For a full list, see Appendix 1.

For convenience, in what follows, the nine Christian groupings above are referred to, loosely, as the "Christian denominations".

### Numbers of Faith Communities in Wales

Wales is remarkable for the number of its faith communities per head of population. The study identified 4,438 worshipping congregations in Wales. Given that the Welsh population in 2005 has been estimated at just under three million<sup>3</sup>, this represents one such congregation for every 670 people in the population. In the Northwest of England, for example the corresponding figure is roughly one worshipping congregation for every 1,600 people.<sup>4</sup>

4,390 worshipping congregations, representing over 98% of those identified by the survey, were Christian congregations (Chart 1). It is anticipated that a significant number of independent churches, perhaps of the order of a hundred or more, were not picked up by the survey, despite efforts to contact them through local church networks and representatives of local Gweinis.

Forty-eight non-Christian faith congregations were identified in the study, the majority of which are Muslim (Chart 2). Again, a significant number of non-Christian congregations were not included, notably Buddhist communities.



Chart 1. Numbers of faith communities in Wales

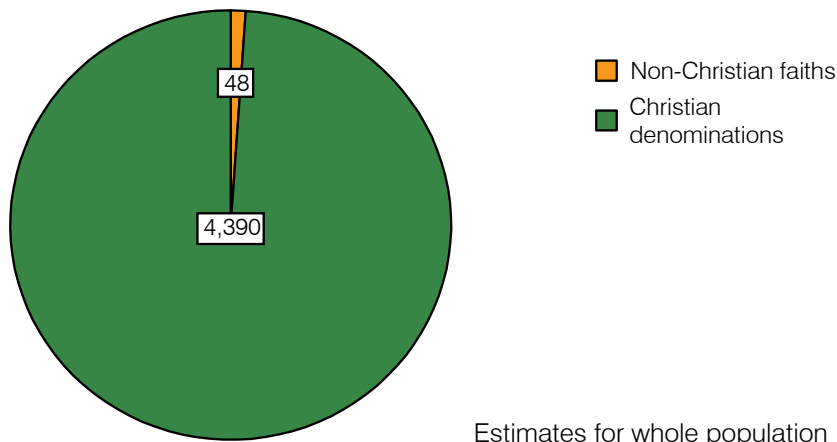


Chart 2. Non-Christian faith communities

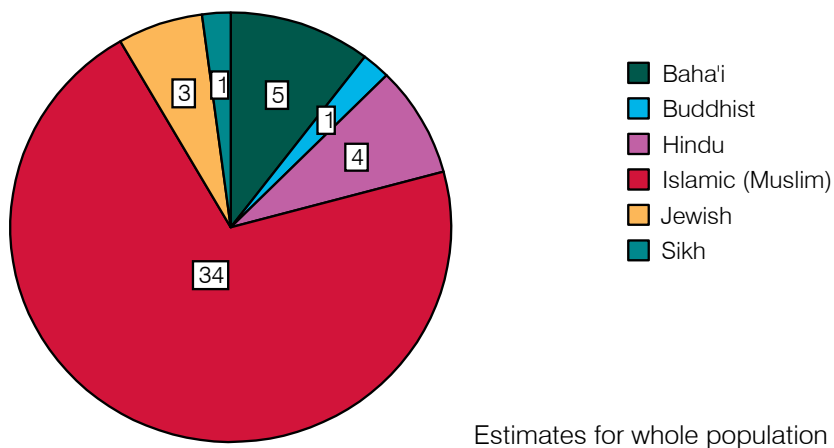
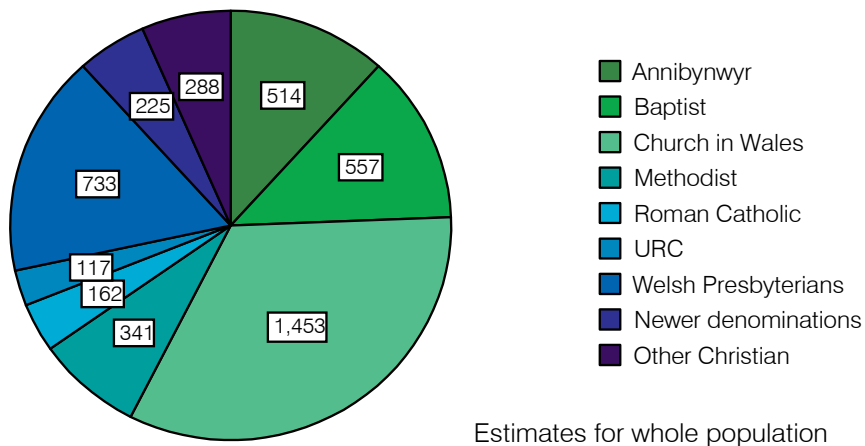


Chart 3. Christian congregations by denomination



Finally, a number of worshipping congregations are not included because they are not represented on the Wales Faith Communities Forum. Two examples, each representing substantial numbers of people, are the Jehovah's Witness and the Mormons.

Among the Christian congregations, the largest grouping is the Church in Wales, at 30% of the total of 4,390 identified. The Welsh-speaking denominations of Annibynwyr and Welsh Presbyterians total just under 30% of all Christian congregations.

The figures above refer to individual congregations. However, information is sometimes available only for groups of congregations. The Church in Wales is the main case in point: annual returns for its congregations are made to the diocesan authorities on a parish basis, and a parish can group together up to 14 congregations (though the average is under 2). The statistical information provided below for the Church in Wales should be taken to refer to parishes, rather than congregations.<sup>5</sup> In addition, many churches group together with other churches in order to provide services to their local communities, whether in informal groupings within or across denominational boundaries, or in Local Ecumenical Partnerships (LEPs).<sup>6</sup>

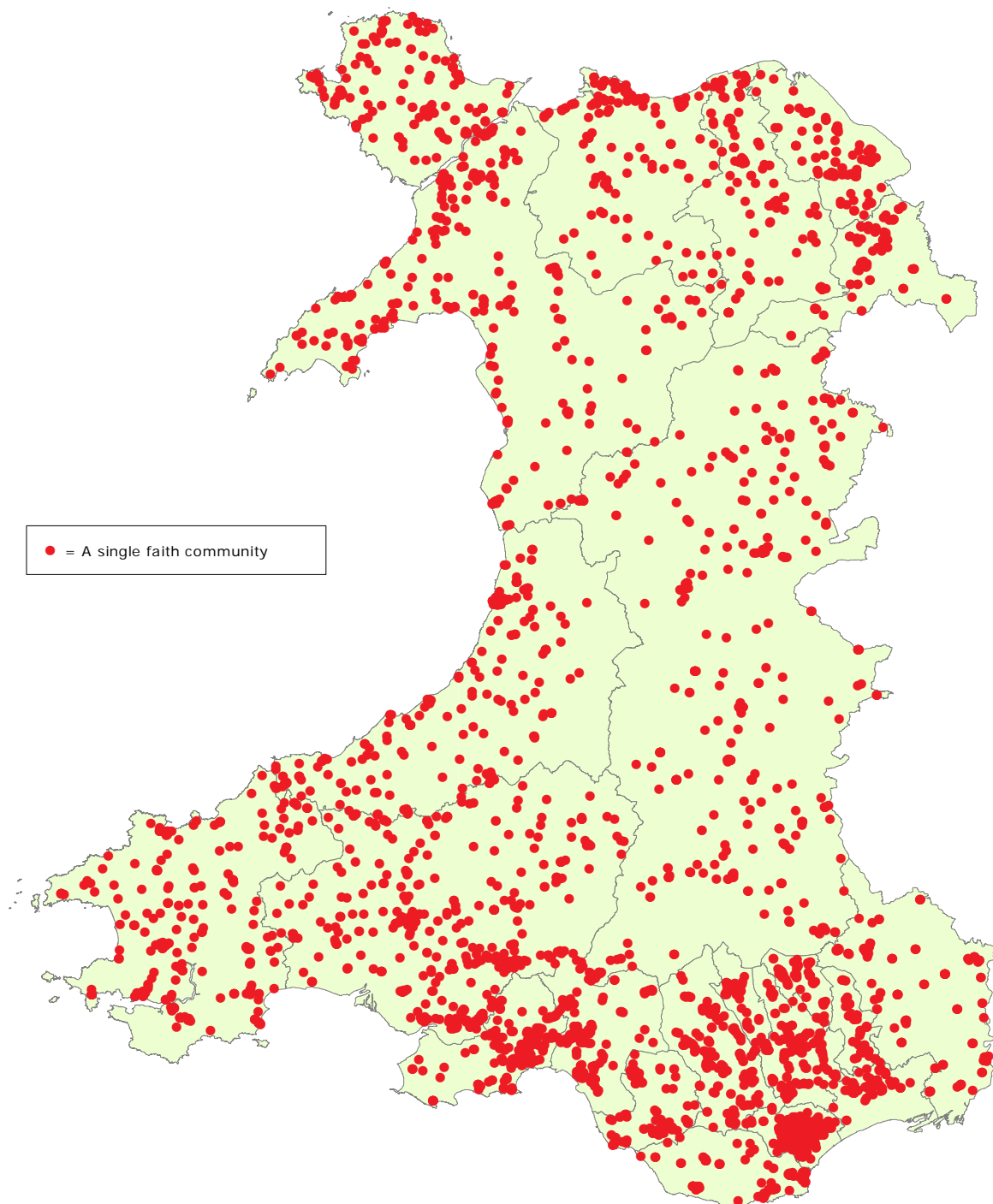
In the rest of this report, the term "faith communities" refers to individual, worshipping congregations of different faiths and Christian denominations, with the important exception of the Church in Wales. For the Church in Wales, the term refers to parishes, not congregations. The total number of "faith communities" covered in the survey in this sense – parishes of the Church in Wales plus individual congregations for all other faiths and denominations – is 3920.<sup>7</sup> The analysis is based on the 1,774 completed replies received from this population of faith communities.

## **Geographical location of faith communities**

Faith communities are dotted over every part of Wales, including all the rural areas, where the vast majority are churches (Chart 4).

As can be seen from a comparison with the two maps shown in Chart 5, faith communities tend to be concentrated in areas of higher population density, including many urban areas now suffering high levels of deprivation. Part of the explanation is that people were drawn into those urban areas by fast growing industries, and churches were built to serve them. These industries have now declined, weakening the economic base of the areas, but many of the churches are still active. In addition, in recent years, non-Christian faiths and some Christian denominations have established new urban faith communities to serve local populations.

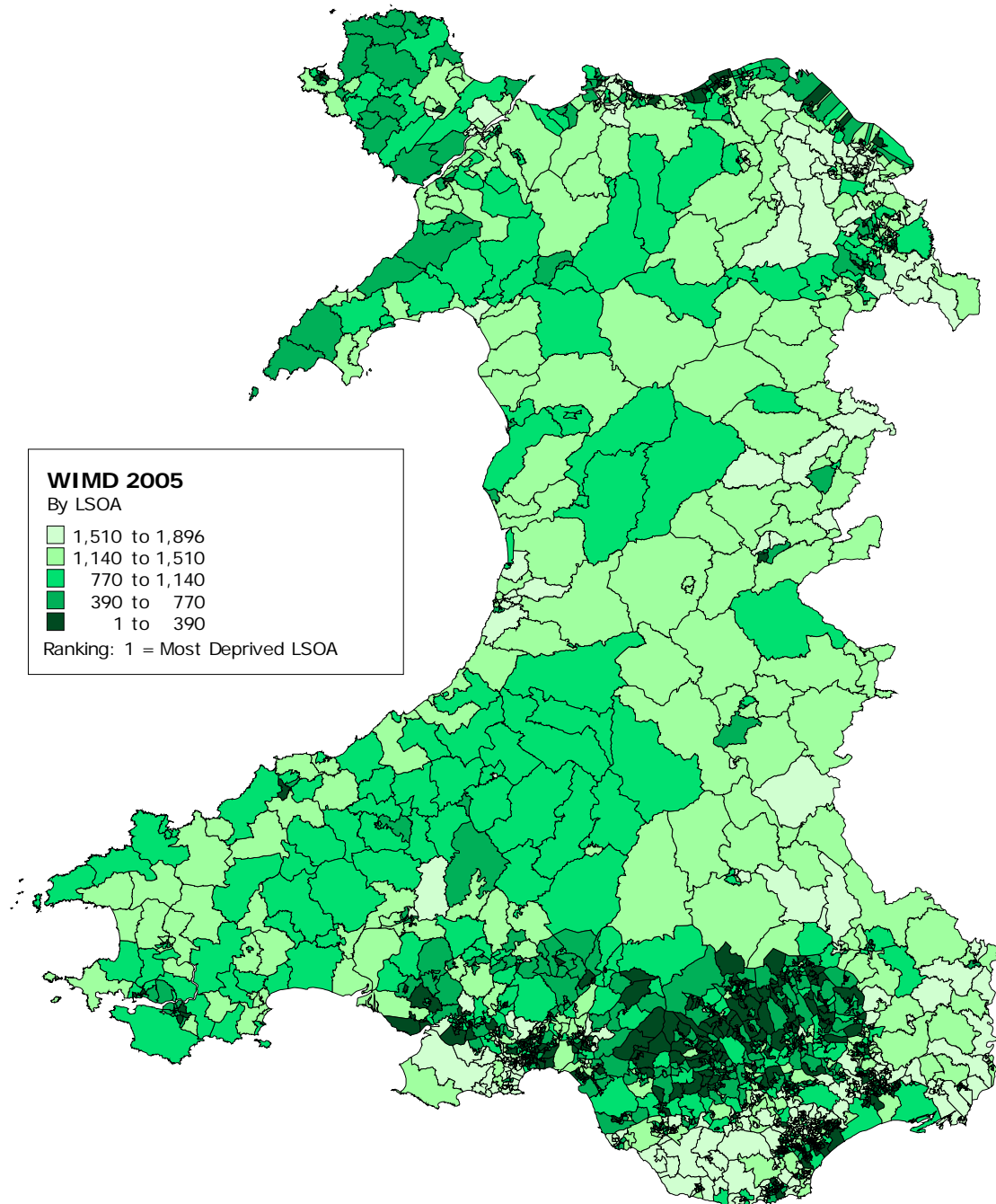
Chart 4. Geographical distribution of faith communities



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Source: Local Government Data Unit Wales on basis of information supplied by Gweini

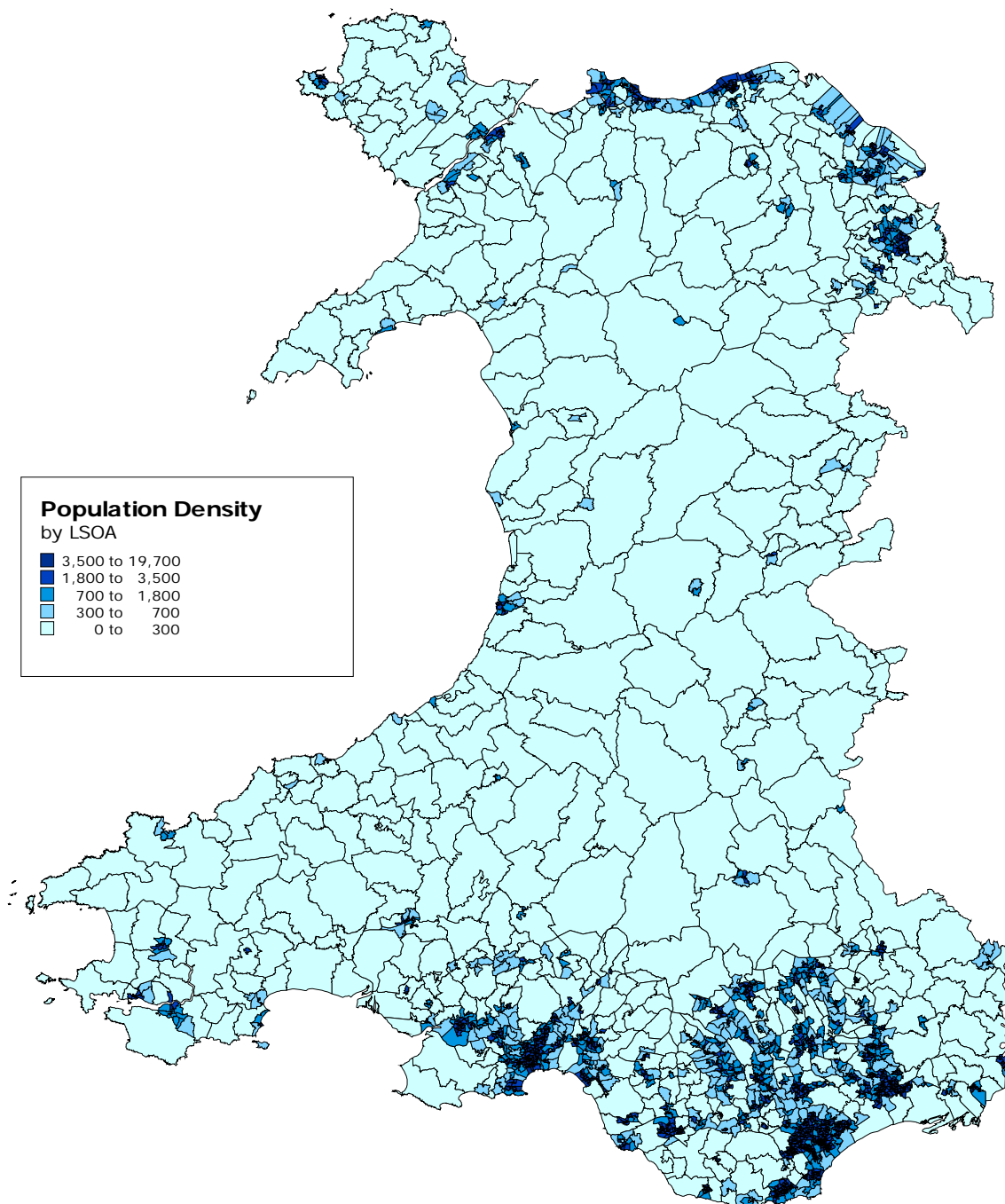
Chart 5a. Welsh Index of Multiple Deprivation for small areas (LSOAs)



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Source: Local Government Data Unit Wales

Chart 5b. Population density  
for small areas in Wales (2005 estimates)



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Source: Local Government Data Unit Wales

## 2. Numbers attending faith communities

Attendance at faith communities can be measured in a number of different ways.

The first, and most commonly-used method, consists of asking how many people attended worship in the week preceding the survey. This produces a total of around 210,000, representing just over 7% of the total population in Wales, of which attendance at Christian churches is just under 200,000 (Chart 6).

Among the non-Christian faiths, the influence of the large average size of the four Hindu congregations is apparent (Chart 7).

The figures for the numbers attending by Christian denomination show a more even spread across the denominations than the figures for the numbers of congregations, shown in Chart 3 above. This is due to the relatively large congregation sizes of the New denomination congregations and Roman Catholic congregations, compared, for example, with those of the Church in Wales; although this denomination still reports the largest number of people attending services over the preceding week (Chart 8).

However, another question in the survey provides an alternative measure (see over).

Chart 6. Numbers attending religious services over a week

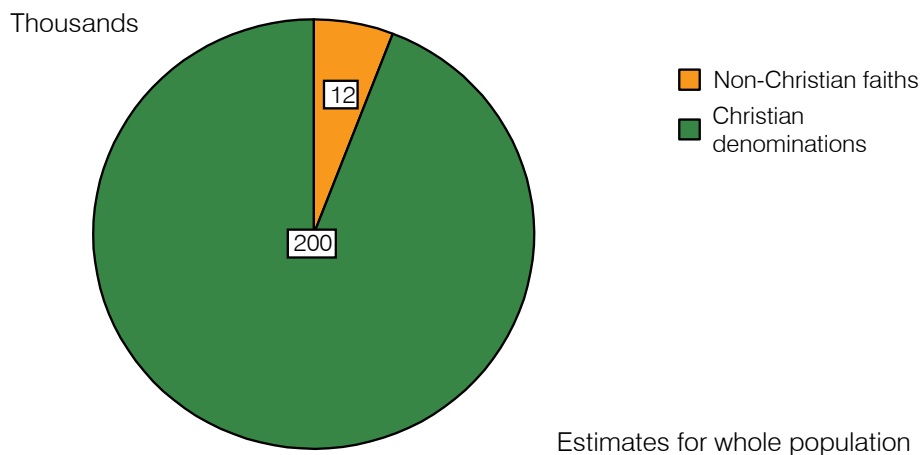


Chart 7. Numbers attending over a week, non-Christian faiths

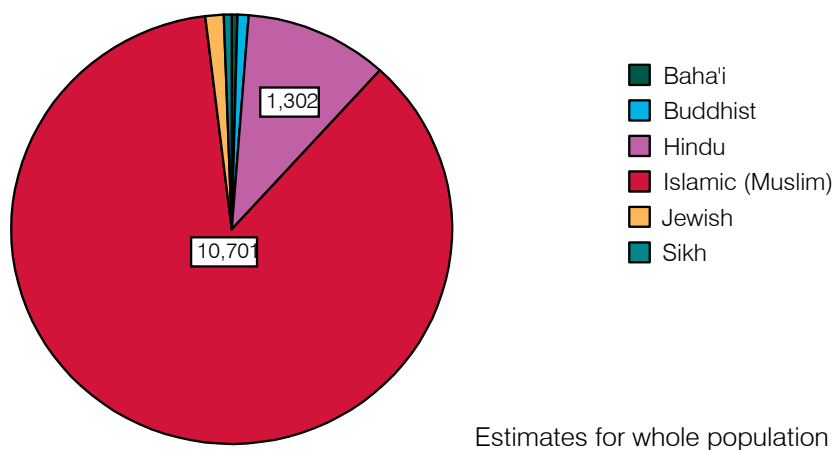
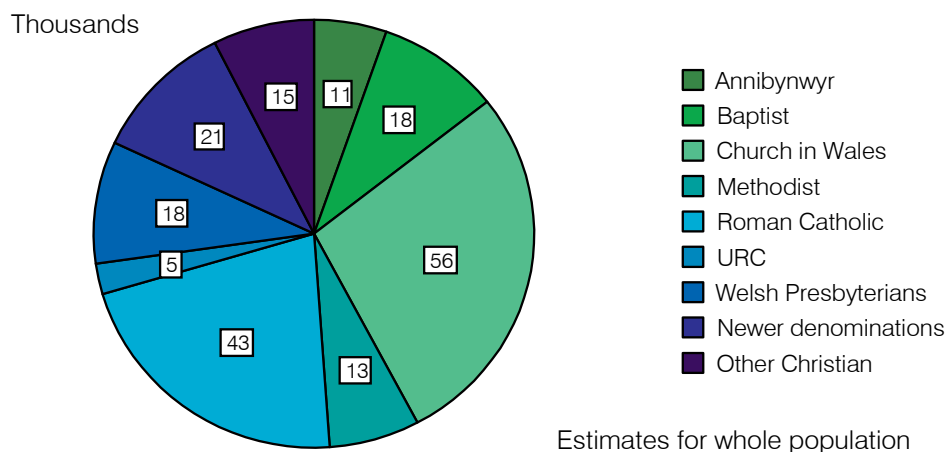


Chart 8. Numbers attending over a week, Christian denominations



## 2. Numbers attending faith communities (continued)

Another question asked respondents to give the maximum number who attended any one service over the preceding year. These figures are considerably higher, at around 455,000, or just over 15% of the population of Wales, and in many ways offer a better perspective of the impact of faith communities (Chart 9).

In the first place, studies have shown that, increasingly over the past few years, members of faith communities attend their local congregation regularly, but less often than once a week. The weekly attendance figure may thus be significantly less than the number of regular attendees. In addition, in many villages, the church, even if relatively poorly attended on a weekly basis, may be the most important place of assembly, in the absence of all or almost all other public buildings. The relatively large attendance at major events in the Christian calendar may therefore be of considerable significance for village life. In the same way, annual festivals are of great importance for the life of many minority ethnic communities in Wales.

Even this figure of 15% is, of course, a considerable underestimate of the total numbers of people attending services organised by faith communities in Wales. Many will attend services other than the one that attracts the maximum number of people over the year. Many more attend funeral, marriage, baptism and other services marking major events in the life of the community.

The numbers attending individual faith communities vary considerably. Many faith communities report only a handful of worshippers. On the other hand, some record numbers rising to 1,500 people at a single service (Table 1).

**Chart 9. Attendance at largest service over year**

Thousands

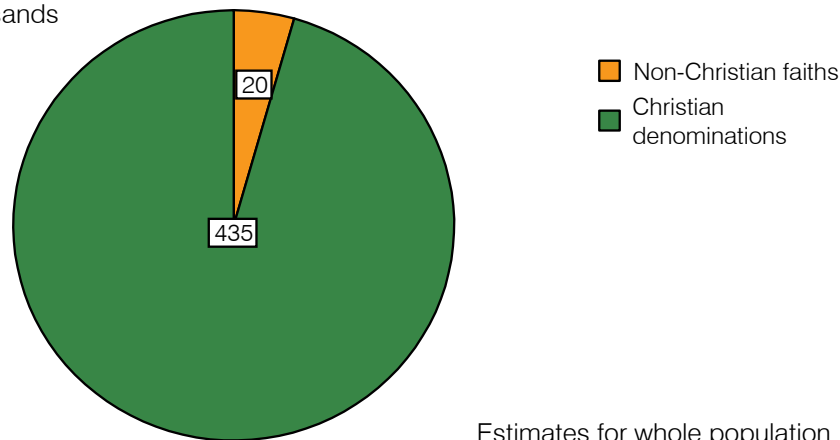




Table 1. Attendance at faith communities

	Over preceding week	Largest service over preceding year
<b>Maximum numbers attending</b>		
<b>Non-Christian faiths</b>		
Bahá'í	23	70
Buddhist	100	110
Hindu	1,000	1,000
Islamic (Muslim)	600	1,000
Jewish	70	200
Sikh	70	250
<b>Christian denominations</b>		
Annibynwyr	150	1,300
Baptist	260	400
Church in Wales	370	1,500
Methodist	300	450
Roman Catholic	750	1,300
United Reformed Church	200	300
Welsh Presbyterians	200	500
Newer denominations	450	500
Other Christian	400	650
All Christian denominations	750	1,500
<b>Median numbers attending</b>		
<b>Non-Christian faiths</b>		
Bahá'í	8	20
Buddhist	100	110
Hindu	128	300
Islamic (Muslim)	300	500
Jewish	55	200
Sikh	70	250
<b>Christian denominations</b>		
Annibynwyr	15	50
Baptist	20	55
Church in Wales	43	120
Methodist	25	70
Roman Catholic	250	345
United Reformed Church	25	70
Welsh Presbyterians	16	50
Newer denominations	65	120
Other Christian	36	80
All Christian denominations	25	65

Source: Responses to the questionnaire alone.

### 3. Numbers of volunteers organised by faith communities

Estimates from the survey show that around 42,000 volunteers are organised by faith communities to provide services or activities for their local communities, of which around 41,000 are from the churches (Chart 10).

Within the non-Christian faiths, the information reported to the survey suggests that the Muslim community provides the largest number, at a little under 900, in keeping with its stature as the largest minority faith in Wales (Chart 11). However, more detailed analysis shows that, in proportion to their congregation sizes, the Bahá'í and Jewish faiths supply the highest number of volunteers, at three times and twice the overall average, respectively.

All of the main Christian denominations also report large numbers of volunteers, from one to thirteen thousand, in terms of the main groupings used in this report (Chart 12). On average this implies that each congregation or parish supplies 10 volunteers. Relative to congregation size, the Annibynwyr and Welsh Presbyterians tend to supply higher numbers of volunteers, at around 50% more than the average for all Christian denominations.

Many of these volunteers work with young people: the highest reported proportions, at over 60%, are seen in the Bahá'í faith and in Christian Newer and Other denominations (Table 2).

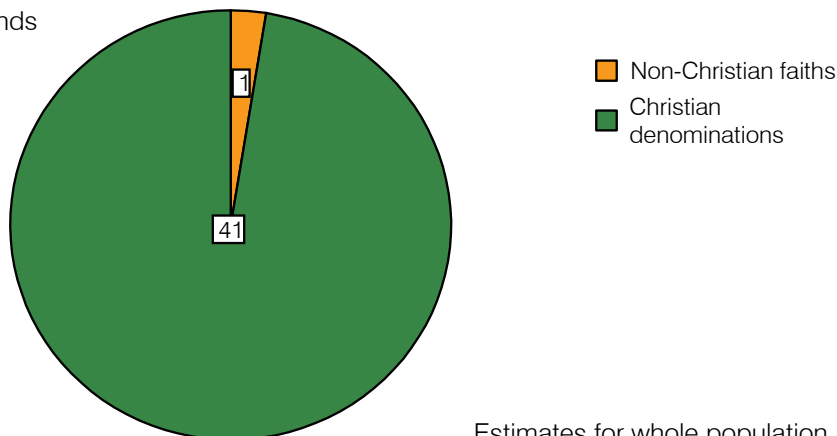
**Table 2. Proportion of volunteers working with children or young people**

	Percentages
<b>Non-Christian faiths</b>	
Bahá'í	61.9
Buddhist	20.0
Hindu	38.7
Islamic (Muslim)	34.2
<b>Christian denominations</b>	
Annibynwyr	35.6
Baptist	50.0
Church in Wales	34.0
Methodist	42.0
Roman Catholic	39.4
United Reformed Church	35.9
Welsh Presbyterians	46.3
Newer denominations	61.8
Other Christian	60.5

Source: Responses to the questionnaire alone.

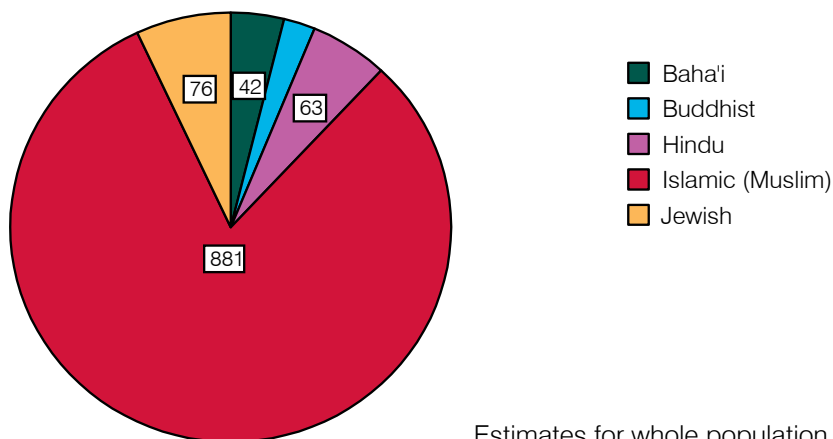
Chart 10. Volunteers serving the wider community

Thousands



Estimates for whole population

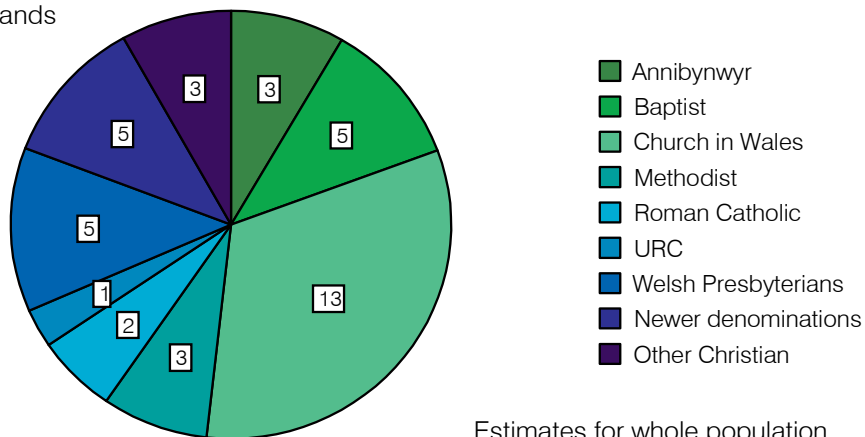
Chart 11. Volunteers mobilised by non-Christian faiths



Estimates for whole population

Chart 12. Volunteers mobilised by Christian denominations

Thousands



Estimates for whole population

## **4. Hours worked by volunteers on behalf of the wider community**

On average, the total number of hours worked by volunteers in projects and activities organised by their congregations is estimated at 79,000 per week, of which a little more than 77,000 are accounted for by the Christian denominations (Chart 13).

Among the non-Christian faiths, the Bahá'í congregations stand out as volunteering a particularly high average number of hours per person (Chart 14).

Overall, the average 10 volunteers per Christian congregation or parish, mentioned above, put in an average of two hours per week each.

Expressed in terms of full-time equivalents, and assuming an average of 40 hours a week, the volunteer input is equivalent to a little under 2,000 full-time workers, again mainly from the Christian denominations.

Chart 13. Hours worked by volunteers in service of the wider community per week

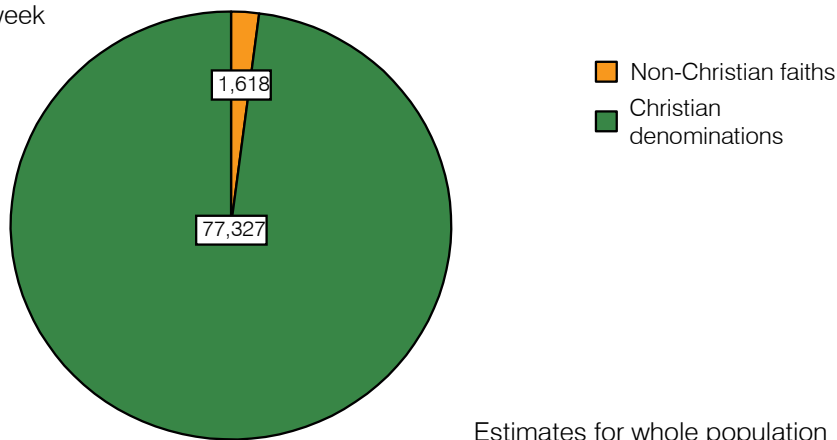


Chart 14. Hours worked by volunteers from non-Christians faiths

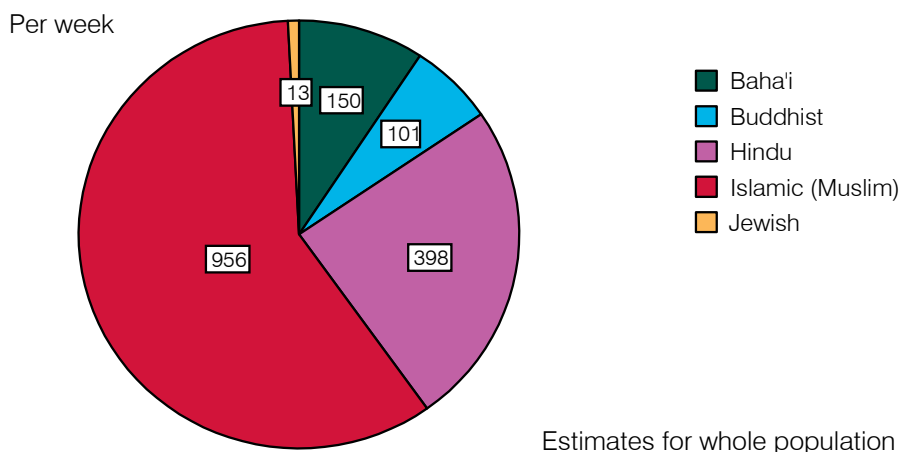
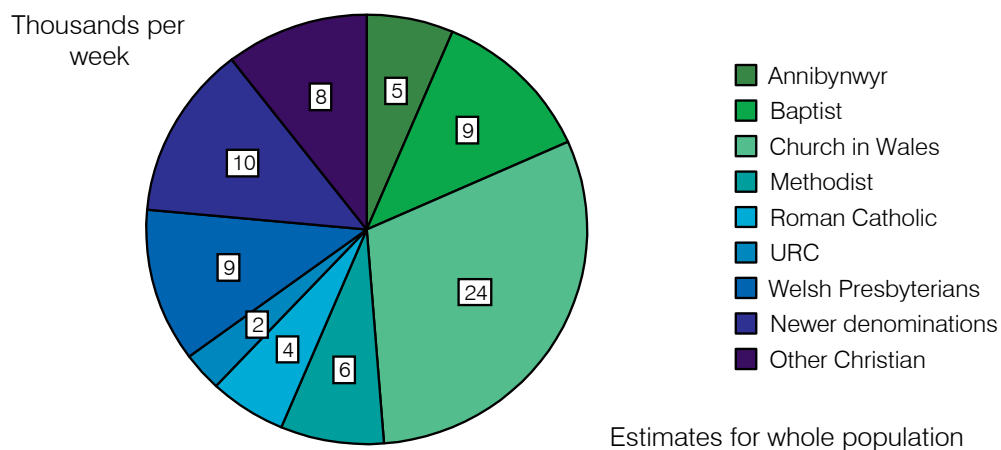


Chart 15. Hours worked by volunteers from Christian denominations



## **5. Paid staff organising services for the wider community**

As well as organising volunteer action, many faith communities employ paid staff for the purpose of offering services to the wider community. The questionnaire asked for the numbers of any paid staff and the proportion of these staff working with young people. Finally it asked for an estimate of the total hours of paid staff time input into the community.

While most faith communities employ no paid staff, 17% are estimated to employ at least one person. Just over 60% of those employing staff, or 400 communities, employed only one person (Chart 16). The maximum reported was 25 paid staff.

Overall, it is estimated that just under 1,400 staff are paid by faith communities in Wales to organise activities for the wider community, of which just under 300 are working with young people (Table 3). The total number of hours input by these paid staff into their work on behalf of the wider community is estimated at over 23,000 hours a week, or another 570 full-time workers.

Chart 16. Faith communities by numbers of paid staff employed

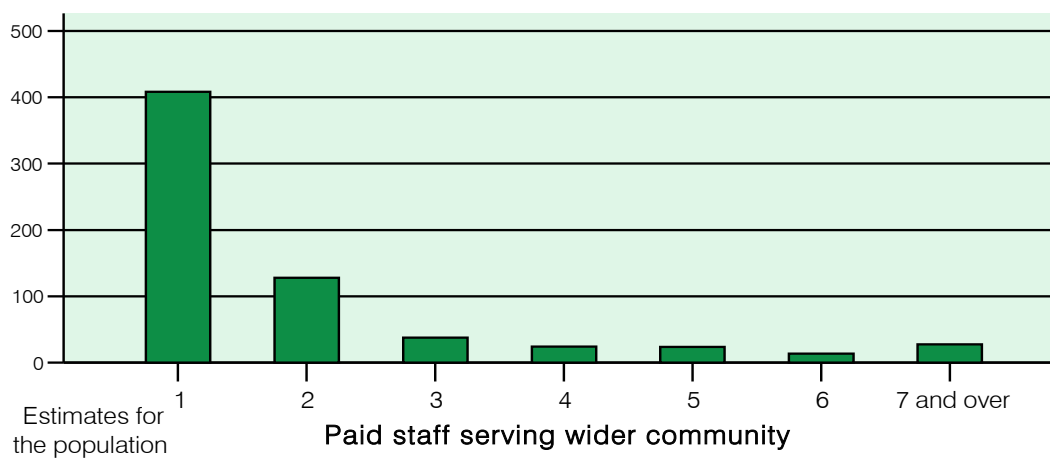


Table 3. Paid staff working to organise activities for the wider community

	Numbers of paid staff	Numbers working with young people	Total weekly hours input
<b>Non-Christian faiths</b>			
Buddhist	2		80
Islamic (Muslim)	65	27	1,490
<b>Christian denominations</b>			
Annibynwyr	58	5	1,130
Baptist	124	14	1,790
Church in Wales	405	50	7,420
Methodist	125	32	1,640
Roman Catholic	42	6	360
United Reformed Church	39	3	490
Welsh Presbyterians	45	3	680
Newer denominations	313	21	4,960
Other Christian	168	38	2,990

Source: Estimates for the whole population.

## 6. Services provided by faith communities

The survey asked faith communities to say whether, over the past year, they had organised, run or managed any projects or activities serving the wider community in the areas listed in Table 4. They were also asked if they hoped to introduce such activities in the future. It was stressed that they should exclude religious activities, activities involving only their own congregations, and those for which independent groups were responsible, even if they took place on the faith communities' premises.

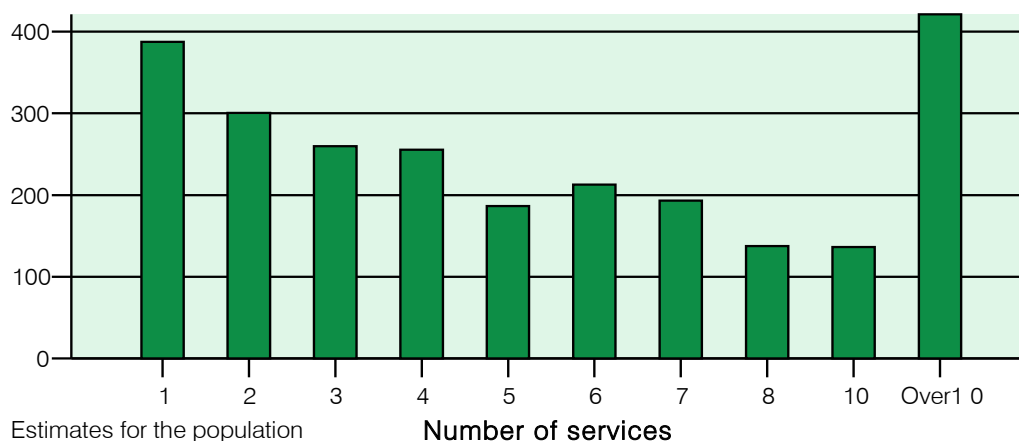
It can be seen that faith communities are involved in a very wide number of areas. The most common were hospital visiting, followed by children's work, organising various types of social activities, marriage preparation and support for the bereaved. However, many were involved in less traditional areas, such as general counselling, inter-faith activity and crime prevention. Overall, just under 17,000 activities were mentioned as being currently in place, with aspirations for the future representing another 9,000, around 50%, more.

Areas where aspirations were particularly strong, compared with current provision, included numeracy training, social enterprise or community business, employment training and work experience, English language skills, alcohol awareness, personal finances and drug awareness. This suggests not only that faith communities continue to provide support to local communities in traditional areas of need, but that they are also keen to move into many new areas of need and opportunities for service.

The number of types of service activity offered varies greatly. Overall, 69% of faith communities were involved in at least one activity, and the median number of activities in such faith communities was 5 (Chart 17).<sup>8</sup>

As well as the information shown in Table 4, the results suggest that just under 100 faith communities in Wales are working to help refugee communities in Wales – eighty Christian congregations or parishes, and just under 20 Muslim mosques.

Chart 17. Faith communities by number of services currently provided





**Table 4. Faith communities currently providing services (and those that hope to in future)**

	Currently providing service		Hope to in future
	Christian	Non-Christian	All faiths
<b>Services</b>			
Hospital visiting	1,530	20	210
Children's work (under 14 year olds)	1,500	30	110
Social activities (lunch club, coffee bar, etc.)	1,480	40	310
Marriage preparation	1,190	20	280
Support for bereaved	1,090	30	180
Support for older people	1,080	30	210
Youth work (14 - 25 year olds)	970	30	360
Support for people in long-term illness	800	30	180
Parent-toddler group	760	10	450
General counselling	720	10	230
Leisure activities and hobbies	690	30	210
Arts/music education/appreciation	690	10	260
Nursery group, crèche or playgroup	460	10	320
Inter-faith activity	370	20	160
Support for single parents	310	10	330
Prison visiting	270	20	420
Marriage enrichment	250	30	230
Drop in centre	230	20	350
Sports and fitness	230	10	260
Crime prevention/community safety	220	10	240
Improvement of local environment	210	10	480
Parenting skills	210	10	270
Healthy living advice	150	20	290
IT training	130	0	280
Welsh language skills	130	0	290
Drug awareness programme	90	20	320
Soup run/kitchen for street people	100	10	260
Personal finances	90	10	300
Anti-racism	90	10	200
Alcohol awareness programme	80	10	300
English language skills	70	10	270
Employment training and work experience	70	0	270
Social enterprise or community business	60	0	250
Numeracy training	40	0	260

Source: Estimates for the whole population

## 7. Involvement in cultural and sporting activities

Apart from services offered to the community, faith communities involve themselves in the community through their cultural and sporting activities.

Table 5 shows the responses to the lists of activities mentioned in the questionnaire. The most commonly mentioned cultural activities are musical, either choral or instrumental: this applies to the non-Christian faiths, taken as a whole, as well as to the Christian denominations.

Following this, a considerable number of churches are involved in village fêtes and community fairs. These may be of great importance for life in rural areas.

However, substantial numbers of faith communities are involved in other kinds of cultural activities, including some relating to the Welsh language, as noted in Section 11 below.

As regards sporting activities, football matches are high in the table, for both Christian faiths and others, but are pushed down from the top spot by rambling. Apart from card games, all of the sporting activities mentioned involve physical activity, likely to improve health, and faith communities are estimated to be involved in over a thousand projects of this kind.

**Table 5. Faith communities involved with the wider community in cultural and sporting activities**

	Christian	Non-Christian	All faiths
<b>Cultural activities</b>			
Choral music	1,400	4	1,400
Instrumental music	790	2	790
Village fête	780	0	780
Community fair or show	520	1	520
Other Welsh language events	430	2	430
Drama	380	2	380
Eisteddfodau	340	1	340
Art	330	1	330
Dance	250	2	250
Poetry recitals	180	0	180
<b>Sporting activities</b>			
Rambling	270	0	270
Football matches	200	14	210
Exercise classes	140	5	150
Bowling	90	0	90
Soccer school	70	0	70
Fitness training	70	5	70
Rugby matches	40	1	50
Martial Arts	40	5	50
Badminton	30	3	30
Basket Ball	30	0	30
Card games	140	1	140

Source: Rounded estimates for whole population: numbers may not add to totals.

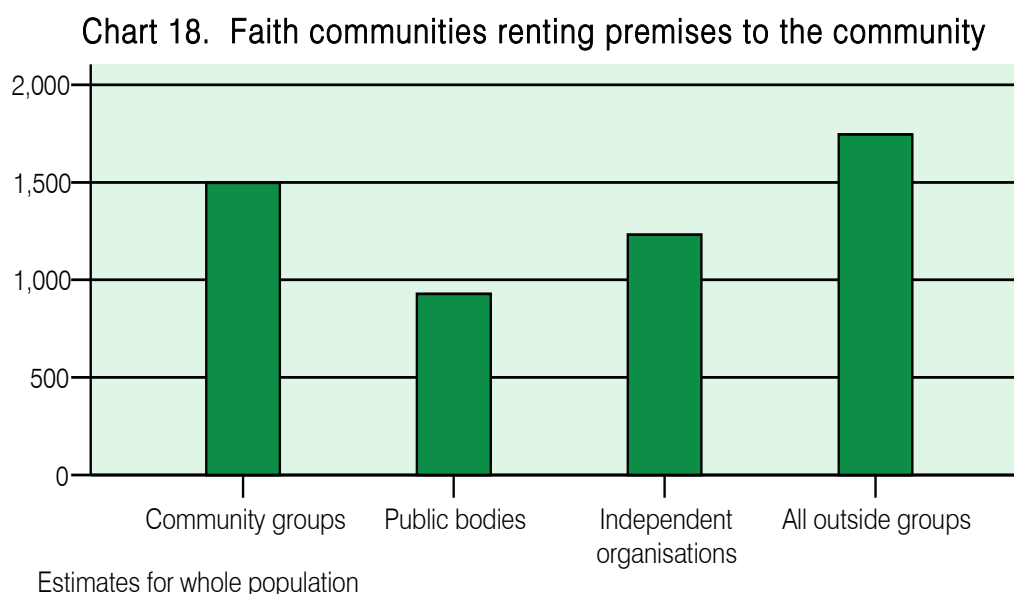
## 8. Premises made available to the community

Five hundred and seventy faith communities are estimated to run purpose-built community centres. Around 1,700 rent out rooms to outside groups, of which around 1,500 are community groups, 900 are public bodies and 1,200 are independent organisations (Chart 18). (The sum of these last three adds up to more than the combined figure, as many faith communities rent out rooms to more than one type of outside organisation.)

The average hourly charge reported varies considerably, from a nominal charge to quite high charges, in the case of the largest rooms and halls. Over a third charge £5 an hour, or less, and the average charge is just over £11 (where more than one room is applied, this refers to the largest room that is made available).

However, in addition to renting premises to outside organisations, an estimated 1,100 faith communities supply rooms free of charge. Those who were able to supply an estimate of the number of room-hours they supply returned a estimated total of 4,200 room-hours per week supplied free to the wider community.

Accommodation is also provided as part of services offered to the wider community. This is estimated to average just under 10 hours a week per faith community, or over 31,000 room-hours per year in total.



## 9. Supporting the National Heritage

Faith communities support the heritage of Wales in a number of ways.

Faith communities are often responsible for the most significant historical building in their locality. Many such buildings are of cultural importance and some attract large numbers of tourists. Many faith communities have been present in their localities for centuries and their buildings, independently of their architectural significance, often provide important and valued landmarks.

### Listed buildings

Respondents were asked if they worshipped in a listed building and out of the 86% who replied, 30% said their building was listed. Four percent said their buildings were Grade I (buildings of outstanding or national architectural or historic interest), 6% Grade II\* (particularly significant buildings of more than local interest) and 21% Grade II (buildings of special architectural or historic interest) (Chart 19).

For the Church in Wales, complete figures were supplied by its Representative Body, and they are as follows:

Grade I: 136  
 Grade II\*: 339  
 Grade II: 473

There are thus 948 listed buildings maintained by the Church in Wales alone.

For the other faith communities, if we make the conservative estimates that those who did not reply to this question were in unlisted buildings, we arrive at the following, rough estimates:

Grade I: 50  
 Grade II\*: 85  
 Grade II: 510

This suggests that faith communities in Wales maintain around 1,600 listed buildings, of which around 200 are Grade I and over 400 are Grade II\*.

Faith buildings in Wales are not thought to charge admission (though many ask for a donation). However, it is possible to make a purely hypothetical calculation of the total admissions tourists would pay to faith communities if they continued to visit in their present numbers, but paid £1, £2 and £3 for admission to buildings of Grades II, II\* and I, respectively, as explained in Appendix 6. This makes some allowance for the economic benefit of faith buildings to the local economy in virtue of their own activity in purchasing goods and services and employing staff.

Chart 19. Proportions of listed buildings

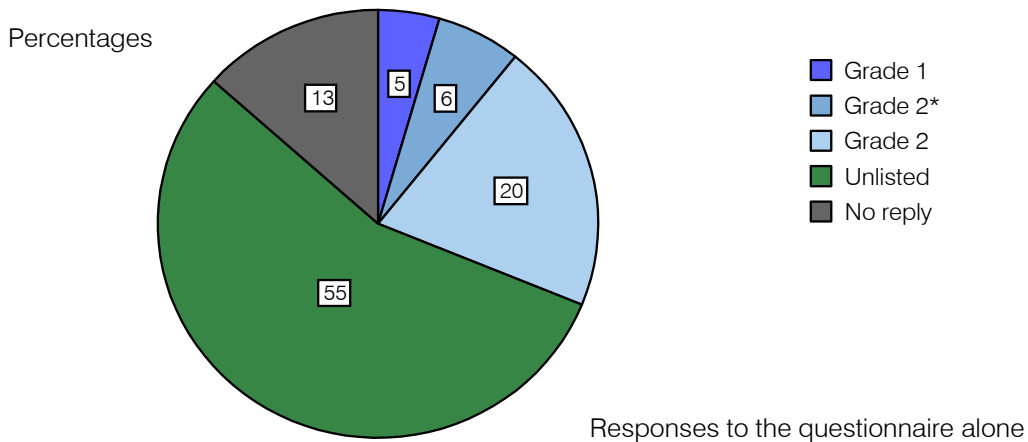
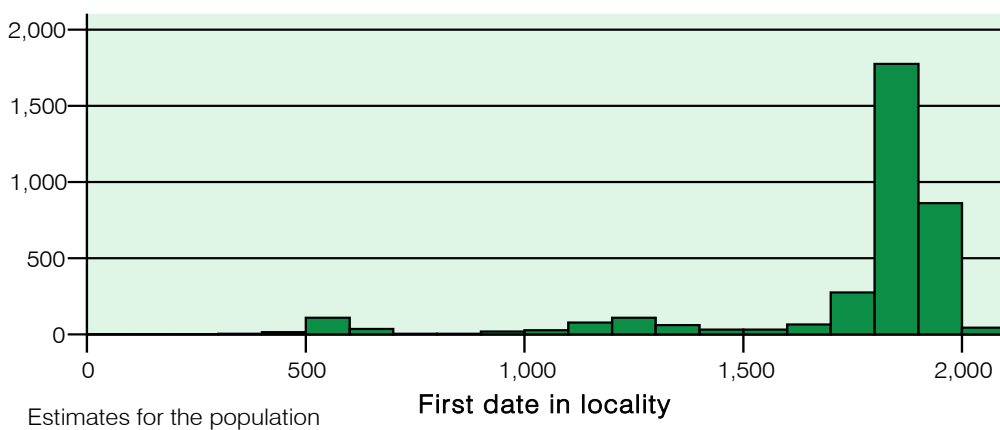


Chart 20. Faith communities by date of establishment



## Presence in the locality

Many faith communities have maintained a presence in their communities for centuries, others have arrived only recently.

Chart 20 (on previous page) shows the dates faith communities started life in their localities, by centuries. The continued presence of many churches founded in the Celtic era is noticeable, as is the growth in the Church after the year one thousand into the Middle Ages. However, just under half of the faith communities in Wales are churches established in the nineteenth century.

Table 6 shows the first, last and median dates of first presence by faith and Christian denomination. (A year of 1840 means that half of the faith communities started life before that year, and half afterwards.) While the majority of the non-Christian communities responding to the survey are recent arrivals, a small number have been in Wales for many decades. The first mosque in Britain was recorded in Cardiff in 1860; while the first main synagogue opened in Cardiff in 1898 (the building is now used for other purposes).

**Table 6. Dates of establishment by faith and Christian denomination**

	Earliest year	Latest year	Median year
<b>Non-Christian faiths</b>			
Bahá'í	1948	1979	1957
Buddhist	1992	1992	1992
Hindu	1973	1996	1983
Islamic (Muslim)	1860	2002	1975
Jewish	1948	2004	1976
<b>Christian denominations</b>			
Annibynwyr	1553	1985	1840
Baptist	1630	2004	1860
Church in Wales	400	1996	1400
Methodist	1750	1991	1878
Roman Catholic	350	1975	1876
United Reformed Church	1200	1995	1877
Welsh Presbyterians	1650	2000	1850
Newer denominations	1800	2005	1947
Other Christian	1650	2007	1940

Source: Responses to the questionnaire alone.

## 10. Tourism generated by faith communities

The presence of faith buildings of architectural interest naturally encourages tourism to the areas in which they are situated. The vast majority of faith tourists are received by the listed buildings managed by the longest-established Christian denominations, the Church in Wales and the Roman Catholic Church. However, a number of other denominations attract around 10,000 or more visitors a year (Table 7) and the overall total is estimated at over two and half million.<sup>9</sup>

Many tourists visit Wales because of the religious history of its buildings, quite apart from their architectural merit. For example, the survey reveals that, each year, around 200 Korean Christians visit Hanover Church in Llanover, near Abergavenny, to honour the life of Robert Jermain Thomas, a Protestant Christian missionary serving with the London Missionary Society, who was martyred in their country in 1866. Many others visit the Moriah chapel in Loughor to commemorate the 1904 Revival.

**Table 7. Tourists received by faith communities**

	Annual estimates
<b>Non-Christian faiths</b>	
Buddhist	200
Hindu	900
Islamic (Muslim)	4,100
Jewish	200
<b>Christian denominations</b>	
Annibynwyr	50,000
Baptist	63,300
Church in Wales	1,999,300
Methodist	37,100
Roman Catholic	323,900
United Reformed Church	14,800
Welsh Presbyterians	67,500
Newer denominations	8,600
Other Christian	11,800
All Christian denominations	2,576,100

Source: Rounded estimates for whole population.

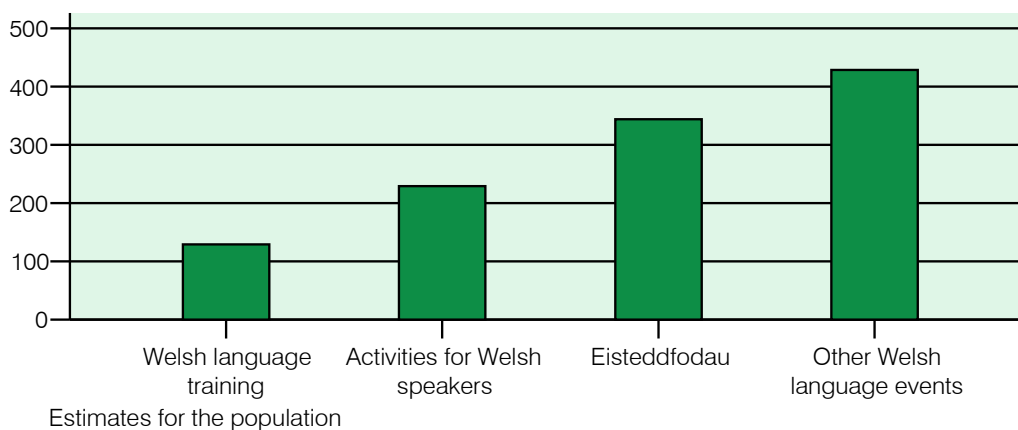
## 11. Support for the Welsh language

Faith communities, notably churches, support the Welsh language in a number of ways. Two Christian denominations, the Annibynwyr and Welsh Presbyterian, conduct their affairs primarily in Welsh. The combined Baptist denomination includes the Welsh Synod of the Baptist Union of Wales. The Methodist denomination also includes a Welsh Synod. Previous work has suggested that Welsh is used exclusively in services in a third of the churches in Wales, and partially in half of them.<sup>10</sup>

The present survey was distinguished by the fact that 29% of the replies were in the Welsh language. For the Annibynwyr, 71% of the replies were in Welsh, 58% for the Welsh Presbyterians, and 33% for the combined Baptist denomination.

In addition, many Christian churches support the use of the Welsh language within the wider community. From the study it can be estimated that around 130 churches are involved in running Welsh language classes, 230 offer activities for Welsh-speaking people, 340 are involved in Eisteddfodau and 420 in other Welsh-language events. The total number of churches involved in any one of these four areas is around 800 (Chart 21).

Chart 21. Faith communities offering support for the Welsh language





## 12. Economic estimates of the contribution of faith communities

As explained in more detail in Appendix 6, a partial economic estimate of the contribution of faith communities to civil society may be derived as the sum of five components:

- Voluntary work organised by faith communities
- Paid staff organising services for the wider community
- Premises made available to the community
- Tourism generated by faith communities
- Value of free admission to faith community buildings

Following standard WCVA procedure, the hours of voluntary work organised by faith communities to serve their local communities are valued in terms of the average hourly wage rate in Wales, £11.57. Assuming these services are provided for 48 weeks of the year, the estimated value is:

**Hours of voluntary work *times* 48 *times* £11.57 ..... = £43.8M**

For the hours of staff paid to organise services to the wider community, the same hourly wage rate is used, taken over the whole year. To allow for other expenditure consequent upon the employment of paid staff, the result is multiplied by 1.5, giving an estimated value of:

**Hours of paid work *times* 52 *times* £11.57 *times* 1.5 ..... = £20.8M**

The value of tourism generated by faith community buildings is estimated as the total number of tourists received, multiplied by 0.4 (to allow for the fact that many of them would have visited the locality for other reasons) multiplied by the average expenditure of day visitors in Wales, £11.73, giving:

**Total number of tourists received *times* 0.4 *times* £11.73 ..... = £12.1M**

Faith buildings in Wales do not charge for admission. Assuming notional entrance charges of £3 for Grade I buildings, £2 for Grade II\* and £1 for Grade II, the figure this produces is:

**Tourists received by listed buildings *times* charges forgone..... = £6.3M**

Faith communities supply premises to their local communities, often at prices which are well under market value. Although this often represents a significant economic benefit, this is hard to quantify and is not included here. The two elements which are counted are premises supplied for free to community or public organisations, and premises supplied as part of services offered to the community. Both are valued at £11.29 per room-hour, giving the following estimates:

**Room-hours free to independent organisations *times* £11.29..... = £2.3M**

**Room-hours supplied as part of service provision *times* £11.29..... = £17.1M**

**Total of the above..... = £102.5M**

## **13. Involvement with government**

Faith communities may be involved with government in a number of ways, and this study concentrates on just three of them: receipt of public funding, participation in regeneration initiatives, and involvement in local Community Strategies. Summary statistical information is provided below. In addition, many hundreds of faith communities provided written comments, often of some length, on their experience of obtaining or using public funding, or being rejected, and on the ways that they were currently involved in working with government. As space does not allow for an adequate summary of these comments, they will be reserved for a follow-up publication.

### **Public funding**

Faith communities are largely self-financing, and only 27% indicated that they had received any funding from public sources.

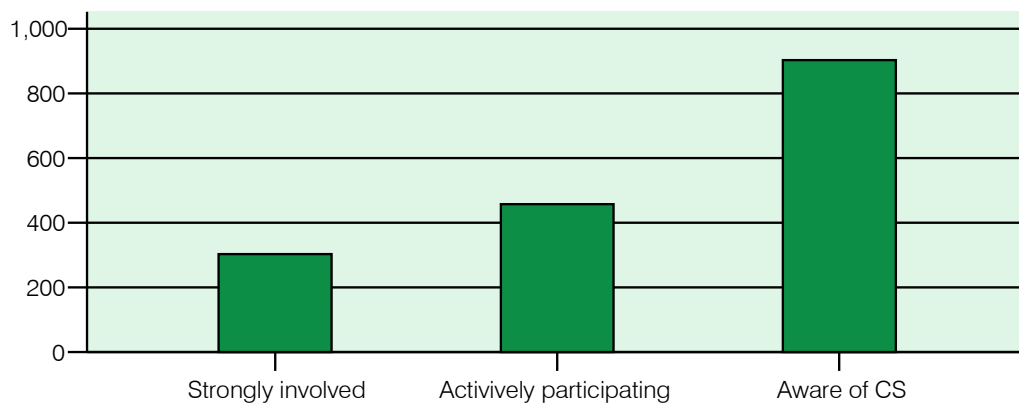
Of those in receipt of public funding, some faith communities reported receiving funds from six or more different sources, while most mentioned just one or two. The most commonly mentioned fund was that of CADW, while substantial numbers also mentioned the Heritage Lottery fund, the Welsh Churches Act Fund, and various types of local authority and Welsh Assembly funding. Even excluding the charitable trusts which many mentioned, overall, it appears that faith communities draw on over twenty different funding streams. Substantial numbers of faith communities said they had been unsuccessful in attracting grant funding of any kind, while others said they preferred to raise money from their own resources.

### **Involvement in Government regeneration initiatives and local Community Strategies**

Faith communities were asked whether or not they were involved in Government regeneration or economic development initiatives in their local community. While many of the respondents were uncertain of the answer to this question, 290 are estimated to be involved.

In addition, it is estimated that over 900 faith communities are aware of their local Community Strategy (initiatives to enable local authorities to work with local businesses and local community and voluntary organisations as they prepare their community plan). Over 450 have been approached to participate and over 300 are “strongly involved” (Chart 22).

Overall, an estimated 500 faith communities either consider that they are involved in Government regeneration activities or that they are “strongly involved” in their local Community Strategy. Just under 100 referred to both types of involvement.

**Chart 22. Faith communities by involvement in local Community Strategy**

Estimates based on the population

## 14. Regional estimates

The high level of response allows many of the estimates to be disaggregated by county (unitary authority). The first column of Table 8 contains official population statistics, while the remaining columns are derived from the survey.

Relative to their population size, some of the rural areas stand out as having relatively high numbers of faith communities, and also mobilising relatively high numbers of volunteers to serve the local community.

**Table 8. Selected estimates by county (unitary authority)**

	Official population estimates (thousands)	Number of faith communities	Population present at largest service (%)	Volunteers organised by faith communities	Faith communities promoting the Welsh language <sup>a</sup>
<b>Unitary authority</b>					
Blaenau Gwent	69	82	24.6	1,180	3
Bridgend	133	105	10.2	1,230	23
Caerphilly	171	121	7.4	1,110	12
Cardiff	318	191	14.4	4,950	25
Carmarthenshire	178	405	19.7	3,750	112
Ceredigion	77	232	28.1	1,960	75
Conwy	111	164	16.4	2,550	40
Denbighshire	96	163	20.4	2,080	63
Flintshire	150	111	11.4	1,110	23
Gwynedd	118	312	19.9	2,550	100
Isle of Anglesey	69	195	19.0	1,070	51
Merthyr Tydfil	56	59	12.5	610	10
Monmouthshire	88	111	17.8	1,320	4
Neath Port Talbot	137	122	8.9	1,020	13
Newport	140	88	11.4	1,470	7
Pembrokeshire	117	239	22.7	2,150	49
Powys	131	366	25.3	2,750	71
Rhondda Cynon Taff	234	172	7.4	1,360	23
Swansea	227	233	14.1	3,010	44
The Vale of Glamorgan	123	73	8.0	960	8
Torfaen <sup>b</sup>	91	55	7.4	590	2
Wrexham	131	120	10.6	1,210	23
Other <sup>c</sup>		201		2,350	23
<b>Total</b>	<b>2,966</b>	<b>3,920</b>	<b>15.3</b>	<b>42,340</b>	<b>804</b>

Sources: Welsh Assembly Government population estimates, 2006; estimates from the survey. Rounded estimates may not add to totals.

**Table 8 (cont.) Economic impact by county (unitary authority)**

	Volunteer time	Paid staff time	Premises supplied	Tourism and forgone admission	Total
£000's					
<b>Unitary authority</b>					
Blaenau Gwent	990	1,090	510	6	2,590
Bridgend	1,250	1,070	870	129	3,320
Caerphilly	1,810	790	570	42	3,210
Cardiff	5,200	3,150	1,900	630	10,870
Carmarthenshire	4,010	2,230	1,560	388	8,180
Ceredigion	1,690	430	660	183	2,960
Conwy	2,090	1,220	1,070	173	4,550
Denbighshire	2,060	510	700	272	3,550
Flintshire	940	300	530	543	2,310
Gwynedd	2,460	740	1,110	551	4,860
Isle of Anglesey	960	100	450	409	1,920
Merthyr Tydfil	1,210	360	410	18	1,990
Monmouthshire	1,410	250	920	248	2,830
Neath Port Talbot	930	630	520	456	2,530
Newport	1,760	960	700	153	3,570
Pembrokeshire	2,060	890	1,100	9,745	13,800
Powys	2,800	430	850	939	5,020
Rhondda Cynon Taff	1,440	1,950	940	68	4,400
Swansea	2,880	1,310	1,450	190	5,830
The Vale of Glamorgan	1,080	350	540	93	2,050
Torfaen <sup>b</sup>	710	150	250	17	1,130
Wrexham	1,430	440	540	506	2,910
Other <sup>c</sup>	2,690	1,420	1,290	2,698	8,100
<b>Total</b>	<b>43,840</b>	<b>20,770</b>	<b>19,430</b>	<b>18,460</b>	<b>102,500</b>

a. Faith communities involved in one of the activities shown in Chart 21.

b. Based on only 27 replies: all other estimates based on 30 or more replies.

c. Not attributable by county: some faith communities are located just over the English border; sometimes the precise location was not known.

## 15. Conclusion

This report set out to provide statistical information in an area which had previously been relatively unexplored in Wales: the contribution of faith communities to the wider communities of which they are part.

Thanks to the expertise of Wales Council for Voluntary Action, and the strong support of all of the faith communities in Wales, it has been possible to conduct a particularly successful survey, to form the basis of this report. The main findings are to be found in the Executive Summary at the beginning of this document.

The key areas covered have included the contribution of the volunteers and paid staff mobilised by faith communities to serve their local communities, as well as the premises they provide, and the tourists they attract. The total economic value of this contribution has been estimated by standard techniques at over £100M a year, of which the most important part is accounted for by the hours put in by 42,000 volunteers. These are volunteers working in projects serving the wider community, as opposed to activities run simply for the faith communities themselves.

Not all aspects of the contribution of faith communities have been covered. For example, all the major faiths have an ethos of encouraging their members to serve society as individuals, for example through their businesses, their jobs, as neighbours and as members of civil society. All faith communities provide help to their own members, who are themselves part of their local communities, and many voluntary organisations were set up by faith communities but now operate independently. It is hoped that at least some of these areas can be covered in future studies.

For the present, this report should not only increase our understanding of the role of faith communities, but also facilitate more informed co-operation between faith communities, government and all other bodies working to improve the quality of life in Wales.

## Endnotes

1. Some organisations may be covered only in part, such as the Roman Catholic Vincent de Paul Society.
2. *Focus on Religion, published on line* by Office of National Statistics, October 2006.
3. Official estimates based on the 2001 Census.
4. These figures are taken from *Faith in England's Northwest, Northwest Development Agency, 2003*.
5. Sometimes information for the Church in Wales combined more than one parish, and occasionally the information referred to individual churches within parishes.
6. Where churches have grouped together with other churches across denomination boundaries, the information in the questionnaire has been attributed to the church responsible for completing the questionnaire. No adjustment was made to the estimated response rate, nor to the estimation procedures.
7. The difference between the figures for the numbers of congregations and faith communities is thus equal to the difference between the numbers of congregations and parishes in the Church in Wales.
8. In other words, half of the 69% were involved in less than 5 different areas of activity and half were involved in more than 5.
9. The questionnaire used the word, "tourist" rather than "visitor". This may explain why the figures in this report are slightly lower than figures produced by Churches Tourism Network Wales, which refer to "visitors".
10. See *Challenge to Change: Results of the 1995 Welsh Churches Survey*, available from EA Wales.

## **Appendix 1. The faiths, and Christian denominations and affiliations covered in the study**

### **Faiths included**

The faiths covered by this study are Bahá'í, Buddhist, Christian, Hindu, Islamic (Muslim), Jewish, and Sikh. These are the seven faiths currently represented on the Wales Faith Communities Forum.

The focus of the study is on services to the wider community that are organised, run or managed by worshipping congregations drawn from one or other of these faiths.

### **Non-Christian faiths**

The key information is presented separately for each of the non-Christian faiths, without any subdivision.

### **Christian congregations and parishes**

The Christian churches and chapels in Wales are divided into a large number of denominations and affiliations, including the following 34:

- Annibynwyr (Union of Welsh Independents)
- Apostolic
- Arabic Church
- Assemblies of God
- Associating Evangelical Churches of Wales
- Baptist Union of Great Britain
- Baptist Union of Wales (English and Welsh Synods)
- Brethren Assemblies
- Chinese Christian Church
- Church in Wales
- Church of God of Prophecy
- Church of the Nazarene
- Congregational Federation (Affiliated and Non-affiliated)
- Elim Pentecostal
- Evangelical Fellowship of Congregational Churches
- Fellowship of Independent Evangelical Churches
- International Gospel Outreach Churches
- Iranian Fellowship
- Korean Church
- Lutheran
- Methodist (English and Welsh Synods)
- Ministry without Borders Churches
- New Day International Churches



New Frontiers  
 New Testament Church Of God  
 Orthodox  
 Persian Church  
 Pioneer Church  
 Presbyterian Church in Wales  
 Religious Society of Friends (Quakers)  
 Roman Catholic  
 Salvation Army  
 Seventh Day Adventists  
 United Reformed Church

Many of these denominations or affiliations are branches of wider grouping, headquartered in England, or even elsewhere. In several cases (including the Assemblies of God, Methodists and the Salvation Army) the denomination has separate regional administrations in North and South Wales. Sometimes, the churches in North Wales form part of a geographical unit that overlaps into England with a regional headquarters in England (for example, the Baptist Union of Great Britain and the Evangelical Fellowship of Congregational Churches). The Church in Wales, a Province of the world-wide Anglican Communion, is divided into six dioceses, with separate administrations: Bangor, Llandaff, Monmouth, St Asaph, St David's, and Swansea and Brecon.

In addition to the above, there are a significant number of non-aligned, or independent, churches and chapels, not affiliated to any of the groupings above.

A number of umbrella organisations serve churches in Wales, Churches Together in Wales (Cytûn), Evangelical Alliance Wales, the Evangelical Movement of Wales and Gweini. An individual church congregation may, of course, belong to any one, or indeed a number, of these organisations, or may be independent of all of them.

The most complete list of contact details for these church groupings and organisations is to be found on the Evangelical Alliance Wales web-site, at <http://www.eauk.org/wales/welshchurches/diversity/denominations.cfm>.

In the Church in Wales, congregations are strongly linked at the level of the parish. In addition, particularly in areas with low population density, two or more parishes may work very closely together. For the purposes of this survey, the model for the Church in Wales is primarily that of a parish, consisting of one or a number of congregations, working together to provide services to the wider community.

In addition to co-operating together within one or other denomination, Christian congregations are increasingly working together across denomination boundaries, in informal partnerships, local Cytûn organisations, Local Ecumenical Partnerships (LEPs) and Local Gweinis. In this study it has not been possible to take full account of this. Questionnaires received from a single congregation in respect of the combined activities of a number of different congregations have been treated as referring solely to the congregation returning the form.

The results of the survey are presented for nine Christian groupings; Annibynwyr, Baptist, Church in Wales, Methodist, Roman Catholic, United Reformed Church, Welsh Presbyterian, Newer denominations, and Other Christian. In some cases,

these correspond to actual denominations, while in others they are confluents of a number of different groupings (Table A1.1). The Newer denominations groupings comprises a number of denominations and affiliations founded in the last century, coupled with several ethnic Christian churches founded relatively recently in Wales. The Other Christian grouping is very disparate.

**Table A1. Christian denominations used in charts and tables**

Presentation grouping, or "denomination"	Actual denomination, affiliation or grouping
Annibynwyr	Annibynwyr (Union of Welsh Independents)
Baptist	Baptist Union of Great Britain Baptist Union of Wales (English and Welsh Synods)
Church in Wales	
Methodist	
Roman Catholic	
United Reformed Church	
Welsh Presbyterian	Presbyterian Church in Wales
	Apostolic
	Arabic Church
	Assemblies of God
	Associating Evangelical Churches of Wales
	Chinese Christian Church
	Church of God of Prophecy
	Church of the Nazarene
	Elim Pentecostal
Newer denominations	Fellowship of Independent Evangelical Churches
	Iranian Fellowship
	International Gospel Outreach Churches
	Korean Church
	Ministry without Borders Churches
	New Day International Churches
	New Frontiers
	New Testament Church Of God
	Persian church
	Pioneer Churches
	Brethren Assemblies
	Congregational Federation (Affiliated and Non-affiliated)
Other Christian	Evangelical Fellowship of Congregational Churches
	Lutheran
	Orthodox
	Religious Society of Friends (Quakers)
	Salvation Army
	Seventh Day Adventists

## Appendix 2. The questionnaire

The basic questionnaire is attached. It draws on the questionnaire used in the earlier study for the Northwest of England (*Faith in England's Northwest*, Northwest Development Agency, 2003) and benefits not only from the experience of that study but also from consultation with interested bodies and individuals throughout Wales. In particular, it was discussed with faith and denomination leaders, both individually and in the context of the Wales Faith Communities Forum, with members of the Welsh Assembly and their Research Service, with staff of the Welsh Assembly Government, with the Advisory Group for the study and with the Gweini Board. It was piloted with twenty congregations in March 2007 and changed in the light of their reactions.

The questionnaire was prepared in two forms; one for the Christian faith communities, incorporating words like "church" and "chapel", finalised on 29<sup>th</sup> May, and another for the non-Christian faiths, finalised on 8<sup>th</sup> June, in which the term "congregation" was used. The second version is the one that is attached.

Each of the two questionnaires was produced in English and Welsh on paper, and a combined English/Welsh version of the Christian version of the questionnaire was also made available on the web for electronic completion.

Allowance was made for modifying the non-Christian faiths questionnaire further to meet the concerns of particular faiths, and for producing corresponding web-based versions, but in the event this was not required.

## Counting for our Communities / Yn Cyfrif i'n Cymunedau

Can we help you? Please contact us on:  
☎ 0800 2888 329 or ✉ help@wcva.org.uk

Q1 For Gweini and WCVA use only: (Reference Number)

Please make estimates where you are not sure of the exact reply -  
rough figures are more useful to us than blanks!

### Your congregation

Q2 Please tell us your denomination or affiliation or the type of congregation

Q3 Please describe the area served by your congregation (e.g. parish,  
neighbourhood, Local Authority ward, village, town, area):

Q4 Approximately how many people attended services in  
your congregation last week, in total? (Each person to  
be counted once only.)

Q5 Roughly what percentage of the above  
were aged:

under 30 .....	<input type="text"/>
between 30 and 65 ...	<input type="text"/>
over 65.....	<input type="text"/>

Q6 What is the maximum number of people you welcomed at any one service over  
the last year (including special festivals)?

**Buildings**

**Q7 Do you worship in a listed building?**

Grade I .....	<input type="checkbox"/>	Not a listed building .....	<input type="checkbox"/>
Grade II .....	<input type="checkbox"/>	Don't know .....	<input type="checkbox"/>
Grade II* .....	<input type="checkbox"/>		

**Q8 Roughly when did your congregation first begin worshipping in the locality?**

**Q9 Please tick the responses that apply in respect of your building(s).**

	Yes	No
We own the building in which we worship	<input type="checkbox"/>	<input type="checkbox"/>
We have a purpose-built community centre	<input type="checkbox"/>	<input type="checkbox"/>
We provide access for people with disabilities	<input type="checkbox"/>	<input type="checkbox"/>
We offer a loop system for people with hearing aids	<input type="checkbox"/>	<input type="checkbox"/>

**Q10 Please tick the uses of your buildings by other people or groups**

	Yes	No
We rent out rooms (or a hall) to community groups, or for community activities (e.g. birthday parties)	<input type="checkbox"/>	<input type="checkbox"/>
We rent out rooms (or a hall) to public bodies (e.g. Social services, local college)	<input type="checkbox"/>	<input type="checkbox"/>
We rent out rooms (or a hall) to independent organisations (e.g. charities, businesses, AA)	<input type="checkbox"/>	<input type="checkbox"/>
We provide rooms (or a hall) which are used free of charge by independent organisations	<input type="checkbox"/>	<input type="checkbox"/>
We welcome tourists and other visitors who come to see our building(s)	<input type="checkbox"/>	<input type="checkbox"/>

**Q11 If you rent out rooms, what is the average hourly rent you charge for your largest room?**      £

**Q12 If you provide rooms free of charge to independent organisations, how many hours does this add up to per week, on average? (Please make a rough estimate if you are not exactly sure)**

**Q13 If you welcome tourists, roughly how many do you receive each year?**

**Projects and activities serving your community**

**Q14** Please indicate whether, over the past year, your congregation has organised, run or managed any projects or activities serving the wider community in the areas listed below. Please tick all that apply - one project may cover several different areas. Please also indicate if you are hoping to begin other activities in the future. (Please do not include religious activities such as prayer groups, any activities run exclusively for your congregation, or any independent organisations operating from your premises.)

	Yes	Hope to in future
Social activities (lunch club, coffee bar, entertainment events) .....	<input type="checkbox"/>	<input type="checkbox"/>
Parent-toddler group .....	<input type="checkbox"/>	<input type="checkbox"/>
Marriage preparation.....	<input type="checkbox"/>	<input type="checkbox"/>
Marriage enrichment .....	<input type="checkbox"/>	<input type="checkbox"/>
Parenting skills.....	<input type="checkbox"/>	<input type="checkbox"/>
Hospital visiting .....	<input type="checkbox"/>	<input type="checkbox"/>
Prison visiting.....	<input type="checkbox"/>	<input type="checkbox"/>
Nursery group, creche or playgroup.....	<input type="checkbox"/>	<input type="checkbox"/>
Children's work (under 14 year olds) regular and one-off events .....	<input type="checkbox"/>	<input type="checkbox"/>
Youth work (14 - 25 year olds) regular and one-off events .....	<input type="checkbox"/>	<input type="checkbox"/>
Support for single parents.....	<input type="checkbox"/>	<input type="checkbox"/>
Support for older people .....	<input type="checkbox"/>	<input type="checkbox"/>
Support for bereaved .....	<input type="checkbox"/>	<input type="checkbox"/>
Support for people with long-term illness .....	<input type="checkbox"/>	<input type="checkbox"/>
General counselling .....	<input type="checkbox"/>	<input type="checkbox"/>
Leisure activities and hobbies .....	<input type="checkbox"/>	<input type="checkbox"/>
Drop in centre .....	<input type="checkbox"/>	<input type="checkbox"/>
Soup run/kitchen for street people .....	<input type="checkbox"/>	<input type="checkbox"/>
Alcohol awareness programme.....	<input type="checkbox"/>	<input type="checkbox"/>
Drug awareness programme.....	<input type="checkbox"/>	<input type="checkbox"/>
Healthy living advice .....	<input type="checkbox"/>	<input type="checkbox"/>
Personal finances .....	<input type="checkbox"/>	<input type="checkbox"/>
Sports and fitness .....	<input type="checkbox"/>	<input type="checkbox"/>
Arts/music education/appreciation .....	<input type="checkbox"/>	<input type="checkbox"/>

- IT training .....
- English language skills.....
- Welsh language skills .....
- Numeracy training.....
- Employment training and work experience .....
- Social enterprise or community business schemes .....
- Improvement of local environment.....
- Crime prevention/community safety .....
- Anti-racism .....
- Inter-faith activity .....
- Other(s).....

*Please specify*

**Q15**

**Please indicate if, over the last year, your congregation has organised, run or managed any projects or activities serving any of the following groups within the wider community. Please tick all that apply.**

*(Please do not include religious activities such as prayer group, activities run exclusively for your congregation, or any independent organisations operating from your premises.)*

- |  |  |
|--|--|
| Toddlers (0-4 years)..... <input type="checkbox"/>                               | People from refugee communities..... <input type="checkbox"/>              |
| Children (5-14 years) ..... <input type="checkbox"/>                             | People with physical or sensory disabilities..... <input type="checkbox"/> |
| Young people (15-25 years)... <input type="checkbox"/>                           | People with mental health issues..... <input type="checkbox"/>             |
| Older people ..... <input type="checkbox"/>                                      | People with learning difficulties ..... <input type="checkbox"/>           |
| Women..... <input type="checkbox"/>  | People with social or behavioural problems..... <input type="checkbox"/>   |
| Men..... <input type="checkbox"/>  | People with long term illness.. <input type="checkbox"/>                   |
| Welsh-speaking people ..... <input type="checkbox"/>                             | Other ..... <input type="checkbox"/>                                       |
| Parents..... <input type="checkbox"/>  |  |
| Carers ..... <input type="checkbox"/>  |  |
| Unemployed people ..... <input type="checkbox"/>                                 |  |
| People from a particular Minority Ethnic Community .... <input type="checkbox"/> |  |

*Please specify*

**Q16** Over the last year, has your congregation taken part in any of the following cultural activities with the wider community? Please tick all that apply.

- Choral music .....
- Instrumental music .....
- Dance .....
- Drama.....
- Art.....
- Poetry recitals.....
- Eisteddfodau .....
- Other Welsh language events .....
- Village fête.....
- Community fair or agricultural show .....
- Other .....

*Please specify*

**Q17** Over the last year, has your congregation been involved in organising any of the following sporting activities with the wider community?

- Football matches .....
- Rugby matches.....
- Badminton.....
- Bowling .....
- Basket Ball.....
- Martial Arts.....
- Soccer school .....
- Rambling.....
- Exercise classes .....
- Fitness training .....
- Card games for adults.....
- Other.....

*Please specify*



■ ■  
**Q18** How many volunteers from your congregation are involved in all your activities serving the wider community?

**Q19** How many of these volunteers are involved in activities for children or young people?

**Q20** Over an average week, what is the total number of person hours your volunteers put in to activities which serve the wider community? (Please make a rough estimate if you are not exactly sure)

*(Some activities do not take place every week, and you may find it convenient to add up the hours put in by volunteers over a month and then divide it by four. Please contact the helpdesk on 0800 2888 329 or [help@wcva.org.uk](mailto:help@wcva.org.uk) if you would like help in answering this question.)*

**Q21** How many staff are paid by your congregation to organise your activities serving the wider community?

Full time.....

Part time.....

**Q22** How many of these staff are involved in activities for children or young people?

Full time.....

Part time.....

**Q23** Over an average week, what is the total number of person hours put in by your staff to serve the wider community? (Please make a rough estimate if you are not exactly sure)

Full time.....

Part time.....

**Q24** How many rooms are provided by your congregation as part of activities serving the wider community?

**Q25** Over an average week, what is the total number of room-hours provided for activities serving the wider community? (Please make a rough estimate if you are not exactly sure)

■ **Q26** Over the past five years, has your congregation set up any projects that are now run independently from it? ■

Yes .....  Don't know .....   
No .....  Additional information enclosed .....

*If yes, please give brief details below, including the number of paid staff now involved, and/or enclose some information about the project.*

**Public Funding**

**Q27** Has your congregation received any public funding to support services or activities which benefit the wider community? (e.g. from CADW, Local Authority, European Funds, Charitable Trusts, the Lottery, Welsh Church Acts Funds, Cymorth, Communities First, Objectives 1, 2 and 3 European funding, Communities Facilities and Activities Programme, etc).

Yes .....  No .....  Don't know .....

*If yes, please specify the funds concerned.*

**Q28** Do you have any thoughts to pass on, based on your experience of obtaining or using funding, or being rejected by funders?

**Involvement with Government Initiatives**

**Q29** Has your congregation been involved in Government regeneration or community or economic development initiatives in your local community?

Yes .....  No .....  Don't know .....

*If yes, please describe briefly below*

**Q30** Have you been involved in your local Community Strategy? Please tick the responses that apply.

(Community Strategies are an initiative to enable local authorities to work with local businesses, and local community and voluntary organisations, when they prepare their community plan - you may know them by a different name.)

- |  | Yes                      | No                       |
|--|--------------------------|--------------------------|
| a. We are aware of the Community Strategy, and the opportunities to be involved  | <input type="checkbox"/> | <input type="checkbox"/> |
| b. We have been approached to participate in the Community Strategy (possibly as part of a faith community, or voluntary sector network) | <input type="checkbox"/> | <input type="checkbox"/> |
| c. We feel we are strongly involved in the Community Strategy  | <input type="checkbox"/> | <input type="checkbox"/> |

***Do you have any comments about your involvement in the local community strategy***

**Relief work and Overseas Development (optional)**

**Q31** Over the past year, has your congregation contributed to relief and development projects in other countries?

Yes .....  No .....  Don't know .....

**Q32** Can we contact you for further information about contributions to overseas projects?

Yes .....  No .....

■ ■

**DATA PROTECTION STATEMENT**

- Wales Council for Voluntary Action and Gweini will hold the information provided in response to this questionnaire solely for the purpose of quantifying and analysing the contribution of faith communities to civil society in Wales.
- No information that can be identified as coming from any individual, or any congregation, will be passed on to third parties without express permission.
- No personal information will be retained longer than necessary to complete the project (notably to allow re-contact to clarify responses).

**YOUR DETAILS**

Title: .....	
Name: .....	
Address: .....	
Post code: .....	
Telephone number(s): .....	
Email: .....	
Name of your congregation: .....	
Address of your congregation (if different from above): .....	
Post code: .....	

**Please indicate if the following statements apply to you.**

I am interested in linking with other faith based groups and the wider voluntary sector and with relevant services offered by my local authority .....

I would like to receive information about WCVA .....

**THANK YOU VERY MUCH FOR YOUR TIME.**

---

**Please return this questionnaire to: Freepost RRJH - GJZT - CSTA, WCVA, Morfa Hall, Bath Street, Rhyl, LL18 3EB**

## **Appendix 3. Questionnaire distribution and response**

### **Distribution**

For Christian congregations, the first step was to contact the headquarters or contact persons, for all denominations and affiliations listed in Appendix 1, asking for contact lists for their congregations and for an endorsement to encourage response. Personal visits were made to almost all of the larger denominations. In some cases, information was made available on line. In many others, address labels were supplied. Where possible (and this was the case for most of the denominations, including all of the larger ones) information was obtained on congregation size as supplied to the denomination headquarters on the relevant annual returns.

In almost all cases, questionnaires were mailed out with an endorsement of the survey from a senior person in the denomination concerned. Reference to the on-line version of the survey was included. In all cases, both the questionnaire and the covering letter were sent in English and Welsh.

For the independent, or non-aligned churches, a list was put together using information assembled by Evangelical Alliance Wales over the years, supplemented by a number of local Gweini contacts. While it is expected that almost all of the larger independent churches have been covered in this way, it is recognised that some, particularly smaller Independent churches have been missed.

Where necessary, the mailing was repeated once to encourage response. A number of congregations expected to be relatively large (a size of 50 or over reported members) were telephoned and invited to return the questionnaire. An extra copy was sent if required.

The Church in Wales and the Salvation Army both elected to distribute the questionnaires using their own resources. However, the Church in Wales later supplied address lists so that WCVA could carry out a second mailing.

Mailing began in June 2007 and the normal receipt of questionnaires ended in October.

The same pattern of contacting leaders was applied for the other faiths. The questionnaire was presented to them individually, and advice given on its completion. Following initial contacts by Gweini, WCVA sent mailings to the Jewish and Hindu communities. However, the Bahá'í, Buddhist, Sikh and Muslim communities preferred to arrange the distribution themselves.

### **Response rates**

The gross response rates are shown below (Table A3.1) for the groupings used for presentation purposes in this report. The following points should be noted.

- Church in Wales: the figures refer to parishes, not to congregations (numbering 1,453).
- Methodist: the figures refer to only 50% of the Welsh Synod chapels, owing to difficulties in delivering the questionnaire to them. The full complement is nevertheless included in the estimates presented in this report.
- Buddhist: the Buddhist Council of Wales decided that only one of their centres met the criteria of this study – there are many other Buddhist centres throughout Wales.

**Table A2. Gross response rates**

	Forms sent out	Forms received	Response rate
<b>Non-Christian faiths</b>			
Bahai	5	5	100%
Buddhist	1	1	
Hindu	4	4	100%
Islamic (Muslim)	34	10	29%
Jewish	3	3	100%
Sikh	1	1	100%
<b>Christian denominations</b>			
Annibynwyr	514	283	55%
Baptist	557	287	52%
Church in Wales	905	345	38%
Methodist	285	158	55%
Roman Catholic	161	62	39%
United Reformed Church	117	70	60%
Welsh Presbyterians	733	433	59%
Newer denominations	230	108	47%
Other Christian	281	112	40%
<b>All faiths</b>	<b>3,831</b>	<b>1,881</b>	<b>49%</b>

## Appendix 4. Data cleaning and missing value estimation

### Data cleaning

The data supplied were subjected to a number of checks for consistency; responses were interpreted and converted to the required format, where necessary, and extreme and improbable replies were edited.

### Missing value estimation

The questionnaire was designed to be as easy to answer as possible. Most of the questions were tick-boxes. However, some asked for numerical estimates which were more difficult to provide, as follows:

- Q13 If you welcome tourists, roughly how many do you receive each year?
- Q18 How many volunteers from your congregation are involved in all your activities serving the wider community?
- Q19 How many of these volunteers are involved in activities for children or young people?
- Q20 Over an average week, what is the total number of person hours your volunteers put in to activities which serve the wider community?
- Q23 Over an average week, what is the total number of person hours put in by your staff to serve the wider community?
- Q25 Over an average week, what is the total number of room-hours provided for activities serving the wider community?

In order to provide more complete estimates, values were imputed in a number of cases, as follows. In no case were values changed. Thus, even when faith communities reported a large number of activities, or a large number of rooms, but a zero for the number of volunteer hours, or room-hours provided, this value was retained.

#### **Q13 If you welcome tourists, roughly how many do you receive each year?**

This question was left unanswered in 53% of cases, including 46%, 26% and 23% of buildings identified as Grades II, II\* and I, respectively. For listed buildings, these missing values were replaced by the mean number of tourists reported for the appropriate grade of building: 402, 1,072 and 2,582, respectively (after the removal of the figures for St David's cathedral, a clear statistical outlier).

No imputation was made for missing values for unlisted buildings, or for buildings whose grade was unknown.

#### **Q18 How many volunteers from your congregation are involved in all your activities serving the wider community?**

In 33% of cases, this field was left blank, even though in 89% of these cases a

number of activities had been ticked as being carried out by the faith community concerned. Clearly, some faith communities may organise activities through the use of paid staff and so, where the response to Q18 was zero, this was left unchanged. In other cases, values were imputed from completed replies.

A number of imputation methods were examined, including simple averaging techniques and a number of regression models based on the responses to the activities questions, the listing of the building and the size of the congregation. The results were broadly similar. A strong linear relationship was found between the average number of volunteers reported and the number of activities that were ticked. On that basis, where no estimate was given for the number of volunteers, the number of activities ticked was counted, and the figure used was the average number of volunteers reported for that number of activities, grouped in such a way that no average was taken across less than 30 observations. The resulting estimate was roughly in the middle of the range produced by the different techniques. Further details are available from the contact person for this report.

### **Q19 How many of these volunteers are involved in activities for children or young people?**

The issue here was to estimate the proportion of volunteers involved in activities for young people, given that a substantial proportion of respondents who replied to Q18 did not reply to Q19. This was done by calculating the ratio of the reply to this question to the reply to Q18 on the total number of volunteers, wherever possible. The resulting ratios were averaged (using a weighted average) to produce average values for each of the faiths/denominations shown in the text.

[Note: this imputation was not carried out for Q22, referring to paid staff working with young people, as it was assumed that respondents would be well aware of the duties of paid staff. Missing responses to Q22 were treated as zeros.]

### **Q20 Over an average week, what is the total number of person hours your volunteers put in to activities which serve the wider community?**

As with the number of volunteers, there is a strong linear relationship between the average replies to this question and the number of activities reported. The same imputation method was applied. Where the number of volunteers reported was zero, the imputed number of hours was also set to zero, regardless of the number of activities reported.

### **Q23 Over an average week, what is the total number of person hours put in by your staff to serve the wider community?**

When respondents reported employing paid staff, but did not fill in the number of person hours they worked, a figure was estimated from the average number of those replying reporting the same number of staff. In the single case of 10 staff, a figure of 300 hours was assumed. The case of 100 staff was treated as an outlier and no estimate was made.



**Q25 Over an average week, what is the total number of room-hours provided for activities serving the wider community?**

The method was identical to that applied to Q19, setting the value to zero if the response to Q24 (How many rooms are provided by your congregation as part of activities serving the wider community?) was zero.

## Appendix 5. Grossing up

Grossing up was applied to estimate totals for all identified faith communities in Wales on the basis of the responses that were received.

For the Christian congregations, it was possible to weight the survey results according to denomination, congregation size and region, as all three variables were available, for each congregation or parish, from sources independent of the survey. As explained above, for the Church in Wales, information was available only at the level of the parish, not the congregation.

The first level of weighting applied was by denomination or groupings of denominations, using 25 groupings, reduced from the 34 shown in Appendix 1 by combining the numerically smallest denominations together.

The rationale for this was an expectation that the pattern of service provision was likely to vary significantly by denomination, and indeed this was found to be the case. To begin with, provision of services relevant to the Welsh language varies considerably by denomination. In addition, the number of activities reported by congregations from the different denominations varies considerably; its mean is 5.8 and standard deviation, 3.3.

The next level of weighting applied was by congregational size. A slightly lower rate of response was observed for the lower third of congregations, within all of the larger denominations. This again is only to be expected, as the smallest congregations are likely to have fewer resources to devote to completing questionnaires.

This was dealt with by boosting the weights for smaller congregations, and attenuating the weights for larger congregations, as follows:

Congregation size (as reported to denomination)	Adjustment factor
Up to 10	1.33597
11 to 19	1.11143
20 and over	0.90226

Finally, for the county estimation only, weighting was applied to ensure that the estimated faith community population levels were equal to the actual levels for each county. The factors applied ranged from 0.82 to 1.27.

## Appendix 6. Economic analysis

### Introduction

The methods used extend those used in other studies, notably the Northwest Development Agency (NWDA) studies, where the economic impact analysis was carried out by DTZ (see *Faith in England's Northwest: Economic Impact Assessment*, Northwest Regional Development Agency, 2005).

The contribution is calculated as the sum of five components:

- Premises made available to the community
- Tourism generated by faith communities
- Value of admission to faith community buildings
- Voluntary work organised by faith communities
- Paid staff organising services for the wider community

### Premises made available to the community

The relevant questions for calculating the value of this accommodation are:

- Q11 If you rent out rooms, what is the average hourly rent you charge for your largest room?
- Q12 If you provide rooms free of charge to independent organisations, how many hours does this add up to per week, on average?
- Q25 Over an average week, what is the total number of room-hours provided for activities serving the wider community?

**The annual value of renting out of rooms free of charge to independent organisations is estimated as the sum of:**

- **R12 (meaning response entered to Q12, etc.) X average of R11 X 48**

Q11 refers to the rent of the largest room, not the average room (where there are variations, it would have been impossible to ask for full details). This will produce some overestimation in the results where there is more than one room and they are of different sizes. However, counter-balancing this, it is thought highly likely that many faith communities will charge below market rents, resulting in an underestimate of the market value offered. A year is assumed to be 48 weeks, excluding holidays. This is probably a conservative estimate as many faith communities are particularly active in the main festival periods, and may also organise activities over the summer.

**The annual value of rooms provided as part of activities serving the wider community is estimated as the sum of:**

- **R25 X average of R11 X 48**

The caveats noted above apply.

## Tourism generated by faith communities

The relevant question is:

- Q13 If you welcome tourists, roughly how many do you receive each year?

The annual value of such tourists to the local economy is calculated as the sum of:

- **R13 X proportion of tourists coming to the area in order to visit the faith community's building X average expenditure of tourists within the area**

This can only be a rough calculation, heavily dependent upon assumptions. In the case of the NWDA project, DTZ assumed that the probability of a visitor to a faith community coming into the area on account of the faith community building was 40% for all areas except Liverpool and Chester, where the particularly attractive faith buildings justified a figure of 50%. In this study, the figure of 40% has been used throughout.

According to VisitWales, the average expenditure of a day visitor in Wales, derived from the 2005 Expenditure Survey, was a little over £11. Converting this figure to a 2007 level, using the average earnings index for the UK, gives £11.73 per visitor, and this is the figure used in this study. By comparison, the figure used in the DTZ study was £12.10.

## Value of admission to faith community buildings

Faith buildings in Wales are not thought to charge admission (though many ask for a donation). However, it is possible to make a purely hypothetical calculation of the total admissions tourists would pay to faith communities if they continued to visit in their present numbers, but paid £1, £2 and £3 for admission to buildings of Grades II, II\* and I, respectively. These are considered to be conservative figures.

The number of tourists to each grade of building is given by Q13, as noted above.

The notional admission charge is then the sum, for the different grades of building of:

- **R13 X notional admission charge**

The intention here is to make some acknowledgement of the economic benefit that faith buildings bring to their local communities through their purchase of goods and services and their employment of staff in running their buildings. It is likely to be a highly conservative estimate. A study carried out for English cathedrals has suggested that the impact of their own economic activity on local areas far exceeds their contribution through tourism (*The Economic and Social Impacts of Cathedrals in England*, ECOTEC, 2004).

## Voluntary work organised by faith communities

The relevant question is:

- Q20 Over an average week, what is the total number of person hours your volunteers put in to activities which serve the wider community?

The annual value of this voluntary activity is estimated, using the standard method employed by WCVA as the sum of:

- **R20 X average hourly wage rate X 48**

The average hourly wage rate figure for Wales for 2007, supplied by WCVA from ONS sources, is £11.57.

Figures from the British Household Panel, supplied by Professor Andrew Henley, indicate that religiously active people earn significantly more than the average for all economically active (roughly 13% more, according to 1995 data for the whole of the United Kingdom). On this basis, it could be argued that the use of the figure above represents a conservative evaluation of the value of volunteer hours provided by faith communities.

### **Paid staff organising services for the wider community**

The relevant question is:

- Q23 Over an average week, what is the total number of person hours put in by your staff to serve the wider community? (Full-time and part-time separately)

The initial, annual value of the value of this paid work is estimated as the sum of:

- **R23 X Estimated average hourly wage rate X 52**

Again, the hourly wage rate used is £11.57.

However, this omits other spending by the organisation consequent upon this paid employment. On the basis of what Professor Andrew Henley of the Advisory Group has suggested to be the most relevant literature, that relating to the regional impact of tourism expenditure, a factor of 1.5 has been introduced to allow for this. The figure draws particularly on results published in *Regional Economics and Policy*, by Harvey Armstrong and Jim Taylor, 3<sup>rd</sup> Edition, Blackwell, 2000, who suggest a figure lying between 1.54 and 1.72. A more recent paper, *Explanatory Meta-analysis for the Comparison and Transfer of Regional Tourist Income*, by Sef R. Baaijens, Peter Nijkamp and Kees Van Montfort, *Regional Studies*, Vol. 32.9, pp. 839-849, gives the wider range of 1.35 to 2.

The final annual estimate of the value of this paid work is the sum of:

- **R23 X Estimated average hourly wage rate X 52 X 1.5.**

## **Appendix 7. Data protection and access**

Throughout the work, the anonymity of respondents was preserved, and data was held in a secure electronic format by both WCVA and Gweini, in their capacities as Registered Data Controllers, within the provisions of the 1998 Data Protection Act.

For tabulations from the survey, to be produced in line with standard confidentiality guidelines, please approach the contact person for this report, in the first instance.