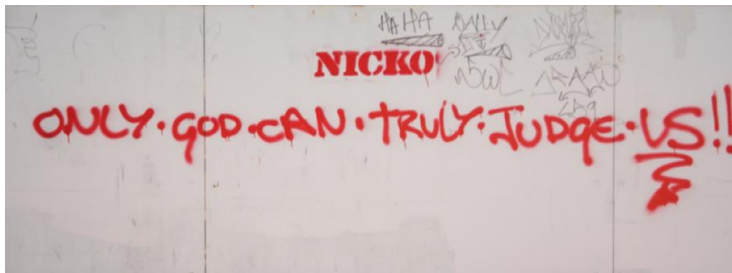


The Religious Mapping of Leeds City Centre 2011/12

A report by students of Theology and Religious Studies at the
University of Leeds



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NOTE:

Some of the information here (particularly concerning the new Leeds Minster) was correct at the time of research but has since changed markedly. There are other areas where readers will be able to see the very fast paced change that happens in a city centre such as Leeds.

With thanks to Dr Melanie Prideaux for her supervision and continued guidance throughout the production of this report, and to all those involved in the collating of our data, without whom our research would not have been possible. Special thanks are owed to Reverend Canon Kathryn Fitzsimons, for her assistance as our key local contact throughout the project.

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Introduction

This year the University of Leeds' Community Religions Project (CRP) celebrated its 35th anniversary. This project aims to carry out empirical research on the presence of religion and its impact throughout the cities of Leeds and Bradford and beyond.¹

As a part of this project, for more than a decade, undergraduate students from the Department of Theology and Religious Studies each year have taken part in a module entitled 'The Religious Mapping of Leeds'. This involves a group of students undertaking a research project, which aims to create a picture of the religious groups and organisations present in particular areas of Leeds and how they serve the local community. A detailed report is then created in order to draw out key themes relevant to that specific district, which includes a directory; a complete summary of the religious groups, facilities and organisations in the area. Previous reports have covered a number of areas of Leeds which include: Beeston, Moortown, Headingley and Burley. The area selected to be mapped for this academic year, by eleven undergraduate students, is the city centre.

This report begins with the methodology outlining both primary and secondary research methods used as well as the justification of these methods. An outline is then given of the historical and geographical context in which the research was undertaken; this includes an analysis of the demography of the area.

Following this the main body of the report focuses on four key themes which were identified as being of most importance and relevance these are: Community, Identifying Religion, Ecumenical and Social Action and Interfaith Activity. These themes are explored in depth both individually and in relation to each other, seeking to analyse the religious environment of the city centre in order to draw practical and constructive conclusions. We hope these conclusions can be useful in a practical way both for individuals and organisations to assess their role in the city centre.

¹ University of Leeds, Centre Research Projects, *Community Religions Project*: http://www.leeds.ac.uk/arts/info/125010/institute_for_religion_and_public_life/987/centre_research_projects/2 [accessed: 07/12/11]

Methodology

In our first meeting as a group we discussed what our personal experiences of the city centre were, with particular emphasis on religion. Our research began with deciding what areas within the city centre we wanted to map, in which we concluded that using the Church of England parish boundaries would be most suitable as they provide clearly distinguished areas of manageable proportions. Therefore, City Parish and All Saints Parish were selected as the most appropriate city centre parishes, because they encompass the area that is broadly considered to be the 'city centre'.

In order to identify religious institutions within this boundary Reverend Canon Kathryn Fitzsimons, our contact and link to the city centre, who is Leeds Urban Officer, took us on a tour of the city centre. Although, due to time constraints, this tour was confined to a small area, it brought to our attention the fact that some important landmarks within the city, such as the Town Hall, were not within our boundaries, but in the parish of St. George's. We therefore decided to also use part of St. George's Parish boundary. Certain areas, such as hotels and the Universities, unfortunately had to be discounted from the research, as even though they play major roles in the city centre, the scope of research required to cover them additionally would be too wide for this report.

Once our boundary had been decided upon, phonebook and Internet searches enabled us to compile a list of the places of relevant interest for our report. At this stage we further explored our boundary on foot, covering all the designated areas, in order to discover further religious places of interest, and ensure that no places of interest were omitted due to not being listed in phonebooks or online.

On these walks it was also discovered that many religious projects and places of worship are not always in traditional 'religious' buildings, but rather wherever there is space to house them, for example Living Hope Church is in a converted warehouse. We also discovered that although there are few residential areas in the city centre, there are still many thriving religious organisations and groups working and worshipping there. This raised the question of where people come from to worship, which made demography an important aspect of our research.

When a completed summary of all religious places of interest and relevance was formed, members of the team were assigned places to research further through Internet searches, fieldwork visits, and initial interviews.

After conducting the first phase of research we realised our views of religion were being challenged by our observations and early findings. This helped shape the themes of our report. After we had decided on the themes for the report we were able to discuss and carry out a second round of interviews, which were more focused in their nature.

Ethical Issues

A required aspect of research was to obtain informed consent from all participants interviewed. This involves participants fully understanding the purpose of our investigation and what their answers would be used for. It also comes with the understanding that they are allowed to remain anonymous in our report or withdraw their information at any time. Alan Bryman defines informed consent as giving the participants enough information so they can make an informed decision whether to participate in the research.² We gave each participant a letter from the module leader so they were aware of our intentions and understood their rights when it came to the information they had given us.³

Prior to our fieldwork visits it was decided that we would attend in pairs when possible to lower the possibility of misinterpreting information. Having two people observing what was happening and listening to what was being said was particularly important when we were involved in participant observation because we did not want to miss out on vital information. Other key issues, such as etiquette and health and safety, were also discussed in order to ensure everyone was fully prepared and aware of potential issues and difficulties that may arise, and a joint approach of how to act and respond to certain situations was agreed upon.

Primary Research Methods

Our primary research methods followed a staged process consisting of a fieldwork visit, which entailed participant observation, and an initial semi-structured short interview. In some cases, a second more in depth interview with the leaders of the key religious organisations and religious groups in the area was also carried out. The participant observation, and the first

² Bryman, Alan., *Social Research Methods 3rd Edition*, (Oxford: Oxford University Press, 2008), p.694

³ See Appendix A

set of interviews, highlighted people who were potentially relevant interviewees because of their particular insight into a key feature of religious life in the city centre. It was after identifying these people that we decided to carry out a second set of semi-structured interviews with all those that were available.

Prior to creating our list of both primary and secondary interview questions for our fieldwork visits, we discussed the importance of open questions to allow for a wide response. Bryman describes semi-structured interviews as “general in their frame of reference”,⁴ which suited our purposes as we wanted to leave the interview open in order to gather more wide ranging and general information.

The semi-structured interviews helped gain all the information needed for the directory and also brought to our attention anything that we may have wanted to gain more information about at the second stage of interview. Participant observation, the “immersion of the observer in a social setting”⁵ made it possible for us to gain an insight into what was taking place at these services and sessions, as well as identify places for further investigation.

Secondary Research Methods

Our secondary research included reading previous mapping reports to gain an idea of what had been researched and concluded in previous years, as well as to help us consider what approach we should take towards our own report. Trips to Leeds City Museum and Library were also conducted to gather leaflets on upcoming events and organisations. Research was also carried out on academic theories concerning both community and religion in order to gain a full understanding of these important terms.

To understand the demography of the area we were mapping we examined statistics from the Office of National Statistics and Census data via the Leeds City Council website.⁶ Having used the Diocesan website for parish boundaries, to help form the boundary for our report, the website was further consulted to acquire information on parish populations in order to gain a fuller understanding of how many people the population of the area being mapped.⁷

⁴ Bryman, *Social Research Methods 3rd Edition*, p.196

⁵ *Ibid.*, p.257

⁶ Leeds City Council, Statistics, Population Information, http://www.leeds.gov.uk/About_Leeds/Statistics/Population_Information.aspx [accessed: 15/12/11]

⁷ Diocese of Leeds, <http://www.dioceseofleeds.org.uk/> [accessed: 15/12/11]

Limitations

Despite a carefully considered and developed research strategy there are some limitations to the research. Due to the short time in which we had to collect our data not all avenues were explored. These include, but are not limited to:

- Not having the time to interview everybody that we wanted to: having to limit our interviews to leaders and not being able to interview congregations or participants of groups.
- Not researching other faiths that may have a smaller role in the City Centre, for example those meeting in Hotels or other places that may not be obvious.
- Not being able to wait for the 2011 Census data to be released to have up to date data on religion and populations in Leeds.

Context

This section of the report aims to create a framework within which the results of the report can be contextualised. It is important to provide this framework as it enables the report to reference specific data, which may be relevant to the results and findings of the research. In order to contextualise our findings (and prevent an overlap of information as much as possible), it is important to split this section into three subsections: historical context, geographical context and demography.

Historical Context

From a religious perspective, the historical story of Leeds city centre is one of diversity and change throughout the years. Leeds has a long standing Jewish community that was previously situated within its city centre; evidence of which can be found in an online photographic archive, provided by Leeds Library and Information Service. This photographic evidence demonstrates the presence of a residential Jewish community in close proximity to Bridge Street.⁸ From the 19th Century the Jewish community was based within the city centre, until moving to Wigton Moor late in the 20th Century. Following this move, membership at The Great Synagogue deteriorated causing it to be closed in 1983 and later demolished.⁹ This information was in fact supported by an interviewee, David Gold, of the Equalities Assembly who also commented that the Jewish community had moved further north in order to accommodate their increasing population¹⁰. The Jewish community is now very active within the city centre, but no longer has a base there. Although this community is no longer contained within our boundary, it is important to acknowledge that, as a community once prominent within the city centre, it still interacts and engages with it, despite now being in a different geographical location.

Similarly, there was a Catholic community, which moved into Leeds city centre from Roundhay in 1786, yet left the area as a consequence of a rapid increase in its community members¹¹. St Anne's Catholic Cathedral, which has been a cathedral since 1878, was moved to its current location on Great George Street where construction began in 1901 and was

⁸ Leodis, A Photographic Archive of Leeds, <http://www.leodis.net/default.aspx> [accessed 17/12/11]

⁹ Ibid,

¹⁰ Interview with David Gold.

¹¹ Diocese of Leeds, Leeds Cathedral, History, <http://www.dioceseofleeds.org.uk/cathedral/history/history.php> [accessed: 17/12/11]

completed in 1904¹². The cathedral still serves the Catholic community today, holding a variety of events and regular services, but does not have a significant locally resident population.

Despite having predominantly Anglican churches within the boundary, there is no Church of England cathedral. In an interview with Revd. Dr Kevin Ward, member of the General Synod of the Church of England, it was noted that by 2000 the Anglican Church realised that, without a cathedral, Leeds was losing its prominence among Anglicans in comparison to other cities such as Manchester¹³. In order to address this, discussions have taken place within the Diocese of Ripon and Leeds with regards to creating a new ‘Super Diocese’, which would include the Diocese of Ripon and Leeds along with Wakefield and Bradford¹⁴. Within these plans, all three major Cathedrals; Wakefield cathedral, Bradford cathedral and Ripon cathedral shall still maintain the focus of their particular geographical areas¹⁵. However, when interviewing Kevin Ward it was suggested that, due to its accessibility and communication with other cities, the Wakefield Cathedral might become the prominent Church of England cathedral¹⁶. Previously, there were deliberations as to whether Leeds Parish Church could become the predominant Church of England Cathedral, However, this was rejected due to the belief that Leeds Parish Church, although being architecturally significant, is not ‘sufficiently developed’¹⁷. Although it was once considered the centre of the city, this is no longer the case as the Headrow has more recently taken on this role¹⁸.

¹² Diocese of Leeds, Leeds Cathedral, History, <http://www.dioceseofleeds.org.uk/cathedral/history/history.php> [accessed: 17/12/11]

¹³ Interview with Revd. Dr. Kevin Ward

¹⁴ Diocese of Ripon and Leeds, Ripon and Leeds votes yes to a new ‘super-diocese’, http://www.riponleeds.anglican.org/press_310.html [accessed 7/1/12]

¹⁵ Diocese of Ripon and Leeds, Church leaders meet to debate proposals to create new merged ‘super-diocese’ for Yorkshire, http://www.riponleeds.anglican.org/press_304.html [accessed 7/1/12]

¹⁶ Ibid

¹⁷ Ibid.

¹⁸ Ibid.

Geographical Context

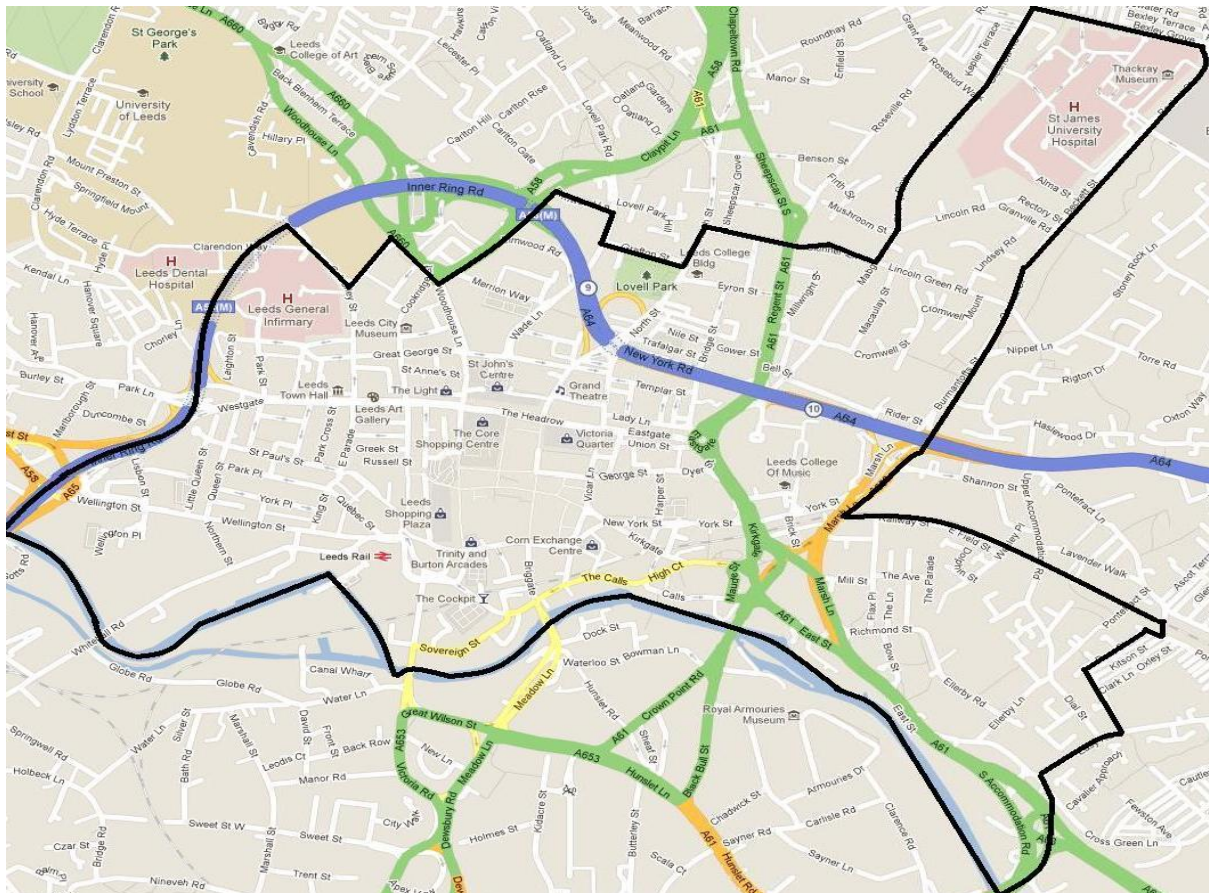


Figure 1: Map demonstrating the research area with the boundary outlined.

The Diocese is divided into parishes, of which three are included within the research boundary. The specific area defined as ‘Leeds city centre’ can often vary with opinion. For the sake of the research it was necessary for the report to define a certain area to concentrate on.

As Figure 1 demonstrates, the central road that runs through the boundary is the Headrow, which is surrounded by three main shopping centres along with an array of other shops, bars and restaurants. This area also features a variety of clubs, which contribute to the Leeds night-time economy. Off the Headrow, the boundary contains many public spaces such as Leeds City Museum, Leeds Town Hall and the Leeds Art Gallery. At the top of the boundary is St. James’ Hospital, with Leeds General Infirmary on the other side of the city. In addition to two hospitals, Leeds Metropolitan University and Leeds College of Music also lie within the designated area but do not feature within the report. The main residential area within the boundary is Richmond Hill, but it is recognised that there are other residential areas, such as

flats and student accommodation, which feature throughout the city centre. The two main roads that run through the boundary are the A61 and the A64, both of which are main access routes for commuters and visitors to the area, in addition to the Rail Station and Bus Station.

Demography

When the term ‘city centre’ is used throughout the report it refers to the boundary that is defined in the methodology section. Whilst it is recognised that the figures quoted are not specific to the report’s boundary, they allow a statistical context within which the research can be understood.

The figures provided by the Office of National Statistics (ONS) 2001 census stated that there were approximately 715,600¹⁹ people living in what the ONS defined as Leeds, with 4,418²⁰ households within the ONS defined city centre. More recent figures from the 2011 census were not available during the time of the research, therefore the report has used the most recent figures to date. Leeds City Parish has a total of 2,591 while All Saints’ parish has a total of 2192²¹. St. George’s has a total of 3,838²² within its parish but due to the fact that the research is only looking at the limited part of this particular parish it is difficult to define a precise number of people within the boundary. These numbers are a representation of the static community within the city centre but not specific to the research boundary.

The population within the boundary is also transient in its nature having around 80,000 commuters who move in and out of the city centre on a daily basis²³. A representation of this transience is the student population who reside in student halls of residents and flats throughout the city centre, usually for the duration of their studies. It is also acknowledged that there is a significant homeless community present in the city centre, however, accurate statistics are unavailable for analysis, due to time constraints on this report.

¹⁹ Leeds City Council, Population Data, <http://www.leeds.gov.uk/files/Internet2007/2011/29/2010%20mye.pdf> [accessed 7/1/12]

²⁰ Leeds City Council, Middle layer super output area, Area: City Centre, Hunslet Green and Thwaite Gate, [http://www.leeds.gov.uk/files/Internet2007/2010/28/axciom_e02002413_city%20centre_hunslet%20green%20and%20thwaite%20gate\(5\).pdf](http://www.leeds.gov.uk/files/Internet2007/2010/28/axciom_e02002413_city%20centre_hunslet%20green%20and%20thwaite%20gate(5).pdf) [accessed 7/1/12]

²¹ Ripon and Leeds Diocesan Handbook, 2010.

²² Ibid

²³ Ibid

Religious Demography

The research indicated that there are 12 church buildings within the city centre, as discussed within the report, the oldest of which is St. John's Evangelist Church which was built during 1632-34²⁴. Despite being the oldest church, it is currently closed for conservation work until next year. Furthermore, it was suggested that this church might be used to host Age UK meetings²⁵, as well as other events throughout the year²⁶. In addition to this, other meetings take place within the city centre churches that are not faith related, such as the Weight Watchers meetings that are held at Mill Hill Unitarian chapel. Generally, there are more Christian congregations throughout Leeds than there are church buildings. Other congregations have been found in a variety of buildings such as warehouses used by Mosaic Church and Living Hope Church. The findings concluded that the only non-Christian religious groups meeting within our boundary were the Jamyang Buddhist Centre Leeds, located within an office building, and the Gnostic centre, located in the Merrion Centre. As well as this, there were also seven religious organisations, as shown by Figure 2.

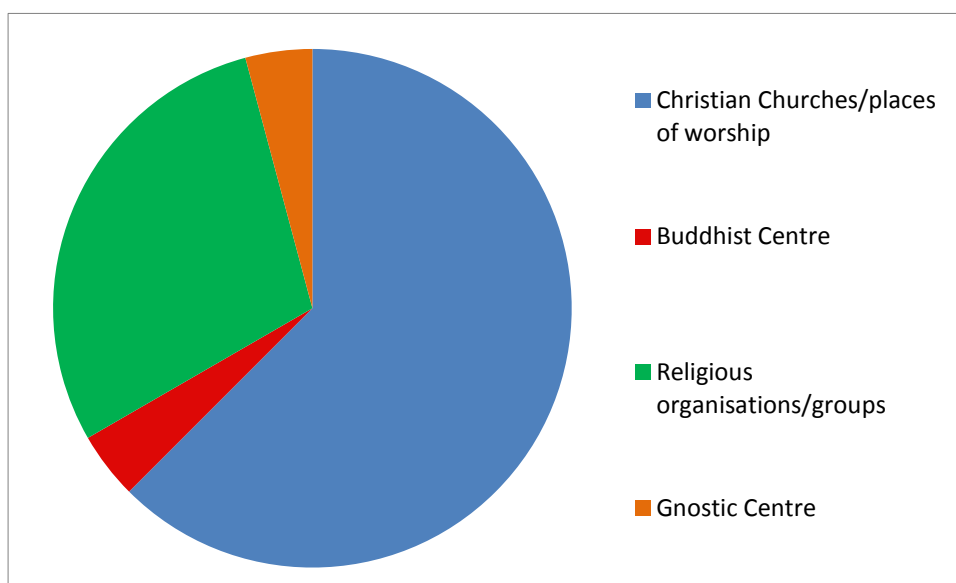


Figure 2: Pie Chart shows the representation of religious organisations/groups within the Reports boundary

²⁴ The Churches Conservation Trust, St. John the Evangelist, Leeds, West Yorkshire, The Oldest Church in Leeds, <http://www.visitchurches.org.uk/Ourchurches/Complelistofchurches/Church-of-St-John-the-Evangelist-Leeds-West-Yorkshire/> [accessed: 17/12/11]

²⁵ Interview with David Gold

²⁶ The Churches Conservation Trust, St. John the Evangelist, Leeds, West Yorkshire, The Oldest Church in Leeds, <http://www.visitchurches.org.uk/Ourchurches/Complelistofchurches/Church-of-St-John-the-Evangelist-Leeds-West-Yorkshire/> [accessed: 17/12/11]

The research indicated that although other religions have no physical presence in terms of buildings within the report's designated boundary, many other religious communities do travel into the city centre. This may be as part of various organisations or to attend events; in this way, they promote themselves and their respective communities within the city centre. This statistical information aided the report's examination of the issue of visibility of religion and community representation within the Leeds city centre boundary.

Community

Theoretical Definitions

After researching theoretical definitions of community, it was decided that Bell and Newby's²⁷ definition was a good starting point to guide our fieldwork. This is due to the fact that it is an all-encompassing definition, and therefore not limited to one narrow vision of community. Bell and Newby define community in three ways: Firstly as 'topography', which describes community as the boundaries of a particular settlement; secondly as a local social system, which implies a degree of social interconnection between local people and local institutions; and thirdly as communion, i.e. having a common bond and/ or a sense of belonging.

Furthermore, after the interview stage of the research was carried out, and participants' responses to questions relating to community were analysed, it was noted that all three elements of Bell and Newby's definition had been inadvertently referenced by participants themselves.

For instance, David Gold, portrayed the feeling that community is a group of people who feel part of something; such as being members of a club, or having similar interests as others. He also noted that community could be related to geographical location, if individuals strongly identified with others living in the same location as themselves.²⁸

However, we understand this is not the only definition that needs to be taken into consideration when discussing community. For instance, we will also be looking at Kim Knott's assessment of community.²⁹ She argues that there is no universal definition for the term community; rather it can hold multiple meanings for people which will be further demonstrated by our interviews.

²⁷ Bell, C. and Newby, H., *Community Studies: An Introduction to the Sociology of the Local Community* (London: Allen and Unwin, 1971) p.16

²⁸ Interviewee A - David Gold.

²⁹ Knott, K., 'The sense and non-sense of "community"' in Sutcliffe, S (ed), *Religion: Empirical Studies: a Collection to Mark the 50th Anniversary of the British Association for the Study of Religion* (Aldershot: Ashgate, 2004) pp. 67-89

Community as Related to Geography

Topography

On initial glance it was assumed that the topography element of Bell and Newby's definition was the most appropriate for our research, due to the general assumption that community was formed around location perhaps meaning that people who are geographically close to one another would inevitably be interconnected, thus resulting in a community. This idea is analogous to the comments made by Margaret Halsey, director of Leeds Church Institute, who proposed that 'groups of people who live in the same area – that's a geographical community'.³⁰ However she went on to explain that she believes community could also be a "group who share the same interest or work together".

Residential Areas in the City Centre and the Transitory Nature of the Population

Upon further reflection on the city centre we began to map the residential area and realised that the residential areas, almost always tended to be high-rise flats, apart from in the Richmond Hill area, where there were more housing estates. With regards to tower blocks, there is often a lack of communal meeting areas which could make it harder to meet and socialise with other members of the flats, this was mentioned to us by Dan Chadwick, Team Leader of Leeds Faith In Schools, who noted the lack of community due to these reasons.³¹

Furthermore, due to the resident's being primarily students and young professionals there is a transitory nature to their residency and so there is a high turnover of occupants. This is demonstrated by Leeds Church Institute in their recent report, 'Making a Good City: Reflections on Urban Life and Faith in Leeds' which states that the city centre is ever changing³² thus creating problems for establishing community. Further examples of the transitory nature that Margaret Halsey provided included people commuting to the city centre for work purposes and, also the day and night-time economy with regards to entertainment and leisure.³³ We also found that people were travelling into the city centre for religious purposes; leaving their geographical area of residence in want of a religious community, which implies that community is bound to people and not place. This thought was further

³⁰ Interview with Margaret Halsey

³¹ Interview with Dan Chadwick

³² Halsey, M., *Making a Good City, Reflections on Urban Life and Faith in Leeds*. (Leeds Church Institute) p.3

³³ Interview with Andy Lenton

developed through interviews with members of religious institutions such as Andy Lenton, Pastor at Bridge Street Pentecostal Church, who asserted that people travelled from postcodes all over the Leeds area to attend Bridge Street Church,³⁴ and this was a theme that ran through many more of the places of worship we visited. This demonstrates that the churches of the city centre serve not only the city centre population, but also appeal to a much larger audience.

Community Cohesion

The second element of Bell and Newby's definition 'community as a local social system'³⁵ is applicable to one of the main aims of our fieldwork, i.e. to establish whether there is a sense of community cohesion in the city centre. The phrase 'community cohesion' was central to New Labour policy and was mentioned heavily in Ted Cante's report³⁶; it attempted to mend divisions between distinct communities: it 'emerged in government discourse following the civil disturbances that occurred in several northern UK towns in 2001, and has rapidly become absorbed within local government and related organisations...'³⁷ Such policies have been instigated to get communities working, as a form of social engineering. In this instance, 'community is linked to notions of *partnership* (between public, private and voluntary sectors) and *regeneration*, the balance of *rights* and responsibilities, and *citizenship* and *voluntary action*. These are all contemporary political key words'.³⁸ This political use of the phrase 'community cohesion' builds upon Durkheim's idea that community cohesion is essential for a society to function as effectively as possible and for social solidarity to exist³⁹. Jon Swales, Curate of St. George's Church implied this when he said that community cohesion is about the structures that are in place.⁴⁰ He reported that if you had a church of 6 or 10 people, community would happen quite naturally. At St. George's, because of the size of the church, structures need to be put in place in order to facilitate community. He went on to explain that some people are natural networkers or extroverts, and thus networks created in faith organisations can help to create community cohesion.

³⁴ Interview with Andy Lenton

³⁵ Bell, C. and Newby, H., *Community Studies: An Introduction to the Sociology of the Local Community*, p.16

³⁶ Cante T, *Community Cohesion: A Report of the Independent Review Team*. (Home Office, 2001) p.19

³⁷ Worley, C., 'It's not about race. It's about the community': New Labour and 'community cohesion'. *In Critical social policy*. Vol. 25, No. 4, 2005, pp. 483-496, pp. 484-485

³⁸ Knott, K., 'The sense and non-sense of "community"' in Sutcliffe, S (ed), *Religion: Empirical Studies*, pp.67-89, p.70

³⁹ Durkheim, E., *The Elementary Forms of Religious Life*. (Oxford: Oxford University Press, 2001)

⁴⁰ Interview with Jon Swales

Faith and Inter-faith Groups as Fostering Community

After extensive fieldwork, it was clear that faith and inter-faith groups are very important in creating a ‘sense of social interconnection’⁴¹, and therefore community. James Barnett, Pioneer Minister to New Communities, has suggested that by creating opportunities for people to meet, community can be created as a by-product, and such meetings often occur through faith groups.⁴² This point was also drawn upon by Cantle who suggested that ‘community cohesion’ can be achieved at a local level through encouraging cross community relations through projects such as inter-faith dialogue.⁴³ It is the face-to-face meeting and contact that establishes cohesion. This is demonstrated through the example of Leeds Faith in Schools, where the organisation favours a face-to-face approach. When attempting to set up an online forum to discuss religion, the lack of people who contributed to the discussions highlighted the fact that people feel more comfortable discussing issues such as religion face-to-face. Another example of this is ‘Kidz Klub’, where an emphasis on community and local projects is highlighted. CAP (Christians Against Poverty), in association with Bridge Street, also aims to promote a sense of community cohesion through their work. They emphasise the value of personal interaction, creating not only links with others who have similar beliefs and values, but also enhancing social interaction and building a sense of community.

Faith and Inter-faith Groups Extending to Secular Members of the Community

This sense of social solidarity⁴⁴ has extended to those who do not just belong to religious organisations, but also to the more secular members of the area being mapped. Often, religious groups and organisations based in the city centre reach out in response to other groups of society who are outside of their congregations or members; this is shown through the key aims of the groups. For example, Mosaic Church houses multiple mission groups which focus on reaching out into the city, and spreading a sense of cohesion, whilst educating others on the church’s beliefs. As quoted by a representative of Mosaic Church, it is often the case that the church’s members ‘belong before they believe’⁴⁵. This is in direct juxtaposition to the scholar Grace Davie⁴⁶, whose thesis is that, in this increasingly secular age, people

⁴¹ Bell, C. and Newby, H., *Community Studies: An Introduction to the Sociology of the Local Community*, p.16

⁴² Interview with James Barnett

⁴³ Cantle T, *Community Cohesion: A Report of the Independent Review Team*, p.19

⁴⁴ Durkheim, E., *Sociologist and Moralist* (London: Routledge, 1993) p.76

⁴⁵ Interview with a Representative of Mosaic Church.

⁴⁶ Davies, G., *Religion in Britain since 1945: believing without belonging*, (Oxford: Blackwell Publishers, 1994)

believe without belonging. This emphasises that the feeling of being part of a community helps to facilitate faith, as well as faith facilitating community. The social projects and organisations that are in affiliation with the various religious institutions are indicative of the social needs of the city centre, hence why their social action is directed towards a specific community of the city centre.

Community as Communion

The third part of Bell and Newby's definition is "Community as Communion", where a common bond and a sense of belonging prevail. After assessing all the data, it has been discovered that the idea of community as communion is created through individuals having mutual bonds with each other relating to interests or aspects of identity. These communities identified in the city centre were:

- The Religious/Congregational communities
- The Homeless community
- The Student community
- The Financial community
- The Volunteering community

Mutual Bonds

These different communities exist because there is a fundamental common bond. As a representative of Jamyang Buddhist Centre Leeds asserts, religion promotes a sense of belonging and identity as it creates groups of people who are defined by common characteristics. This togetherness is apparent not only in Christian organisations, but is a universal feature of all the organisations considered in this report. This is evident in the Jamyang Buddhist Centre Leeds' emphasis on togetherness 'where there is a shared ideal of happiness and seeking to avoid suffering within the organisation'.⁴⁷ When looking at a specific example, the mutual bonds within the financial community can be demonstrated by the Pioneer Minister to the Business Community, Rob Hinton's, description of the financial district as having a village feel to it: everyone seems to know one another, it is very

⁴⁷ Interview with a Representative of the Jamyang Buddhist Centre, Leeds (These responses were obtained via a questionnaire, due to the unavailability of members of the centre to carry out face to face interviews.)

interactive and there are a lot of networks.⁴⁸ This idea of common bonds is important for the reason that it produces a sense of belonging. Belonging means sharing, which is evidenced in what a representative of St. George's said, endorsement of community as an intimate sharing of life: through sharing, common bonds are cemented and a coherent community can exist.⁴⁹

Critique of the Existence of Community in the City Centre

It has also been suggested, however, that this is not always the case. It may be that interaction and mutual bonds mainly occur *within* the individual communities, for instance within the student community mutual bonds are only shared with other students and may rarely extend to the homeless. Research by Leeds Church Institute reflected on urban life and faith in Leeds and demonstrated that 'within large areas of Leeds, people identified with much smaller communities'⁵⁰ which supports our idea that Leeds city centre is a community of communities. As expressed by Rob Hinton, the city centre is fragmented and therefore each community is external to one another, 'there doesn't seem to be an interaction between the communities'.⁵¹ These comments suggest that social solidarity may not extend to the wider society in 2011, since communities remain tight-knit.

However, it is similarly arguable that these individual communities together are a microcosm of the city centre community; Rob Hinton, observes some bonds across all the separate communities which together form a molecule.⁵² He suggests that Leeds does in fact have a community, but it is not realised because people do not see the interconnections between the separate communities. The connection between groups is implicit, but needs to become explicit.

The participant's difference in opinion, of the existence of community in the city centre, link back to Knott's suggestion that there is no set definition of community and 'academic users of the term may offer operational definitions of it, but to sustain a single uncompromised use of it would ... be virtually impossible'.⁵³ In this report we are conscious of the fact that to reify community, as Knott suggests, would homogenise individuals' definition of community

⁴⁸ Interview with Rob Hinton

⁴⁹ Interview with Jon Swales

⁵⁰ Halsey, M. *Making a Good City, Reflections on Urban Life and Faith in Leeds*, (Leeds Church Institute.)

⁵¹ Interview with Rob Hinton

⁵² Ibid

⁵³ Knott, K., 'The sense and non-sense of "community"', 'Sutcliffe, S (ed), *Religion: Empirical Studies.*, pg 72.

and possibly lead to social exclusion of certain individuals who do not conform to the universalised definition of community.

Identifying Religion

When mapping religion in Leeds a key aspect to consider is its visibility. Our preliminary visits to the city centre showed that the main landscape primarily consisted of Anglican churches, but also organisations located in buildings that are not overtly religious. In our earlier discussions, the group perceived the city centre as a place where religion is ‘hidden’, leading us to further discuss issues of manifestations of religion. Five key sub themes, which emerged during these discussions, include:

- Defining religion
- The representation of religious groups and organisations
- The use of buildings for religious purposes
- Other ways in which religion is manifested
- Advantages and disadvantages of being located in the city centre

Defining Religion

During the course of the project, we discussed our own ideas regarding religion and its manifestations, examined theoretical definitions, and asked various participants to give their own definitions of religion. According to Durkheim’s theory of religion, religion is not just a matter of belief, but further relates to rites and practices that take place within a group of believers, helping to create a community and a sense of social solidarity which he calls ‘collective effervescence’.⁵⁴ In this definition, a strong link between community and religion is created, which has been explored earlier in the report. On the other hand, Weber approaches religion as a tool for social change which motivates the individual.⁵⁵

When asking how they would define religion, numerous participants referred to belief systems put into formal frameworks, with some reference to putting belief into practice. Two interviewees noted that in some way “the individual acknowledges some sense of authority that is external to themselves.”⁵⁶ While it was acknowledged by Beth Tash, Pioneer Minister

⁵⁴ Durkheim, E., *The Elementary Forms of Religious Life* (Oxford University Press, 2001), p. 163, 171

⁵⁵ Giddens, A., *Sociology: 5th Edition* (Cambridge: Polity Press, 2006), p. 540

⁵⁶ Interviews with Margaret Halsey and Chris Swift

to the Night Time Economy, that most Christians aren't keen on the term 'religion' as a label, most respondents spoke more readily about 'faith'⁵⁷. Further to this, Jay Simpson, representative of the 'Religion and Belief Hub', noted that in the interfaith events that take place, 'faith' is usually restricted to religions who believe in a creator deity, rather than belief systems which cannot appropriately be described as theistic.⁵⁸ However an interview with Chris Swift, Head of Chaplaincy Services for the Leeds Teaching Hospitals, showed faith to be more generally connected to individual spirituality, acknowledging less power being attributed to external authority.⁵⁹ It is significant, however, that in asking how religion is *defined*, none of the participants mentioned how they thought religion was *manifested*. Definitions of religion related more to individual beliefs and the people who hold those beliefs, rather than defining religion in more concrete terms.

The Representation of Religious Groups and Organisations

A key aspect of identifying religion is uncovering what groups are represented in the city centre. While the tour demonstrated that the city centre is primarily home to Anglican churches, there are some churches of other Protestant denominations (such as Pentecostal and Methodist) and one Catholic Church (St Anne's Catholic cathedral). Other religions and faiths were more difficult to discover, although the Jamyang Buddhist Centre Leeds and the Gnostic Centre are based in office blocks in central locations in the city. These are the some of the major ways in which religion is permanently represented in the city centre. However, interfaith events and projects in the city centre seem to reflect the demography of Leeds beyond the city centre more accurately. Representatives from many faiths and communities temporarily manifest themselves in the city centre when they come together for events such as those held by Concord, Leeds City of Sanctuary, and the Equalities Conference. The Equalities Conference is held by the Leeds City Council in order to feed back ideas on particular issues to the Equalities Team. This Conference is attended by different 'hubs', including the Religion and Belief Hub which meets regularly to discuss issues that can be fed back to the Leeds City Council and aims to include members from all faith backgrounds, theistic or otherwise. There were some religious groups present at the Equalities Conference which were not there as part of the Religion and Belief Hub, including members of the Sikh

⁵⁷ Interview with Beth Tash

⁵⁸ Interview with Jay Simpson

⁵⁹ Interview with Chris Swift

and Jewish communities. The only instance in which multi-faith organisations are based permanently in Leeds city centre is demonstrated in the hospital chaplaincies at Leeds General Infirmary and St. James' Hospital.

While our initial discussions were focusing on religion as a hidden phenomenon in Leeds, in some ways substantiated by Interviewee Jay Simpson⁶⁰ we had made this assumption without consideration of other ways in which religion is manifested. We detected a stronger Christian presence through prominence of churches in the city centre, although Andy Lenton noted that 'I feel that most people walk past churches in the city centre and don't feel that they are relevant at all. Old style buildings don't help, big gothic architecture, great big doors and perhaps the way churches do things...yet the church has to change and become more appealing.'⁶¹ However, in addition to religion as manifested in traditional places of worship, we also found religion in secular buildings and on the street. When examining religion in secular buildings we found that many religious events take place in prominent venues in the city centre. This includes:

- Annual Diwali celebrations in the Town Hall,
- Events in the Civic Hall such as Concord's peace service and the Equalities Assembly,
- Celebrations and exhibitions taking place in the City Museum, including the interfaith week celebration exhibition, a celebration of Jewish History in Leeds and hosting the Maitreya Relics Project, which displayed many precious Buddhist relics in the Museum and even received coverage on the large billboard screen located in Millennium Square.

Interestingly, it has been noted that in other instances, events relating to religion are not allowed to be advertised on the billboard in Millennium Square.⁶² Given the nature of the public buildings, it is unsurprising that such manifestations of religion in Leeds city centre are transient. This was recognised by a member of the Jamyang Buddhist Centre Leeds who stated that "the Leeds Museums and Galleries Service does sterling work in making large

⁶⁰ Interview with Jay Simpson

⁶¹ Interview with Andy Lenton

⁶² Interview with Jay Simpson

spaces available for public events.”⁶³ When interviewing Jay Simpson, some reference was made to discussions regarding the possibility of booking the Millennium Square itself for an open-air ‘flash-mob’ kind of event, where people come together to create an impromptu service or prayer event in order to increase specifically religious visibility in Leeds.⁶⁴ Two interviewees also noted that there are issues of consistency when promoting religious festivals and displaying banners, arguing for the Leeds City Council to take a more ‘structured’ approach to religious visibility.

The Use of Buildings for Religious Purposes

Religion is also present in buildings which are less prominent in Leeds. This is primarily the case with office blocks, which blend in with the overall landscape of Leeds and do not assert a particular religious presence. Religion or faith is present in these buildings in two ways: firstly through groups meeting for religious or spiritual purposes, such as the Jamyang Buddhist Centre Leeds and the Gnostic Centre, and secondly through the presence of religious organisations and projects, such as those in West Riding House. Based within this prominent office block are nineteen Christian organisations and charities including, the Joanna Project, Network Leeds and Leeds Christian Community Trust (LCCT). LCCT has acted as an umbrella organisation for over 30 projects in Leeds since 2003, providing support and financial funding through grants,⁶⁵ whilst Network Leeds attempts to act as a one-stop place for Christians in Leeds to find out about the range of projects and events which are going on in their city.⁶⁶ While it was difficult to find the Gnostic centre (the only indication of which office block it was in was a small poster in the porch area), the Jamyang Buddhist Centre Leeds, especially in the evening, was visible due to the cloth hangings depicting Buddha in the windows. However, when enquiring further, it was discovered that the Jamyang Buddhist Centre Leeds had attempted to put up a poster on the door to increase visibility but was subsequently told by the landlord to remove it, as he thought that displaying such posters would discourage potential tenants from renting the office block.⁶⁷ Living Hope

⁶³ Interview with a Representative of the Jamyang Buddhist Centre, Leeds (These responses were obtained via a questionnaire, due to the unavailability of members of the centre to carry out face to face interviews.)

⁶⁴ Interview with Jay Simpson

⁶⁵ Leeds Christian Community Trust, <http://www.networkleeds.com/Group/Group.aspx?ID=83946> [accessed 7/1/12]

⁶⁶ Network Leeds, <http://www.networkleeds.com/Group/Group.aspx?ID=26523> [accessed 7/1/12]

⁶⁷ Interview with a Representative of the Jamyang Buddhist Centre, Leeds (These responses were obtained via a questionnaire, due to the unavailability of members of the centre to carry out face to face interviews.)

Church is also based in a warehouse, which was clearly built without religious purposes in mind. Towards the end of the project, it had been brought to our attention that religious meetings and events (including a Hindu wedding) also take place in hotels, but unfortunately due to time constraints we were unable to explore this aspect further.

Other Ways in Which Religion is Manifested

Another essential aspect of the manifestation of religion in Leeds is its prominence on the streets. There are two forms of community engagement, which emerge from the religious groups that are visible on the street – firstly, community support, and secondly preaching and raising religious awareness. While street preachers are a prominent aspect of city life by day, Pioneer Minister to the Night Time Economy, Beth Tash, provides a support for the student and young professional population by night by actively engaging with the club culture of Leeds. A representative of St. Anne’s Cathedral observed that ‘clubbers aren’t necessarily locals, but may learn about religion from the street chaplains.’⁶⁸ (Street Chaplains is the organisation that has previously provided this service to the night-time economy, however, after taking a short break they will be returning under the title ‘Street Angels’ in January 2012). In the more conventionally residential community of Richmond Hill which fell within our boundary, we also found that Newbourne Methodist church runs door to door collections for Christian Aid, although it appears that other churches in the locality do not run these collections. Having said this, Living Hope church goes out into the community to “spread the word of God” through preaching and leaflet distribution. More centrally, Briggate also hosts the Salvation Army’s shopper’s service on a Sunday, and there have been numerous instances when Hare Krishnas have sung and danced through the city centre. After conversations with this group of Hare Krishnas it was discovered that they travel into Leeds from Edinburgh in order to spread awareness of the International Society for Krishna Consciousness. These parades are in conjunction with a stall which is held outside the Parkinson building, the University of Leeds’ main landmark, for the first few weeks of the academic year, as well as meditation sessions in Burley.

Religion is also demonstrated by the proliferation of social action organisations and projects that are primarily based in the city centre. As Andy Lenton from Bridge Street Church notes,

⁶⁸ Interview with a representative of St. Anne’s Catholic Cathedral

“religion is making itself heard in a positive way through offering its help to the city.”⁶⁹ While some projects, such as the Pioneer Ministers and Christian Aid which are based in Oxford Place Methodist Centre, and St. George’s Crypt, which is based underneath St George’s church, most of these organisations and projects are based in office blocks. The Leeds Church Institute, offering a ‘Christian education’ and hosting training sessions and seminars, works alongside various faith communities for ‘community cohesion’ and ‘social justice’⁷⁰ and has its own office building; other projects and organisations tend to share office space. This is particularly the case with the nineteen organisations that are hosted in West Riding House, as mentioned above.

Advantages and Disadvantages of Being Located in the City Centre

During the course of the fieldwork we asked participants what they thought the advantages and disadvantages of being based in the city centre were. For groups such as the Jamyang Buddhist Centre Leeds and Gnostic Centre, which attract visitors from across the country, accessibility is vital due to the good transport links in Leeds. When weighing up the possibility of moving to the other side of the river where it is less expensive, the Jamyang Buddhist Centre Leeds prioritised easy access over how expensive rent is. In this respect, accessibility is important for those who are coming into Leeds. However, accessibility is also important for organisations and projects which work with communities outside the city centre. For these groups, being based in the city means that they are able to easily access numerous communities around Leeds. However, Dan Chadwick commented that being based in the city centre means that they are isolated from the schools that they work in, which can take away from the community created within these schools⁷¹. On the other hand, Jay Simpson, seemed to think that people travelling to the city centre may give a sense of purpose and have the psychological effect of feeling like they are ‘affecting the heart of the city centre’.⁷² However, it appears that the Leeds City Council do not go into the communities from which the members of the hub come from, and there may be a sense that, for as long as the consultations take place on Leeds City Council ground, such meetings are on the council’s terms, rather than on the hub’s own terms.

⁶⁹ Interview with Andy Lenton

⁷⁰ Leeds Church Institute,

[http://www.networkleeds.com/Groups/70540/Network Leeds/Associated Sites/LCI/LCI.aspx](http://www.networkleeds.com/Groups/70540/Network%20Leeds/Associated%20Sites/LCI/LCI.aspx) [accessed 17/12/11]

⁷¹ Interview with Dan Chadwick

⁷² Interview with Jay Simpson

Several participants noted that being situated in the city centre is a great opportunity to reach out to the city centre communities, whether it's a case of engaging with the clubbing or financial community as the Pioneer Ministers do, or a spiritual place in a context where "evil things happen",⁷³ or a place of quiet and sanctuary from the hustle and bustle of city life.⁷⁴ Overall, the focus appears to be on the church, and various other religious groupings, being "positioned in and amongst networks. People who want to talk about God need to be based along the networks."⁷⁵ For the Catholic cathedral, being situated in the city centre is a novelty, given that "usually in history the Catholic churches are on the edge of society due to the historic penalties of being a Catholic."⁷⁶ Interviewees from the Leeds Church Institute and the pioneer ministers recognised the diversity of religion in the city centre, the former noting the difficulty in pulling a "diverse group of opinions and views into one collective", while the latter stated that "if you hold the 'bog-standard' Church service it either has to be done in a Cathedral perfectly, or you have to be progressive and creative" in order to draw people into the City.



⁷³ Interview with Malcolm Lamb

⁷⁴ Interview with Margaret Halsey

⁷⁵ Interview with James Barnett

⁷⁶ Interview with a representative of St. Anne's Catholic Cathedral.

Interfaith

Leeds is a city with residents who identify with a number of different belief systems including; Christianity, Islam, Sikhism, Hinduism, Buddhism, Judaism, and Paganism, Humanism and Atheism and others too. As part of this study we were interested as to whether the city centre reflected this diverse mix of religions and beliefs and what actually took place to encourage and facilitate interfaith and multi-faith activity.

What is interfaith?

Interfaith is a term which is used to describe the interaction of people from different faiths, Peggy Morgan suggests that ‘reporting of meetings at which members of different faiths share ideas and sometimes worship acts as a positive balance to negative media coverage of conflict and intolerance associated with religions’⁷⁷, and this section will discuss the positive ways in which interfaith activity and dialogue have helped community cohesion in Leeds while also acknowledging some of the barriers to interfaith specifically in the City Centre. Interfaith is also a term which could potentially include those with spiritual beliefs just as much as those identifying with theistic religion and there will be some discussion as to how the term offers wider groups the chance to be included in faith activities in Leeds.

Interfaith Activity in the City Centre

The Religious Mapping group identified that there were independent organisations in place that were aimed at specifically facilitating interfaith activity. Concord is an organisation that was established over 30 years ago making it one of the oldest interfaith groups in the UK. It exists to ‘foster friendship, trust, tolerance, understanding and co-operation among members of the faith communities of multi-cultural Leeds.’⁷⁸ Members of the Religious Mapping team attended Concord’s annual peace service, which 9 representatives of different faiths attended and presented a reading which expressed their beliefs linked to their faith about the importance of peace, tolerance and understanding. Members of the Religious Mapping group also attended the day-long event at Leeds City Museum that Concord arranged as part of ‘Leeds Interfaith Week’. This event included presentations by different representatives, stalls

⁷⁷ Morgan, P., ‘The Study of Religions and Interfaith Encounter’, *Numen*, Vol. 42, No. 2, May 1995, pp.156-171, p.156

⁷⁸ Concord, Leeds Interfaith Group, <http://www.concord-leeds.org.uk/> [accessed 19/12/11]

and activities and was open to all members of the public. Cynthia Dickinson described Concord as an ‘organisation that is open to everyone of different faiths’ and because it is completely voluntary everyone involved is so due to a personal interest and because they are eager to interact with, and further their understanding of, people with different faiths from their own.

An example of an organisation that successfully facilitates interfaith activity by encouraging people of different faiths to come together for a shared cause is Leeds City of Sanctuary. This is an organisation that is linked to a national project which aims to ensure that British cities are places that asylum seekers and refugees are made to feel welcome, supported and safe⁷⁹. Members of the Religious Mapping team attended a meeting held at The Leeds Church Institute in the city centre which gave the opportunity for people of different faiths to come together to share the ways in which their faith group had been attempting to help achieve this goal in Leeds.

This provided a chance for people to interact with those of different faiths and identify differences and similarities between themselves. The meeting also included a short presentation and then people were given the chance to talk about the work they had done thus far and offer each other advice and support as to how they could do more. Leeds City of Sanctuary is a pertinent example of people of different faiths coming together for a shared social cause and being successful because of this cooperation.



⁷⁹ City of Sanctuary, What can faith communities do? <http://www.cityofsanctuary.org/node/939> [accessed 19/12/11]

Interfaith Representation and Leeds City Council

It was identified during this research that Leeds City Council also plays a significant role in facilitating interfaith activity. Leeds City Council Equality Team identified part of their aim for Leeds is to ensure that it is a ‘city of equal opportunity, where everyone has a fair chance and people from all backgrounds take part in community life, creating a society that is varied, vibrant and proud.’⁸⁰ Part of the council’s means of ensuring this is by encouraging faith groups to participate within the council as well as with each other. Jay Simpson has recently been appointed as the Religion and Belief Representative for the Equalities Assembly, a role that allows him to liaise with different faith groups in Leeds and bring their views to The Equalities Assembly so that they are given a voice, and have their views on decisions about Leeds as a city, heard by the council. Jay suggested that although organisations such as Concord and Leeds Faith Forum already existed in Leeds, he felt they tended to cater for faiths that contain a God or a creator deity so his role offers the opportunity to include the voices of Buddhists, atheists and humanists too.

Positive Outcomes of Interfaith

Leeds Initiative is a partnership between Leeds City Council, Leeds NHS, both voluntary and private sectors, and the universities. They state that part of their aim is to ensure that Leeds is a fair, open, welcoming city⁸¹ and emphasise that good faith relations is essential to creating a successful community. Islamic Philosopher Shabhir Akhtar suggests that ‘responsible religious exchange is important in a pluralistic world,’⁸² and this is particularly applicable as Leeds is religiously diverse.

As the work of Concord and City of Sanctuary exemplify, interfaith work can lead to a further understanding of different people, and members of communities, that make up Leeds as a whole. Jay Simpson suggests clearing up misconceptions and challenging assumptions can lead to more accurate representation in the council and the providing of more relevant services; interfaith dialogue can arguably help make this happen. Cynthia Dickinson, Secretary of Concord, highlighted how interfaith dialogue can help change people’s

⁸⁰ Leeds City Council, Equalities Assembly, http://www.leeds.gov.uk/Community_and_living/Equality_and_diversity/equalities_assembly.aspx [accessed 19/12/11]

⁸¹ The Leeds Initiative, <http://www.leedsinitiative.org/> [accessed 19/12/11]

⁸² Cohn-Sherbock, D., *Interfaith Theology: A Reader*, (Oxford: One World Publications: 2001) p.2

conceptions of other faiths, and gave the example of Concord meetings stating that ‘after reading each other’s scriptures and talking to one another people often went away surprised due to the similarity between faiths. This led to them feeling more comfortable with others and taking part and people then wanting to find out more about one another’⁸³. This shows that another positive outcome of interfaith dialogue is that it can open the gateways of communication between people who wouldn’t necessarily interact otherwise.

Barriers to Interfaith

Two interviewees identified that a significant barrier to successful interfaith activity was the fear of being insensitive, and faith groups and organisations not wanting to ‘step on each other’s toes’. Cynthia, for example commented that Concord were ‘careful to step quietly and sensitively and do not want to push’ and felt that Concord ‘was more of a minority interfaith activity’. Jay Simpson similarly suggested that ‘faith...is one of these things that is a prickly subject and people are afraid of discussing because they don’t want to upset people’. He also noted however that without a more informed understanding of different groups it was harder to move forward and create positive change. This problem is also evident within the council itself, however, Jay has proposed that a way of changing this will be the updated ‘Religion and Belief Guide’ due for release by the Equality Team early next year. The guide is intended to be used practically by staff, for equality impact assessments and social workers for example.

It was found that the Concord meetings were dominated by Christians, and Cynthia Dickinson, who is herself not a Christian, suggested that this was because getting members of other faiths to participate could be challenging as there was not always as much interest and it could be difficult to get them involved without being too pushy. She noted that this was something they wanted to change so it could be as open and representative a group as possible. It could be suggested that the predominance of Christians at interfaith events held in the city centre is linked to the fact that there are many more churches based there in proportion to non-Christian places of worship.

Jay Simpson pointed out that holding the meditation group in the Chaplaincy at LGI was not ideal as it meant that members of the public or users of the space could potentially assume

⁸³ Interview with Cynthia Dickinson

that the mediation group was Christian orientated, despite there not actually being any such link. This may be another reason that different faiths prefer to have meetings in separate venues, as it reduces the risk of being associated with another religious group to which one has no affiliation.⁸⁴

⁸⁴ Interview with Jay Simpson

Social Action

A prominent aspect of our research was also focussed on the various ways in which religious groups carry out social action within the city centre, providing help and support to those in need. It was observed that many of the religious groups and organisations had a direct impact on different sections of society, helping them through a range of various projects and activities. As we have already noted, the majority of religious groups and institutions within the city centre are Christian, and this majority is also reflected within the social action groups at work within this area. This could also be seen as a reflection of Christian teaching. Andy Lenton pointed out that, as a church, Bridge Street puts a lot of emphasis on the words of Jesus, which tell people to ‘love thy neighbour’, and this means that the church also has a responsibility to help those in need.⁸⁵ The vast range of need that exists in the city centre means that there is also a huge range of projects present, which often deal with specific issues. Due to the number of projects present within the city centre, a full examination of all of the work being carried out is not possible, however a brief overview of social action will now be given, and it’s impact upon the communities of Leeds city centre assessed.

Action Against Poverty

The Salvation Army, for example, is well known for the aid it gives to the homeless, and within Leeds city centre, this is no different.⁸⁶ A meal is provided every Wednesday afternoon for the homeless and, with the help of a local primary school, food parcels are also made up and given out to at least 12 families each week. St. George’s Crypt, who have affiliations with, but are separate to, St. George’s Church, also assist the homeless community of Leeds city centre.⁸⁷ Their Care Centre provides shelter, advice, food and practical support for approximately 80-100 people every day and they also work alongside Leeds Housing Strategies, Leeds Housing Options, Street Outreach Team and the West Yorkshire Police to help find people beds to sleep in. In these ways, an attempt is being made to build and maintain links with those who use these services, thus creating a community. Jon

⁸⁵ Interview with Andy Lenton

⁸⁶ The Salvation Army, www.salvationarmy.org.uk [accessed: 31/12/11]

⁸⁷ St. George’s Crypt, www.stgeorgescrypt.org.uk [accessed: 31/12/11]

Swales also gave reasons for this work, saying that because humans are made in the image of God, they really matter: ‘God loves people and calls us to love people as well’⁸⁸.

In a similar vein, Christians Against Poverty (CAP) also work to tackle poverty, offering debt counselling services to help those who are struggling financially.⁸⁹ As well as offering practical advice and a set programme to assist their clients to get out of debt, CAP also offer a befriending service to provide emotional support throughout a difficult time. Although the primary aim of CAP is to get their clients out of debt in the shortest possible time, a secondary aim is to also share the love of Christ with them. They try to create support networks for clients as much as possible, and if possible bring them into the church community also. However, it was noted by Malcolm Lamb that the work of CAP is mainly focussed outside of the city centre, as that is where their clients are primarily based. He felt that for the most part, there was not a great deal of community within the city centre, and that people would not necessarily see it as a place where community exists, but he also pointed out that this is something which must be addressed by the church, as even though there may not be as many people living in the city centre, there are still many who work there who have needs.⁹⁰

Youth and Children’s Work

There is also a wide range of youth work that is carried out within the city centre. Bridge Street Church opens its youth centre every Saturday evening to provide a place for young people to go as an alternative to spending time on the streets. This creates the opportunity for young people to meet one another and find support both from their peers and from those who supervise them. Another service provided by Bridge Street Church is Splashtime, a ‘mums and tots’ group which runs from Monday to Friday each week with an attendance of approximately 150 people every day. This, again, creates opportunities to meet people and find support, and is particularly interesting as it is attended by a large number of Hindus, emphasising the fact that the work carried out is for everyone, and not exclusive.

There are also organisations that work within the schools of Leeds. Kidz Klub, for example, work with children of primary school age and often take assemblies and run lunch clubs

⁸⁸ Interview with Jon Swales

⁸⁹ Christians Against Poverty, www.capuk.org [accessed: 31/12/11]

⁹⁰ Interview with Malcolm Lamb

within this environment. A number of children's clubs are also run throughout the week outside of school, which affect many different areas of Leeds. On Saturday mornings buses are sent out to collect approximately 400 children from various postcodes in Leeds and bring them in to the city centre where they attend a club in which they sing songs and receive a Bible-based lesson which is relevant to them. Kidz Klub also carries out home visitations for every child that attends, and tries, where possible to put on community events, in order to provide a way for those who live near to each other to meet. They have found that this social action makes Christianity more available to communities, and also believe that they have impacted lives beyond simply putting on events for children to attend.

Leeds Faith in Schools similarly work with children in secondary schools, taking assemblies and lessons, running lunch time clubs and after school sports clubs. Their aim is support children in whichever way is needed, whether this be to encourage those taking their GCSEs to do their best, or to help those who are new to the school to make friends. Their desire is also to share who Jesus was and to be the presence of Christ in high schools, coming alongside those who need extra care, both pupils and staff.

Other Projects and Care Services

Abundant Life Church Leeds also run programs such as 'Helping Hands', which offers manicures and pedicures to women in Leeds General Infirmary who are battling breast cancer, and 'City Life' which gives practical assistance with things such as DIY to the community of Little London, just outside our boundary. It could be argued that these projects do not create community in a strong way, but instead are simply an act of kindness being shown to those in need, which could provide an opportunity for further support where necessary.

Oxford Place Centre, alongside the Oxford Place Methodist Church, offers a listening service from Monday to Friday which offers advice to those in need and is able to give referrals to other services in the city. This leads us on to examine the ecumenical work and activities that are apparent within the city centre.

Ecumenical Work

Many projects that are ecumenical in nature can also be observed within Leeds city centre. For example, Kidz Klub, Leeds Faith in Schools, and St. George's Crypt have many workers and volunteers who attend a range of different churches in Leeds, but all have a shared desire to support those who use their services. This is very demonstrative of the willingness shown by many churches to work together for a common cause. As Andy Lenton noted, the aim is not to be in competition with other churches, but to acknowledge people's strengths and work with them to ensure that people get the help they need,⁹¹ and this is very much what can be observed when examining the links between various churches in the work they do in the city centre. People are often encouraged to get involved in areas in which they feel best suited, thus creating a more effective service.

Another example of different Christian projects coming together is the 'Connect' event, which occurs once a year. During this event different Christian organisations and charities from all over Leeds meet to share what they are doing and hear about the other projects which are going on. In this way, the organisations are able to assess how they can support one another and create links for potential referrals, whilst also creating a sense of being a part of a larger network of community action in Leeds.

⁹¹ Interview with Andy Lenton

Conclusion

This section will conclude by drawing out the key themes discussed throughout the report and provide a summary of our findings.

Community

It has become apparent that community does exist within the city centre, but the extent to which it is fully coherent, and produces a full sense of belonging is debatable. This is because we have found that there is not one distinctive community in the city centre, but instead there are multiple communities, for example, the student community, the young professional community, and the volunteering community. This lack of solidarity is extended through Knott's ideas that there is not one set definition of community, and to try to establish such a definition is futile, as individual experiences will shape everyone's ideas of community differently. It has been observed that there are many individual communities within the city centre which contribute to what could be seen as a fragmented overall picture. However, links have been seen between these communities, and if these interconnections were made more visible, it would more clearly show that there is a community present, as currently the city centre appears to be a community of communities.

Identifying Religion

We have found the general consensus among participants to be that religion is vibrant and has a strong presence within the city centre of Leeds, and believe our research to reflect this. Although first appearances may suggest a mainly Christian presence within the city centre, due to the existence of historical and traditional church buildings, this has been found to not entirely representative. The religious landscape of the city centre may still be one of a majority Christian presence, however, we have found a significant number of other religious groups meeting, as well as city-wide organisations using the city centre as a central meeting place. Religion is also manifested in a transient way on the street, in office blocks, and in other non-traditional buildings. This indicates the perseverance of various religious groups and organisations, which continue their work in the city centre despite the distance from their base, and also shows the value they place on work within the heart of the city. Suggestions have been made, however, that religion could be made more visible to the general public who may not be actively searching for it, but may still benefit from it.

Interfaith

It can be seen that there are a number of positive attempts being made to try and bring different faiths together in Leeds city centre. However, whilst there is an awareness of different faiths amongst various groups, bringing them together in a cohesive manner has been found to be something of a challenge. It appears that a shared consensus amongst interviewees was that more interfaith dialogue would be a positive thing and would lead to better representation in the council, and in the city centre, of the diversity of religions in Leeds. It was mentioned that a more assertive approach, which allows for a more accurate understanding of different faiths, would be beneficial and that perhaps the current 'over sensitive' approach to different faiths is not the best way of moving forward. Leeds city centre, in terms of the buildings, is not as representative of the variety of faiths in Leeds as it could be, as is previously mentioned. However, buildings such as the Civic Hall and Leeds City Museum have good links with interfaith groups and have held a number of successful events in these spaces. This demonstrates that although these religions may not have a base in the city centre, there is still a desire to engage with them in the city centre, and thus provide a more accurate picture of the diversity of Leeds.

Social Action

We have seen that social action within the city centre of Leeds comes in many forms, providing services for people of all ages and from all walks of life. It is perhaps unsurprising that most of the Christian places of worship in the city centre are very involved in social action, as this one of Jesus' fundamental teachings of caring for one another. Living Hope Church commented that their social action is 'more of a spiritual responsibility than a social responsibility; through social activities that get the whole community involved...we can spread the love of God'.⁹² However, the majority of interviewees did not aim to better their community purely to spread the word of Jesus, but also because it is a part of being human to help others.⁹³ It can also be seen that through social action projects the church is doing a lot in terms of creating a sense of community in the city centre. Even when this is not the primary aim of projects and activities, by creating opportunities for different groups of people to get together, a natural side effect is that of community.

⁹² Interview with a representative of Living Hope Church

Final Thoughts

Our research has demonstrated that religion is very much a part of life within the city centre of Leeds, being present in many ways ranging from the existence of places of worship, to the social action carried out by religious groups, and through interfaith events and activities.

Although perhaps not always represented in traditional ways, it can be observed that religious projects are affecting those people who contribute to the life of the city centre, whether they are permanent residents or part of the transient community, and this demonstrates the flexibility of these religious institutes to adapt to changing times and trends.

It has been observed that a number of different communities within the city centre contribute to an overall fragmented impression of community, however, this does not mean that a sense of community is absent from Leeds city centre, as people associate with the community which is most relevant to them.

It has also been observed that religion plays a significant role in creating this sense of community within the city, often providing places for people with similar situations or interests to get together and create links. Although the overriding majority of this report focuses on Christian groups and projects, it is acknowledged that there are likely to be a wider range of religious activities that go on in the city centre, in hotels for example, but due to time constraints of this report, it was not possible to investigate this further. It is hoped however, that this research will be of use to the community of Leeds city centre, in assessing the impact of religious activity on day-to-day life in Leeds city centre.

⁹³ Interview with Jon Swales

Directory of Places of Worship and Religious Organisations and Groups

This directory is separated into two sections, places of worship and religious organisations, and each section is listed in alphabetical order by name of group⁹⁴.

⁹⁴ All information in this directory has been obtained either through interviews or from the institution's own websites, which are listed.

Directory of Places of Worship

Place of Worship	Abundant Life Church
Religion	Christian
Address	Abundant Life Theatre, Merrion Way, Leeds, W Yorks, LS2 8BT
Website	http://www.alm.org.uk/church/leeds/
Contact	Abs Niblock abs.niblock@alm.org.uk
Leader	Host Pastors Abs & Dave Niblock
Demographic	40% 18-25 year olds, 40% 25-45 years old. Currently few children but are planning to address this by getting children's facilities. A range of nationalities, representative of Leeds' multicultural nature.
Description and Vision	<p>A 21st Century Church.</p> <p>The Church I See is God Centred, Purpose Driven and People empowering.</p> <p>The Church I See is exciting and full of life. It is a church that is both numerically large and spiritually deep.</p> <p>The Church I See is non-religious, naturally supernatural, and incredibly fun to be in. It's a church of renowned character and integrity. A church whose number one priority is to glorify God and bring his wonderful life to a lost world.</p> <p>The Church I See is attractive, confident, victorious and overcoming. I see a church whose powerful proclamation and awesome worship are broadcast to the nations by every modern means possible.</p> <p>The Church I See equips, enables and releases ordinary people to live extraordinary lives.</p> <p>The Church I See is a deeply committed, loving, caring family amongst whom the lonely and the broken find refuge, new hope and belonging.</p>
Services	Sundays at 7pm. Sunday 10.30am at Bradford Abundant Life. Friday Youth and Young Adults Service, mini-bus leaving the city centre at 6.45pm
Regular Events	Thursday Homeless Ministry, Men's breakfasts, 'City Life' - DIY and practical help on Saturdays in Little London, 'Helping Hands' - manicures and pedicures to breast cancer patients in LGI
Groups	Life Groups, Football Team, Alpha Course in Bridgewater Place Starbucks

Place of Worship	Bridge Street Pentecostal Church
Religion	Christian
Denomination	Pentecostal
Address	Bridge Street, Leeds, LS2 7QZ.
Website	http://www.bridgestreetchurch.org/
Contact	0113 243 1375, info@bridgestreetchurch.org
Leader	Steve Reilly, R. Lionel Currie, Andy Lancaster, Andy Lenton
Demographic	A large variety of people; ages range from very young children to the elderly, and there is a grand total of 51 nationalities who attend the Church regularly.
Description and Vision	A fellowship that has existed in Leeds for more than 80 years that has a thriving congregation made up of all ages, cultures and backgrounds. Their vision is to grow as a 'Biblically functioning community'.
Services	Sundays, 9.15am and 11.15am
Groups	Children's Ministry - come together every Sunday to have fun and learn about God. 8-2-11 Youth Club – takes place Friday evenings fortnightly. Open to all boys and girls between the ages of 8 and 11 years. Children's Choir – meet one a month on a Saturday for rehearsals. Perform at all special occasions. Splash time – Baby and Toddler group open Monday to Friday 10.30am – 12.30pm.

Place of Worship	Deaf Centre
Religion	Christian
Denomination	Church of England
Address	Centenary House, Chapel of the Holy Spirit, Leeds, LS2 8AY
Website	http://www.achurchnearyou.com/leeds-deaf-centre-centenary-house-church/
Contact	Revd. Canon Tony Bundock, 01132452036
Leader	Revd. Canon Tony Bundock
Services	Holy Communion every first Sunday at 6.30pm, Evening Praise every second, third, fourth and fifth Sunday at 6.30pm

Place of Worship	Divine Exchange Christian Centre
Religion	Christian
Address	82 North Street, LS2 7PN
Website	http://divineexchange.org.uk/
Contact	Pastor Ovie, 01132174285
Leader	Pastor Ovie
Demographic	70% between 18 and early 40s. Mixed nationalities- people from Zimbabwe, Gambia, Kenya, Uganda as well as the UK. Travelling from as far as Manchester with a bus coming in from Bradford.
Description and Vision	A family-oriented centre, homely. Teach people the word of God and empower them to make a difference in their life and community.
Services	10am Sunday Service
Regular Events	6.30pm Wednesday Bible Study Group, 6.30pm Friday Prayer time.
Other Information	Elderly home visits, twice monthly teenage ministry. Plans to move out of the city centre for more space.

Religious Group	Gnostic Centre
Religion	Gnosticism
Address	The Gnostic Centre, 10 Merrion Street, 2 nd Floor, LS1 6PQ
Website	http://www.gnostic-centre.com/
Contact	Julio Rubio, 07587173182, gnostic-centre@ntlworld.com
Leader	Teacher - Julio Rubio
Demographic	Mainly over 30, travelling from as far as Manchester, mixed gender.
Description and Vision	To reach everyone with the message of 'individuation' and finding higher self. It is a place about individuation and become one with atman. Once you have become one with your higher self you have achieved your goal.
Services	Activities tend to take place on Tuesday, Wednesday and Thursday. Teaching sessions with meditation.
Regular Events	Second Chamber on Thursdays, having a greater amount of ritual.
Other Information	Used to be associated with the Gnostic Institute of Anthropology but separated six years ago.

Place of Worship	Holy Trinity Church
Religion	Christian
Denomination	Church of England
Address	Holy Trinity Church, Boar Lane, Leeds, LS1 6HW
Website	http://www.artsattrinity.co.uk/
Contact	John Swain Tel: (0113) 2188 329
Leader	Ann Nichol Tel: (0113) 269 4045
Demographic	Mixed congregation
Description and Vision	Holy Trinity church is a Daughter church of Leeds Parish Church.
Services	Communion Tuesday and Friday at 1.05pm
Other Information	<p>Holy Trinity as a church is used as a daughter church of Leeds Parish Church and so all events run by them are events available to our congregation.</p> <p>New City of David Ministry runs a weekday cafe in the church.</p> <p>Arts@Trinity runs a wide range of community arts projects open to all; this includes music and writing workshops and one off events and concerts.</p> <p>New City of David Ministries meets in the church building on a Sunday at 1pm.</p>

Religious Group	Jamyang Buddhist Centre Leeds
Religion	Buddhism
Address	31 St Paul's Street, Leeds, LS1 2JG.
Website	http://www.jamyangleeds.co.uk/
Contact	07866 760 460, smile@jamyangleeds.co.uk
Leader	Manager: Wendy Riley
Demographic	A mix of ethnicities, including white, Asian and Afro Caribbean, and a variety of ages, although predominantly those aged between 30 and 50. During the week people travel to visit from all around Leeds. At the weekend the centre tends to attract numerous visitors from the north, including Sheffield, Manchester, Newcastle, Lancaster, Blackpool.
Description and Vision	A place for Meditation and Buddhism in Leeds City Centre. Their aim is to provide a peaceful place for meditation and a community of support for the study and practice of Buddhism in Leeds and surrounding areas.
Services	Monday, meditation sessions Tuesday and Thursday, lunchtime meditation session. Thursday evening, Philosophy classes.
Regular Events	Monthly Puja on a Tuesday evening Workshops Friday meditation in LGI – Buddhist chaplain Weekend sessions
Other Information	The Jamyang Buddhist Centre is a charity run by volunteers. It is completely self-funding; teaching is free, but donations go towards paying rent and other practicalities.

Place of Worship	Leeds Parish Church
Religion	Christian
Denomination	Church of England
Address	Leeds Parish Church, Kirkgate, Leeds, LS2 7DJ.
Website	http://www.leedsparishchurch.org.uk/
Contact	01132452036
Leader	Reverend Tony Bundock
Demographic	7-25 years olds and 50+ are the predominant age groups. A wide range of ethnicities, including Black and Afro- Caribbean, Indian and Chinese.
Description and Vision	We seek to proclaim the good news of God's love in Jesus Christ in all that we say and do.
Services	Sundays: 9.15am, 10.30am, 6.30pm Weekdays: Mon-Fri , 9.45am Morning Prayer: Thursday 1.05pm, Fridays 12.00pm Choral services: Mon, Weds, Thurs, 5.30pm, Fri 7.00pm Saturday 11.45am
Regular Events	Transcendence Mass takes place on the first Saturday evening of every month Services for Normandy Veterans, 3.00pm on special occasions Civic services throughout the course of the year Oakleaf services in remembrance of those who have died throughout the year Services for Veterans and military, normally six a year
Groups	Junior Church on Sundays, The Choir of Leeds Parish Church, Boys Choristerships, Girls Choristerships

Place of Worship	Living Hope Church
Religion	Christian
Address	Living Hope Church, Faith and Community Centre, The Place, Saxton Lane, Leeds, LS9, 8HE.
Website	http://www.livinghopechurch.co.uk/
Contact	0113 263 7545
Leader	Pastor Kemi Ilori
Demographic	Multiple ethnicities, but mainly Afro-Caribbean. Mostly families and a variety of different ages.
Description and Vision	A Bible based Church whose mission is to ensure that believers develop a strong and thriving personal relationship with the Jesus Christ. They are strongly committed to the Word of God and have a dynamic approach to prayer and worship.
Services	Lavish GRACE Sunday Celebration – 10.30am MERCY Evenings Wednesday Miracle Meeting – 7.00pm VICTORY Meetings 1 st Friday of the Month – 9.00pm – 12.30am
Groups	Youth Express – meet monthly after Church meeting on a Sunday. Men’s and Women’s Fellowship – meet every third Saturday of the month. Sunday School.
Other Information	They have their own TV Channel, Living Hope TV, which currently broadcasts four times a week: Mondays on Revelation TV (SKY 676) at 12.00 p.m. Tuesdays on Dove Vision (SKY 247) at 7.30 p.m. Thursdays on Revelation TV (SKY 676) at 11.30 p.m. Fridays on Dove Vision (SKY 247) at 7.30 p.m.

Place of Worship	Mill Hill Unitarian Chapel
Religion	Christian
Denomination	Unitarian
Address	City Square, Leeds, LS1 5EB
Contact	0113 243 3845 Paul.MillHill@btinternet.com
Leader	Rev. Charles P Travis MA (Minister)
Demographic	The church is for those in the Leeds area of Unitarian belief; yet also it is a place of reflection for those of any religious affiliation in Leeds to come together as one.
Description and Vision	‘A sanctuary for all’; Members are free to form their own beliefs, and with minds open to modern knowledge they seek the truth in a spirit of honest enquiry. Thus they come in fellowship to unity in worship and find inspiration of their daily lives
Services	Sunday Worship - 10:45am Morning Service, Weekdays - 12:30pm Quiet Service
Other Information	The church is not restricted to Unitarian services only, and hosts other religious and non-religious events.

Place of Worship	Mosaic Church
Religion	Christian
Denomination	Part of the New Frontiers family of churches.
Address	The Warehouse, Unit 2, 10 Sweet Street, LS11 9DB
Website	http://www.mosaic-church.org.uk/
Contact	Matt Hatch, matt.hatch@mosaic-church.org.uk
Leader	Matt Hatch
Demographic	Mainly 20-30 year olds, any families tend to have children under the age of 10, large student group. Travelling from across Leeds.
Description and Vision	A church wanting to serve the city through bringing change, spreading the word and deed of God. Being a church is being a community.
Services	10.30am and 5pm Sunday
Groups	Approximately 30 mission groups, with a different focus, working with different charities and churches.
Other Information	They run an alpha style course called INTRO.

Place of Worship	Newbourne Methodist Church
Religion	Christian
Denomination	Methodist
Address	Newbourne Methodist Church, Upper Accommodation Road, Leeds, LS9 8JL
Website	http://www.leedsrhmethodist.org.uk/page14.htm
Contact	Denise, Lay worker (0113) 264 5831
Leader	Revd. Robert Creamer
Demographic	Has a primarily elderly, although it has recently been augmented by new members from Zimbabwe and Ghana with their families.
Description and Vision	We are a good community resource – We aim to engage with people who use the building. To open up the church to the whole of the community and engage in dialogue.
Services	Morning Worship and Sunday School – Sunday 10.30am Prayer Ministry (in Ghanaian) – Sunday 2-4pm, Tuesday 1-2pm
Groups	Fellowship Group - Wednesday Line Dancing and Healthy Living – Thursday 2- 3pm Line Dancing – Thursday 6.30-9pm, Friday 6.30-8.30pm
Other Information	The Church has a long association with other churches in the area and holds a series of Lent and Advent lunches, harvest and other joint events throughout the year.

Place of Worship	Oxford Place Methodist Church
Religion	Christian
Denomination	Methodist
Address	Oxford Place Centre, Oxford Place, Leeds, LS6 3AX
Website	http://www.oxfordplace.org.uk/
Contact	Deacon Jenny Jones Tel: (0113) 242 5254
Leader	Rev. Adrian Burdon Tel: (0113) 242 4951
Demographic	Mixed ethnicities, mainly older congregation with a small amount of children and a few students.
Description and Vision	Oxford Place Church is a community of people of different: ages, races, nationalities, sexualities, genders, backgrounds, cultures. We are bound to one another through shared belief in the grace of God revealed for all people through Jesus Christ.
Services	Sunday 10.30am Family worship (first Sunday of the month Holy Communion) Wednesday 12.30pm – 1pm service of Holy Communion On the second Sunday of the month there is a reflective service at 6.30pm and on the third Sunday of each month we have ‘Time to Talk’ at 6.30pm The junior church meets during the morning service and toy bags are available for children aged 0-4 years.
Regular Events	Person to Person (Listening service) – 10am – 2pm Monday to Friday.
Other Information	The church is open Monday to Friday between 9am and 2.30pm. The Lounge Cafe is run Nurture, a project run by St. Georges Crypt and opens each weekday from 10am until 2pm.

Place of Worship	The Salvation Army Leeds Central Corps
Religion	Christian
Denomination	Salvation Army
Address	Nile Street, LS2 7QY
Website	http://www1.salvationarmy.org.uk/uki/www_uki.nsf/vw-dynamic-arrays/49B6B07C4109B9B280256FE00049BDAE
Contact	Major Andrew Spivey, 01132445898, Andrew.spivey@salvationarmy.org.uk
Leader	Majors Andrew and Valerie Spivey
Demographic	Mixed ethnicity and ages. From 0-93 years, all age ranges being well represented.
Description and Vision	A Worship and Community Centre. Creating an all-encompassing worshipping community.
Services	10am Sunday Prayer Meeting, 11am Sunday Service, 12.45pm Sunday Briggate Shopper's Service, 6pm Sunday Service (held at 2.30pm on the 2 nd Sunday of the month), Youth Service once a month on Sunday at 2pm.
Regular Events	Monday- Life Skills Class between 10am-12noon, Tuesday- various over 50s activities from 9.30am-2pm, Wednesday- Homeless meal 12-2pm, Student Snack and Chat 4.30pm-6.30pm, Thursday- Joanna project 9.30am-2pm, Saturday various activities not on a regular basis e.g. Quizzes, walking groups etc. Rehearsals for the 8 choirs/bands are held through the week.
Other Information	Has links with Little London and 4 other Primary schools who donate their harvest collection to the Salvation Army food parcels. Gives out food parcels to the homeless in Leeds. Christmas Toy Appeal across Leeds. Use their Emergency Tea Van at Leeds Festival serving hot drinks and soup.

Place of Worship	St. Anne's Cathedral
Religion	Christian
Denomination	Roman Catholic
Address	Leeds Cathedral, Cathedral House, Great George Street, Leeds, LS2 8BE
Website	http://www.dioceseofleeds.org.uk/cathedral/
Contact	Tel: 0113 245 4545, Email: cathedral@dioceseofleeds.org.uk
Leader	Revd. Mgr Philip Moger (Dean)
Demographic	The Cathedral caters for Roman Catholics from across Leeds, with many members of the congregation travelling from around Leeds.
Description and Vision	The cathedral is a place of silence and prayer which provides a refuge from the activity of one of Britain's busiest city centres.
Services	<p><u>Sunday</u> Holy Mass 6.00pm (vigil) Holy Mass 9.30am (sung) Holy Mass 11.00am (sung) Holy Mass 6.00pm (sung)</p> <p><u>Monday - Friday</u> <i>Confessions 11.00am-12.15pm</i> Angelus & Rosary 12 noon Holy Mass 12.30pm Exposition of the Blessed Sacrament 3.00-5.00pm <i>Confessions 4.30pm-5.00pm</i> Vespers 5.10pm (sung Tue, Wed) Holy Mass 5.30pm</p> <p><u>Saturday</u> Holy Mass 12 noon <i>Confessions 10.30am- 11.45am</i> <i>Confessions 4.30pm-5.30pm</i> Holy Mass 6.00pm (vigil) <u>Holy Days of Obligation (SS Peter & Paul; Assumption & All Saints)</u> Holy Mass 5.30pm (vigil) Holy Mass 8.00am Holy Mass 12.30pm Holy Mass 5.30pm</p>
Groups	The cathedral has three dedicated choirs.
Other Information	The Cathedral Hall – Wheeler Hall hosts many events throughout the year.

Place of Worship	St. George's Church
Religion	Christian
Denomination	Church of England
Address	Great George Street, Leeds, LS1 3BR
Website	http://www.stgeorgesleeds.org.uk/
Contact	Church Office Tel: 0113 243 8498 Email: reception@stgeorgesleeds.org.uk
Leader	Rector - Jonathan Clark, Associate Rectors - Joanna Pearson, Mark Powley, Curate - Jon Swales
Demographic	Our average Sunday attendance is around 500 (including children and adults). Our 10:30 service attracts a mix of ages; our 5pm mainly young professionals and some 30-50s; our 7:30 service mainly students, with some post-grads, young professionals, or our teenagers.
Description and Vision	Sharing Life / Loving Leeds Our vision at St Georges is to share life and love Leeds. Sharing Life - sharing our lives with each other, and God's life in us Loving Leeds - reaching out to others and serving the wider city. We feel called to be a strong loving community, built around the message of Jesus Christ, and also to be a beacon in Leeds, the heartbeat of the city.
Services	Sunday 10.30am, 5pm, 7.30pm (Explorers the Children's church takes place during the 10.30am service)
Regular Events	Over 60's Wednesday Fellowship - 3 rd Wednesday of each month (except August): 12 noon, in the Church Centre Pray and Play in the Church Centre on Tuesday in term time from 10am until 11.30am Roots (Youth Church 11-18 year olds) meet in the Church Centre on Friday evenings between 7pm and 9pm
Groups	Breathe* - Our student group meets every Thursday during term time in the church centre 7.30-9.30pm Farsi Group - On Wednesday evenings (5.30-8pm, Church Centre) and also Sunday

Networks: Networks are small groups that gather together whether in the area within which people live, the language they speak, the life stage they're at or the sport they enjoy!

Other Information

Community church is a church plant of St. George's with a vision to engage with the local community of Little Woodhouse. Alpha courses are run on a regular basis.

Directory of Religious Organisations and Groups

Organisation	Christians Against Poverty (CAP)
Religious Affiliation	Christian
Address	Park Lane Building, Bridge Street, Leeds, LS2 7QZ
Website	http://www.capuk.org/home/index.php
Contact	Malcolm Lamb, malcolm.lamb@bridgestreetchurch.org
Purpose	Our purpose is to see people get out of debt in the shortest possible and to ‘share the love of Christ...we aim to do that on all our visits’
Who they cater to	Anybody who is in need financially – be it debts, credit cards or loans companies. We deal with particular postcodes - the inner city, East Leeds and South Leeds.

Organisation	Concord
Religious Affiliation	Interfaith
Website	http://www.concord-leeds.org.uk/
Contact	Cynthia Dickson, secretary@concord-leeds.org.uk , 01924863956
Purpose	To advance religion and religious education by promoting mutual knowledge and understanding the beliefs and practices of religious faiths, sects and denominations.
Who they cater to	The different faith communities of Leeds.
Regular Events	At least monthly meetings, often at the Friends Meeting House on Woodhouse Lane.
Other Information	Various events held throughout the year, usually in the city centre.

Organisation	Equalities Assembly
Contact	Jay Simpson, Lobsang.sherap@googlemail.com
Purpose	Public service embedded in equality. Meet to discuss different faiths in the city and have a “Religion and Faith Guide” which includes all 6 major religions but is attempting to also include 3 additional faiths- including atheism. The Council want visual support for key faiths and festivals, with banners etc
Other Information	Set up by Leeds City Council

Organisation	Kidz Klub
Religious Affiliation	Christian
Address	Park Lane Building, Bridge Street, Leeds, LS2 7QZ
Website	http://www.kidzklubleeds.org.uk/
Contact	0113 245 653, info@kidzklubleeds.org.uk
Purpose	To help families who are having difficulties To bring communities together To link people up with different organisations according to what they need
Who they cater to	About 400-450 kids a week
Regular Events	4 Kidz Klubs a week, 2 in city centre on Saturday mornings, 1 on Tuesday nights in Beeston and 1 on Thursday nights in Middleton. Tuesday and Friday lunch time in 2 schools in west Leeds 'mini-satellites' takes place. Choir once a week
Other Information	Home visits - every child who's ever been to Kidz Klub will be visited at home. Giving assemblies in school and running lunch clubs, focusing on respect, making good decisions and self esteem. Community parties/ trips/ days out.

Organisation	Leeds Church Institute
Religious Affiliation	Christian
Address	20 New Market Street, Leeds, LS1 6DG
Website	http://www.networkleeds.com/Group/Group.aspx?id=70540
Contact	0113 245 4700
Purpose	To work with, and alongside, other faith communities to develop community cohesion and social justice.
Who they cater to	The people of Leeds.
Regular Events	Study seminars, educational events and interactive workshops.

Organisation	Leeds Faith in Schools
Address	Park Lane Building, Bridge Street, Leeds, LS2 7QZ
Website	http://www.lfis.org/
Contact	0113 247 0973, info@lfis.org
Purpose	To develop and invest in relationships that will help young people gain a fullness of life.
Who they cater to	Young people in high schools across the city of Leeds.
Regular Events	Assemblies, R.E. & P.S.C.H.E lessons, sports teams, mentoring groups and lunchtime clubs. The Max – a youth event held twice a year.
Other Information	As a youth and schools-work charity we hope to be good news to the high schools of Leeds whom we serve by delivering assemblies, RE lessons, PSCHE lessons, mentoring groups, running sports teams, lunchtime clubs and after school activities

Organisation	Leeds Teaching Hospitals Trust Chaplaincy Team
Religious Affiliation	Multi-faith chaplaincy team - the team includes paid Christian, Muslim and Jewish chaplains, as well as volunteers from various different faiths.
Address	St James's Hospital, Beckett Street, Leeds, West Yorkshire, LS9 7TF
Contact	Chris Swift, Chris.Swift@leedsth.nhs.uk
Purpose	Service first; concepts of mission centred on service and care of the sick; not a place proselytising but providing care and meeting needs.
Who they cater to	Staff, patients and families of patients.
Regular Events	At the Chapel/Faith Centre: Midweek Anglican/Free Church Communion- 12.30pm. Syrian Georgian Jacobi Church uses the chapel fortnightly or once a month, Morning prayer Monday-Friday 8.50am, Muslim Prayer on Friday. Ruth Kaye's natural healing session on Thursdays. LGI: Muslim Prayer on Friday, Roman Catholic Mass on Sunday, 4pm, Anglican service on Wednesday lunchtime, Tuesday lunchtime Free Church service, Buddhist meditation.

Organisation	St. George's Crypt
Religious Affiliation	Christian
Website	http://www.stgeorgescrypt.org.uk/sgc-info/
Contact	01132459061 admin@stgeorgescrypt.org.uk
Purpose	St George's Crypt is in the frontline of support for homeless, disadvantaged and vulnerable people in Leeds and its surrounding areas.
Who they cater to	Homeless, disadvantaged and vulnerable people of Leeds.

Appendix A: 2011 Mapping Participation Information Letter

Department of Theology and Religious Studies
Module Information Sheet for Fieldwork in Leeds



UNIVERSITY OF LEEDS

Hopewell House,
Leeds
LS2 9JT

October 2011

Dear Sir/Madam,

The student who has handed you this letter is following a course of study at the University of Leeds which requires them to undertake fieldwork. Students taking part are: Ellouise Bangay, Joanna Bryant, Katie Corrigan, Christy Covell, Alice Czajka, Emma Docherty, Isla Fraser, Lucy King, Lauren Maile-Wilson, Karis O'Leary-Smith and Jade Powell.

Please ask the students for their University ID to verify this. The module being studied is called 'The Religious Mapping of Leeds' The students are researching the religious groups, people and other expressions of religion in the City Centre. To help them they will visit places of worship and other buildings of religious significance, observe some acts of worship, informally speak to participants, and on some occasions carry out formal interviews. These experiences help the students to build up a picture, or 'map' of religion in the City Centre, which we hope will be a useful resource.

If students invite you to be interviewed more formally they will ask you to complete a brief questionnaire to demonstrate you have understood why they are interviewing you, and give consent for the information to be used. You are, of course, able to withdraw from the research at any time. Students will remove the names of individuals from all information unless you give permission for your name to be used. Except for the final report, which will be made available, the research notes will not be stored beyond the end of the student's time at the University.

Students will write an extended report, and give a presentation on their findings, as part of their assessed work. If you would like to be invited to this presentation, please let the student know.

If you have any concerns about this research please make the students aware, and please contact me, as the module leader. Thank you for your time and for your assistance in what I am sure you will agree is a very valuable learning opportunity for our students.

Yours,

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Appendix B: Primary Interview Questions

1. When are your services?
2. What other activities do you do?
3. What's the demographic of the people who attend?
4. As a centre/place what do you describe yourself as?
5. Who is the best person to contact with any more questions?
6. What's the mission/community mission of this place?
7. Is there anything important you feel we should know?

Appendix C: Secondary Interview Questions for Places of Worship/Religious Groups

1. Where does your congregation travel from to attend your services/sessions?
2. What does 'community' mean to you?
3. What do you feel the community is like in the city centre?
4. How do you feel religion is portrayed in the city centre?
5. Do you feel that the city centre reflects the activities of the religious community?
6. Do you feel there are any advantages or disadvantages being positioned in the city centre?
7. Do you feel being positioned in the city centre has an impact on the sense of community?
8. How do you feel a sense of community is created within your place of worship?
9. Do you feel you have a sense of social responsibility as part of your religious organisation? If so, what?
10. Do feel like you are a part of a community?

Appendix D: Interview Questions for Religious Organisations

1. Who does your service cater for?
2. What impact do you feel your service has on the community/has had on the community?
3. What do you feel the community is like in the city centre?
4. How do you feel religion is portrayed in the city centre?
5. Do you feel that the city centre reflects the activities of the religious community?
6. Do you feel there are any advantages or disadvantages being positioned in the city centre?
7. Do you feel being positioned in the city centre has an impact on the sense of community?
8. How do you feel a sense of community is created within your organisation/project?
9. Do you feel you have a sense of social responsibility as part of your organisation/project? If so, what?
10. Do feel like you are a part of a community?

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