

University of Leeds
Department of Theology and Religious Studies

The Religious Mapping of Leeds 2009:

Headingley.



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INTRODUCTION

This report has been compiled over the course of one semester by ten students participating in the Religious Mapping of Leeds module based in the Theology and Religious Studies Department of The University of Leeds. We held regular team meetings and undertook fieldwork tasks in order to collect, compile and synthesise information which we hope will not only fulfil an academic task but also be of benefit to the wider community.

The city of Leeds is ethnically and religiously diverse, making the opportunity for fieldwork study ubiquitous. Headingley is located two miles out to the north west of the city centre on the A660 and epitomises the aims of such study. The Level Three Religious Mapping module has been in existence for many years examining areas in the vicinity of Headingley such as Hyde Park/ Burley and the University Campus. In many ways Headingley completes this picture and continues to illuminate the religious activity in Leeds. Popular consensus about Headingley is that it is student dominated. Walking along the high street would illustrate that one is never far from a shop, pub, take-away or noticeably student orientated amenity. Although this may be a conspicuous dimension of Headingley life, we consider that we have managed to look beyond these preconceptions.



(Fig. 1)

In order to provide a concise report about Headingley, we were required to work within clearly defined boundaries mapped out before we commenced our fieldwork. The area covered stretches from the top of Spen Lane and Weetwood Lane, cuts down across Weetwood Park and meets on the eastern border at Weetwood Mill Lane and Hollin Drive, including Shaw Lane and Grove Lane. The junction where Buckingham Road meets Victoria Road marks the southern border until this joins with Cardigan Road. Queenswood Drive draws the western border to where it meets Spen Lane (see appendix 1).

The area within these boundaries is recognised as ‘a richly Christian area’ (Palmer,2009). It may not depict the multicultural essence of other areas of Leeds, however this is not to say that Headingley is any less rich in religious diversity. Our report stresses that Christianity dominates the area, yet there are other faith groups which may not be as prevalent yet still exist.



(Fig. 2)

The team decided to focus in detail on two major themes; ecumenism and sustainability. Ecumenism is the co-operation, activity and united force of the Christian denominations. Although Christianity represents the predominant religious presence in Headingley, this makes for a religiously rich environment as it is home to a wide variety of movements and practices. This theme was made possible by forging contacts with key figures such as Bishop Walter Jagucki, leader of Headingley Clergy Fraternal, and chaplain of Wheatfields Hospice, Tom Lusty. This influenced our understanding that the majority of churches and groups in Headingley have an ecumenical outlook and that this has encompassed not only religious but secular institutions. The theme of sustainability was identified to allow us to discuss issues involved in maintaining Headingley such as community, congregation and concerns surrounding the environment.

Our report is intended to embrace everything that we have uncovered. However, to include every example of religious activity from an area where religion permeates so much of people's lives would be impossible. We have compiled a religious directory to specifically document all of the religious institutions and groups we encountered.

METHODOLOGY

Assessment of the module is based on fieldwork, a report and a presentation. In order to reach this outcome the team has had to immerse itself in numerous methods of research. It should be recognised that the project did not only require a familiarity with scholarly knowledge but also practical skills such as planning, field work and time management (Martikainen,2002:312). Most of the research undertaken could be described as 'qualitative research'. This strategy entails the emphasis on words and meanings rather than quantification of the collection and analysis of data (Bryman,2004:266).

The project was rooted in ethnographic fieldwork giving it an empirical dimension in order to discern the nature of religion in the area. Initial group discussions about research methods uncovered different techniques deemed appropriate for collecting information in Headingley: participant observation, interviews, and the formulation of an online questionnaire. We commenced by conducting a walking tour with Kim Knott and Abbie Palmer, our community partner. From there, members of the team worked together to visit all the places of religious interest and observe the participants. Through this we forged many of our most helpful links and relationships that informed us about the religious character of Headingley.

We carried out both formal and informal interviews with religious leaders and congregation members (appendix 2 & 3). During our research process we have been fortunate enough, not only to attend regular worship at established religious venues, but also to engage with events held in both the sacred and secular domains. Our visits ranged from meetings concerning parochial re-organisation to secular meetings held by Headingley Development Trust (HDT) (appendix 4). Bryman asserts the importance of this ethnographical approach which was our primary means for acquiring information: 'the researcher is immersed in a social setting for some time in order to observe and listen with a view to gaining an appreciation of the culture of a social group...' (Bryman,2004:267).

In order to collect more specific data we employed the model of ‘...formulating precise written questions, for those whose opinions or experience you are interested in.’ (Blaxter et al,2006:179). In our case we specifically concerned ourselves with how students view religion in Headingley and what commitment they have to their community. The questionnaire was administered both by email and via a website created to gather responses and record the data (appendix 5). The online survey was the best way of reaching out to students, we were able to promote through the site and also to access information from online sources. We have also made extensive use of the internet throughout the research process; the University’s Virtual Learning Environment has allowed us to exchange notes and Facebook has provided an outlet for arranging fieldwork events and meetings.

Throughout this process we have collected a mass of ephemera from flyers, magazines, newspapers and online articles used in various capacities throughout our work. Consequently, much data obtained has not been included in our report and although we have had access to a wealth of information, there are many areas we acknowledge that we have barely recognised due to space and time limitations.

THE HISTORY OF HEADINGLEY

A Brief History

The first documented mention of Headingley is in the Domesday Book of 1086 CE. It is listed as 'Hedingleia'; a name hinting at Anglo-Saxon origin, most likely meaning the 'Field of the sons of Haedda.' (Bradford,2008:5). The manor of Headingley belonged to the Brudenell family until financial troubles forced the family to dismantle the estate and sell it off piecemeal during the 19th Century (Bradford,2008:27).

The years in the middle and towards the end of the 19th century saw Headingley flourish. As the elite of Leeds outgrew their town-dwellings they sought quieter, more relaxing domiciles and chose Headingley. Headingley rapidly grew from an agricultural village into a prosperous residential suburb (Bradford,2008:1).

Some large houses are no longer residential and many have been converted for other uses, such as 9 Alma Road which is now part of St Luke's Lutheran Church and Wheatfields Mansion, now Wheatfields Hospice (Bradford,2008:196). Towards the mid-twentieth century there were growing concerns about the sustainability of Headingley as an affluent area. In an undated newspaper cutting entitled 'Is Headingley's Reign Nearly Over?' a defence of the area is made. The article concludes that although Headingley 'may have lost a little of its "tone," it has gained in character'. This is further reinforced by the assertion that 'Its flats are occupied by people in the main who give it some distinction... not only scholars but professors and lecturers of the [University of Leeds] institution.'¹ Little did the author know that the University would invoke opposing reactions by the end of the century.

¹ Uncredited Article, possibly from the *West Yorkshire Evening Post*, written between 1951, the latest date in the text and 1956 when it was catalogued by the Leeds Library and Information Services.

19th Century Population of Headingley-cum-Burley

1801	1821	1841	1861	1881	1901
1313	2154	4768	9674	19138	41561

(Fig. 3)

Religious History

Headingley's religious history, like that of most of Leeds, has been overwhelmingly Christian. There has been little hegemony in the Christianity practised and a strong dissenting impetus has been present from at least the 17th century (Mathers,1970:6). The varieties were further enhanced during the 1960s when the University of Leeds expansion program forced many churches to relocate (Wrathmell,2005:186). This richness of Christian faith is still present in the community, with most major Christian denominations maintaining a presence in the area.



(Fig. 4)

Following Thoresby's 'Ducatus Leodensis' (1715), many speculated that Headingley was the site of a 'Druidical grove' for 'the horrible religious rites of the ancient Britons' (Parsons,1834:190). This assertion was based upon the myth of the 'Original Oak'; the ancient tree that stood in the centre of Headingley Village. Thorsby asserted that the Oak had existed in Roman Times and was where the 'Wapentake' meeting of ancient Britons

took place. Following Thorsby's publication, the residents of Headingley seized on this romantic history and in 'an early example of opportunist tourist advertising' the story gained acceptance (Bradford,2008:32). These assertions are completely unfounded but serve to show us that the lack of medieval and pre-medieval religious history in Headingley was a problem for the antiquarians of the 18th and 19th Centuries.

The Church of England



(Fig. 5)

The Christian history of Headingley begins in 1619 with deeds showing that James Cotes 'out of devout mynd' gave £60 to erect a chapel-of-ease in the village. Until this time inhabitants of Headingley had to travel to the Parish Church in Leeds (Bradford,2008:55). This building, with a capacity for just 200 people, would be the first of three churches on this site and the first to hold the name St Michael's. Due to overcrowding, a second chapel was erected in 1837-8 at a cost of £2,582 under the curateship of William Williamson (Bradford,2008:64). Williamson's curateship would prove troublesome as the dissenting churches that had gained a foothold in the previous century began to refuse to pay rates to sustain the Anglican Church (Bradford,2008:66). In 1843-34 Williamson took legal action against Quakers for their non-payment – indicative that early in Headingley's history different faiths did not always gel.

In 1849 Headingley became a parish, allowing the chapel to be called a church and the curate a vicar. The later 19th century saw the Headingley congregation grow so much that two large Anglican churches could be sustained (Bradford,2008:65). Despite the many new parishes opening around Headingley (St Matthias', Burley in 1854, St Chad's, Far Headingley

in 1866 and St Augustine's, Wrangthorne 1869) St Michael's was still suffering problems of overcrowding and plans were made for its improvement. The current church building was erected under Reverend Wood in 1884. Wood was disliked for his high church beliefs and there was considerable fear of him 'Romanising' St Michael's (Bradford,2008:66). Despite his unpopularity, the new church was funded entirely by public subscription of £20,000 and increased its capacity to around 800 worshippers (Bradford,2008:70).

In 1866, under the designs of Edmund Beckett Denison of the wealthy Beckett family of Kirkstall Grange (now Beckett Park), a new church was built in Far Headingley called St Chad's. The church was erected with £10,000 granted by the Becketts and designed largely by the architect W.H. Crossland (Wrathmell,2005:260).

Methodism

Leeds has a long history of Wesleyan Methodism. By 1764 there were reported to be at least six Methodist families worshipping at St Michael's, at this time still in communion with the Church of England (Mathers,1974:7). Following the building of the Otley Toll Road in 1840 and the gradual change of Headingley from an agricultural to a residential district, larger premises were needed and in 1845 the present church was built. Between 1852 and 1908 the church was enlarged three times, the school building erected on Chapel Street was the last major alteration (Wrathmell,2005:251).



(Fig. 6)

The church is not the only Wesleyan presence in Headingley; in 1867 a training college was established to send missionaries to the Far East. The 'onion dome' of Hinsley Hall (the current name of the college) reflects its original oriental mission. The Wesleyan students were expected to begin missionary work in Leeds and had strong links with the local congregation (Bradford,2008:70).

Roman Catholicism

The Roman Catholic Parish of St Urban's is a relatively recent establishment. The Catholic Revival in Leeds focused largely on the more working-class areas of the city, particularly those with large diasporic Irish communities. The wealth and status of Headingley prevented it from having a substantial 19th Century Catholic population (Supple-Green,1994:110). Due to the population surge that followed World War Two, the Brookfield Road Church was deemed inadequate so St Urban's Church was opened on the 1st July 1963.

Non-conformist Churches

The South Parade Baptist Church has been in Headingley since the early 1900s with the current building completed in 1927 (Minnis & Mitchell,2007:35). There has been a Particular Baptist presence in Headingley since 1967 when the Mount Preston Church sold their land to the University of Leeds and built the Ebenezer Chapel on Grove Lane. There is also a URC presence in Headingley; this is again a product of the 1960-78 University expansion and was formed when the Headingley Hill Congregational Church and St Columba Presbyterian Church (now the Clothworkers Centenary Concert Hall) united on 1st January 1979 (Wrathmell,2005:187). The Lutheran presence in Headingley is linked closely to the Universities; St Luke's Lutheran Church was established in 1983 as a direct attempt to cater for Lutheran students. From 1964 it was based in Harehills but a combination of inaccessibility and social instability (cumulating in the riots of 1981) led to the move to Headingley (Jagucki,2009).

RELIGIOUS RICHNESS AND SECULAR DIALOGUE



(Fig. 7)

Overview

Despite ongoing issues with students and the local community, Headingley is in fact a richly religious place. Within a relatively small geographic area reside four Bishops, the West Yorkshire Ecumenical Council (WYEC), the Yorkshire Baptist Association (YBA) and a very strong ecumenical movement Churches Together in Headingley (CTH). There are also strong religious links between the churches and religious institutions of Headingley and both the University of Leeds and Leeds Metropolitan Universities (LMU) via the chaplaincy service. This richness of religiosity presents a striking contrast with the declining number of families and congregations in the local area.

When asked 'Do you think Headingley is a richly religious place?' Barratt (2009b) of WYEC answered,

There is little overt religious practice other than the practice of forms of Christianity. Yet, within that, there is a wealth of Christian tradition and practice. The history of Headingley has many Christian stories. There is a healthy respect for diversity within the churches of Headingley, and attempts to share something of the riches of each others' traditions...I was impressed by the scale of the

turnout for CTH's Lent Lunches, and impressed by the diversity of the churches involved - but less impressed by the homogeneous age group.

This reflects much of Headingley's diverse religious dichotomy. Senior Pastor Brian Nicholls of South Parade Baptist Church agrees that the presence of so many institutions in the area, coupled with local residents' openness to religion (members of South Parade recently visited every shop on the Otley Road and offered to pray for them, all agreed) and the fact that nearly all the local schools, care facilities and charity shops have religious roots suggests that Headingley is a richly religious place. He goes on to argue however, that at the same time there is evidence that Headingley cannot be considered as such;

...because several of the Christian congregations are small and struggling...there are no places of worship for any faiths other than Christianity in the area (unless I've missed something),... in the last Census people professing faith allegiance of any sort were far fewer than the national average...there seem to be few connecting points between faith communities and the hedonistic drinking culture of student life, and little dialogue between people of faith and the more consumerist and secular agendas of those who plan and manage Headingley. (Nicholls,2009b)

Ecumenical Activity

Leeds Metropolitan University (LMU) has several campuses with one based at Beckett Park. The Chaplaincy works with 'Services to Students' to provide pastoral care and spiritual support to the University community. This is an inclusive service for people of all beliefs. Chaplains come from different churches, working together as ecumenical partners. LMU chaplain Rev. Cecil White describes the chaplaincy as a body offering both spiritual and religious guidance when required by the students (2009). Based in The Cottage, a small building on campus, the Chaplaincy provides key services such as Bible study and prayer groups as well as services in other languages such as Mandarin and Cantonese. Only a small part of the overall work takes place on the Headingley campus. The size of the building constrains how the Chaplaincy operates; often outreach work will take place outside of the Chaplaincy as a result of this. The Chaplaincy does a lot of promotional work across campus. For example, every day during Advent thought provoking 'presents' were placed at various locations. The campus counselling service receives many more visits per week than the

Chaplaincy perhaps reflecting the modern trend to find answers to life's problems outside of religion. However, this trend may reverse as more students move onto campus into upcoming residential accommodation.

West Yorkshire Ecumenical Council presents another excellent example of religious richness in Headingley. WYEC is based in St Monica's, a house in the grounds of Hinsley Hall. Employing only two staff members and operating out of just one room, WYEC works to bring unity between Christian denominations across the area. The members of WYEC come from ten different traditions: Anglican, Baptist, Catholic, Lutheran, Methodist, Moravian, Quaker, Salvation Army, United Reformed Church (URC) and the West Yorkshire African Caribbean Council of Churches (WYEC, 2009c).



(Fig.8)

All members are committed 'to deepen their communion with Christ and with one another in the Church' and 'to fulfil their mission to proclaim the Gospel by common witness and service in the world.' (WYEC,2009c). WYEC produce a regular newspaper and give statements on key issues such as debt on Ash Wednesday 2009 (WYEC,2009b). WYEC provide important resources for member churches to promote and publicise important issues, a current example being an anti-racist and anti-fascist campaign to ensure that the British National Party are not representing the West Yorkshire area at the European Elections (WYEC,2009a).

Hinsley Hall is home to a number of different religious organisations such as; WYEC, CAFOD, Catholic Justice and Peace, Catholic Social Care and the Catholic Chaplaincy for African Caribbean People. Most importantly, it is the Catholic Diocesan headquarters and includes its Youth Service. Hinsley Hall has its own chapel, where Mass is held daily and attended by many staff members. All of the above weave together a complex and rich tapestry of Christianity in Headingley, supported and encouraged by strong ecumenical ties and links with the local and wider secular community.

Headingley may be considered a religiously rich community through its strong ecumenical activity in promoting unity. Headingley Council of Churches (HCC) was set up in 1971. Churches Together in England started nationally in 1990, which is when the Headingley Council of Churches became Churches Together in Headingley (CTH). They believe in ‘churches working together to help solve local problems and promote faith.’ (CTH,2009) which includes many community events, talks and fundraisers. The religious organisations involved in CTH include Focalare (see below) and the following churches: Headingley Methodist, South Parade, St Chad’s, St Columba’s, St Luke’s, St Michael’s and St Urban’s.



(Fig. 9)

When St Luke’s Lutheran Church moved to Headingley in 1983, leader Bishop Jagucki made it a priority to join HCC. He believes that, ‘to be Lutheran is to be ecumenical... division in Christendom is the biggest shame...’ (Jagucki,2009). St Luke’s has, therefore, always been centred on the ideas of ‘unity in diversity,’ (Jagucki,2009) believing Christians should be held together through richness of tradition. Being both ecumenically and internationally open to all, Jagucki has allowed a Buddhist group to meet and worship at St Luke’s church house for more than fifteen years. This, however, sadly resulted in the Christian Union from Lupton

Halls of Residence feeling that they could no longer meet there. St Luke's holds regular services in Latvian, Polish and German, emphasising its diverse ecumenical contribution by sharing its space with different nationalities and beliefs.

There are churches which are not associated with this ecumenical activity in Headingley, including Ebenezer Strict and Particular Baptist Chapel whose roots are strongly Calvinistic. They choose to disassociate themselves from other Baptist churches in the area, because those churches do not follow the same order of service and allow people who have not been baptised to observe worship. Individual members may participate in community life, but as a collective church they have not participated in any ecumenical activity with other churches in Headingley (Asquith,2009).

CTH have a range of activities throughout the year, including Lent Lunches, held every Friday in the six weeks before Easter. These are usually well attended and this year was no exception. All Christian denominations are invited, with speakers representing the different traditions, which this year included Celia Blackden from the Focolare group. Topical issues were raised including the financial crisis and sustainable living, with an emphasis on churches coming together in order to support each other. Blackden encouraged listeners to accept other religions for what they are, 'seeking to understand them and not just put up with them.' (Blackden,2009a). The main concern of the Focolare movement is to achieve unity of all creation under God. They argue that God allowed divisions within the church to encourage the spread of the Gospel, but not as a means of dividing Christians. Although Focolare were predominantly Catholic, they are now committed to ecumenical beliefs and open to all Christian preaching. In Headingley, they have a strong and visible presence, with three members living in the community house and another living within Headingley itself (Blackden,2009b). They hold close links with Bishop Jackugi and WYEC, as the head of Focolare, Celia Blackden, works for the CTH.

Other CTH events include the annual 'Women's World Day of Prayer' held on 6th March, 'a worldwide ecumenical movement of informed prayer and prayerful action.' (Kent,2007). This year's event at St Columba's focused on the women of Papua New Guinea. As part of the CTH, it is attended by many Christian denominations, not just connecting churches in

Headingley but all over the world. On this day 3,000 churches hold 5,000 services across Britain, all of which participate in the same service of remembrance.

Good Friday is a significant time in the CTH calendar. A play is performed by the local churches in front of the Arc pub to bring the community together, not only ecumenically but socially. The Headingley Clergy Fraternal is also vital within the CTH, as it plays a part in preserving regular connections with various church leaders. Bishop Walter Jagucki (Lutheran), Father Michael Krychiwski (Roman Catholic) and Tom Lusty (Chaplain at Wheatfields Hospice) meet regularly to discuss new ideas and encourage ecumenical activity in the area. Church leaders involved in CTH sometimes exchange pulpits and lead worship in one another's churches. Two longstanding members of St Urban's congregation spoke of the importance of the CTH as a way of dispelling myths about other Christian denominations and its importance in establishing discrete commonalities between churches.

It could be argued that Headingley is only rich in Christianity as it is otherwise lacking in wider religious diversity. This is why there is such a strong need for the CTH. We cannot, however, ignore the Dhammapala Buddhist group at St Luke's church house, meditation classes held at Wheatfields Hospice, and the Shi'ah Muslim group who worship every Friday afternoon at St Chad's Parish Centre. The Shi'ah Muslims who attend are predominately Iraqi. Their Friday prayer group has been meeting at St Chad's Parish Centre for four years. Due to differences in religious practice and socio-political issues between Sunni and Shi'ah Muslims, the group prefer to worship in a Christian hall rather than a Sunni mosque. The group see no problem in worshipping in space belonging to another religious group because both the Muslim group and Anglican Church have a shared belief in one God (Anonymous prayer group member, 2009). This seems a practical solution for both parties as the Muslim group cannot afford their own premises and St Chad's has a room available. Consequently, the Muslim group are independent but do share this close link with St Chad's Parish Centre.

Ecumenism and Secular Care

There are two main forms of secular care in Headingley; Wheatfields Hospice and Mount St Joseph's care home. These institutions are considered integral to the community, supported by local donations and volunteers helping sustain their well-being. There exists a particularly strong connection between secular care and the Christian community which falls in line with Christian values of care for those in need. The Bible extols this in detail with passages such as, 'The prayer of faith will save the one who is sick, and the Lord will raise him up.' (James 5:15). Mount St Joseph's was purpose-built behind Hinsley Hall in 1972, erected by the local Catholics, who originally bought the land from the Methodist community. Subsequently, the care home has been run by Catholic nuns of the 'Little Sisters of the Poor' who believe in offering everything they can in order to take care of the elderly, which they do through prayer and hospitality. Wheatfields became a Sue Ryder hospice in 1978 but previously the building was a private home, a fire services centre, regional commissioner's office and war room (Redman,2002).



(Fig. 10)

These forms of care support residents and families regardless of religious affiliation. Wheatfields has facilities for eighteen patients, but also has provisions for day patients. Mount St Joseph's has accommodation for up to seventy residents, including independent living flats and accommodation for retired clergy. The local community supports these facilities by organising fundraising events, like the concert held at St Columba's on the 11th

March 2009, whilst local volunteers offer their time and support to the residents. Wheatfields holds a weekly clothing sale, has a bookshop and its own Sue Ryder charity shop for on-site fundraising. Mount St Joseph's is run solely on donations, with infrequent fundraising events such as the Christmas fair bringing the community and residents together.

Both Wheatfields and Mount St Joseph's offer forms of occupational therapy; Wheatfields offers regular Theravada Buddhist meditation. Popular with residents and community members, it is practised for pain management and spiritual development. Wheatfields also promotes complementary therapies such as Thai head massages, music meditation and painting. These so-called 'holistic milieu activities' provide evidence of a shift from sacred to spiritual healing, a 'revolution' which scholars predict to continue into the future (Heelas et al,2005).



(Fig. 11)

The students from the University of Leeds and local sixth-form students contribute to secular care, both as volunteers and fundraisers at Wheatfields and Mount St Joseph's. Surprisingly, Wheatfields is oversubscribed with student volunteers, demonstrating the close connections between the community and a desire to care for others. Mount St Joseph's currently has two student volunteers and the sisters encourage the presence of young people, indicating their important role in some sections of the community.

Ecumenical activity is at the heart of both these places, as they encourage all spiritual beliefs and are open to visits by any spiritual leaders. Mount St Joseph's has a regular group who visit from St Michael's. They organise concerts and partake in outings and luncheon clubs and a few residents also regularly worship at the church. Wheatfields has staff and volunteers from St Chad's, St Michael's and St Urban's. Father Michael from St Urban's and Reverend Bill Frame from St Columba's perform prayer on Fridays, with a local Methodist minister playing the piano twice a month. The majority of the residents at Wheatfields are members of the Church of England, followed by Roman Catholics and Methodists. Generally this reflects the local population of Headingley, with only one Sikh and three Muslim residents at Wheatfields in the last two and a half years. Lusty believes this is because certain minority cultures encourage the family to care for their sick relatives. Wheatfields aims to address this issue and has appealed to other religious denominations; on Ash Wednesday they went to Chapeltown to raise awareness of the hospice's facilities.

Other Secular Spaces

Our observations of the secular domain have also revealed non-religious institutions used as outlets for religious expression. The Jesus Army, based in LS11, hold a weekly Friday night barbeque outside the Skyrack pub to raise awareness of Christianity amongst socialising students (Callard,2009). A further case of this use of secular space is the Jewish Film Festival held in February-March 2009, at the Cottage Road Cinema. This event made the Jewish religion and culture accessible to a secular audience (UK Jewish Film Festival,2009). Such examples demonstrate the changing face of religion and its increasing presence in the secular sphere. Contrary to secularisation theories, Knott (2005:20) argues that the reverse is taking place and what we have observed show that 'the march of sacralisation' is taking place in Headingley. Although only temporary, such religious activities illuminate the continuing significance of religion in Headingley's society.

In conclusion, Headingley is a religiously rich community which is primarily Christian, but there are also smaller faith groups meeting in the area. CTH demonstrates that Christianity is thriving because it offers the chance for spiritually minded people of all ages, races, genders and denominations to come together. This is done not only for religious reasons,

but also to facilitate social cohesion. Religion appears to hold the fluctuating community together in times of uncertainty regarding changes in the population. Arguably, religious differences cause conflict within a community, but Headingley seems to prove this wrong. Churches are thriving because they bring religions together, for example offering Buddhists a space in a Lutheran church and Muslims are welcomed in a predominantly Christian environment. Some of those churches that have chosen to be completely independent have suffered as a result. Decreasing attendees and a lack of congregation members living in the area result in a loss for the church and Headingley in general, as it misses out on another facet of Christian life. The strong links many of the churches have with Wheatfields Hospice and Mount St Joseph's care home show the compassionate side of a bustling community, outwardly demonstrating the strength and conviction of their faith in the face of an ever changing student population.

SUSTAINABILITY

This chapter will focus on the main theme of sustainability, specifically the sustainability of community, congregation and efforts towards environmental sustainability within the religious community of Headingley. The fluctuating nature of the community, particularly the transient student population, means strong religiously rich foundations struggle against the tide of change. The most widely used definition describes sustainability as ‘progress that meets[s] the needs of the present without compromising the ability of future generations to meet their needs’ (United Nations,1987).

Community Sustainability in Headingley

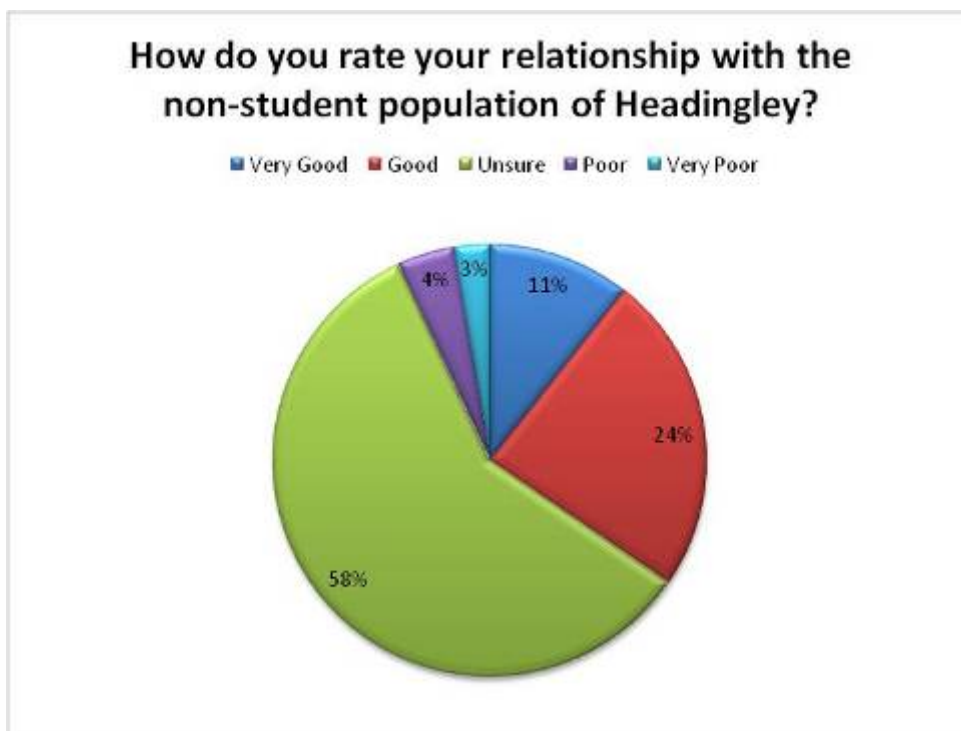
It is hard to miss the visual presence of students in Headingley and the amenities built for them, including various pubs, bars and takeaways. The increasing student population has had a big impact on community and religious life. The 2001 Census data gives a clearer idea of just how many students there are in Headingley (appendix 7). 58.83% of the community was made up of the age group of 20-29 year olds in 2001, and there is no evidence to suggest that this has changed in the past eight years. When comparing this to the percentage of 30-59 year olds (14.49%), it becomes apparent that young families are not settling in the area. Furthermore, the over 60s only accounted for 7.98% of the population. These results allow us to see the extent of the demographic which represents a transient population of people in their twenties. It is not difficult to see why there is such a large divide in the community and an undercurrent of resentment between people with different interests and priorities.

The growing tensions between students and the local community have various sources including landlords, the economy and environmental issues. Headingley Against Landlordism (HEAL) was an organisation set up in the early 2000s to protest against the excessive development of multiple occupancy housing in the area, targeted at students. ‘Landlordism’ was described as ‘profit driven landlords, not living in the area, cramming as many students as possible into houses’ (Christafis,2000). HEAL encouraged families to sell their properties

to other families and encouraged complaining to landlords about their disruptive tenants. HEAL became a part of Headingley Development Trust in 2005, who aim to restore the balance between families and students (HDT,2008). With the construction of new city centre student accommodation, students might begin to move away from Headingley. With the student orientated environment and the presence of Leeds Metropolitan University campus, Headingley will always be an attractive place for students to live. A recent issue fuelling discussions about students living in the area occurred in March 2009 when Leeds Trinity and All Saints College advertised for landlords in Headingley to provide temporary accommodation for some of their first year students due to on-campus renovation work (Horsforth Today,2009).

To give an indication of how many students live in Headingley, 60% of houses in the area are privately rented compared with 12% in an average community. Only 25% of houses are owner occupied, compared with 70% elsewhere (HDT,2008). These figures show that students are the dominant group in the area, producing many side-effects. As students do not pay council tax, the local council suffers from a lack of revenue, meaning they cannot fulfil their duties effectively. This leads to problems such as bad waste disposal and rats, making the area undesirable for families to settle in.

During term time student-orientated businesses thrive, yet during university holidays business declines as they do not appeal to locals as much as they do to students. Whilst students contribute so much to the economy, do they actually contribute anything to the community? When conducting our survey it became apparent that many students do not actively integrate into the local community. When asked if they had a role in the community, such as a job or volunteering work, only 10% of our respondents replied 'yes'. Furthermore, when asked about problems in the area such as environmental or community concerns, only 30% answered that they were aware of any, with many of these raising the issues of rats and noise.



(Fig. 12)

It seems that although Headingley is an attractive place for students to live, it does not appeal to local people and families. Problems such as a lack of council funds, combined with student-orientated businesses, mean that if students do begin to leave the area in favour of city centre developments, it may be difficult to attract new families into the area. Residents are 'fighting back' against students and are also taking steps to safeguard the economy. The community-run health food store was saved by funding from local people who now own and run it. Community spirit is also mirrored in the good local turn out to Lent Lunches this year.

Education is also a prominent issue in Headingley. There are six schools in the area, some attached to churches, showing that there are still an adequate number of families in the area in order for these schools to be able to operate. Despite this, in 2006 Shire Oak (CE) Primary School opened as a result of both St Michael's and Bennett Road schools closing and merging mainly due to a decline in the number of pupils.

So how does religion fit into this? To give some statistical support, Christianity in Headingley accounts for only 48.3% of the population as opposed to the 68.9% for the whole of Leeds in the 2001 Census (appendix 7). In Leeds only 16.8% of people gave the answer 'no religion/not stated' but in Headingley this percentage was 40.32%. The high instance of people

identifying themselves as ‘no religion/ not stated’, is probably as a result of the large student population. When we performed our own survey we posed this same question to students. Regarding their religion, 50% stated Christianity and 45% stated ‘no religion/ religion not stated’, which reflects the results of the 2001 Census for the whole of Headingley. However, if drawing conclusions from the Census data, it is important to remember that it was collected eight years ago. Students are a highly transient population with a complete turnover every few years, so the results could be quite different today. Also our sample was very small so our data may not represent an accurate picture.

Some churches have a strong student presence in their congregations. Leeds Reformed Baptist Church (LRBC), for example, is doing a lot to encourage student church attendance. They provide a bus service which takes students from the University to the church and hold student meals at members’ houses after the services. One possible hypothesis is that church and community in Headingley are not as united as they are in other areas. While residents are in favour of students leaving Headingley, students seem to be the target market for churches, simply because they are the dominant residential group and churches need to sustain their congregation numbers. As well as trying to appeal to students, the churches put on activities for many other groups within the community. Activities organised by the churches for the residents include Guides and Scouts for the children, luncheon clubs for people over retirement age and many more. These groups are generally popular and, furthermore, they reach out to others in the community who are not members of any congregation. All of the church halls in the area are also available to hire for all kinds of activities by any member of the public, aside from the aforementioned Muslim and Buddhist groups.

Religion	2001 National Census	2001 Leeds Census	Headingley Student Residents
Christianity	77.7%	68.9%	50.0%
Buddhist	0.3%	0.2%	0%
Hindu	1.2%	0.6%	5%
Jewish	0.5%	1.2%	0%
Muslim	3.2%	3.0%	0%
Sikh	0.7%	1.1%	0%
Any other religion	0.3%	-	-
No religion/not stated	16.1%	16.8%	45.0%

(Fig. 13)

Source: 2001 census data.

Environmental Sustainability

'The Ohito Declaration on Religions, Land and Conservation' states that religious bodies have thus far been 'voiceless' and 'marginalised' in discussions on climate change. In spite of this, it is noted that people of faith wield the largest influence when it comes to compiling and disseminating policy on environmental issues (Alliance of Religions and Conservation, ca.1995). With this in mind, the Leeds Faiths Forum 'Inter Faith Conference on the Environment' was held at the Beckett Park Campus of Leeds Metropolitan University on 15th March 2009. Leeds Metropolitan University was named 'the greenest university in the UK' in The Sunday Times Green List 2008 (Leeds Environment City Team, 2008), making the Headingley site an ideal venue for the conference to take place.

The conference's main aim was to articulate a collective, faith-based response to key environmental issues – the most significant of these being global warming. Forum members gathered to hear speakers from six of the city's largest religious communities outline their respective faiths' stances on global ecological concerns (appendix 8). The talks were followed by workshops, in the hope that information gathered would then be dispersed among individuals' wider religious communities. Interfaith activity was coupled with the presence of MP John Battle and Leeds City Council. This promoted an interdisciplinary approach to environmental sustainability, thereby '...analysing religion in its local context, in relation to social, economic, political as well as geographical aspects.' (Knott, 2009:7).



(Fig. 14)

Theoretically, members of all faith groups were united by the fact that ‘...we have a moral responsibility for climate change’ (Battle,2009). This notion of a moral obligation to live sustainably and care for one’s natural habitat is supported by the theology of Creation, which binds humanity and the environment together according to their joint origins; as Singh remarked, ‘We’re intrinsically woven into creation’ (2009). Reverend Ian White, Anglican Diocesan Environmental Officer for Ripon and Leeds, echoed Singh’s Sikh views on conservation by remarking that environmental issues are embedded in the Christian Scriptures, with God granting humanity the power to serve as stewards over his Creation (2009).

There is some evidence of such teaching in the existing practice of churches in Headingley. Reverend David Pate of St Michael’s, for example, regularly preaches about Creation theology. Messages are also incorporated into the service at Headingley Methodist Church, where three or four sermons a year are devoted to the environment (Barratt,2009a).

Eco-theology focuses not only on humanity’s relationship with the environment, but also on their commitment towards one another. Speakers drew attention to the rich-poor divide that exists within society, which ultimately leaves the less fortunate deprived due to over-consumption by the rich. Integral to the conference’s seminal nature was the current economic climate in its state of recession. There is a tendency, explained Battle, to neglect environmental issues when faced with economic crisis. He argued that the two issues must instead be dealt with together (2009). Moreover, Khalid pointed out that ‘...economic resources are infinite but environmental ones are finite’; given an ultimatum, we should put our efforts into environmental issues rather than economic ones (Khalid,2009). To work around this, Battle (2009) proposed the adoption of a bottom-up approach to the economy, sourcing produce locally to achieve sustainability at an immediate level.

Charity shops within the Headingley area promote environmental awareness through the reduced consumption and recycling of goods. Particularly noteworthy are the two Oxfam shops located on Otley Road which sell Fairtrade products. The Fairtrade Foundation, is perhaps the best illustration of how ‘...the global is the local and the local is the global’

(Battle,2009). The sale of ethically viable goods which have been bought locally will therefore help to make a difference on a global scale.

Our research period coincided with Fairtrade Fortnight, held on 23rd February - 8th March 2009. The importance of Fairtrade consumerism was also addressed by both the Sikh and Pagan representatives at the 'Inter Faith Conference on the Environment'. The former of these, Singh, noted the movement's backwards logic: '...we should label things that are unfairly traded rather than those which are' (Singh,2009). There is some evidence of churches in Headingley supporting Fairtrade; Traidcraft stalls selling Fairtrade goods are regularly set up by congregation members at St Columba's, Headingley Methodist and St Chad's. The Catholic Diocese of Leeds is a certified 'Fairtrade Diocese', which includes supplying Fairtrade goods at church events (Catholic Post,2009:2). On a diocesan level, Reverend Dr Clive Barratt of WYEC pointed out that Social Responsibility Officers work for the dioceses of each denomination to create a green agenda (Barratt,2009a). This demonstrates the important role of ecumenical activity in environmental issues.

St Chad's Church is nationally acknowledged for its commitment towards green issues, winning a variety of awards for its efforts (Church Times,2007; Leeds City Environment Team,2007a). Its two Eco-Congregation Awards, granted in 2005 and 2008, are particularly important, as they indicate the way in which environmental concerns permeate all aspects of church life – 'spiritual', 'practical' and 'mission' activity (Eco-Congregation,2009). The Eco-Congregation is 'a Churches Together initiative' that promotes the welfare of the environment through interdenominational cooperation (Dalton,2009). For instance, the Church runs a Christian Ecology Link group, which is attended by members of other churches.



(Fig. 15)

St Chad's takes a very hands-on approach to conservation. The Church invites more innovative 'Recycling Initiatives', including a 'magazine exchange' and the recycling of old mobile phones, printer cartridges, hearing aids and reading glasses. The congregation's dedicated 'Green Team', a group of volunteers that meet about six times a year, ensures that the Church is doing all it can to help the environment (Dalton,2009). In terms of physical geography, St Chad's also presents itself as the most environmentally engaged religious building. Its churchyard site won the Church Times 'Biodiversity Award' in 2007 (Church Times,2007) and is regularly visited by wildlife enthusiasts who monitor the nearby habitats of animal and plant species.

Similarly, the extensive grounds of Wheatfields Hospice are also maintained by volunteers. Leeds Reformed Baptist Church's Cottage Road site is a conservation area, so permission has to be sought before maintenance work is carried out. Aside from general maintenance and upkeep Pastor Wes Johnston of the Church remarked that little other conservation activity takes place communally since the Church has no solid environmental policy (Johnston,2009). Headingley Methodist Church also engages in on-site conservation action by having a solar panel on its roof to produce renewable energy supplies.



(Fig. 16)

A lack of collective faith-based conservation work in Headingley is contrasted by the number of congregation members that take environmental action on an individual basis. In some cases, this is due to the absence of any firm green policy at their place of worship. In others, such as that of the Dhammapala Buddhist group who worship at the Lutheran Church, the nonexistence of a permanent religious building renders it difficult to implement teachings in a group setting. Nevertheless, members understand environmentalism and Buddhism as '...two sides of the same coin' and so many observe a vegetarian diet, with one or two

members refraining from ownership of cars and televisions to avoid contributing to climate change through the build-up of harmful emissions (Dhammapala Buddhist Group,2009).

Based on our observations, the lack of collective awareness and concern for green issues in Headingley extends into the secular realm. When asked 'Are you aware of any environmental or community concerns that specifically affect Headingley?', only 12 students out of the 40 we surveyed were able to identify any such concerns (appendix 5). Moreover, the majority of qualitative responses highlighted student presence as one of the main causes of environmental problems in Headingley, citing litter and noise pollution as prominent concerns. Perhaps one notable exception to this is a group of student squatters featured in the Leeds Student newspaper. Since acquiring a house in Headingley, it has become the squatters' goal to refurbish the property using reclaimed and recycled materials. They engage with the local community by holding on-site DIY workshops to share in each others' skills (Allen,2009).

Overall, our research suggests that there is a need for both religious and secular bodies to better educate community members on global environmental issues. Emphasis on the topic of environmental sustainability within our line of questioning triggered the leader of LRBC to consider taking more time to speak with his congregation on environmental matters. His case is indicative of the increasing priority of environmental concerns among the Headingley's religious community.

The Inter Faith Forum's conference, for example, aimed to provide 'the first step for concerted action' on this front by establishing '...recognition of the seriousness of the threat to the environment and also the degree of similar spiritual attitude' between faith communities, thus enforcing the urgency of such matters and bringing them to the fore of religious agendas (Leeds Faiths Forum,2009). As the above overview demonstrates, much like all other issues of sustainability, faith-motivated responses to environmental issues cannot be viewed in isolation to other aspects of society, such as the current global economic climate. Our investigation of Headingley shows, however, that action must start at a local level, with ecumenical and interfaith activity inspiring the impetus towards change.

Sustainability of Religious Congregations

Church attendance in the UK is decreasing, and this has affected places of worship in Headingley as much as other areas of the country. The demographic changes in Headingley brought by the expansion of the universities in the last 20 years have prompted some Headingley church-goers to blame a decrease in church attendance upon this; other churches members and leaders have seen the influx of students into the area as an opportunity for mission and expansion. Certain churches such as St Urban's and South Parade Baptist have large congregations where as others have experienced falling attendance numbers.

The two small non-Christian groups that we studied have not experienced any problems in sustaining their congregations. The Dhammapala Buddhist group's membership has fluctuated between three and fifteen attendees over the last twenty-five years, but its members have not seen any steady increases or declines in attendance and they anticipate this trend to continue into the future (Dhammapala Buddhist Group,2009). The Shi'ah Muslim group's congregation has remained stable with a few fluctuations (al Khalsi,2009). These small groups do not have the same economic concerns as larger churches, for example they have no stewardship of buildings; these concerns further pronounce their need for consistently high congregation numbers. Generally, we have found that the smaller the group and its corresponding economic demands, the less worry there is about congregation numbers.

There are 7.6 million adults (15%) in the UK who attend church at least once a month, with 4.9 million adults (10%) attending church weekly (Ashworth and Farthing,2007:6). Pastor Brian Nicholls of South Parade (2009a) commented on the changing definition of 'regular attendance'; to many church-goers, it now means attending once every two or three weeks. More adults have started to commute long distances from their homes, and Sunday is often spent preparing for the week ahead. Tearfund have found that presently two-thirds of UK adults have no connection with any church; arguably, this secular majority poses a challenge for churches as most of them (29.3 million) are unreceptive to church-going, despite half (16 million) of them having previously attended (Ashworth and Farthing,2007:6).

Jones (appendix 6) noted that Sunday has ceased to be the Sabbath due to the changing social patterns. Sunday sporting events are popular, and for an increasing number of families with separated parents, Sunday is an important day for children to visit their other parent. Jones (2009) states that the church has to accept these things, and make its structure and activities more flexible to fit alongside others. Working across denominations to encourage worship outside of Sunday is one way that churches in Headingley have recognised they can sustain their congregations; the Lent Lunches and the Women's World day of Prayer are examples of this.

Many of the churches drew their congregations from outside of Headingley. This was evident at the Ebenezer Baptist Chapel, whose congregation included a woman who had travelled some 40 miles from Burnley in Lancashire (Asquith,2009). In many churches, only a minority of congregation members lived in Headingley. In Church of England churches, a larger proportion of the congregation lived locally, due to the parish-church system of having one church for each community. Dr Clive Barratt of WYEC notes that commuting to church is a fairly recent phenomenon, which has been partly caused by the expansion of the universities in the 1990s (Barratt,2009a). In 1998-2000, 8,500 families left Headingley (Christafis,2000); this reduction in the permanent population and increase in the transient population of students has arguably caused a decline in church attendance, with Church of England churches being more severely affected.

Churches belonging to smaller denominations are likely to have traditionally drawn their congregation from a wider area and therefore are unlikely to be affected by demographic changes in the local area; for example the First Church of Christ, Scientist, is one of only two churches of their denomination in Leeds, so any decline in attendance is likely to be symptomatic of the wider trend of decreasing church attendance and not caused by an increase in student numbers in the area. Churches such as St Urban's Catholic Church, South Parade Baptist and LRBC were dominated by families in their Sunday morning services, and were managing to overcome the exodus of families from Headingley. New families are likely to come from outside the local area, doing so because the church is considered to be particularly 'family-friendly'. The same can be said for the style of worship at the South

Parade, as morning service is especially geared towards families, and the church has a large Sunday school and crèche.

The religious think-tank 'Christian Research' has found that ethnic minorities, especially Afro-Caribbean churchgoers, have slowed the decline in church attendance (Brierley,2006; Bruce,1995:76-77). They also note that the large numbers of Eastern European migrants may cause the Roman Catholic Church to grow over the next few years (Brierley,2006). Tearfund research has found that regular churchgoing is particularly high amongst adults of black ethnic origin, with 48% of black adults attending church; this over three times the figure for white adults (15%) (Ashworth and Farthing,2007:7). Although Headingley is a predominantly white, middle-class area, many of its churches have members from a variety of ethnic groups. LRBC has a large Persian minority, and the Sunday morning service is translated into their language. St Luke's has parishioners from nine different nations; Tanzania, Papua New Guinea, Canada, the Netherlands, Norway, the Faroe Islands, Iceland, Poland and Germany. Latvian and German-speaking congregations also meet at the church, and the church house serves as accommodation for international students (Jackugi,2009). The larger churches in the area, including South Parade and St Urban's, have a number of attendees from non-white ethnic groups. The percentage of people from ethnic minorities living in Headingley is relatively low, and the area does not contain any specific ethnic majority churches. However it is clear that ethnic minority groups have either lessened the decline or contributed to the growth of congregations in many churches in the area. Cecil White, the Head Chaplain of Leeds Metropolitan University, notes that international students at the Beckett's Park campus are more likely than British students to use the chaplaincy for faith-based activities such as Bible studies (White,2009).

Beyond Headingley

Although this report focuses on the functions, practices and relationships of religious institutions specifically within Headingley, it has been interesting to see how these factors influence their broader relationships with the Yorkshire area and larger world-wide issues. Coming from outside the area, many people choose Headingley as a place to worship without being part of its geographic society. At the same time some of these Headingley institutions go beyond their own boundaries by ministering and forming social connections with others. As David Midgeley, a Buddhist speaker at the Interfaith Environmental Conference maintained, human society is a spiritual entity and to deny this results in the secularisation and destruction of society (Midgeley,2009).

Alongside spiritual care, some of these places of worship provide activities which physically take their religious communities beyond Headingley for social events. Sport is a good example of this, as seen through both St Chad's cricket Club and the LRBC football Club. This tie between religion and community recognises and nurtures the spirituality of human society as a whole whilst recognising that sociality itself is inextricably entwined with religion.

The current issue of world economics was resonant in a Lent Lunch discussing 'Retail Therapy' (appendix 6). Here the importance of communal Christian efforts through establishments like Christians Against Poverty highlight that the ecumenical movement of HCT looks at both the local and the global picture. Prayers are also said in many places of worship to bring divine aid to those beyond the local community. At a Headingley Methodist Church service this included prayers for Australia at the time of the bush fires. At South Parade prayers included mention of the troubled Zimbabwean situation at the time.

To a large extent, South Parade's outreach work seems focused upon more deprived areas than Headingley itself. This work includes ambitions to establish a café at Holt Park aiming to provide spiritual nurture for those who are uninspired by traditional worship. South Parade is not abandoning its role in Headingley, but having previously made a big move

from the city centre to its present location, it is evidently a church with a dynamic character open to adaptation and change.

This idea of stretching beyond Headingley is especially prevalent in the case of LRBC which worships regularly in the West Park Centre, meaning although its core remains in Headingley it easily over-stretches its resources by serving a much wider area. At the same time, the Reformed Baptist Church is being expanded from LRBC in Headingley through plans for a new church in Holt Park/Cookridge with a different ethos to particularly suit this area. As Davie states, 'in a working class environment ... there is, apparently, no perceived need to put belief into institutional or liturgical practice.' (Davie,1994:107).

Whilst church members from the Headingley area come together as a community, those in less affluent areas are enticed by the idea of a better life, as presented through the missionary work of Headingley churches. This includes the South Parade café, as well as the work of the Besom project which Associate Pastor Richard Pollard hopes to establish from South Parade. Such efforts start within the community yet work outwards to produce a better world as previously described by Battle (see p.30). The strong base of South Parade aims primarily to draw people into its congregation through outreach work. Abbie Palmer described this as a satellite effect (Palmer,2009). These large religious institutions have a strong core in Headingley from which they work outwards by setting up further religious establishments as offshoots. For South Parade this includes the 'satellite churches' at Adel and Cragg Hill.

Interestingly, Headingley's own spirituality seems focused upon that of the outside world. As a middle-class area with issues concerning community relationships, it arguably lacks in common spirituality. This allows it to provide a wealth of provisions to cater for the spiritual needs of the wider community as the lack of common spirituality allows time for such pursuits. Now that the student population causes an uneasy sort of community, what was once a religiously thriving area remains so for those who look inwards towards it. The community may have disappeared, but the religion remains and if it cannot cater for the student population then it can provide for others outside of the Headingley boundary.

In a similar fashion, the need to unite churches of the same denominations in the area expresses strength in Headingley's religious life as they pull together to survive and provide. The Anglican cluster of St Michael's, St Chad's and St Augustine's, Wrangthorne highlight this. Since the loss of the minister at St Michael's, the ministers at St Chad's and St Augustine's became licensed to minister at all three. Alongside this arrangement St Michael's now has a non-stipendiary 'priest-in-charge.' At the same time, lay ministers such as Abbie Palmer are also licensed to preach at these churches to alleviate the strain of the official clergy, thus acting as a unit which reaches beyond Headingley into Hyde Park in order to provide for it more effectively.

Whilst many of these religious institutions move out from Headingley into the wider area and concern themselves with world-wide issues, many people are coming into Headingley from outside. This includes church members like some at Headingley Methodist Church who once lived in Headingley, but having moved away stayed at the church. More extreme cases include the members of the Ebenezer Baptist Church who come from as far as York to worship as a close-knit community. Alongside these examples the 'Power of Thought' lecture by Barbara Fife drew in members of the First Church of Christ Scientist from a similar distance. Abbie Palmer provides an excellent rationale for this, stating, 'the parish structure is historic rather than common... [and now] people look for a Church to suit them.' (Palmer,2009). The idea of community is very interesting here, for although these people are part of a different geographical location, they adopt the principles of rational choice (Stark & Bainbridge,1996) which allows them to choose their own place of worship and in a way become members of two communities, one religious, the other local.

As a religious centre, Headingley not only provides for its own community but seeks to draw people in from elsewhere. It acts as a religious focal point for many Church denominations, including the Roman Catholic Hinsley Hall and the Yorkshire Baptist Association above South Parade. Whilst ensuring the stability of these centres, it moves out to reach the larger community. As such, whilst the census data (appendix 7) indicates the decline in religious observance and belief in Headingley, its strong past rooted in religion has ensured that it remains a stronghold which uses outreach to draw people in.

CONCLUSION

‘We seem to have used that phrase a lot, “at the heart of Headingley”’, one member of our group remarked as we sat down to edit the final draft of this report. Stylistic concerns aside, though, it came as little surprise that a phrase alluding to the essence of life’s biological and emotional existence had cropped up quite so often, given the strong human aspect to our research. Investigating Headingley’s religious landscape became more an exploration of its social geography, which took us both deeper into and further beyond the physical perimeters mapped out in our Introduction.

This person-centred approach first took roots in our methodology. Through adopting a variety of data collection methods, we were able to tailor our research process to fit its target audience. Learning about churches’ oral histories from older congregation members was most effective on a face-to-face basis, facilitated by home visits, phone calls and local history collections. By contrast, innovative use of the internet proved more beneficial for reaching out to students. Our in-group status as students meant that we were in danger of biasing our research to favour our peers. Also, animosity from non-student residents may have inhibited them from contributing to our research due to the stigmas evidenced in this report. Indeed, the number of students in Headingley has clearly imbalanced population demographics, eliciting a mixed response towards their being in the area.

At times we were able to take on a more active role than mere fieldwork observation. For example, it became apparent at St Urban’s ‘Re-organization of the Parishes’ meeting that the church sought to widen its outreach to students; information we were able to pass on to our community partner, Abbie Palmer, thus functioning as a feedback loop for community relations. Emphasis on the topic of environmental sustainability within our line of questioning triggered the leader of LRBC to consider taking more time to speak with his congregation on environmental matters, indicating the reflexive nature of our research.

Our historical review of Headingley brought to light its strong background of Protestantism, encompassing non-conformist groups such as Baptists and Methodists. This background

information, coupled with the essentially middle class nature of Headingley, indicates why diversification of Christian denominational activity is in itself a relatively recent phenomenon. The advent of ecumenism has triggered religious groups to embrace other churches or, as in the case of Focolare, encompass all Christian missions in their work. Some of the aforementioned non-conformist groups have preferred not to engage in ecumenical activity.

The lack of permanent multi- and interfaith activity in the area is unsurprising given Headingley's overwhelmingly Christian history. Over the past twenty years or so, however, religious diversification has slowly taken shape with the growing presence of other faiths such as the Shi'ah Muslim and Dhammapala Buddhist groups. Also, some churches hold specialist language services for ethnic minority groups, encouraging diversity among their congregations.

Permanent religious buildings can act as a focus for communities, opening their doors to both established and new forms of worship. With dwindling congregation numbers, however, large buildings can become an economic burden. Our research has indicated a compromise being made between identity as invested in religious space and the sustainability of human resources. This crisis of identity is evidenced by Leeds Reformed Baptist Church, which is split between two sites. Similarly, St Urban's School is located three miles away from the church building itself, conveying a fractured sense of community. Although this geographical disparity has always existed, St Urban's identity crisis looks set to worsen; impending parochial re-organisation may lead to a widening of its catchment area, increasing anonymity among congregation members.

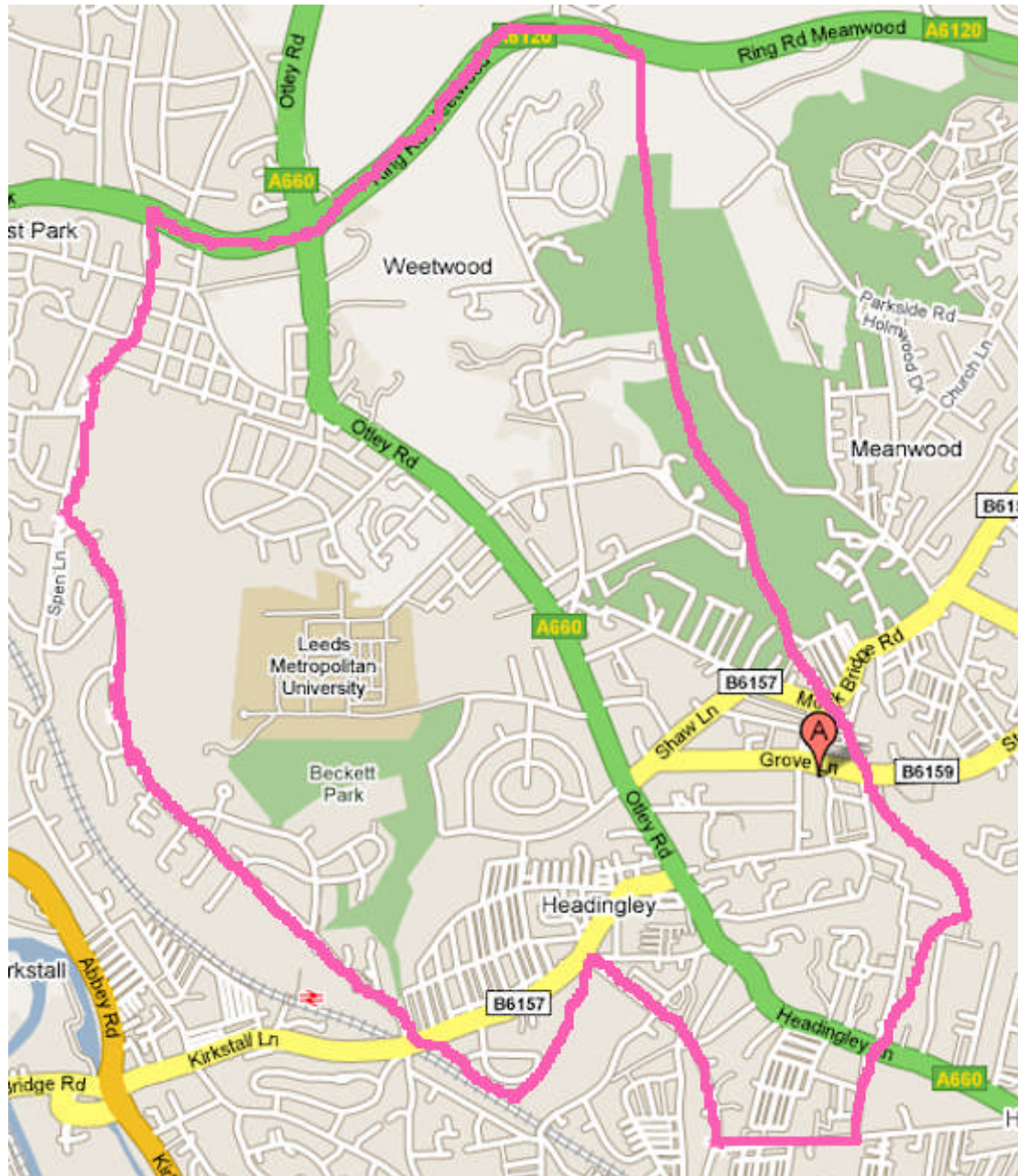
The grouping of congregations around buildings is contrasted by the presence of religion in unexpected places. This includes the temporary 'sacralisation' of secular spaces by movements such as the Jesus Army or events like the Jewish Film Festival. Unlike previous Religious Mapping reports, we have featured many one-off events such as conferences and meetings. These indicate the dynamic 'socio-spatial' nature of religion in Headingley (Knott,2005:20), possibly mirroring the transient nature of the majority of its population, the students. Moreover, the provisional nature of these events means that we have been

fortunate to document live dialogue as it arises. By mapping Headingley from its beginnings right up to the present day, and even looking to the future with our focus on sustainability, this report considers the evolution of religious practice in Headingley over time, demonstrating its 'diachronic extensiveness' (Knott,2005:9).

Indeed, focusing on sustainability has demonstrated that Headingley cannot be viewed as a standalone geographical entity and that it is connected to both the nearby local and wider global community. Overall, this emphasises the importance of collective action and the need for communities to group together, whether it be to maintain the sacralisation of old spaces by keeping churches open, or trigger the sacralisation of new spaces through theologically-motivated responses to environmental concerns. Our research into ecumenical activity illustrates the 'synchronic interconnectedness' of churches in Headingley, with members joining together for common causes. Similarly, this is demonstrated by interfaith encounters such as the Leeds Faiths Forum 'Inter Faith Conference on the Environment' and the 'International Women's World Day of Prayer' (Knott,2005:14-15).

Ironically, then, the report's focus on present- and future-orientated sustainability issues in turn calls its own sustainability into question. By surrendering to the dominant discourse of its era, it remains to be seen whether this report will stand the test of time as seeds of the sustainability agenda take root in Headingley, or whether its seminal nature renders it a temporally-bound victim of the current zeitgeist.

Appendix 1: Map of the area covered in the report



Appendix 2: Interview with Religious Specialists

- What is the name of your place of worship?
- What is your role there?
- How long have you been working there?
- When do you hold your weekly services? How many people attend?
- What groups of people is the congregation drawn from? Male or female? Age group? Students or residents? Ethnicity?
- Has your congregation increased or decreased within the last decade?
- In your opinion what has influenced this increase/decrease (if applicable)?
- Do you notice a size difference in your congregation at different times of the year? Could this be linked to the number of students in the area (if applicable)?
- Do you have a relationship with other churches or religious groups in Headingley?
- What is the role of your religious group/institution in the community?
- Do you run any extra services to benefit local people, both religious and non-religious?
- Is your religious group/institution involved in any environmental/'green' concerns?
- Do you feel that there is a strong community spirit in Headingley?
- With regards to the changes in the past few years in the community, how do you foresee the community of Headingley developing in the future?
- Any further comments.

Appendix 3: Interview with congregation members

- What is the name of your place of worship?
- How long have you lived in Headingley? If you do not live in the area, where do you live?
- What is your opinion of Headingley?
- How regularly do you attend this place of worship?
- How long have you been a member?
- Have you observed any changes at your group/institution since you have been a member? If so, what are they?
- Do you worship or attend anywhere else? If so, where and why?
- What do you like about your place of worship?
- Do you think any changes could be made to it? If so, what are they?
- Are you aware of your group/institution providing services or activities for the wider community? If so, what are they?
- Are you aware of your group/institution being actively involved with environmental/'green' concerns? If so, please give details.
- Does your religious group/institution meet with other religious groups or faiths? Please give details.
- Do any other agencies or groups, such as schools and charities, have links with your group/institution? Please give details.
- Do many students attend your place of worship?
- What impact do students have on your place or worship?
- What impact do students have on Headingley?
- In your opinion, what does the future hold for your religious community in Headingley?

Any further comments

Appendix 4: List of visits and interviews

1. Wednesday 4th February 2009- Tour of Headingley with Kim Knott and Abbie Palmer.
2. Sunday 15th February 2009- St. Urban's Catholic Church Morning Mass. 10.30am
3. Sunday 15th February 2009- Ebenezer Baptist Chapel Afternoon Service. 2.45pm
4. Sunday 15th February 2009- Headingley Methodist Church service. 10.30am
5. Sunday 15th February 2009- South Parade Baptist Church morning service. 10.30am
6. Sunday 15th February 2009- St Michael's and All Angels Church Choral Evensong. 6.30pm.
7. Tuesday 17th February 2009- Photographs of Headingley taken for the report.
8. Tuesday 17th February 2009- Interview with Chaplaincy Official Tom Lusty at Wheatfields Hospice. 3pm
9. Wednesday 18th February 2009- Interview with Father Michael Krychiwski at St. Urban's. 10.30am
10. Wednesday 18th February 2009- Headingley Clergy Fraternal lunch at Bishop Walter's house (Lutheran Church) with Tom Lusty and Father Michael. 12pm.
11. Wednesday 18th February 2009- Interview with Brian Nicholls South Parade Baptist Church.
12. Wednesday 18th February 2009- Interview at Ebenezer Baptist Chapel with Deacon Mr. G. Asquith. 2pm
13. Thursday 19th February 2009- 'Re-organisation of the Parishes' meeting at St. Urban's. 7.30-9pm
14. Friday 20th February 2009- Dhammapala Buddhist group weekly meditation meeting, followed by interview with group members. 8pm.
15. Saturday 21st February 2009- Headingley Methodist Church coffee morning. Informal interviews with several members of the congregation. 10.30am
16. Sunday 22nd February 2009- St. Columba's United Reformed Church Sunday Service. Informal interviews with congregation members.
17. Sunday 22nd February 2009: St Michael's and All Angels Holy Communion service. 10am.
18. Sunday 22nd February 2009: SENT service at South Parade Baptist Church. 6.30pm
19. Tuesday 24th February 2009- Prayer Meeting at Headingley Campus Chaplaincy.
20. Tuesday 24th February 2009- Interview at Hinsley Hall with Fr. John Wilson, Episcopal Vicar for Evangelisation. 3pm
21. Wednesday 25th February 2009- First Church of Christ Scientists service.
22. Wednesday 25th February 2009- First Church of Christ Scientists. Interview with Frank Drake.
23. Wednesday 25th February 2009- West Yorkshire Ecumenical Council statement on Debt.

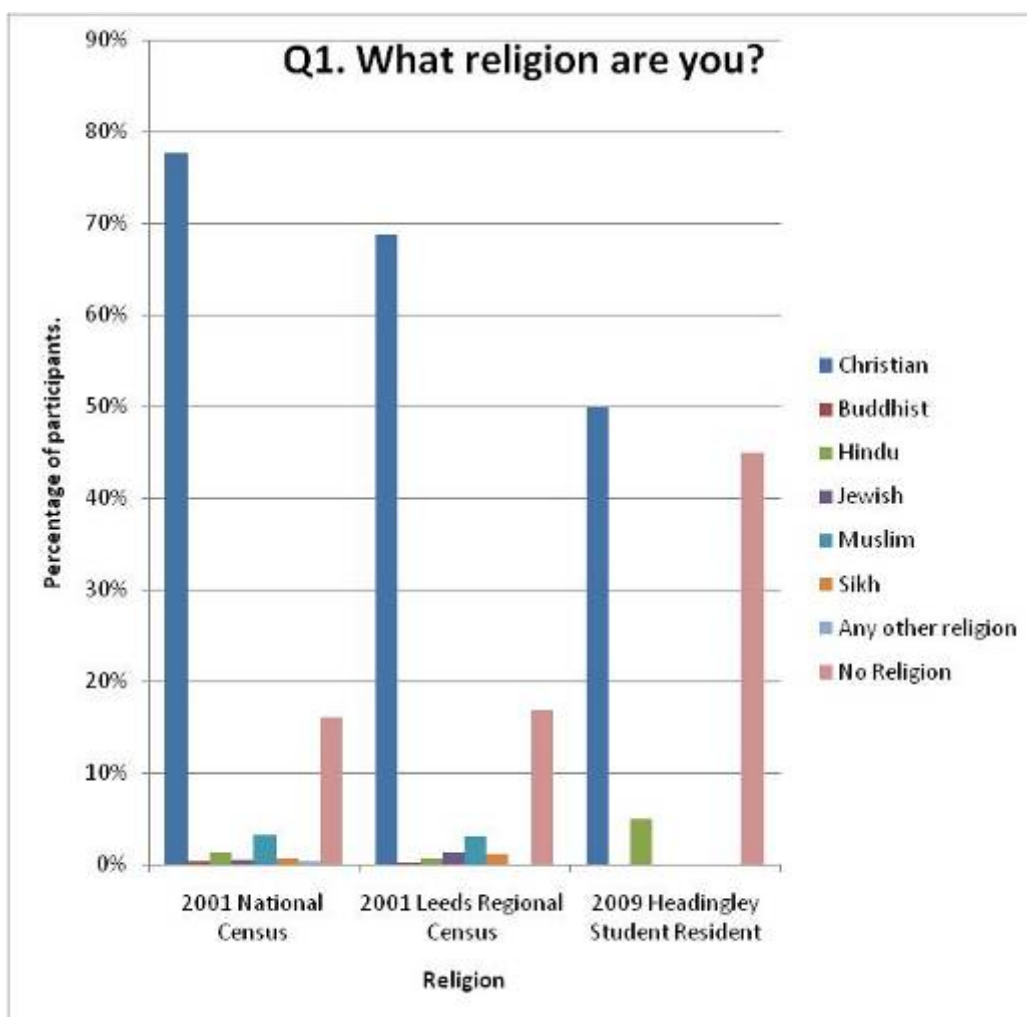
24. Thursday 26th February 2009- Meeting with Reverend Dr. Clive Barratt at the West Yorkshire Ecumenical Council.
25. Friday 27th February 2009- Lent lunches at Headingley Methodist, 'Retail Therapy' 12:30-1:30pm.
26. Saturday 28th February 2009- Power of thought. Christian Science presentation at St Chad's.
27. Sunday 1st March 2009- St. Chad's Parish Church for their Sunday Service.
28. Sunday 1st March 2009- St. Urban's Morning Mass. 10.30am.
29. Sunday 1st March 2009- Interview with Mr. and Mrs. Green of Moor Park Drive, Headingley about the history of St. Urban's. 12pm
30. Sunday 1st March 2009 – 'Four' Congregation service at South Parade Baptist Church. 3pm.
31. Wednesday 4th March 2009- Headingley Development Trust AGM. 7pm.
32. Wednesday 4th March 2009- Photographs of Headingley taken for the report.
33. Thursday March 5 2009- Interview at Leeds University Chaplaincies with Rev. Cecil White, Leeds Metropolitan Chaplain. 2:15pm
34. Friday 6th March 2009- Lent lunches at Headingley Methodist, 'Worship Outside of Sunday' 12:30-1:30pm.
35. Friday 6th March 2009- International Women's World Day of Prayer at St. Columba's United Reformed Church. 2.15- 4pm
36. Friday 6th March 2009- Mount St Josephs Care Home, tour and Interview. 2.30pm
37. Friday 6th March 2009- Interview at Focolare House with Celia Blackden
38. Friday 6th March 2009- Interview with Greg Mulholland, MP for Headingley. 1pm.
39. Sunday 8th March 2009- Leeds Reformed Baptist Church Service. West Park Centre 10.30am
40. Sunday 8th March 2009- Leeds Reformed Baptist Church. West Park Centre. Informal interviews after the service.
41. Wednesday 11th March 2009- Leeds Reformed Baptist Church Cottage Road site. Interview with Pastor Wes Johnston. 2pm
42. Friday 13th March 2009- Lent lunches at Headingley Methodist, 'Faith and Choice' 12:30-1:30pm.
43. Friday 13th March 2009- Visited Muslim group at St Chad's Parish Hall.
44. Sunday 15th March 2009- Leeds Faiths Forum 'Interfaith Conference on the Environment' at Beckett Park, Leeds Metropolitan University, Headingley. 2- 7.30pm
45. Tuesday 31st March 2009- Headingley Methodist Church, Phone interview with Reverend Elaine Joseph.
46. Monday 11th May 2009- Telephone interview with Iain Callard from The Jesus Army.

Appendix 5: Student survey with results

Q. 1. What Religion are you?

Religion	2001 National Census	2001 Leeds Census	Headingley Student Residents
Christianity	77.7%	68.9%	50.0%
Buddhist	0.3%	0.2%	0%
Hindu	1.2%	0.6%	5%
Jewish	0.5%	1.2%	0%
Muslim	3.2%	3.0%	0%
Sikh	0.7%	1.1%	0%
Any other religion	0.3%	-	-
No religion/not stated	16.1%	16.8%	45.0%

Source: 2001 census data.



Q.2. Do you attend a place of worship?

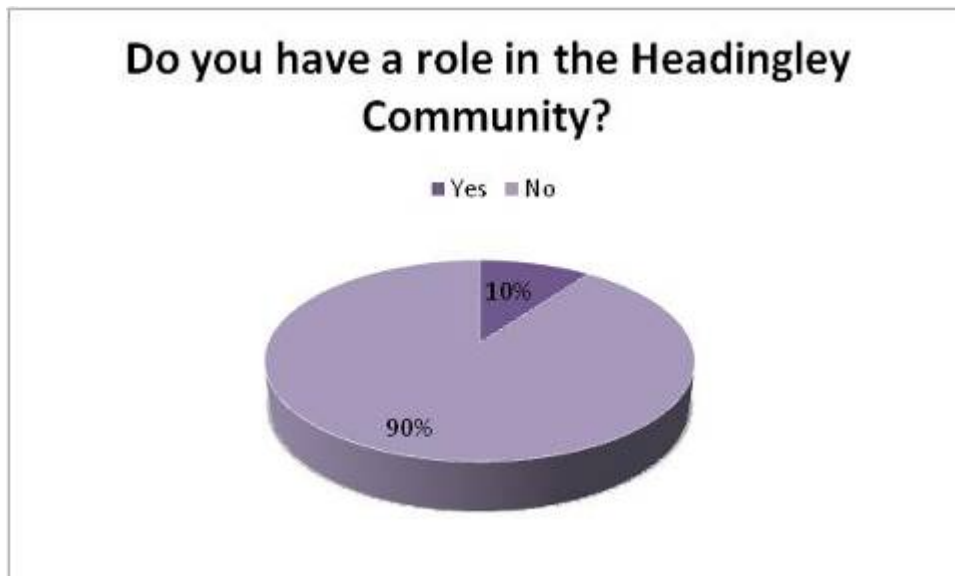


Out of the 40 participants only 7 attend a place of worship in Headingley and whether all of these institutions are inside our official area is debateable. Only 4 participants included details of which place of worship they attend, two attend St Urbans, one attends St Michaels and the final participant goes to a weekly meeting at the Cardigan Centre which officially is outside of our area. 9 of the forty Headingley student residents who completed our survey attend places of worship outside of Headingley whilst the remaining 24 do not attend at all.

Q. 3. Do you use religious facilities for non-religious activities (E.g. fitness classes, social groups etc)?

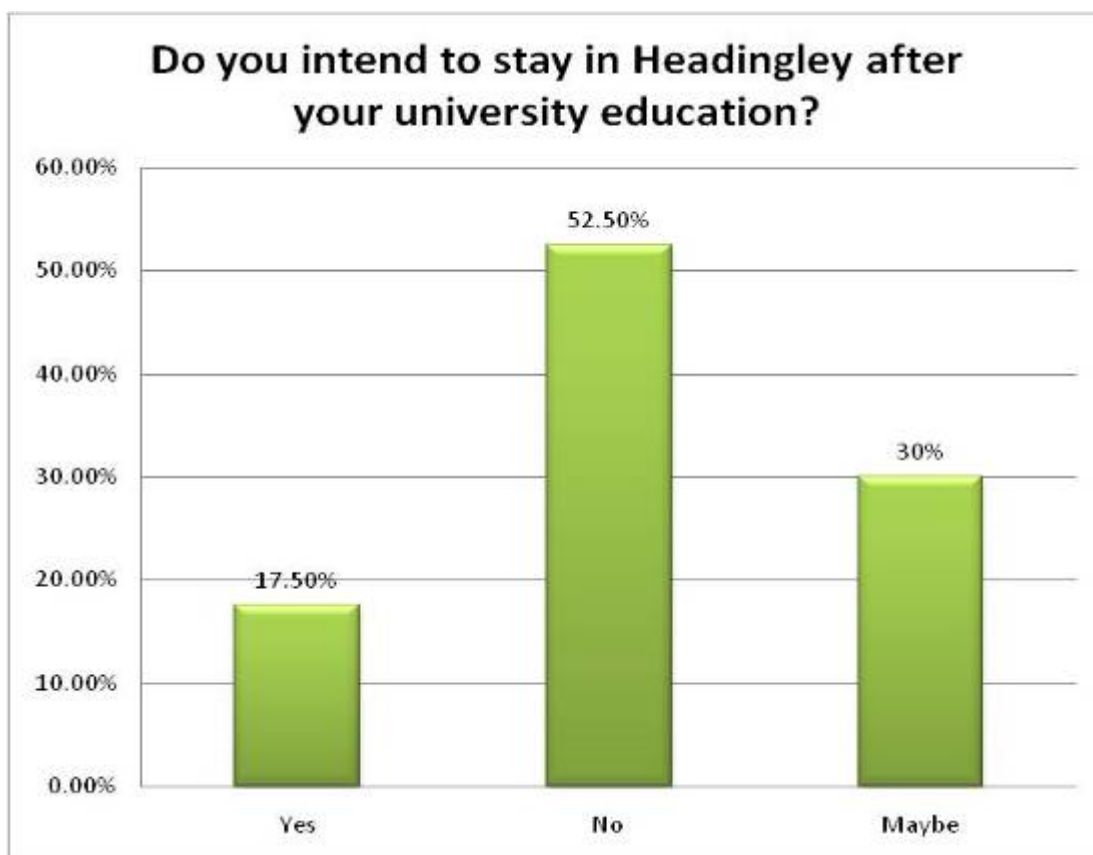
Only 2 out of the 40 participants use religious facilities for non-religious activities. Only one participant provided the example of a weekly Weight Watchers class at Headingley Methodist Church. The remaining 38 participants do not use religious facilities for non-religious reasons.

Q.4. Do you have a role in the Headingley community (E.g. volunteering, a job etc.)?

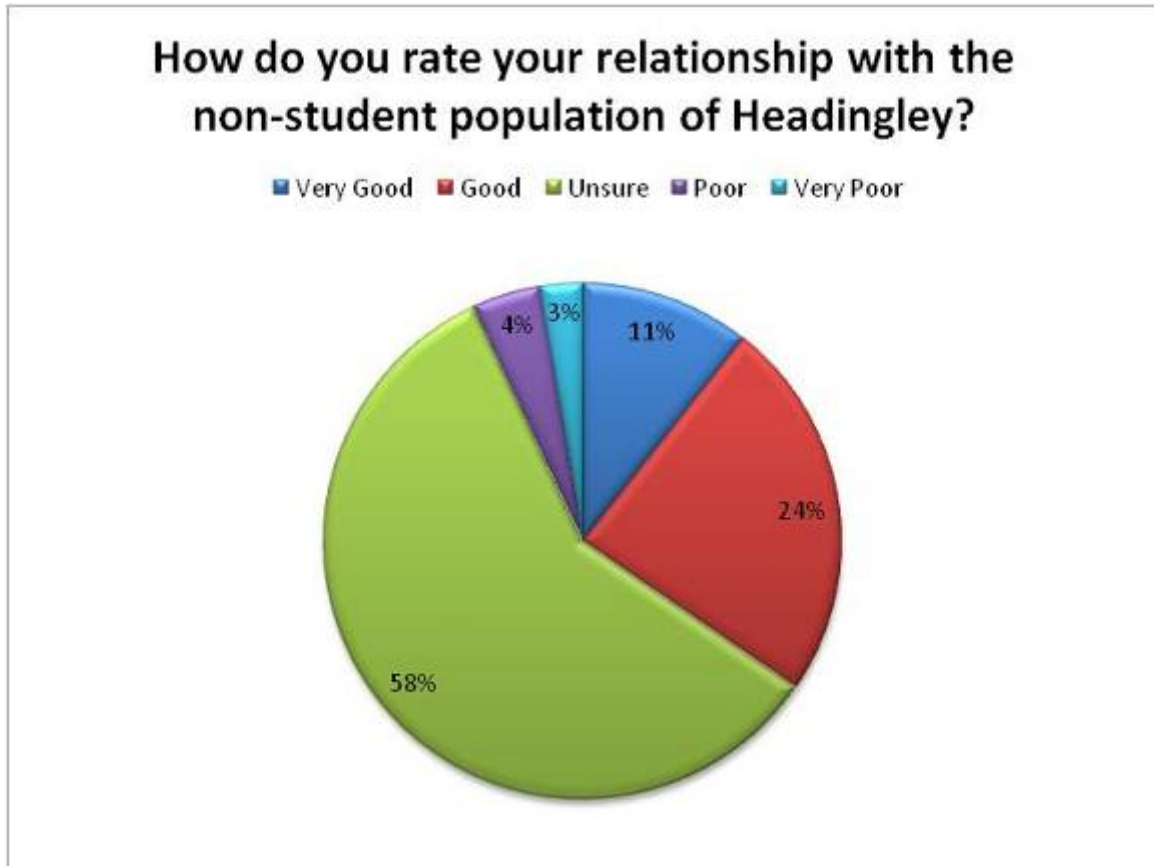


10% of the student residents who participated in the survey have a role in the Headingley community. Three have job roles and one volunteers as a mentor.

Q.6. Do you intend to stay in Headingley after your university education?



Q.7. How do you rate your relationship with the non-student population of Headingley?



Although the above picture looks quite positive as to the relationship between student and non-student residents the additional comments participants left paint a different story.

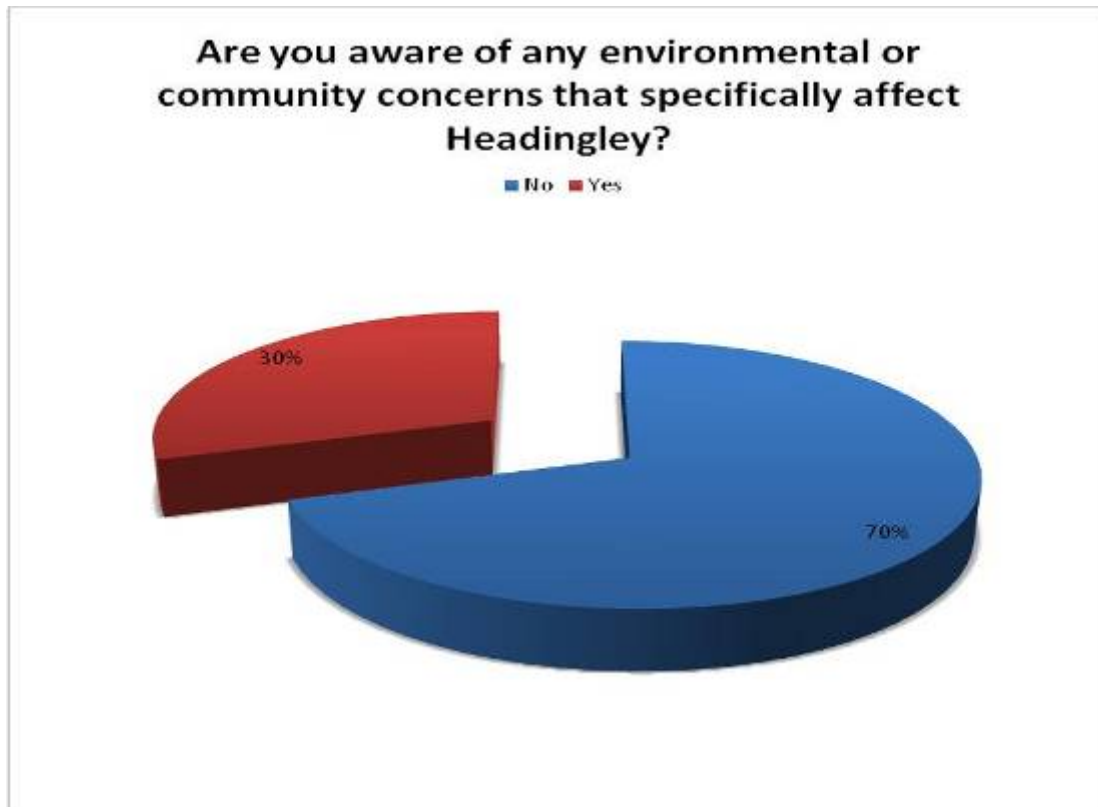
“I don’t know one person in Headingley that isn’t a student.”

“Not much interaction”

“I hardly ever encounter any non-students in my area”

“Seeing a friendly non-student face has really helped me root myself in the local area. Although I would like to get more involved in what the locals are doing, particularly politically. I feel guilty that my studies and personal life leave me little time for this kind of local involvement”

Q.8. Are you aware of any environmental or community concerns that specifically affect Headingley?



Only 12 out of 40 participants knew of specific local concerns with regards to community and environment. Here are the responses;

“High numbers of students is a worry to many in terms of community as well as the ‘ghost town’ effect over the summer, presumably also an impact on economy. Recent worries about students apparently being bad for waste disposal and causing hygiene problems because of this”

“If there’s one thing I hate it’s the mess and noise of students – it’s enough for me to consider moving away from here.

“Litter, landlords taking over too many properties”

“Lots of burglary”

“Disproportionate numbers of students living in the area, issues of garbage and dirt caused by them. The sale of the Girls High School complex and what is going to happen to the site. Residents want to maintain the site as a public space and oppose housing being built there.”

“There are a number of concerns among locals about the increasing dominance of ‘landlordism’ and increasing student numbers which is fracturing the community and changing the nature of the area for residents. The production of a ‘student ghetto’ annoys some residents who find the weekend noise and fun a bit too much. This is also having a very negative affect economically when students go home for the summer months. Headingley Labour and Green Party want restrictions places upon student numbers in order to create a more integrated and balanced community.”

“Loneliness – people often live entirely separate lives without interacting with their neighbours. The student population is so transient so building community is difficult.”

“Wheely bin theft”

“Something to do with an issue over the old girls school building”

Appendix 6: List of 'Lent Lunches' and the Speakers present

The overriding theme of the 2009 series of Lent Lunches, held at Headingley Methodist Church, was that of 'Faith in Crisis'.

Friday 27th February: 'Retail Therapy'. Speaker: Major Reg Melton.

Friday 6th March: 'Worship outside Sunday'. Speaker: Mrs Jill Jones.

Friday 13th March: 'Faith and choice'. Speaker: Ms Celia Blackden.

Friday 20th March: 'Employment'. Speaker: Revd Dr Adrian Burdon.

Friday 27th March: 'Finance'. Speaker: Revd Dr Clive Barratt.

Friday 3rd April: 'Family life'. Speaker: Revd David Calder.

General Demographics

Population Breakdown	Age Groups	Total Persons	Rate
	0-4 Years	354	1.79%
	5-15	793	4.01%
	16-19	2562	12.97%
	20-29	11624	58.83%
	30-59	2850	14.42%
	60 or over	1576	7.98%
	All Ages	19759	

Source: 2001 Census of Population

Ethnicity Breakdown	Total Persons	Rate%	Total Persons	Rate%	
White	17003	86.02%	Asian or Asian British	1790	9.06%
British	15927	80.58%	Indian	680	3.44%
Irish	306	1.55%	Pakistani	975	4.93%
Other White	770	3.90%	Bangladesh	25	0.13%
Mixed	397	2.01%	Other Asian	110	0.56%
White & Black Caribbean	99	0.50%	Black or Black British	270	1.37%
White & Black African	33	0.17%	Black or Black Caribbean	135	0.68%
White & Asian	162	0.82%	Black African	123	0.62%
Other Mixed	103	0.52%	Other Black	12	0.06%
Chinese	214	1.08%	Other Ethnicity	92	0.47%

Source: Census of Population 2001

Religion Breakdown	Total Persons	Rate%
Christian	9552	48.30%
Buddhist	116	0.59%
Hindu	342	1.73%
Jewish	280	1.42%
Muslim	1135	5.74%
Sikh	276	1.40%
Other religions	102	0.52%
No religion	6583	33.28%
Not stated	1392	7.04%

Source: Census of Population 2001

Housing & the Environment

Properties Breakdown	Number	Rate
All Properties	6514	
Council Tax Band A	2003	30.75%
Council Tax Band B	1925	29.55%
Council Tax Band C	1692	25.97%
Council Tax Band D	616	9.46%
Council Tax Band E	154	2.36%
Council Tax Band F	80	1.23%
Council Tax Band G	36	0.55%
Council Tax Band H	8	0.12%
Non-Liable Properties	192	2.95%
Liable Properties	6322	97.05%
ALMO Owned Properties	174	2.67%

Source: Council Tax Records, 2005

Worklessness and Jobs

Council administered benefit	Number	Rate†
All Households	707	11.18%
Households with residents exclusively over 60	316	5.00%
Lone parent households	50	0.79%
Couples with dependant children	31	0.49%
Single people (under 60)	289	4.57%
Couples (under 60) with no dependant children	21	0.33%
Children in households on benefit	139	12.12%
People in Households on benefit	949	4.80%

Source: Leeds Benefits Service, Oct 05

Crime

Recorded Crime	Number	Rate‰*
All Reported Crime	2550	129.1‰
Domestic Burglary	494	75.8‰
Vehicle Crime	539	27.3‰
Criminal Damage	434	22.0‰

Source: West Yorkshire Police 2005

Education & Skills

Educational Attainment:	Entrants	Successes	Rate
5+ GCSE's A* - C Grade	48	21	43.75%
Achieving L4+ for KS2 English	45	40	88.89%
Achieving L5+ for KS2 English	45	17	37.78%
Achieving L4+ for KS2 Maths	45	34	75.56%
Achieving L5+ for KS2 Maths	45	17	37.78%
Achieving L4+ for KS2 Science	45	41	91.11%
Achieving L5+ for KS2 Science	45	25	55.56%

Source: Education Leeds 2005

NOTES

† Rate calculated as a percentage of all households liable for Council Tax October 2005, except rate for people which is calculated as a rate of total population from Census 2001, and for children which is calculated as a rate of all children under 16 from 2001 census.

* Rate calculated per thousand population (2001 census), except domestic burglary which is per thousand households listed for Council Tax (October 2005)

Date Compiled: 2 May 2006

Compiled and Produced by:
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Appendix 8: List of speakers at the Leeds Faith Forum 'Interfaith Conference on the Environment', 15th March 2009

ADDRESS:

MP John Battle - 'Political and Global Perspectives'

SPEAKERS (representing their faiths' stances on environmental issues):

Christianity: Reverend Ian White (Anglican Diocesan Environmental Officer for Ripon and Leeds)

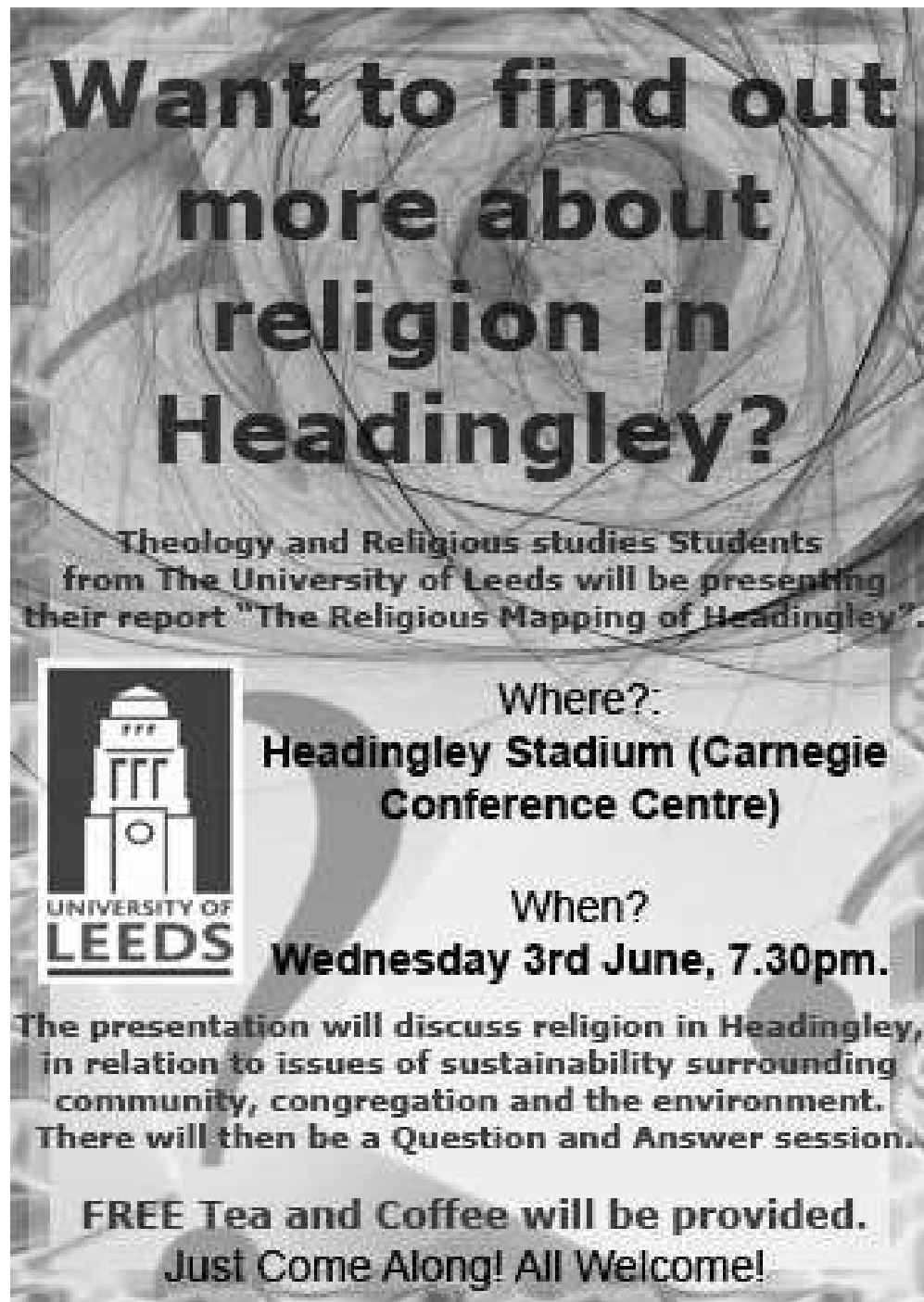
Sikhism: Jasjit Singh (PhD student at Leeds University)

Paganism: Cynthia Dickinson (Pagan Federation North East's District Inter Faith Officer) and Rob Martin (Pagan Federation's Local Co-ordinator for Bradford and Halifax areas)

Hinduism: Dr G. R. K. Sastry (senior lecturer in Genetics, Leeds University)

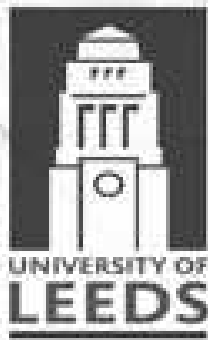
Buddhism: David Midgley (Programme Director, Schumacher North)

Islam: Fazlun Khalid (Founder and Director of the Islamic Foundation for Ecology and Environmental Sciences)



Want to find out more about religion in Headingley?

Theology and Religious studies Students from The University of Leeds will be presenting their report "The Religious Mapping of Headingley".



Where?:
Headingley Stadium (Carnegie Conference Centre)

When?
Wednesday 3rd June, 7.30pm.

The presentation will discuss religion in Headingley, in relation to issues of sustainability surrounding community, congregation and the environment. There will then be a Question and Answer session.

FREE Tea and Coffee will be provided.
Just Come Along! All Welcome!

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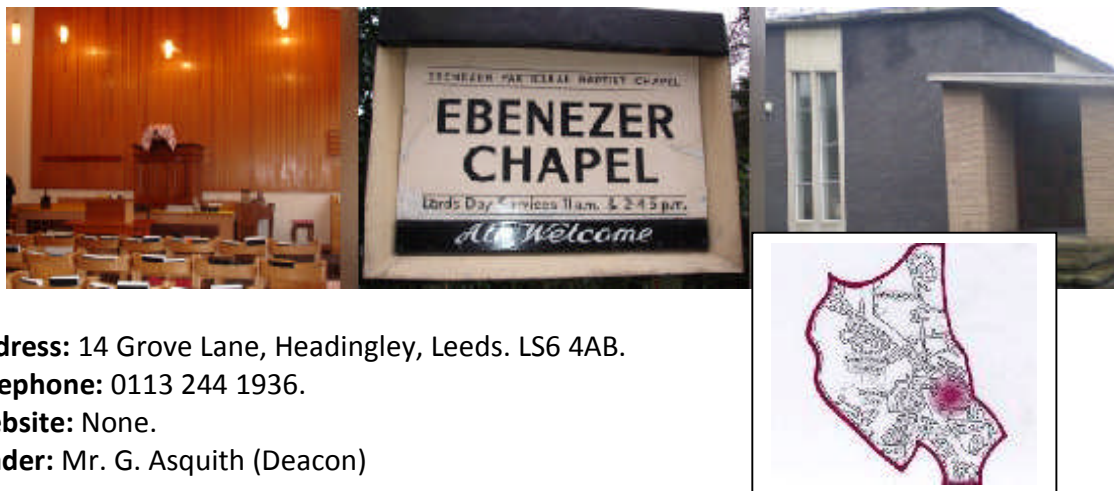
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The Religious Directory of Headingley 2009

Ebenezer Strict and Particular Baptist Chapel

Religion/Denomination: Christian – Strict and Particular Baptist



Address: 14 Grove Lane, Headingley, Leeds. LS6 4AB.

Telephone: 0113 244 1936.

Website: None.

Leader: Mr. G. Asquith (Deacon)

Service Times: Sunday at 11am and 2.45pm. Thursday at 7.15pm.

Mission Statement: Ebenezer means '*Hitherto hath the Lord helped us.*' (1 Samuel 7:12). Based on this, worshippers believe that the Lord will provide for all their needs. With its roots in the Calvinist tradition, the Chapel also maintains the concept of election, so congregation members view their faith as a gift from God.

Description: There is little religious paraphernalia in the chapel for a number of reasons, one being the fact that there was a break-in robbery recently. Services are often led by a guest speaker. There is a loose dress code for congregation: women should wear hats (obeying 11 Corinthians 5) and all members should dress smartly in darkly coloured suits. The congregation is small, based mainly on family and close-knit community ties. The order of service is taken from Gadsby's Bible and the King James Bible.

Other facilities: Basic kitchen/toilet facilities in rooms leading off from the main chapel.

Regular events/activities/groups: None in the church building itself. Worshippers regularly attend services at other chapels across the country and accept donations for a number of overseas projects such as the Velemegna Eye Hospital in India, The Gospel Standard Bethesda Fund, The Protestant Alliance and Day One.

Size of congregation on date of visit: Approximately 10.

Predominant age group: All congregation members are 50+ years old.

Predominant nationality/ethnicity: White British.

First Church of Christ Scientist, Leeds.

Religion/Denomination: Christian - The Church of Christ, Scientist.



Address: 40 Otley Road, Headingley, Leeds. LS6 2AL.

Telephone: 0113 230 4349

Website: www.christianscience.org.uk

Leader: The stewards and readers at the church alternate.

Service Times: Sunday service, at 10.30am (Children's Sunday School- 10.30am). Every second Wednesday of the month at 7.30pm, and fourth Wednesday of the month at 2.30pm.

Mission Statement: 'The First Church of Christ, Scientist...is designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant.' (Manual of the Mother Church 19:1-6).

Description: The Eleanor Lupton Centre, part of the Girls High School was built as a Christian Scientist Church in the 1920's. It had room for about two hundred people in the congregation but as numbers decreased the Church sold this space to the School whilst continuing to use it until moving to the present site in 1992.

Other Facilities: First Church of Christ, Scientist has a Bookshop and Reading room which are open Tuesdays, Thursdays and Fridays from 11am until 2pm, and on Wednesdays from 6.30pm until 7.30pm. The Church is used solely for worship and personal study and currently has no facilities which are put to use by anyone outside of the Church community.

Regular events/groups: No groups or events other than services mentioned.

Average attendance at Sunday service: 20 to 25 people.

Predominant age-groups: 50+ years old.

Predominant ethnicity: White British.

Focolare Movement House, Leeds.

Religion/Denomination: Focolare – Inclusive (all faith groups).



Address: 11 Drummond Avenue, Far Headingley, Leeds. LS16 5JZ.

Telephone: 0113 274 2808.

Website: <http://www.focolare.org.uk>

Leader: Chiara Lubrich (there is no domestic leader).

Mission Statement: They follow the teaching of Chiara Lubrich and her central tenet: 'May they all be one, Father, as you and I are one.' Their official statement is, 'the Focolare Movement is committed, together with many other forces which are moving in this direction, to build the unity of the human family enriched by diversity.'

Description: The Focolare Movement began as primarily Catholic but has diversified and seeks dialogue with many other Christian denominations, non-Christian faiths and people of no-faith. They are based in a semi-detached residential house where a group of lay Focolare members live according to vows; it is one of six Focolare houses in the UK. The Focolare members are actively engaged in their respective churches and seek to facilitate greater understanding and communication between churches.

Regular Events/Groups: The Focolare group takes part in 'Agape Meals', prayer meetings and activities for young people interested in Focolare. There are three people living in the Focolare house, and it is an all female house. The Focolare members are from a diverse background and have lived in Focolare houses across the country.

Headingley Methodist Church

Religion/Denomination: Christian – Methodist.



Address: Chapel Street, Headingley, Leeds. LS6 3HZ.

Telephone: 0113 275 1141

Website: www.headingley-methodist-circuit.blogspot.com

Leader: Reverend Elaine Joseph.

Service Times: Sunday worship, Junior Church and crèche – 10.30am

Midweek Circuit Worship - Thursday 10.30am-11am.

Mission Statement: N/A

Description: Headingley Methodist Church is a Grade 2 listed building, which was built in 1844. The Sunday School was built in 1909, which means that the Church is currently celebrating the centenary of the Sunday school. Member of Churches Together in Headingley.

Other Facilities: 2 halls available for hire.

Regular Events/ activities: Sunday worship is followed by a Coffee Morning with a fortnightly Traidcraft stall. Luncheon club (Tuesday at 12pm), Bible study (fortnightly on Tuesday from 1.30pm-2.45pm), Wesley Guild (fortnightly on Tuesday at 2pm), House group (monthly on Tuesday 7.30pm), Thursday Circle (fortnightly on Thursday at 2pm), Beaver Scouts (Thursday from 6.30pm-7.30pm), Cub Scouts (Thursday from 6.30pm-8pm), Table Tennis (Thursday from 7.30pm-9.30pm), Choir Practice (Friday from 6.30pm-7.30pm), Prayer group (Friday at 7pm), Scouts (Friday from 7pm-9pm), Explorer Scouts (Friday from 7pm-9pm), Coffee Morning (Saturday from 10am-12pm).

Average attendance at Sunday service: Approximately 35 people.

Predominant age-groups: 50+ years old.

Predominant ethnicity: White British.

Headingley St Columba's United Reformed Church

Religion/Denomination: Christian – United Reformed.



Address: 70 Headingley Lane, Headingley, Leeds. L66 2DH.

Telephone: 0113 261 1698.

Website: <http://www.headingley-urc.co.uk>

Leader: Reverend Bill Frame.



Service Times: Family Worship is every Sunday at 10.45am (including Junior Church and Crèche). Mid-Week Prayer Group is on the second Wednesday of the month at 10.30am. Holy Communion is incorporated in to the service on the third Sunday service each month. There is also a 'Healing service' held quarterly during the Sunday Family Worship.

Mission Statement: 'We base our faith and conduct on the Word of God in the Bible, under the guidance of the Holy Spirit. The United Reformed Church is governed by democratic councils, which give equal status to all members.'

Description: Headingley St Columba's URC was formed in 1972 when a union occurred between the Presbyterian and Congregational churches in Britain. This led to the joining together of what were Headingley Hill Congregational Church and St Columba's Presbyterian Church in 1979. Headingley St Columba's describes itself as 'one of the smaller reformed churches' and is a member of Churches Together in Headingley.

Other Facilities: Church buildings are available for bookings and are used by community groups. Facilities include two large halls, meeting rooms and a kitchen.

Regular Events/Groups: Three house-groups meet once a month in the homes of the members to learn more about their faith and the Bible, (Monday at 8pm, Thursday at 7.30pm and Wednesday at 10.30am), Pilots, a group for young people aged 5 to 14 who like games and projects (Wednesdays from 6.00 to 7.00pm), The Guild Lunches, entertainment and fellowship (meet on alternate Tuesdays), Wednesday evening group: (monthly at 7.30pm on Wednesdays), The Choir (Fridays from 7.30 to 9.00pm).

Average attendance at Sunday service: About 45 people.

Predominant age-groups: About six people were aged 30-40, the rest were 60+ years old.

Predominant ethnicity: Predominantly White British, but also some Black British.

Leeds Reformed Baptist Church

Religion/Denomination: Christian – Reformed Baptist.



Address: 20 Cottage Road, Leeds. LS6 4DD.
(Sunday services held at The West Park Centre, Spen Lane)
Telephone: 0113 275 8996
Website: www.leedsrbc.org (**E-mail:** office@leedsrbc.org).
Leader: Pastor Wes Johnston

Service Times: Sunday services at 10.30am and 6pm (both held at West Park Centre, Spen Lane). Children's Sunday school and crèche are also held on Sunday mornings.

Mission Statement: 'To glorify God by expanding his love in Christ to everyone in our local community and further afield as he enables.'

Description: Leeds Reformed Baptist Church moved its Sunday services to the West Park Centre 12 years ago due to an increase in numbers. All other activities and administration is done at the Cottage Road site. There is also a Persian translation during the Sunday morning service due to the high number of Persians who travel to visit the Church from all areas of the city.

Other Facilities: A minibus service for students. (E-mail: students@leedsrbc.org).

Regular Events/Groups: Toddlers Group (Wednesdays at 1.30pm-3.00pm), Pre-School (four mornings a week from 9.15am-12.15pm), Boys Brigade (Monday evenings), Girls Brigade (Tuesday evenings), Young People's Fellowship (Fridays at 7.00pm and Sundays after the evening service at people's homes), Growth groups, in member's homes (twice a month), Thursday Fellowship (every other week at 7.30pm), Young Adults Fellowship (first Sunday of every month), Oasis, for mature people (meet fortnightly on a Tuesday from 12.30pm- 2.15pm), Football, Abbey Grange School (Tuesdays at 7.00pm).

Average attendance at Sunday attendance: About 320-360 over two Sunday services.

Predominant age groups: Mostly between the ages of 20 and 30 years.

Predominant ethnicity: White British but significant Persian membership.

South Parade Baptist Church

Religion/Denomination: Christian – Baptist.



Address: Kirkstall Lane, Headingley, LS6 3LF

Telephone: 0113 275 4989.

Website: <http://www.spbc.org.uk/> **Email:** info@spbc.org.uk

Leader: Reverend Brian Nicholls.

Services: Sunday at 10:30am, Morning Worship (family service). Sunday Lunch is provided on a bi-weekly basis after the service. Sunday at 3:00pm: A congregation of the wider Church of South Parade. Sunday at 6:30pm: A lively service, healing prayer and Bible study. They also have congregations meeting in Adel and Cragg Hill on Sundays at 10:30am.

Mission Statement: 'Building Community in Christ'. Strengthening the community of God's people, the church, and helping to form a good community.

Description: The roots of South Parade Baptist Church go back to the late 1700's when several people were baptised in the River Aire. The Church grew rapidly throughout the 18th and 19th centuries, planting most of the Baptist Churches around the city of Leeds before moving premises to respond to the growing population in the Headingley area; although many of their congregation members now travel from outside of Headingley. South Parade Baptist Church is a member of Churches Together in Headingley.

Other Facilities: Music plays a large part in the services. There is a band with drums, guitar, bass, piano and two singers and a student band play during the evening service.

Regular Events/Groups: Junior Church (around 70 young people and children learn about the Bible – Sunday at 10.30am), Under 5's (Monday, Tuesday and Wednesday morning), The Event (young people aged 11-14, meeting every Friday from 7:30-9:00pm), Kids Cell (for those in school years 6 and 7, Wednesday's at 6:30pm-7:45pm and for those in year 8 at 7:45pm-9pm. For those in years 9 and 10 a Cell Group is held on Thursday's at 7:30-9pm in the Youth Room).

Average attendance at Sunday service: 450 people between 3 services each Sunday.

Predominant age-groups: Mostly young families, young professionals and students.

Predominant ethnicity: Predominantly white, but not exclusively so. There are also members from Africa, China and India.

St Chad's Parish Church.

Religion/Denomination: Christian - Anglican (Church of England).



Address: Otley Road, Far Headingley, Leeds. LS16 5JT.

Telephone: 0113 274 4322

Website: www.st.chads.co.uk

Leader: The Reverend Barry Overend.



Service Times: Sunday- 8.00am Communion (First, third, fifth of each month), 9.30am Parish Communion, 6.30pm Evensong. Thursday- 10.30am Holy Communion.

Mission Statement: 'St Chad's is here to share the Christian Gospel through being...a lively, evolving and caring community.'

Description: St Chad's Parish Church was consecrated in 1868. A new chancel was added to the interior of the church in 1910, and there are plans to make further alterations to the church interior in the near future. St Chad's is a member of Churches Together in Headingley, and has strong links with many of the churches in the area, as well as solid links with St Michael and All Angels, the other Anglican Church in the area.

Other Facilities: In addition to the Church building itself, St Chad's boasts a large Parish hall and an award-winning churchyard which is home to many species of flora and fauna.

Regular Events/Groups: Mother's Union (second Thursday of the month at 2pm), Toddler Group (Tuesday afternoons), St Chad's Youth Club (various times), St Chad's Broomfield Cricket Club (Saturday afternoons on the grounds), Readers' Group (once a month), Over 60's Club (second Wednesday of month at 1.30pm), Beavers (Thursday at 5.30pm), Cubs and Scouts (Thursday at 6pm), Rainbows (Monday at 5pm), Brownies (Wednesday at 6pm), Explorers (Wednesday at 7.30pm), Children's Sunday club and 'Sparklers' pre-school Bible crafts and stories (excluding the second Sunday of the month when children take part in Parish Praise), Home Groups (Tuesday at 7.30pm and/or Wednesday afternoons), Shī'ah Muslim group (meet Friday afternoons in the Parish Centre).

Average attendance at Sunday service: About 200 people.

Predominant age-groups: Widely varied age groups – large number of children.

Predominant ethnicity: White British.

St Luke's Lutheran Church

Religion/Denomination: Christian – Lutheran.



Address: 9 Alma Road, Headingley, Leeds, LS6 2AH.

Telephone: (0)113 275 9042

Website: <http://www.stlukeslutheranchurch.org.uk/>

Leader: Bishop Walter Jagucki and Pastor Mark Hardy



Service Times: Services are held in English every Sunday at 10.30am and on the first and third Thursdays of the month at 7.00pm. A German service is held every second Sunday of the month at 4:00pm and a Polish service every first Sunday of the month at 9:30am. There are also services held in Latvian and Estonian.

Mission Statement: 'to continue exploring what it means to live in the communion that God gives, to receive one another's differences as gifts and as necessary complements for building up the body, and to learn from each other how communion as Eucharist creates and nurtures communion in the rest of our shared life.' (Lutheran World Federation).

Description: St Luke's Congregation was formed in 1964 and was originally based in Harehills before moving to the Headingley church and church house in 1983. Contributing factors to the move were the riots of 1981 when damage was done to the previous church and a desire to provide accommodation to serve Lutheran and/or international students. The Church House is a listed building, built in 1859 whilst the Church itself used to be a derelict coach-house and stable. The church has parishioners from ten different nations around the world and holds services in five different languages. St Luke's is a member of Churches Together in Headingley.

Other Facilities: The Church House includes a social room, and six rooms which are used as accommodation for University students.

Regular Events/Groups: Anglo-German club, and a children's Saturday School once a month, as well as 'Parish Dinners' where one person cooks for everyone at their house.

Average attendance at Sunday service: About 30 people.

Predominant age-groups: All ages.

Predominant ethnicity: Parishioners from ten nations: Britain, Tanzania, Papua New Guinea, Canada, Netherlands, Norway, Pharaoh Islands, Iceland, Poland and Germany.

St Michael and All Angels

Religion/Denomination: Christian – Anglican (Church of England).



Address: St Michael's Road, Headingley, Leeds. LS6 3AW.

Telephone: 0113 275 9483

Website: <http://www.st-michaels-headingley.org.uk/>

Leader: Rev. Dr. David Peat.



Service Times: Sunday at 8.00am, Holy Communion (second and fourth Sundays). Sunday at 10.00am, Parish Eucharist. Every second Sunday at 10.00am, All Age Service. Sunday at 12.30pm, Holy Communion. Sunday at 6.30pm, Evensong. Wednesday 10.30am, Holy Communion.

Mission Statement: 'To be an open Christian community through prayer, worship, learning and action in order to do the work of God and reveal his glory in the world.'

Description: This High Church, rooted in 'sacramental Christian spirituality,' sees Holy Communion as very important. The building is the third church to stand on the site. The first was built in 1626, the second in 1838 and the third in 1866; all were made gradually bigger to take in to account the population growth of Headingley. St Michael and all Angels is a member of Churches Together in Headingley.

Other Facilities: The Parish Hall was built in 1980 when St Michael's School, which was located on that ground, moved to new premises. There is also a youth centre.

Regular Events/Groups: Choir sings at the 10am and 6.30pm Sunday services and rehearses each Friday in the Parish Hall, Silent Prayer Group meets monthly, 'Wondering about religion' group meets monthly, Afternoon reading group meets monthly, Mother's Union meets at the parish hall the first Monday of every month, Yoga, T'ai Chi, Ballet, a Wine Club, Pilates, Karate, Latin reading, Rumba drums a Stage Group and French Dance are all held in the Parish hall as well as charities such as Yorkshire Housing, St John's Ambulance, and Action on Pain, regular coffee mornings and parish breakfasts, The youth centre next to the Parish hall hosts Beavers, Cub Scouts, Scouts, Rainbows, Brownies, Guides, Kickboxing and Karate for young people.

Average attendance at Sunday service: Around 80 to 100 people

Predominant age-groups: Mainly 50+ years old with a few younger people.

Predominant ethnicity: Predominantly white but not exclusively so.

St Urban's Roman Catholic Church

Religion/Denomination: Christian – Roman Catholic



Address: 15 Monk Bridge Road, Headingley, Leeds. LS6 4EP.

Telephone: 0113 228 8550 and 0113 225 9751

Website: None.

Leader: Father Michael Krychiwski

Service Times: Evening Mass, Tuesday at 7.00pm. Morning Prayer, Wednesday and Friday at 9.00am. Confessions, Saturday at 10.30am. Vigil Mass, Saturday at 6.00pm. Sunday Mass, Sunday at 8.30am and 10.30am

Mission Statement: None.

Description: A community-orientated church with a strong family atmosphere and a large congregation that spans across every age group. The priest endeavors to take an active role in all parishioners' lives and St Urban's is a member of the Churches Together in Headingley movement. They host liturgies for affiliated St Urban's Primary School in Meanwood. Beyond Headingley the church is linked to the Comboni Technical School in Uganda through the 'Karamoja Project' for which it raises money through charitable donation as well as their links to Peru and Lima.

Other Facilities: St Urban's has recently been extended and now has a small church hall used for Sunday School and informal meetings and discussions whilst its kitchen facilitates tea and coffee.

Regular Events/Groups: St Urban's publishes a bi-monthly bulletin giving details of all events associated with the church. Regular events include 'Moms and Tots,' held every Monday morning in the church hall.

Average attendance at Sunday service: 371 (Official average Mass count for 2007). There were 382 people at the 10.30am Sunday Mass (the day of the visit).

Predominant age-groups: All ages present, including a high number of young families, with many activities centered on children's participation. Older members of the congregation play the most active role in decision-making and organising worship.

Predominant ethnicity: Majority white British (English/Irish) congregation, with a small number of ethnic minority (mostly black African) worshippers.

Shi'ah Muslim Worship Group

Religion/Denomination: Muslim - Shi'ah



Address: St Chad's Parish Centre, Otley Road, Headingley.

Telephone: Contact St Chad's on 0113 274 4322

Website: None

Leader: Imam al Kalsi

Time of meeting: Every Friday afternoon at 12.00pm.

Mission Statement: None.

Description: Imam al Kalsi is from Iraq and is the Imam who leads the group. The group runs every week on a Friday from midday for roughly one and a half hours for their weekly prayers which is a compulsory element. The group has been running for about three to four years. They are mostly Iraqi Shi'ah Muslims which separates them from the majority of Sunni Muslims who worship in Hyde Park.

The group, due to its numbers, does not have funding to have its own mosque which is why they use the facilities of St Chad's Anglican Church Parish Centre. They said that they do not mind sharing the facilities of a 'rival' faith as they all believe in the same God but worship him in different ways. They were clear that they are a very tolerant group and have no qualms about using the Parish centre. However they do have special requirements for the place that they use to worship. It must be clean and clear space that is free of temptation and facing Mecca. One interviewee noted that alcohol is not permitted for Muslims and even though the Parish centre has a bar for other events this does not affect their worship. The bar is not in the same room that they pray in and drinks are not permitted in the room either so they know their space of prayer is not contaminated.

When the Parish centre is unavailable then the group attends the Burley Park Road Mosque which is also a Shi' ah group. They do not go there regularly as they prefer to be guided by their own Imam.

Average attendance at meetings: 20-30 people per week.

Predominant age-groups: Men, Women and Children.

Predominant ethnicity: Predominantly Iraqi.

Dhammapala - Theravada Buddhist Meditation Group

Religion/Denomination: Buddhist – Theravada.



Address: St. Luke's Church house, 9 Alma Road, Headingley, Leeds, LS6 2AH.

Telephone: 0113 275 9042

Website: None

Leader: None (all members take turns to lead meditation and worship)

Time of meeting: Every Friday night at 7.45pm.

Mission Statement: None.

Description: Weekly activities at the meeting include the chanting of precepts and passages in Pali followed by thirty minutes of silent meditation.

The origin of the group is thought to have been made up of university students, however the group dynamics have shifted dramatically and it is now pre-dominantly a non-student group, which is presently grounded in the Theravada Buddhist tradition. They are not affiliated with any specific Buddhist organisation, but have tentative links with the Leeds Buddhist Council and attend their annual meetings in May.

The group has been in existence for about twenty-five years. Apart from the weekly meeting, they meet for day retreats once a month in Adel where they undertake a silent day of practice – alternating between walking and sitting meditations. Between April and September monks often come to visit the group, and offerings (*dhanna*) are given to them by the group as per the forest tradition.

The five precepts of Buddhism were fundamental to their lives and trained them in 'living skilfully' – one member said that observing the precepts was 'like having a tool-kit you can carry around all day... I can become responsible for myself.' The group is important to its members because it is the bringing together of likeminded people, and helps them to keep the precepts, finding it comforting to have guidelines and support.

Average attendance at meetings: 3-15 people average attendance.

Predominant age-groups: All between 30 and 50 years old.

Predominant ethnicity: Mostly white, one person from East Asia.

Beckett Park Campus (Leeds Metropolitan University)

Religion/Denomination: All, (Religious Support for Students).



Address: 'The Cottage,' Headingley Campus, Beckett Park, Leeds. LS6 3QS.

Telephone: 0113 812 0000 (Beckett's Park) or 0113 343 5071 (Chaplaincy).

Website: <http://www.leeds.ac.uk/chaplaincy/>

Leader: Reverend Cecil White (Lead Chaplain) and Laurence Pusey (Bible Study).

Service Times/Times of Meetings: Morning prayers, Tuesday and Thursday at 8.30am-8.50am.
Small Bible study group, Tuesday at 2.00pm-3.30pm.

Mission Statement: 'The Chaplaincy works with Services to Students to provide pastoral care and spiritual support to the University community.'

Description: The University of Leeds and Leeds Metropolitan University have a joint chaplaincy. The chaplaincy has a 'dedicated presence' for Leeds Metropolitan University students at 'The Cottage' on the Beckett Park campus in Headingley. Although a lot of the activities organised by or through the chaplaincy go on in the Emmanuel Centre on The University of Leeds campus, Beckett Park provides on-site support for Headingley's students.

Average attendance at meetings: Four people at Bible Study.

Predominant age-groups: Predominantly between 20 to 40 years old.

Predominant ethnicity: White British.

Hinsley Hall Conference and Pastoral Centre: **Catholic Administration & Conference Centre.**

Religion/Denomination: Roman Catholic, but also secular usage.



Address: Hinsley Hall, 62 Headingley Lane, Leeds. LS6 2BX.

Telephone: 0113 261 8022

Website(s): <http://www.hinsley-hall.co.uk> and
<http://www.dioceseofleeds.org.uk/>

Leader(s): Director - Reverend Dr. Mgr Kieran Heskin and
Manager - Austin Smith.

Service Times: The chapel holds a weekday morning Mass for staff and residents.

Description: Hinsley Hall was built in the 19th century and is owned by the Diocese of Leeds. It is used as a conference centre and meeting venue for church, charity and volunteer groups as well as businesses. Hinsley Hall houses the Roman Catholic curia for the Diocese of Leeds. It is the home of the incumbent Bishop Roche and the three vicariates for Evangelisation, Outreach & Christian Life. It also houses the Bishop's Office, Diocesan Tribunal, Finance & Property, Office for Education & Schools, Justice & Peace Commission and the African/Caribbean chaplaincy.

Other Facilities: The grounds of Hinsley Hall span four acres; the complex has one conference room (which holds up to ninety people), a large dining room, a bar and eleven other meeting rooms. There are fifty-two bedrooms, a library, a chapel and a book shop.

Regular Events/Groups: Among those who use the Hinsley Hall on a regular basis are the West Yorkshire Ecumenical Council and the Catholic Agency for Overseas Development (CAFOD).

Mount St Joseph's Care Home and Convent **(Little Sisters of the Poor)**

Religion/Denomination: Christian – Roman Catholic and Secular Care.



Address: Mount St Joseph, Shire Oak Road, Leeds. LS6 2DE.

Telephone: 0113 278 4101

Website: lspappealleeds@aol.com

Leader: Reverend Mother Miriam.



Service Times: Mass , daily at 11.00am. Rosary, daily at 5.10pm. Evening prayer, daily at 5.30pm. Lectio Divina, Fridays at 3.00pm.

Description: Mount St Joseph's is a Care Home for the elderly run by the Little Sisters of the Poor and is a registered charity (Charity no. 234434). The care home is home to forty-six residents at any one time, but there are also independent living flats and accommodation for retired members of the clergy, which, with the care home, reaches a total of about seventy residents. Anyone is allowed to stay at the home with no account being taken of their religion although there is a Catholic Chapel which many residents regularly attend. The home is run by twelve Catholic nuns as well as other staff from outside the convent.

Other Facilities: Mount St Joseph's offers respite care and has a library, hairdressers, shop, chapel and garden on site, as well as providing occupational therapies to its residents.

Regular events/groups: Exchange trips for residents to different homes run by other Little Sisters of the Poor communities. Regular concerts provided by members of local Churches, university students, school pupils and other members of the community. Fundraising Christmas fairs. Monthly birthday celebrations are held for the residents. The home welcomes volunteers, so whilst what is offered is primarily for those living there, all are very welcome to come and lend a hand and to use the Chapel too.

Predominant Age Groups: Older people, usually 60+ years old.

Predominant Ethnicity: White British.

Wheatfields Hospice (Sue Ryder Care)

Religion/Denomination: Secular care



Address: Grove Road, Headingley, Leeds. LS6 2AE.

Telephone: 0113 278 7249

Website: <http://www.suerydercare.org/wheatfieldshospice/>

Leader(s): Helen Ankrett - Head of Care and Tom Lusty - Chaplain.

Service Times: Theravada Buddhist meditation with Venerable Mary Reavy, Tuesdays at 11.30am. Small services and communions are either given at an individual's bed side or as a group in the small chapel or quiet room. These are usually held on a Friday and Sunday, however, week day services are usually more popular due to the addition of day patients.

Mission Statement: 'Wheatfields Hospice cares for people with life-limiting illnesses, their families and loved ones.'

Description: Wheatfields Hospice's facilities hold eighteen beds and supports day patients on Mondays, Tuesdays and Thursdays and there are around 8 people who attend. It became a hospice in 1978 when the hospice movement was taking off and the Headingley community came together and had the vision for Wheatfields. Douglas McAdin, a minister with the United Reformed Church had an important vision for Wheatfields along with Dr. David Charley, who was the first medical doctor and as a Baptist elder he kept the hospice going in times of need, receiving little and sometimes no pay for his work.

Other Facilities: There are two hundred volunteers and of these the majority are students from the local community. They are either sixth form students wanting to study medicine, or University students. The University of Leeds have also supported the hospice with students from the Raise and Give committee (RAG) doing regular fundraising. The hospice also has its own charity shop on site.

Regular Events/Groups: There is a Clothing Garage every Tuesday which raises on average £2000 for the hospice.

Predominant age-groups: All ages, but the majority is made up of adults.

Predominant Ethnicity: Mixed.

Shire Oak (C. of E.) Primary School

Religion/Denomination: Secular Education – Church of England.



Address: Wood Lane, Headingley, Leeds. LS6 2DT.

Telephone: 0113 2755 890

Website: <http://www.shireoakcofeprimaryschool.co.uk/>

Leader: Mr. Mark Edwards (Head Teacher)

Description: 'Shire Oak Primary School provides a nurturing and inclusive education for all, welcoming and respecting those of all faiths and beliefs and working in close conjunction with our parents and wider school community. Our work is underpinned by Christian values which will inform the leadership and development of the school.'
(Edwards,2009).