

CATHEDRALS AND PARISH CHURCHES IN RELATION - OR NOT!

- responses to a questionnaire jointly sponsored by Cathedrals Plus and the Churches Tourism Association, regarding the relationship between Cathedrals and the Parish Churches of their Dioceses. In the Full Report the comments are very largely copied directly from the questionnaires.

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Full Report

Judy Davies
Secretary
Cathedrals Plus

Canon John D. Brown
Chairman
Churches Tourism Association

CATHEDRALS AND PARISH CHURCHES

Introduction

34 Cathedrals or Abbey Churches responded to the questionnaire. These are: Blackburn, Bradford, Bristol, Canterbury, Chelmsford, Chester, Chichester, Durham, Ely, Guildford, Hereford, Leicester, Liverpool, Manchester, Newcastle, Oxford, Ripon, Rochester, Salisbury, Sheffield, Southwark, Southwell and Nottingham, St. Albans, St. Edmundsbury, St. Paul's, Truro, Wakefield, Wells, Winchester, Worcester and York. St. David's Cathedral from the Church in Wales responded, as did Bath and Westminster Abbeys. One of the Cathedrals apologised that it was impossible to complete the questionnaire due to 'the vast number of other things I am having to deal with right now', and Westminster Abbey, being a Royal Peculiar, considered the questionnaire to be inappropriate to them.

Responses:

Question 1: Do you make those who come to your Cathedral, whether on a regular basis or as occasional visitors, aware of Churches in the diocese that they might be interested in visiting?

6 Cathedrals and Bath Abbey responded with a firm 'Yes'. Bradford offers a series of specially created 'fold-out' leaflets on Parish Churches in different Dales' villages. A line drawing of each Church is accompanied by a description paragraph about the Church. These were originally created by the Diocesan Tourist Board; Chichester mounts an exhibition providing information about the wider diocese and their parish links. Such information is also included on their website along with the links; Hereford Cathedral has a Head of Communications who has responsibility for tourism, marketing and broad 'audience development'. He is also Vice-Chair of Herefordshire Churches Tourism Group and oversees production of a promotional leaflet about 65 participating member Churches. The Cathedral also distributes many of the leaflets and assists with promotion through exhibitions, displays, training and communications regarding the Group's activities; Sheffield displays information from Heritage Inspired South Yorkshire about the heritage trails with Churches in the diocese. Attention is particularly drawn to this around the Heritage Open Days in September. (Heritage Inspired South Yorkshire is an independent organisation, begun in 1998 initially with funding from the Heritage Lottery Fund and subsequently from LEADER Yorkshire Forward, sponsorship from businesses and small amounts from local trusts. It has a paid staff of 3 and around 10 volunteers on its Steering Group. Initially it worked with two Churches in Rotherham and gradually expanded to cover the whole of the Rotherham area with around 30 Churches and 2 mosques. It currently works with nearly 150 partner sites from all Christian denominations and other Faiths); Southwell and Nottingham refer to the promotion of Parish Churches 'via stewards from wide locality'. St. David's takes care to ensure that any Churches of interest are properly advertised in the Cathedral and that enquiries to such locations are at hand for visitors to access; York Minster simply responded 'Yes' without providing any detail.

Rochester Cathedral states 'Not at present but we will do so soon'. A new internal signage scheme is being rolled out in the Cathedral which will include a revision of

the notice boards and those allowed to post on them. There will be a space for parishes within the diocese; while Guildford says ‘To some extent’, but provides no detail.

6 Cathedrals stated a direct ‘No’. Others expressed a ‘No, but ...’; Bristol offers an information table on which there are many leaflets from other Churches in the diocese; Canterbury responds ‘Not particularly’, then adds that the Cathedral Welcoming Centre has details of opening times of St. Martin’s Church which has a link to the Cathedral through St. Augustine and Bertha. There are also details of the Bertha trail; Chester states ‘No’, and adds: ‘Some general maps of the diocese are on display’; Durham says ‘Not in an organised way’; while Ely responds: ‘Not as a matter of course’. There is however a Cathedral and Diocese notice board where deaneries/parishes can book a slot to advertise what they are doing; Liverpool states: ‘Not overtly, but we do put up posters for parishes in the diocese advertising special events’; Oxford simply states without elaboration: ‘Not to a great extent’; Ripon admits: ‘Little active promotion’; while St. Edmundsbury acknowledges: ‘Not overtly’; likewise Wells: ‘Not explicitly’; Worcester also admits: ‘Not in any organised way’, but then adds: ‘Welcomers and Vergers would help visitors who ask’.

The notion of leaving the initiative to the enquiring visitor or tourist is also expressed by 2 other Cathedrals: Chelmsford relates ‘Only if a direct enquiry is made’ and cites the example of a group wishing to visit Parish Churches with a particular historical association either with the Cathedral or with a number of Churches in the diocese perhaps with a common dedication; Manchester states ‘At present only if they ask, or if they look in diocesan publicity, available on the Welcomers Desk’; meanwhile St. Albans responds: ‘Not in a direct way – if we are asked we would do so and probably direct them to the Diocesan Office for further information.’

St. Paul’s offers no information about Churches generally across the diocese, but does display information about City Churches.

Reflection: It may sound rather harsh and old-fashioned – Who is the mother who wishes not to identify her children? Who are the children who wish not to have any concern, let alone care, shown to them by their mother? Perhaps serious debate needs to take place within each and every diocese regarding the nature of the relatedness between Cathedrals and the Parish Churches of their dioceses.

Question 2: [To be responded to by those Cathedrals who in Question 1 have indicated a positive promotion of Parish Churches in their diocese]. If so how? Map of diocese? Information about Parish Churches in the diocese which you know are significant and why, or who ask to be promoted through the Cathedral? Advertising events being held in Parish Churches? Advertising Church Trails?

In addition to the information provided in response to Question 1, Bath Abbey uses notice boards and notice sheets for the promotion of information, while Bradford Cathedral points out that they have a special notice board advertising events in the Diocese; similarly Canterbury – ‘occasionally we are asked to promote events in other Churches with a poster on one of the notice boards – its not high profile’; Chelmsford notes that ‘Posters advertising events by other Churches are displayed on the Cathedral welcome desk’; Chester, in addition to displaying a general map of the diocese and despite limited advertising space on notice boards, occasionally mentions special events in other Churches in the diocese in the weekly newssheet, though mostly reference is to other members of Churches Together in Chester; Chichester has really got their act together! They have set up a ‘Parish/Cathedral Links Network.’ In theory every parish has a nominated person who is committed to fostering a mutually beneficial relationship with the Cathedral, their Mother Church. All parishes are sent quarterly Cathedral events information, and are helped to promote their events via posters and the Cathedral website. Parish Links are Honorary Friends of the Cathedral. A special Evensong in celebration of the Cathedral/Parish Links Network is held annually. Each parish specifically is prayed for on one day each year and invited to join with the Cathedral on that day. A presentation ‘Chichester Cathedral – what we do and what we can do for you’ has been devised and is taken to parishes and Deanery Synod meetings; Guildford has a map/drawing of the Churches of the diocese. Each Parish Church is drawn on this map, so there is some indication not only of location but also of style and age; Hereford has maps of the diocese displayed prominently in the visitor welcome areas of the Cathedral. They also promote Parish Churches through a ‘Visit Herefordshire Churches’ leaflet; Liverpool gives the Cathedral parish representatives the opportunity to advertise in the Cathedral via the notice boards; Manchester provides information about City Centre Churches, and the Diocesan newsletter – ‘Crux’ – containing details of events is available at the Cathedral; Oxford has a map of the diocese in a room frequented by some visitors, while copies of the diocesan newspaper are available to visitors at the door; Ripon displays a detailed and informative map which provides information about Churches that may be of interest to visitors; Rochester has a map of the diocese, but acknowledges that it is somewhat dated. Space is also provided for Churches to advertise their events; Salisbury states that a map of the diocese is prominently displayed in the Cathedral; Sheffield both cites a problem and describes an innovative approach: ‘There is not a map of the diocese in the Cathedral as it is understood boundaries are likely to change as a result of the work of the Dioceses Commission. However, all clergy in new posts in the diocese are invited to lunch in the Cathedral and given a detailed tour focusing on possibilities of developing shared work and links. This event has happened quarterly for the past 2 years. In addition, each deanery has been invited to visit the Cathedral within the past year. Three have done so and others are keen to take up the opportunity in due course; Southwark states that copies of the Diocesan Newspaper are available, free. Posters can be displayed and leaflets advertising concerts, talks, exhibitions, events taking place within Churches in the diocese, made available, if

information is provided and organisers request such promotion. Names of all parishes within the diocese are engraved within the pavement in the internal street. Parishes are prayed for daily via the Diocesan Prayer Calendar; Southwell and Nottingham use their Stewards as promoters; in St. Albans there are very good links with the Diocesan Office, enquiries probably being directed to them. 'Abbey News' is published by the Cathedral, and 'See Round' by the Diocesan Office. Both of these advertise and report on events throughout the Diocese; St. David's reports that when fliers and information packages regarding Churches within the diocese are given in to the Cathedral, assurance is given that they will be displayed on the literature table. Similarly with information about events in parishes in the diocese. A project entitled 'Saints and Stones' is part of the Cathedral's outreach programme; one of St. Edmundsbury's display panels is about the diocese and gives a map and mentions how many Parish Churches there are. 'During the Diocesan Open Churches week we display posters and have had special displays in the past. Some local parishes ask us to advertise events which we do on the notice board near the Refectory'; Wakefield and Winchester both use promotional leaflets; Worcester states that information about and from Parish Churches is not generally displayed other than on specific occasions. The fear is that an open invitation would result in too many requests to advertise events being received; York reports that a number of different leaflets have been produced, that information is made available through the website and verbally. A York Church Trail is advertised, but events being held in parishes are only advertised if the Minster is directly involved.

Reflection: The embarrassment of too little information; fear of too much. Should the Mother ask her children to keep her informed of what they are up to, or should the children be considered adult enough to inform the Mother of what she ought to be told? Who takes the initiative? Chichester and Sheffield offer two different models of Cathedral – parishes relatedness, each potentially benefitting the other. Are there other models? Is there a commonality, as well as a difference of task?

Question 3: On the assumption that your Cathedral has its own website, do you include any reference to Parish Churches on this and/or provide links to Parish Church websites?

16 Cathedrals and Bath Abbey report their links with Diocesan websites, and that it is on the latter that information can be obtained about Parish Churches. Chichester alone of the 17 adds that it 'encourages parishes to contact (the Cathedral) with event information which is then added to their website; Chester also notes that links are posted to Parish Churches for those who have asked to be included; not surprisingly perhaps Canterbury states that it has links to dioceses but not to individual Churches;

5 Cathedrals state that as yet Parish Churches do not generally appear on Cathedral websites, but for each of the 5, as consideration is given to the content on the website there is the possibility they might; a further 8 state a simple 'No' to the inclusion of Parish Churches on their websites.

Reflection: There has long been debate on the relatedness between Cathedrals and Dioceses. To what extent are they independent entities, to what extent are they mutually but differently significant? Cathedrals and Dioceses perform different roles and functions for Parish Churches. Do these different roles and functions merit mention on the websites both of Dioceses and of Cathedrals?

Question 4: Does the Cathedral regularly invite Parish Church congregations to come to the Cathedral either individually or by deaneries? What do you offer them when they come?

Responses to this question fall under 6 headings:

In the first category are Blackburn, Bradford – sometimes inviting a Church on its Patronal Festival, or if the incumbent is a Canon of the Cathedral, then on the day of the saint to whom his Canon's stall is dedicated; Canterbury, again on a day when they are being prayed for in the diocesan Cycle of Prayer, similarly with Chester, and Chichester, Ely, Guildford, Salisbury, and St. Edmundsbury; Manchester invites Deanery Synods as well as parish groups; Oxford has a Parish Visits scheme which has been running since 1996. In that time 391 parish groups have been invited to the Cathedral; Ripon has regular parish and deanery visits by invitation; Sheffield and Southwell and Nottingham tend to invite deaneries; Southwark invites parish groups; St. David's 'is very welcoming in its outreach: all parishes from within the diocese and outside are made to feel that they can access all facilities ...'; St. Paul's offers 'individual invites every year direct from the Canon Pastor to the incumbent/chaplain'; Truro offers deanery visits, while Wakefield has been promoting evening deanery visits; Winchester holds deanery days, while York invites all parishes to come 'as and when they would like to'.

In the second category are Bath Abbey – 'If Churches would like to come ...'; similarly Durham 'tends to respond to their requests, rather than invite them'; St. Albans waits for requests rather than sending out invitations, and Worcester welcomes Church groups if they request a visit; Winchester notes that a number of visits are from parishes outside the diocese, and that the Cathedral tends to wait for requests to come from parishes rather than their being invited.

And there is a third category – Cathedrals which neither invite nor do not expect requests: Bristol 'are beginning to think that [visits by parishes] would be a very good idea'; Chelmsford used to invite deanery groups approximately twice per year. The event itself was well received, but deaneries seemed to find difficulty in making arrangements to attend. There might be a future focus on parishes; Wells does not have 'a universal programme across parishes/deaneries'.

And when parishes and/or deaneries come to the Cathedral, what do they receive?

The answer is variations on the theme of tour and/or talk, attendance usually at Evensong, sometimes a Eucharist, and refreshments. Blackburn, Bradford, Canterbury, Chester, Chichester, Hereford, Oxford, Ripon, Salisbury, Sheffield, Southwell and Nottingham, St. David's, St. Edmundsbury – 'occasionally a parish comes on an outing ...', Truro, Wakefield, Winchester and Worcester all follow this pattern. But there are some well-worth considering variants on this pattern: Canterbury offers deaneries an evening in the Cathedral with Chapter members, 'behind the scenes' tours and informal talks about Cathedral life, then a meal in the Cathedral Lodge and sometimes music provided by the Cathedral lay clerks. Visiting deanery and parish clergy are invited to robe and process with the Cathedral clergy as they also are at Chester, Ripon, Salisbury, Sheffield and Winchester.

Often clergy or lay people from the deaneries or parishes are invited to participate in the service; Liverpool is going to invite newly ordained clergy to come and celebrate the midday Eucharist, and bring members of their congregation with them. This format will eventually be rolled out to all other clergy; St. Edmundsbury use the annual induction day for new clergy to encourage them to make the link with the Cathedral, a presentation of what the Cathedral offers to parishes having been explained; Winchester holds deanery days through the year.

In their responses a number of Cathedrals made reference to 'pilgrimage'. Bradford for example offers to parish groups themed evening pilgrimages with refreshments, while deanery Mothers' Union groups are invited to themed evening pilgrimages; not surprisingly Canterbury offers parish and deanery young people's groups evening candlelight pilgrimages; in Durham people often come on pilgrimages, sometimes individual parishes, sometimes the whole diocese as in a Lindisfarne pilgrimage; Ely offers parish groups evening pilgrimage tours, evenings 'because they can have the Cathedral to themselves'; Hereford similarly offers pilgrimage evenings 'with a fairly informal stational Eucharist', moving round different parts of the Cathedral, with hospitality following in the Deanery garden or one of the other gardens. Parishes are also invited to bring confirmation groups on a 'pilgrimage experience'; Rochester has special pilgrimage tours which include a 'reflective audio tour', cream tea and attendance at Evensong; Southwell and Nottingham refer to hosting 'spirituality days', youth confirmations and pilgrimages; St. Alban's offer parish pilgrimages in the evenings; Truro welcomes deanery visits/pilgrimages; similarly Wakefield provides tailor-made programmes for parishes or deaneries which make a pilgrimage to the Cathedral; Worcester also offers special programmes for parish or deanery groups which come to the Cathedral on pilgrimage.

But some Cathedrals offer more at certain times of the year – in Canterbury for example the Archbishop's lectures in Holy Week which are attended by large numbers of parish congregations. 2 years ago Canterbury also hosted a 2-day diocesan gathering, and is planning another one for 2011; in Lent 2010 Durham hosted 'The Big Read', the reading in the Cathedral of the Bible from cover to cover. Groups and individuals came from all over the diocese and farther afield to participate. In Durham members of congregations are invited to the Advent Carol Service, and to the Cuthbert-tide Sung Eucharist; also in Lent Hereford Cathedral invites parishes or invited benefices to come on different Sundays to share in the Cathedral Eucharist, while again in Lent congregations are invited to Liverpool Cathedral to share in a reflective weekend entitled 'Food for the Journey'; in Manchester Cathedral the diocese works with the Cathedral to offer special events for parishes at the Cathedral, such as 'Experience Easter'; Southwark hosts many regular events on behalf of the diocese, including diocesan Festivals for various diocesan groups. Its Bible Study and Adult Education course are also open to people from the parishes; Southwell and Nottingham also host 'spirituality days'.

'To pay or not to pay, this is the question'. This issue has been debated almost ad nauseam amongst Cathedrals themselves and dioceses, and to some extent the general public. In their response to this question, a number of Cathedrals make reference to this issue: Canterbury reports that in their diocese, free Cathedral passes are available to all those who attend Anglican churches, the basis upon which every 2 years information is sent out to PCCs encouraging Church members to apply; Ely provides

free passes for all those on electoral rolls of Churches in the diocese (including LEPs). There is also no charge for the ‘evening’ pilgrimage tours for Churches and deaneries; Southwark notes that no charge is levied when parish groups visit the Cathedral, although donations are sought; St. Paul’s offers free admission, a free tour, and reserved seats in the Quire when invitations are issued to parishes.

Cathedrals communicating with parishes. Some Cathedrals would seem to take keeping links with Parish Churches more seriously than others! In Bradford Friends of the Cathedral regularly follow a programme of visits round the diocese; Chichester have a Parish/Cathedral Links network. In theory every parish has a nominated person who is committed to fostering a mutually beneficial relationship with the Cathedral, their Mother Church. They receive quarterly Cathedral events information and are able to promote their own parish events via posters and the Cathedral website. Such Parish Links are Honorary Friends of the Cathedral. An annual special Evensong is held in celebration of the Cathedral/Parish Links Network. Each parish is prayed for specifically on one day each year and that parish is invited to the Cathedral on that day. In addition, a presentation entitled ‘Chichester Cathedral – what we do and what we can do for you’ has been devised and is often taken to parishes and Deanery Synod meetings; Liverpool regularly sends out advertising literature from the Cathedral telling parishes of forthcoming events; reference has already been made above to Oxford’s Parish Visits, running since 1996, and that 391 parish groups have been welcomed to the Cathedral; Rochester has a system of Parish Representatives who are invited to the Cathedral twice a year. Communication is 2-way, the parishes report to the Cathedral (and diocese), the Cathedral (and diocese) feeds information out to the parishes; St. Edmundsbury sends out an electronic newsletter to all parishes of the diocese, alerting them to special events/services, and stressing that their presence would be most welcome.

Sadly not all Cathedrals are as open to the Parish Churches of their diocese as others. Maybe reading how others do it will inspire them to think again! Bristol are beginning to think that developing links with Parish Churches of their diocese would be good both for the Cathedral and for the parishes – offering tours of the Cathedral ‘maybe Compline with music and some refreshment’; Chelmsford, twice a year, used to invite deanery groups, well received by those who came, but difficult for deaneries to administer. There are hopes of reviving such invitations, but with Parish Churches direct; Wells, like most Cathedrals, invite representatives of parishes to Ordinations and other special events, but there is no pan-diocesan programme of inviting parishes or deaneries.

Reflection: If we continue this imagery, ‘does Mother invite her offspring, or does she wait for her offspring to ask to come?’ Maybe such a question is somewhat infantile! But the above evidence is overwhelming that Cathedrals want Parish Churches to benefit from their uniqueness, both in terms of buildings themselves, the quality of worship they can offer, and the promoting of a wider vision, often challenging the parochialism of many Parish Church congregations. That some Cathedrals waive fees, and even better offer adherents of Parish Churches the means whereby they can darken the doors of their Mother Church free of charge at all times, many would commend. And who knows whether those who are permitted to enter free do not contribute financially for the privilege and in gratitude for doing so! Communication is surely vital. The idea of inviting Parish Churches to appoint their

own Cathedral link person would seem the ideal. Through such a person not only clergy or churchwardens or PCCs but potentially the whole congregation can be kept appraised of what their Mother Church is up to and vice versa!

Question 5: Do you ever invite Parish Churches to engage in specific pieces of work with the Cathedral?

The answer 'Yes' to this question is not overwhelming, but there are some interesting examples which are worth noting.

a) Visiting Choirs and other ways parishes assist: Blackburn welcomes parish choirs or people to act as servers, Cathedral welcomers and shop volunteers; Durham notes that 'Choirs from large Churches have occasionally sung at the Cathedral' while flower groups from across the diocese are invited to arrange flowers in the Cathedral on an annual basis; many of Ely Cathedral's volunteers are members of 'parishes around the Cathedral', providing a ministry of welcome, guiding generally and specifically for school parties; in Guildford parish choirs sing during Cathedral choir holidays, and a city centre Church shares Sung Evensong with the Cathedral, while others have their own special events using the Cathedral's large space; in Newcastle a regular relationship between the Cathedral and Mothers Unions through their deanery networks results in their coming to clean once a month on a rota basis, a contribution which is regarded as invaluable; Oxford reports that parishes are occasionally invited to take part in the Cathedral's Patronal Festival; Ripon admits that partnership with Parish Churches does not occur often, but cites 'some musical collaboration and visiting choirs during the holidays'; Rochester also admits little partnership but hopes that the nurturing of their Parish Reps. Scheme might result in some form of collaboration in the future; Southwark records that 'many parishes provide volunteers to assist in the weekday ministry of the Cathedral to its visitors either as Day Chaplains (Southwark Pastoral Auxilliaris), Welcomers or Cathedral Guides; in St. Albans parishes are involved with the Cathedral's major pilgrimages at Easter, and the Patronal Festival in June; in St. Edmundsbury some of the volunteer Welcome Stewards and all of the Chaplains are drawn from the parishes in the diocese; Wakefield also notes that parishes provide a number of the Cathedral welcomers; in Winchester parish groups take it in turns to staff the Cathedral refectory. Requests for help are made by the Cathedral to parishes via the diocesan web page newsletter.

b) Events to which 'parishes' are invited to contribute: Some Cathedrals list Art events and Exhibitions and invite participation from the parishes. Bradford promotes a visual and performing arts programme called Artspace, and from time to time invites parishes to participate. In Lent 2010 an exhibition of ecclesiastical embroidery was held with displays of liturgical vestments from all over the diocese. A large number of Churches both contributed and came to view the exhibition. During the 2011 King James Bible 400th Anniversary, parishes will again be invited to participate; in Canterbury diocesan rather than parish groups work on 'faith and hope' issues, and the Church's involvement in different ministry contexts; in 2009 Chelmsford Cathedral revived the tradition of producing Miracle Plays to be held in the Cathedral – many members from other Churches participated as actors, musicians, makers of costumes, and in scenery construction, etc. A similar event is planned for 2011; in Chichester parishes sometimes ask for works of art by local artists to be exhibited. The Education Department also works with parishes from time to time; in Hereford Churches in the city involved in Churches Together in Hereford work on occasional projects in association with the Cathedral. In Liverpool there is much liaison between the Cathedral and Church schools in the diocese. Schools and local

Churches are invited to contribute pieces of art work to commemorate the Lady Chapel centenary. At Hallowe'en 2010 a special ecumenical event was staged celebrating saints; in 2010 a collaborative venture called 'Green as a Leaf' involving the Cathedral was held between the diocese of Southwell and Nottingham and the Universities of Nottingham and Nottingham Trent; a very successful Deanery Festival was held in St. Edmundsbury Cathedral in 2006, with each deanery preparing a display about themselves, and sharing in a number of Cathedral and inter-deanery events. The expectation is that deaneries and parishes will be invited to contribute to the 2011 Flower Festival; Wakefield reports that during 2010 the Cathedral hosted an exhibition of angels put together by a parish in the diocese; in 2009 a re-enactment in Winchester of the Passion of Christ brought together Churches from across the diocese; Worcester Cathedral occasionally invites participation from parishes, an example being the 2010 Flower Festival.

c) Some additional material of interest: in Liverpool a local parish group arranged a pilgrimage from the Cathedral to Walsingham to meet the needs of anglo-catholic pilgrims in the diocese; St. David's encourages parishes to approach the Cathedral with a view to its working with them on specific pieces of work of their choosing, while like many Cathedrals St. David's is used for concerts and recitals; in Truro both the Canon Missioner and the Canon Precentor engage with Parish Church representatives in a wide area of work from liturgy to how to use the Parish Church building as a place of mission.

d) Regrettably, perhaps, Bath Abbey, Bristol and Newcastle answer this question with a definite 'No'; Chester reports collaboration by the Cathedral with other City Centre Churches, for example with the Easter Dawn Service, carols at the cross by St. Peter's, and support for street pastors; Durham registers 'Yes, when relevant', but gives no examples of the content of 'relevant'; Manchester notes participation only with the Diocese; Ripon states 'not often', while Rochester offers a glimmer of hope of future collaboration between the Cathedral and the parishes through the nurturing of the Parish Representatives Scheme. Wells reports occasional collaboration, but gives no examples, and York notes 'very rarely', though there is occasional collaboration with the City Centre Churches.

Reflection: I was always led to believe that Cathedrals in addition to being places of excellence in terms of the presentation of the building and the quality of liturgy, were also places of experimentation, initiative, leadership. I was told that things could be done in Cathedrals, given their space, which could not only not be done in most Parish Churches given their limited space, but also the need for Parish Churches to regularly serve dependent congregations who ought not to be subjected to too much change. Furthermore, a Cathedral, being the focal point for a diocese, is able to exercise the broad view whereas parishes, quite rightly, are required to focus on that which and all who, live, work and play within the bounds of each individual parish. However residents of parishes inhabit a world bigger than that confined within their parish's boundary. So why do not Cathedrals, with the expertise of their staff and through a variety of media to hand, invite parishes to reflect on the implications of that wider world for their parochial living and serving?

Question 6: Do you promote the Cathedral and Parish Churches to non-Church groups? Do you promote the Cathedral and Parish Churches to those of other Faiths?

There are 2 questions here concerning relations on the one hand between Cathedrals and Parish Churches and non-Church groups, and on the other between Cathedrals and Parish Churches and those of other Faiths.

1. Initially references to promotional material: Bath Abbey produces a marketing leaflet which is distributed via Bath Tourism Plus's mailing list on a regular basis, although there is no member of staff dedicated to marketing/promotion; Chichester states that their publicity aims to be as wide and inclusive as possible; while in Hereford the Cathedral and Parish Churches are heavily promoted to non-church groups through tourism initiatives that include events, leaflet distribution and tourism marketing; in Liverpool, a Visitor Services Manager promotes the Cathedral but not Parish Churches to non-Church groups by attending tourism/group booking days and fairs across the Region; Oxford states that the promotion of the Cathedral is largely done through the website; St.Edmundsbury regularly promotes the Cathedral to non-Church groups, in 2010 running a very successful promotion to WIs, but not to other Faith groups which are underrepresented in Suffolk, The promotion of Parish Churches is not conducted by the Cathedral but by the Diocesan Church Buildings and Tourism Officer; in Truro promotion of the Cathedral – but not Parish Churches – to non-Church groups happens all the time through the work of the Cathedral Communications Officer; while in Winchester events and services in the Cathedral are advertised in the local media and the website, though non-Church groups and those of other Faiths are not specifically targeted; York states that it doesn't 'promote [the Cathedral], but offers information';

2. Blackburn, Canterbury, and Ely respond 'Yes to both' questions. Blackburn does not elaborate on its straight forward response; Canterbury states that the Cathedral is promoted to all and everyone, and, probably not surprisingly, that it is 'widely promoted in our own country and abroad to those of all Faiths and none;' Ely asserts that it does a lot 'to promote the Cathedral to non-Church groups, and to a lesser extent to other Faiths' then adding 'We do not have a high percentage of people of other Faiths in the Ely area.' But there is no reference to the promotion of Parish Churches to either groups;

3. How is promotion effected? a) Bradford writes that they have a wide range of events such as concerts, exhibitions, performances, cultural evenings, and lectures: Chester is currently working on a Cathedral Quarter Project with Cheshire West, Chester Renaissance and tourism bodies. The website promotes the availability of the Cathedral for hosting services and events, conferences and dinners; Liverpool Cathedral as a 'commercial enterprise' hosts corporate dinners on the main Cathedral floor. One of the Cathedral Chapter always welcomes guests and seeks to create links between secular dining and its surroundings; Ripon echoes Bradford in stating that the Cathedral is regularly promoted to a wide range of people who may not be churchgoers, for concerts, exhibitions or community events. Generally there is no similar promotion on behalf of other Churches; Southwark responds that through specific marketing campaigns, non-Church groups hire conference rooms or arrange guided tours of the Cathedral. Numerous businesses in the area hold Carol Services at the Cathedral, and several national charities hold annual services or concerts there.

Cathedral clergy are actively involved in local business and resident forums, and strong links are maintained with other Christian denominations, particularly the Roman Catholic Cathedral and the Lutheran (Porvoo) Churches located nearby; Southwell and Nottingham report that the Cathedral is used frequently by a range of orchestras and choral societies, craft fayres and schools;

b) - promotion through education programme for schools, colleges, adult groups: Bradford reports that they run an extensive programme for schools, colleges, and adult groups; St.Albans makes mention of the work of the Education Trust which includes work with schools and the provision of Adult Education courses;

4. Cathedrals and those of other Faiths: Bradford reports that a warm welcome is given to a large percentage of children, students, and adults of other Faiths. There is also a Treasures Revealed Faith Trail which links a number of different Faith places of worship in an area near the Cathedral, with dedicated publicity and specific times/tours which are manned. Cultural evenings are also held from time to time for different ethnic groups, with food, music, dance, poetry, and art work; Chester states that they do not currently promote the Cathedral to those of other non-Christian Faiths, but they do host and participate in some multi-faith conferences; Durham has an open evening for graduate students once a year which is very well attended. This was deliberately set up to make people of other Faiths feel welcome within the Cathedral. The welcome includes an introduction to the Cathedral as a Christian place of worship, some of the history and symbolism is explained. Regular attendance at the Cathedral by those of other Faiths has also been discovered, especially at Evensong. This is considered an easy way by which non-Christians can access the Cathedral. Endless groups which are not Church-based visit the Cathedral for tours, and more are encouraged; Guildford reports that the Cathedral is linked with the University which is situated in part on the side of the Cathedral hill. The University Chaplain is a Canon of the Cathedral. There are many students from a wide variety of backgrounds who graduate through the Cathedral; in Liverpool one of the Cathedral Chaplains regularly liaises with those of other Faiths and visits other places of worship on a reciprocal basis; Manchester reports that they have a number of interfaith and interdenominational projects, but the promotion of the Cathedral is not the primary focus; Newcastle reports that they are about to link their schools work to that done by the Synagogue and others in the City as there is quite a lively scene here; Sheffield reports that the Dean offers regular tours of the Cathedral to multi-faith or international student groups from the local universities. The focus of such tours is the history of the city told through material remains in the Cathedral; Southwark writes that through the Cathedral's Education Centre over 8000 children visit per annum undertaking workshops and trails. Many of these are non-Church or of other Faiths, including Judaism and Islam. The Cathedral's teenagers group (Youth Xpress) has secured specific funding to undertake interfaith work with Jewish and Muslim youth groups which has involved visiting each other's places of worship and undertaking joint meetings and art workshops. Within the last 12 months, on behalf of the Metropolitan Police we have hosted group visits and meetings which have included explaining Christian Faith to several newly-arrived to the UK, Faith leaders. We have held a morning visit including talks, tours and lunch for an interfaith women's group. South London Interfaith Group holds its Peace Service here in alternate years at Remembrancetide. A whole 'interfaith' series of events took place in 2009 – discussions, music, drama; Southwell and Nottingham report that

there is little work here with other Faiths, but in 2009 there was a visit by a local Muslim group from Nottingham; in Truro the Cathedral hosts an interfaith dialogue group and welcomes members of other Faiths. In One World Week all Faith groups are contacted and asked to assist with the meditations which occur every day that week; Wakefield responds 'Yes' and by way of elucidation adds 'in many ways including running school workshops (pupils from many different backgrounds), working with asylum seekers and refugees and associated agencies (many Faiths and none), working in close partnership with a number of community organisations, the Council and the PCT, setting up projects with Muslim groups, running performance events and workshops celebrating music from different Faiths and cultural backgrounds, working with local arts organisations to promote the bi-monthly art walk in Wakefield of which the Cathedral is a major venue'; (It is a matter of regret that not all Cathedrals located within multi-Faith communities responded to the questionnaire. Other attempts will need to be made to obtain from them much needed information on this particular issue.)

5. The Negatives! Bristol, Salisbury, and St.Paul's give a straight 'No' to the two header questions; Durham promotes the Cathedral but not Parish Churches; Ripon acknowledges that on the whole it does not promote on behalf of other Churches; while Rochester states 'not at present'; Chelmsford also does not promote the Cathedral and Parish Churches to non-Church groups or those of other Faiths, but is ready to welcome them if they request a visit; Manchester's promotion is only through general publicity; Newcastle tends only to promote the Cathedral and the C of E, not specific parishes. They do however make good use of the excellent network locally that promotes the Heritage Open Days in September, and they are linked to two sites immediately adjacent to the Cathedral (Castle Keep and Black Gate) and have a big HLF bid underway to promote the whole area together;

6. Two Catch-alls! St.Davids states 'it is our mandate that we will cater for everybody and every event as long as it is not contrary to Christian belief and teaching'; while Wells offers something similar but a little more parochial: 'we naturally promote the Cathedral to all in the (historic) county of Somerset whatever their creed or religion.'

Reflection: The thought again comes to the fore of the position of the Cathedral within a diocese – a building unique in structure and purpose. We are led to believe that we live in an increasingly secular and multi-Faith society. Is there a better institution within every diocese to lead the Church in reflecting on its significance in Christian Faith within this dual context? Could it be that every Cathedral could become a place for listening and talking in dialogue with representatives of secular and of multi-Faith society within the bounds of the diocese, and that what the Cathedral does today, Churches ecumenically within the parishes could do tomorrow? From the evidence above it is clearly happening in some dioceses! Is society so different in all the others?

Question 7: Do you encourage Parish Churches to positively promote visitor welcome? Do you offer them guidance, training or resources regarding visitor welcome?

There to be asked! Bath Abbey are continuing to work and develop their own welcome and how they can continue to train their volunteers and staff. They have not offered this training to other Churches but would be happy to do so in the future; Chichester does not necessarily encourage parishes to positively promote visitor welcome, but every Cathedral department is willing to support the parishes in its own way. They encourage parishes to use the Cathedral simply as a resource and are happy to offer guidance, expertise or advice as they can; Herefordshire Churches Tourism Group promotes the development of a high quality visitor welcome to its members through training events, talks and visiting lectures and an annual meeting with guest speaker. Training sessions include how to prepare a welcome leaflet, signage audit, a welcome toolkit and welcome host training; Rochester Cathedral affirms 'Yes' – we have been to 3 Churches in our diocese to advise on interpretation and visitor matters following our HLF funding and lottery project. This has been popular and welcome and has helped improve relations; Salisbury is not as positive as Rochester, but gives evidence of some assistance: 'Ad hoc work along these lines. There is no obvious network to facilitate it more systematically'; Southwark reports that representatives from their Guild of Stewards have been invited to several parishes to give advice on how to promote visitor welcome, specifically for services. Parish sides-persons/Welcomers have been invited to 'shadow' our Stewards on a Sunday morning service; not quite on the same theme, but in St.Albans the Adult Education Officer has offered training courses for those Churches who wish to work with schools; again not quite what the question intends but Winchester reports that Parish groups involved with the Refectory will be offered guidance/training regarding their welcome to visitors;

Learning on the job or by default? For Bradford, many of their welcomers come from other parishes, (and presumably can take back to those parishes any learning they gain from their Cathedral experience); Canterbury notes that the diocese deals with this, although the Cathedral offers assistance as required, but adds 'I guess we encourage them by aiming to give the highest quality welcome and hospitality and reminding them of our Benedictine roots when they come here. When people have a good experience it encourages them to look at their own quality of welcome. So its not deliberate but may happen'; Durham notes that they have worked with one or two parishes in the past in response to particular requests, but not on a regular basis. Most of their parishes are very small so are operating at a very different scale from the Cathedral. Many of our volunteers are also members of parishes so take their training back there anyway. Durham also notes that 'it is very easy to offend a parish by suggesting they might need help!' Ely reports that one of their staff has run a series of training events for parishes on 'Mission and Sacred Space' and also on 'Rule of Life'. Some are held at the Cathedral, many in different locations across the diocese; St.Paul's is willing to give advice when asked; York reports that they have not been asked to do this directly, though many of the Guides who are trained in the Cathedral also operate in their own parishes and so they do indirectly;

For Bradford it is the responsibility of the Diocesan Tourism Adviser to deal with training arrangements across the diocese; Manchester reports that 'the diocese ran the

‘John Lewis Welcome’ event at the Cathedral’; Ripon notes that the Cathedral does not currently have this role but there is a diocesan tourism initiative on the website in which some parishes participate; in St.Edmundsbury training in this area is the responsibility of the Diocesan Church Buildings and Tourism Officer;

A number of Cathedrals answer ‘No’: Blackburn states that their visitor numbers are so modest as to disqualify them from being expert in any way; Bristol answers ‘No’ but adds that they have offered a ‘Listeners’ Day’, a training event to the MU Welcomers; Chelmsford, Guildford, Newcastle, Oxford, Wells and Worcester simply say ‘No’; as does Chester, but then adds that there was one instance of their Heritage and Press Officer visiting a local parish group of 3 or 4, including the Vicar, to talk generally about tourism; Liverpool also answers ‘No’ since as a Cathedral this would normally be part of the diocesan role but it is something they could offer to parishes to promote visitor welcome; Sheffield offers no response; Southwell and Nottingham say ‘No’ but then qualify this by making reference to their ‘Time Travelling’, their Education Department’s work with parishes re using their building with children. The Cathedral offers similar work with County schools twice a year; St.Davids considers this question is not applicable to their situation; Truro also says ‘No’, but then adds ‘our Education and Interpretation Officer is happy to suggest ideas and share material and will be piloting work with a Parish Church during this year. The secretary of the Cathedral Guides has, with another guide, offered Parish Churches the benefits of our experience and this has been taken up by a large town centre Church; Wakefield says ‘Not really’;

Reflection: It is probably a fairly valid assumption that all Cathedrals have guides, and presumably all guides receive some sort of training. Why do not all Cathedrals offer opportunities for training to Parish Churches? From the evidence above some clearly do, while a few ‘take training’ out to parishes who ask. We are back to the notion of Cathedrals being resources for parishes! Presumably it isn’t a case that regular members of congregations need to be told how to welcome visitors or tourists – although perhaps some do have such a need – but something about the whole ethos of welcoming, a sense of pride in the building, the ability to say a little bit about what it stands for, its purpose, its symbolism, and perhaps most particularly who it is open to! There are a few references above to a difference of opinion between what is a Cathedral’s responsibility, and what a diocese’s. Could there not be benefit in a joint approach - someone from the diocese taking groups to the Cathedral and then responding to the obvious retort about ‘it’s different in our church!’ inviting the visitors from the parishes to reflect upon how they might interpret or translate some of their Cathedral’s presentations in their home situation?

Question 8: Do any Cathedral staff or organisations (eg. Choir) offer to visit Parish Churches? If so, what are the aims of such visits? What is it hoped they will achieve?

There is a certain predictability about the responses to these questions since hopefully all Cathedrals offer to visit Parish Churches, either Choirs or Clergy or both. The majority of the responses bear out this expectation, but there are some interesting qualifiers which are worth noting!

Blackburn refers to Choir and Clergy, together or separately, offering themselves to Church or Deanery groups, 'to encourage reciprocal visits and to try to break down the growing gulf between the diocese and Cathedral'; Bradford echoes Blackburn, reporting that the Choir visits, as do the Friends, 'strengthening partnership, awareness, friendship and links', and goes on to say that the Cathedral is at the southernmost end of a very large, rural diocese, stretching from Bradford to the edge of the Lake District. The geography is such that most of the population is in the city and it is very attractive to go out to the parishes in the Dales, but not so appealing for Dalesmen to make the long journey into the city – although some do have a day out visiting the National Media Museum or Salts Mill – the World Heritage Site – or other city attractions such as a restaurant; initially Canterbury responded that the Choir regularly sings in Parish Churches as the Cathedral tries to engage actively and offer assistance when and wherever possible, but for a subsequent comment see below. Canterbury Cathedral's clergy visit Parish Churches for services, preaching, PCC days and quiet days. They are available to be asked, and are generally quite active in the diocese; Chelmsford reports that members of the Cathedral clergy regularly preach at different Parish Churches; Chester Cathedral clergy often attend installations at Parish Churches across the Diocese. By this they seek to affirm the idea of the Cathedral as the 'Mother Church' and promise to uphold them regularly in prayer. Cathedral clergy also preach in Parish Churches occasionally, by invitation; in Durham clergy preach and lead services in parishes throughout the year, most regularly at Chapter livings, in order to maintain contact with them, or where there is a vacancy and the local clergy have asked for support. Clergy also speak in parishes or at Deanery Chapters on a range of subjects. We see it as a way to build links and it enables parishes to draw on our resources. People from local Churches (Anglican and other) attend our Lent course and Study Days at the Cathedral, and we have been asked to repeat one or two of these in other contexts. The Visitor Services Co-ordinator has visited parishes to talk about non-liturgical matters; Ely reports that the Cathedral clergy preach around the diocese and that the Cathedral has a children's choir and a voluntary choir made up of people from the diocese in addition to the Cathedral Choir. The choirs regularly engage in outreach work to the parishes, not least since the parishes sometimes complain that their 'best singers' are creamed off by the Cathedral; in Guildford, Cathedral clergy often preach in Parish Churches; in Hereford, the Cathedral Clergy all offer and are invited to preach or assist in Parish Churches; Manchester informs that Cathedral clergy visit parishes to preach; Ripon reports that the Choir sing in other Churches, which is part of their musical outreach and collaboration; Sheffield responds that they consistently offer visits. The Dean and Canons regularly preach and lead worship throughout the Diocese. The Dean leads Lent courses and other adult education events. One of the Clergy attends every Institution and Licensing in the diocese. The Manager of the Cathedral Archers Project offers talks to Mothers' Union and youth groups. We ask to talk to Deanery

Synods annually. The Vergers and the Choirs also offer talks, concerts or to lead choral worship. Some of these offers are taken up more than others, but broadly we are pleased by the interest shown by the Diocese (and by ecumenical groups). The Choirs have recently led two major celebrations for our Roman Catholic brothers and sisters in Sheffield. We hope that these events build a shared understanding of the mission of the Cathedral throughout the County; Southwark reports that members of the Dean and Chapter regularly visit Parish Churches as visiting preachers for special occasions or to assist during vacancies. Cathedral staff regularly contribute to Diocesan parish training events, both in the Cathedral and elsewhere. One is Warden of Readers. The Visitors' Officer and others have been involved in giving talks to parish youth/adult groups both in their parish and at the Cathedral. The above achieves an awareness of the Cathedral and its role within the Diocese; Southwell and Nottingham report that Cathedral clergy are used to preach; St.Alban's responds that 'if we are asked to do so then 'yes', we always try to assist in any way to foster good practice throughout the Diocese and friendly help and encouragement'; St.David's responds enthusiastically! 'This is an integral part of our mission, underlying the work of the Cathedral as a place of worship and musical excellence. We can only visit when requested by individual parishes and we hope that this will bring Cathedral and Parish closer together in a worshipping link and appreciation of the common cause of evangelism. Echoing Chichester, in 2011 it is hoped that a 'Cathedral Roadshow' visiting deaneries and parishes will stress the work, mission and contribution of the Cathedral of St.David's'; St.Edmundsbury says that Cathedral Clergy and the Choir visit Parish Churches. This is seen as a resource for the Diocese – sharing in ministry. The clergy actively offer to go out, the Choir is reactive – otherwise they would never be at the Cathedral! Wakefield also responds enthusiastically informing that Cathedral Clergy and the Choir often visit parishes to preach, provide cover for clergy holidays and absences, sing at services, etc. The aim is 'to help promote the idea of the Cathedral at the heart of the diocese – without the parishes we would have no raison d'être, and we are bound up in a common purpose. We summarise the purpose in terms of 'helping the diocese fall in love with the Cathedral'; Worcester reports that the different Cathedral choirs regularly visit Parish Churches, when requested to sing services or give short concerts. The Dean and Clergy members of the Chapter take up invitations to preach. The aim is to strengthen the relationship between the Cathedral and the rest of the Diocese and to share the resources available; York informs that Cathedral Clergy go out into the Diocese to preach and lead services, and in other capacities to give talks: Collections Manager, Development Director, etc.

Some Cathedrals, not surprisingly, have to restrict their 'going out', particularly Choirs. Bristol states that staff preach at other churches by invitation and the Cathedral choir will sing at a service or concert once a term around the diocese; Canterbury adds that the Choir is often asked to go and sing at Parish Churches, usually for fundraising. They have more requests than they can respond to so there is an annual number of visits which cannot be exceeded; Chelmsford notes that the Choir sing in about six Parish Churches per year. This is often to help raise funds for the Church for a specific project, but it also helps to encourage music in Churches without a Choir and to remind them of the Mother Church. Chelmsford adds that during school visits the Cathedral is often able to link the local Church to the school, maybe as a follow-up to the visit; Chester accepts invitations to sing in Parish Churches once or twice a year. By this they hope to: 1) foster unity between Diocese

and Cathedral; 2) uplift and inspire; 3) encourage those with less musical resources; Durham reports that the Cathedral Choir visits parishes two or three times a year to sing Evensong or whatever other service they would like. This is in response to invitations and is to encourage them in their music / provide what they can't provide themselves, etc. They also take the Lindisfarne Gospels Facsimile out to parishes a couple of times a year supported by a powerpoint presentation; in Guildford the Choir makes visits occasionally to sing Evensong or other music. The aim is to keep in touch and to share musical tradition. We hope it will keep the parishes in contact with the Cathedral and in good relationship. Rather like Chichester (see below), their Chief Guide goes out to parishes with a Power Point presentation on the Cathedral; in Hereford the Cathedral Choir makes one, or occasionally two, 'foundation visits' each year, the Precentor and Dean joining with them for a Sunday Choral Evensong in a Parish Church. The aim is to be helpful, supportive and encouraging, and for parishes to feel that the Cathedral is people who are one with them, and not a faceless institution; Newcastle report that a Girls' Choir was set up to offer musical support to other Churches, and this happens often. They will also go to ecumenical partners, usually to sing special services. The anticipated outcome is enrichment and support of worship, and outreach from the Cathedral supporting the local Parish. There are sometimes other linked activities and all our choirs will consider singing concerts and augmenting other groups, if there is time; Oxford notes that it is possible for parishes to invite the Choir to sing and for Cathedral Canons to preach at their services, but it does not happen on a large scale; Salisbury informs that the Choir makes several parish visits per term – is at the disposal of the parish, usually for concerts, often fund-raising for the parish. Aims: support the parishes, strengthen links between the Cathedral and Diocese at large; Southwell and Nottingham note that the Cathedral Choir on average goes out on visits twice per year; St.Paul's informs that Choir and Vergers engage occasionally; Truro adds that the Choir regularly visit and sing in Parish Churches; Wells reports that the Cathedral Choir has sung Sunday Evensong in several parishes. 'The aim is to share our quality of music and to build connections'; York Minster's Choir sings 3 or 4 times a year in other Churches in the Diocese. The point is to bring the Cathedral out to others and to invite them to make use of their Cathedral;

Reference has already been made to Chichester Cathedral's presentation: 'Chichester Cathedral: What we do and what we can do for you.' The aims are a) to find out if the Parishes have negative or incorrect assumptions about the Cathedral; b) make them aware of what we actually do; c) positively affirm our central role and care for them as their Mother Church; d) foster a mutually beneficial ongoing relationship;

It can also work the other way round! Liverpool reports that 'parish representatives have been given the information on who to contact to arrange for their choir to come and sing Evensong at the Cathedral. The Cathedral is very keen to develop this. Cathedral volunteer interpreters do go out to parishes to talk to them on the Cathedral. We hope to inform, encourage, support and to create better communication between the parishes and the Cathedral'; Winchester also turns the question round, making no reference to the Cathedral Clergy or Choir but stating that they have a Roadshow run by the Friends which goes out to parishes to tell them of how they can work with the Cathedral. 'It is hoped that more parishes will visit or get involved with the Cathedral as volunteers.' The Roadshow itself is organised and run by Cathedral volunteers / Friends;

Truro diocese is about to undertake a pilot project in which their Education and Interpretation Officer will be working with a Parish Church in order to establish a learning experience for our local primary school children. We will also be looking at ways in which the local community can be engaged in learning more about their Parish Church and the Cathedral through using modern technology like Facebook and Wordpress, alongside more traditional paper-based resources;

Rochester reports that at present due to lack of resources ‘going out’ does not happen, but it is hoped it will in the future. The Cathedral has a number of Volunteer Chaplains who are drawn from within the diocese and who also are ‘great at building up the PR between us and the Parishes. Many of them are also our Parish reps.’; Bath Abbey which of course is not a Cathedral, also responds somewhat reticently: ‘I think perhaps requests might have been received in the past but not necessarily us actively offering them’;

Reflection: In by far the majority of instances, Cathedrals through their Clergy and Choirs deliver expectations held by many Parishes that from time to time they will come out of their unique edifices and present themselves in as many Parish Churches of a Diocese as is feasible, given the requirements of their first commitment to their Cathedral itself! And how interesting to read the comments from many above as to the reasons for their coming out. The quality of their music, even of their preaching, is expected to be far in excess of that in the average Parish Church – but they come not only to inspire and perhaps to challenge, but to pervade a sense of partnership between themselves and the Parishes in service to and promotion of the Kingdom of God. Cathedrals please do not forget this vital component of your role and task! The initiative for you to come out must come from you!

Question 9: Do you ever seek to find out the perceptions of the Cathedral held by the Parishes?

Blackburn, Salisbury, Hereford and Worcester rely on information from the members of their respective Colleges of Canons; in addition, in Hereford diocese one of the Cathedral clergy has visited every deanery during the past two years, either Deanery Synods or Clergy Chapters, to talk about the work of the Cathedral and invite comment and feedback which he has then taken back to the Cathedral Chapter; Salisbury has sometimes sought comment from Rural Deans; Bristol, Canterbury, Durham and Ely use the Archdeacon's Articles of Enquiry to convey information from the parishes as to their perceptions of the Cathedral, Bristol asking parishes how best they thought the Cathedral could keep contact with them, Canterbury benefitting from the comments of both Archdeacons through their membership of the Cathedral Chapter. Durham similarly benefits from comment at Chapter meetings through one of the Archdeacons and the Director of Ministerial Development and Parish Support, as well as relying on the Honorary Canons. Durham also hosts one meeting a year of the Durham Deanery Chapter. At a recent meeting an item was included on the agenda concerning the ministry of the Cathedral and how it could best serve the parishes within the deanery and beyond; of Wakefield's 6 Residentiary Canons, 5 have worked previously in the diocese. They embody perceptions of the Cathedral, and have the quality of relationship which allows them to discuss related issues with clergy and laity alike; in Ely twice in recent years through the Archdeacons' Articles of Enquiry questions have been asked about parishes' perceptions of, and relations with, the Cathedral; in Chelmsford comment is sometimes sought at Deanery Synod meetings regarding Cathedral-parish relations; while in Chester although there is no formal invitation from the Cathedral to parishes, informally conversations take place with parishes and with Honorary Canons and Honorary Chaplains who obviously have direct parochial links; a similar means occurs in Oxford with feedback from the many visits by parishes, which take place through a year; and in Southwark with parish groups who have visited the Cathedral then e-mailing or writing back, and the Cathedral Education Centre and Visitors' Officer actively asking for feedback from visiting groups; in Sheffield the Dean meets the Bishop's staff twice a month, and the Area Deans once a month. The Cathedral's mission is always discussed at such meetings. Every 3 years or so when the Cathedral is compiling its strategic plan opinion is canvassed across the diocese and all stakeholders are interviewed; St. Paul's consider they receive 'good and honest' feedback from clergy and other visitors; Bradford receives feedback from friendships and relationships built up by the Cathedral over many years; Guildford, Liverpool and Rochester have ongoing links with the parishes. In Guildford Links are invited to present the bread and wine at the Eucharist, they have an annual gathering at which they are invited to feed in ideas about the Cathedral and comment on their awareness of it. They are also part of a regular mailing from the Cathedral. In Liverpool meetings with Cathedral Parish Reps are held twice a year: information about aspects of the Cathedral's life is given and feedback welcomed. Rochester also have informal meetings with Parish Reps, but as yet no specific invitation has been sought as to parishes' perceptions of the Cathedral.

When Chichester sometimes take their presentation about the Cathedral out to parishes, part of the purpose is to find out the nature of the parishes' assumptions about the Cathedral – whether they are positive or negative, correct or incorrect,

making parishes aware of what the Cathedral does, positively affirming the central role and concern for the parishes by the Mother Church, to foster a mutually beneficial ongoing relationship; St. David's on the other hand are only just beginning such a venture through their forthcoming 'Cathedral Roadshow'.

St. Albans, Truro and St. Edmundsbury are the only 3 Cathedrals who responded to this question with a straight 'No', although St. Edmundsbury added: '... but we sometimes get told anyway!'; Newcastle states that there is no formal sense in which parishes are asked for their perceptions of the Cathedral; and Ripon similarly does not actively solicit feedback, 'but certainly receives it anyway!'; Southwell and Nottingham do not formally seek comment; but like Bristol and Ely the issue is occasionally considered and addressed through inviting deaneries to comment at Archdeacons' Visitations; there seems some uncertainty as to whether any formal invitations are given to parishes in Winchester rather than the expectation of informal, word-of-mouth comment, while in York no formal surveys of parishes have been conducted, but informally comment is welcomed; Bath Abbey from time to time invites visitors by formal survey to assess the quality of their experience; Manchester invited comment from the parishes when the Cathedral was being re-branded; Wells recognises they need to do more in respect of Cathedral-parishes relations, and intend building on the knowledge which already exists.

Reflection: Relations between the Cathedral and the parishes of a diocese often seem either to be fraught or non-existent, the latter when the geographical location of the Cathedral does not lend itself to a degree of equidistance with the parishes – one thinks for example of the geographical location of the Cathedral in Chichester diocese. One of the other hurdles would seem to be when parishes ask: 'What can/does the Cathedral do for us?' – though what answer(s) is/are expected is rarely clear! Maybe there is an education task waiting to be done by the Cathedral, perhaps along the lines of Chichester's Roadshow followed by a genuine willingness to listen as well as to talk, in order that some indication can emerge as to how parishes can contribute to the distinctive ministry of the Cathedral, and how the Cathedral can best minister to the work of parishes.

Conclusion:

This has been a really informative and stimulating exercise in which to engage. Obviously I very much regret that not all 43 Cathedrals responded to the questionnaire, all 43 having been invited to do so, and all 43 having a relationship with the parishes of their particular dioceses. But the responses received are for all to read, not only those who did respond, since my hope is that all will potentially benefit from reading how others do and do not engage with the parishes of their dioceses. Every Cathedral quite rightly is unique, located in a unique situation, within a unique diocesan setting. Yet though dioceses vary in size geographically and in terms of population size, density and location, each Cathedral shares a commonality with every other Cathedral in that there is only one Anglican Cathedral within each diocese, and each diocese consists of parishes and Parish Churches which to varying degrees look to 'their Cathedral' as their 'Mother Church'. It's how Cathedrals do and might perceive and respond to their Parish Churches 'looking' which lies at the heart of this exercise. My gratitude to those who responded. The 'Reflections' are entirely my own. Perhaps this exercise should be repeated every 5 years!