Reterritorialised Spirituality:

A Study in Cathedral Mission

Thesis submitted in accordance with the requirements

of the University of Chester for the degree of

Doctor of Professional Studies in Practical Theology

By

Robert David Bull

November 2015

Acknowledgements

The help and support that I have received from family, friends and colleagues since embarking on this research study has been immeasurable. I particularly want to thank:

- all who participated so willingly from the data sets including, Charlotte, Harriet, Julia, Grace, John, Dennis, Nigel, Donald, Neville, Roger, Christopher, Jean, Stuart, James, David, Simon, Francis, Jennifer, Martyn, Adam, Rebecca, Sue, Jeremy, Peter, Carl, Justin, Joe, Fiona and Luke;* (the above includes several voices from Occupy which brought a unique conversation to bear upon this thesis);
- Professor Chris Baker, my principal Supervisor, for his wisdom, guidance, friendship and support;
- the University of Chester's DProf., Team for the many insights gained throughout the programme;
- DProf colleagues for their good humour, friendship and intellectual vigour;
- Cathedral colleagues for giving me the necessary space to complete the work;
- my wife, Margaret, for her constancy, reassurance and inspiration;
- my sons and daughters in law, Jacob and Charlotta, Daniel and Sarah, for their collective support, listening ears, academic exchange, technical expertise (especially figs 3.1, 3.2, 3.3 and 6.1), and unrivalled humour (including Wilson);
- Edmund and Asta for their welcome distraction (2013, 2015);
- Jon Cannon for use of Occupy photographs (chapter four).

* To ensure participant anonymity, pseudonyms from the text are applied here also.

CONTENTS

CHAPTER 6: CONCLUSION

LIST OF TABLES

Tables – Interview Questions

LIST OF FIGURES

LIST OF PHOTOGRAPHS

Reterritorialised Spirituality: A Study in Cathedral Mission

Robert Bull

Abstract

English Cathedrals have an established and valued place in their respective locations. Their central role is to provide "the seat of the bishop and a centre of worship and mission".[1] The contention is that whilst there may be clarity about mission in terms of worship, education and interpretation of the building, there is less clarity about where the energy should be focused in terms of a wider missional role. Recent reports have sought to measure the social and economic impact a cathedral has in terms of its local environs and its reach in terms of social and spiritual capital. The cultural context suggests a rapidly changing religious landscape where the movement, in a consumer society, is away from obligation and traditional forms of religiosity towards a more open understanding of spirituality with freedom to explore, to sample and to choose what to consume. This research approaches mission from a spiritual perspective. It creates also an outer/inner approach from which to establish its empirical work.

As such it is concerned with the construction of theory; it follows an inductive approach, though is openly disposed to an inductive-deductive interaction where appropriate. It provides an in-depth methodology based on a case study scenario utilising the qualitative techniques of focus groups and semi-structured interviews through which to collect the data. There are four data-sets each presenting an outer/inner perspective. Of unique interest was the appearance of a sizeable Occupy camp, occupying the site outside the case study cathedral for fourteen weeks raising fundamental questions about economic and social inequality at a time when austerity measures were beginning to take effect. This critical incident drew the cathedral into a more public engagement with the big questions that impact upon our daily lives.

A key finding from the empirical work in the case study is that alongside its ecclesial focus the perceived core priority must be its mission to the city through its invitation and welcome but also through its outreach. I use social capital theory to engage with aspects of 'bonding' and 'bridging'. Beyond the functionalist approaches, cultural and symbolic capital enables a more reflexive understanding of institution and cathedral habitus. This moves the analysis from the horizontal to the vertical axis by which 'linkages' are made with mechanisms of power and issues of justice and care. This facilitates further dialogue with global flows and their impact on daily life which integrates with the critical

---

[1] Howe (1994) H&R: The Report of the Archbishops' Commission on Cathedrals London: Church House Publishing p4

incident that was Occupy. Further analytical methods were incorporated to engage with these macro themes.

The theological investigation emanates from within three spiritualities, 'ecclesial', 'mystical' and 'prophetic'. It seeks to focus on the spirituality of the community, the community's engagement with the consumer-led 'spiritual turn' and its bridging/linking role in the wider community. As a theological device I use a typology taken from the reading of the psalms to convey orientation, disorientation and new orientation. It coheres in particular with themes of disenchantment and the search for deeper meaning.

This thesis contributes to the field of knowledge and the corpus of literature by proposing a model of cathedral mission that draws upon its spiritual and social capital to engage within the liminal spaces of emergent spiritualities, and the contested spaces of disorientation and disenchantment recasting fresh theological moorings to engage meaningfully with issues of justice and care. The outcome is reflective, dynamic and strategic, "creating new understandings of existing issues" and interacting with "disparate concepts in new ways".[2]

---

[2]Trafford, V., and Leshem, S. (2008) p 141.

Summary of Portfolio

This paper presents an overview of the assignments I undertook in stage one of the DProf programme and concludes with reference to the research proposal for this second stage of doctoral research. Each of the three assignments are linked to my involvement in parish ministry as a parish priest.

The first of these discusses a premodern view of ministry in a postmodern context. It identifies firstly with the mounting pressure facing the parish system and secondly the cultural change regarding organizational religion. The interdisciplinary element draws upon social and psychological theories such as secularization and subjectivisation; extrinsic and intrinsic types of religiosity; and the concept of implicit religion. The postmodern context considers emergent ideas about "Liquid Church" and "Complex Christ" before retrieving ideas from premodern thinking about ecclesial life embodied in the rise of early English monasticism and the minster model of mission. this was to evaluate an early 1980s document "Strategy for the Church's Ministry", from which I identify "treasures old and new".

Certain of these ideas become developed further in the next assignment, the publishable article, which looks at strategy in line with the report Mission Shaped Church. This assignment enabled me to engage in some qualitative research and to develop my technique arranging and conducting some face-to-face interviews with two authors and key voices in aspect of Church ministry and mission. Some of the findings indicated the following. The parish system is geographically based yet people live more relational lives. The Church is not where people go in search of spiritual realities. Fresh expressions is only fresh ways of 'doing' evangelism. A church strategy that is mission based, seeks to be measurable and growth-led. The Church has been tried and found wanting. The interdisciplinary element included aspects of appreciative enquiry and also insights from "Models of Contextual Theology" from which to critique the "growth strategy" and seek a more imaginative approach.

The third assignment took a closer look at collaborative styles of ministry as a focus for action research. Having established the conceptual framework of the action research cycle, I consider more sophisticated ideas that lead to notions of 'transformative learning'. I was able next to contrast this theory with a progressive concept of rhizomatic action research: first in the case of a large organization where the benefits of this approach were found to be the ability to unearth 'subjugated knowledge' in relation to 'problematising fields'; whilst in the second case in the field of education the benefits were in ways of identifying "unintended praxis". I applied this conceptual understanding to the local

ministry team where I was incumbent reflecting theologically on how this might resonate in terms of transformative praxis within the ecclesial community.

Looking back on this journey I can see how certain themes and concepts reoccur and have had an enduring influence on my personal and professional development. I have also been able to reposition some of these insights in the present research proposal enabling me to engage in this study of Cathedral mission.

Chapter 1

Introduction

Aim and Focus

The subject area of this study is cathedral mission within the context of English Cathedrals and from the particular perspective of a case study involving the cathedral where I am a member of staff and Residentiary Canon. The research proposal was established in 2011 with the intention of achieving some in-depth, evidence-based learning in the context of cathedral ministry and facilitating some sustained theological reflection tracing certain trajectories of cathedral mission.

This introduction sets out an overview of the research proposal and structure of the thesis. I shall briefly map out the literature that has influenced my choice of topic, before identifying the issue or the gap this study seeks to address. This leads to some detail about the research questions, explaining why they were chosen and how they take this research forward. Next I describe my use of certain images, models and metaphors to show how they cohere within the basic thesis structure.

1.1 Initial Research Themes

My previous experience was as a parish priest within the Church of England working in different parish settings and at times with responsibility also for managing a senior role as rural dean within a given diocese. It is necessary therefore to note that the initial research proposal was about strategic change

within the parish system and was repositioned into a cathedral context in 2011 after my appointment as a residentiary. Some previous areas of interest were clearly transferable. For instance theories about a mutating religious landscape (Davie, 1999; Garnett, et al., 2006; Percy, 2012) and insight into a burgeoning interest with various forms of spirituality (Mission Theological Advisory Group, 1996; McCarthy, 2000; Harvey & Vincett, 2012) resonated with ideas about sacred space, and cathedrals as *Flagships of the Spirit* (Platton and Lewis,1998).

Meanwhile, during this transitional stage a number of people I knew from outside the ecclesial network were curious to ask, "What is a cathedral canon?" and, "What does a canon do?" Thus, when I came to reposition this research it was with the intention to give voice to an outside perspective. What interested me was to move beyond the self-image of cathedral life - to consider the place of the cathedral in the wider public domain. The design was also intended to facilitate my own personal development by seeing at close quarters the relational aspect of cathedral ministry.

Part of what led me to consider cathedral ministry was the opportunity to experience something of a collegial life patterned on an established rhythm of daily prayer. Each day before the Morning Office, members from this cathedral community listen to a short tract from the Rule of Augustine. A simple text such as, "When you pray to God in psalms and hymns, think over in your hearts the words that come from your lips."[3] Reading the psalms at the daily office provides an established pattern of cathedral identity. It is a pattern that connects this particular community with its 12th century Augustinian abbey foundation. The

---

[3] Rule of Augustine, Ch 2 http://legacy.fordham.edu/halsall/source/ruleaug.html 1996

daily offices may have undergone substantial revision in the intervening

centuries but what has remained constant is the reciting of the psalms. Reflecting

on the significance of the psalms in the life of the church, Merton writes:

> The psalms are not only songs of the prophets inspired by God, they are
> the songs of the whole Church, the very expression of her deepest life. The
> words and thoughts of the psalms spring not only from the unsearchable
> depths of God, but also from the inmost heart of the church and there are
> no songs which better express her soul, her desires, her longing, her
> sorrows and her joys… (Merton, 1956, p8)

Brueggemann (1984), in his theological commentary of the psalms, seeks to

organise the Psalter according to three categories. The first he classifies as

"psalms of orientation" that conform to "seasons of wellbeing". For instance, in

Psalm 133:1 "Behold how good and joyful a thing it is: brethren to dwell together

in unity" (The Parish Psalter, 1957) indicates an expansive view of the "solidarity

and harmony of all humanity as it lives without defensiveness in a creation

benevolent enough to care for all" (Brueggemann, 1984, p. 12). Conversely, the

second category of "disorientation" he explains, plunges the reader into

"anguished seasons of hurt, alienation, suffering and death" (Brueggemann,

1984, p,19). An example would be Psalm 22, which, in the Christian context, is

frequently associated with Jesus' dereliction on the cross. Yet, in like manner to

the way Good Friday is juxtaposed with the startling experience of God's future

breaking into the present at Easter, "psalms of new orientation" Brueggemann

argues, are meant to signal "the new gifts of God, when joy breaks through

despair" (1984, p.19). An example would be from the Book of Common Prayer

(BCP) Psalm 30: v12 "Thou hast turned my heaviness into joy: thou hast put off

my sackcloth and girded me with gladness."

These themes of *orientation, disorientation* and *new orientation,* are not intended as a "master key", but as a typology showing that "what goes on in the Psalms is peculiarly in touch with what goes on in our life" (Brueggemann 1984, p. 10). I intend to use this triadic typology to provide a theological pulse, or timbre, throughout the thesis and ultimately as a formative part of the proposed model. From these initial ideas I began to form some clearer perceptions about cathedrals and sacred space; the outer/inner dynamic; together with the daily reading and praying the psalms.

1.2 Identifying the Gap in the Literature

The report of the Archbishop's Commission on Cathedrals, *Heritage and Renewal* (Howe, 1994), presents a detailed and thorough reflection on the role, function and governance of English cathedrals towards the close of the previous millennium. It included certain unifying recommendations that were later adopted within the current *Cathedral Measure 1999*. The report also prompted a corpus of literature from a range of contributors experienced in cathedral life signalling both the richness of this heritage and presenting further challenges in the development of cathedral ministry. In the 90s part of the step-change was the rapid rise in tourism. H&R (1994, p. 137) affirms that: "Tourism is important to cathedrals for two principal reasons – first, as part of its mission of teaching, evangelism and witness and second, as a source of income." Subsequently, research has focused also on the economic and social impact of cathedrals in their capacity as important heritage sites. More recently, emphasis has been placed on their functional value across a range of networks emphasising a key aspect of their social and spiritual capital (Spiritual Capital Report [SCR], 2012).

The respective collections of essays and reports are largely in response to religious and cultural change, attempting to redefine cathedral identity within the wider context of contemporary life: *Cathedrals Now* (1996); *Flagships of the Spirit*, (1998); *Dreaming Spires?* (2006). Interestingly these mostly ancient buildings continue to draw widespread interest from a range of visitors. Davie observes how cathedrals provide an "aesthetic experience sought after by a wide variety of people, including those for whom membership, or commitment, presents difficulties" (2006, 148). Implicit in this remark is the mutating religious landscape referred to already, whereby the "ecclesial canopy" is understood to have shifted – some might say - toward the margins of everyday experience (Percy, 2012). As such cathedral evangelism requires a threshold that is easy to cross. As Christopher Lewis (2006, 152) observes "Cathedrals play far too much attention to those who come and too little to those who do not." Part of my own experience has been the lack of clarity about certain aspects of cathedral mission and I was struck by the salient questions raised by Stancliffe (1998, p. 73) namely: "How do cathedrals make conscious choice about which model or models of church to use and with whom do they make their choice? Do the models they choose have theological coherence with one another? How do they relate to the life of the whole church?" Bringing these concepts together: a changing religious landscape; an outside perspective of cathedral identity; blurred boundaries or threshold; and making strategic decisions about types of models for cathedral mission; have helped me identify the gap in the literature, and given direction to the research questions.

Before turning to those questions, a further factor that has contributed to the development of this research, resulted from the appearance of Occupy that led to

a prolonged occupation and protest right outside the cathedral entrance. The camp engaged the cathedral with issues it was less equipped to deal with – those issues have long since departed from its doorstep yet certain of these remain etched in the collective memory and rightly represent a stimulus for this study. Whilst the research proposal is not directed towards Occupy, its presence inevitably impacts upon its findings.

1.3 Research Questions and Structure of the Thesis

From the insights noted above it became clear that this research would seek to collect data from different voices outside the usual orbit of cathedral life. Three research questions formed the basic framework from which to proceed. I began by asking: *What can be learned from links and networks outside the cathedral precincts to help re-examine the cathedral role and reaffirm its identity?* and: *What are the principal challenges to be faced?* The research question which stands at the heart of the process seeks to discover: *What does a theoretical and conceptual model of cathedral mission and ministry look like in the 21st century?*

It can be said therefore that the primary objective of this research will be about "creating new understandings of existing issues" (Trafford & Lesham, 2010, p. 141). The thesis structure includes six chapters. What follows is a brief synopsis.

Chapter two is the methods chapter. The study is situated within a non-positivist research paradigm that is concerned with the construction of theory. It follows an approach that is essentially inductive, though openly disposed to an inductive-deductive interaction where appropriate. The methodology is therefore oriented towards achieving an in-depth study and for this purpose, was designed around a case study scenario utilising the qualitative techniques of

focus groups and semi-structured interviews to access the data. The method of analysis followed a system of grounded theory. To assist with the coding a software package was incorporated and the coded sections were further organised through a system of thematic networking.

Next, the analytical part of the study is subdivided between chapters three and four. Chapter three focuses upon seven sub-sections within the overall theme *Cathedral Identities*. Some of the data is from findings in the *Spiritual Capital Report* (SCR). The report introduces the theory of social and spiritual capital and the functionalist metaphors of *bonding* and *bridging*. I have chosen to do likewise. Yet I have extended this use of social capital theory to include a further branch of cultural and symbolic capital. This provides an analytical lens to view certain issues in line with Bourdieu's thoughts about 'habitus' and the more structured, institutionalised and embodied states of religious capital (Verter, 2003, p. 159). This provided a more nuanced analytical reach and prepares the way also for the further concept of 'linking' social capital. This becomes introduced in relation to issues of justice and care and tees up the second part of the analysis in chapter four where the overarching theme is the *Critical Incident*.

The analytical method deployed in chapter four is based around Bruno Latour's (2005) Actor-network Theory (ANT). ANT is interested in the mechanisms of power, how they come about, how they are managed and how they unravel because they become volatile, or unstable. The curtilage of the cathedral became a contested space where conventions and protocols about ownership, land rights and use of public space were disputed. For the cathedral community it was a scenario in which values were constantly being tested and challenged. More

especially, the protest was also part of a global critique about economic and social inequality at a time when austerity measures were at their height. Thus the cathedral was suddenly caught up in an assemblage of micro-macro politics that made for a highly charged dynamic.

Whilst ANT provides a network-tracing activity, the *Critical Incident* analysis is pressed further through the insights of Deleuze and Gauttari's thought on 'territorialities' (Simpson, 2012, p. 39). This is also about mechanisms of power, and of movements becoming detached from the dominant or molar assemblages of power. I describe how this works in the context of the micro-politics outside the cathedral involving the Occupy protest.

I also link these geo-philosophical concepts with the theological view of loss of landscape which resonates with Brueggemann's (1984) triadic form of 'orientation', 'disorientation' and 'new orientation' that first engaged my thinking with regards to this research.

Chapter five is where the theological investigation begins more earnestly. I start by considering some of the general characteristics and models of cathedral ecclesiology. In this context I have found Dulles' seminal work on *Models of the Church* (2002) and Pickard's, *Seeking the Church: an Introduction to Ecclesiology* (2012) to be particularly useful reference sources. Marie McCarthy's chapter on *Spirituality in a Postmodern Era* (2000) provides and insightful engagement with ideas of "emergent spiritualities" in the context of (SCR, 2012), referred to earlier; and two further influential theological contributors are Schreiter (2004) and Brueggemann (1984 & 1997).

The conceptual framework for this theological task is structured around three categories that I refer to as: *ecclesial, mystical,* and *prophetic spiritualities.* Within the first of these categories I consider briefly: the cathedral's monastic heritage alongside its established, institutional identity. This more traditional, hierarchical perspective is then set alongside the more relational understanding of the ecclesial community as images of: *the body of Christ; the people of God;* and *koinonia.*

This leads to the next stage of the investigation and the second category mentioned above, namely *mystical spirituality*. It proposes further thinking about the concept of 'emergent spiritualities' and how the cathedral is challenged to provide "open spaces of spiritual opportunity" [SCR] (2012, p. 55). The third category refers to *prophetic spirituality*. This takes the discourse into the subject of social justice and in particular the global movements associated with Occupy. There is a question here about the cathedral's engagement with issues of justice and care and how far the prophetic voice of the Church risks compromising other established relationships.

Where the discourse of Occupy becomes positioned between the global and the local, Schrieter's (2004) analysis proves useful for this study. The theological flow that addresses hegemonic struggle he defines in terms of liberation theology. I turn instead to a different theological perspective in which to recast a missional model that attempts to shed light on these complex, contemporary trajectories. Here Brueggemann's (1998) triadic metaphor of orientation, disorientation and new orientation moves further into the foreground contributing towards a more original understanding of what I have classified as

reterritorialised spirituality which accords with what I propose as assemblages of hope.

I believe this provides elements for a working hypothesis for a missional model fluid enough to interact across liminal spaces that relate to a changing religious landscape, global flows, social systems, and geophysical concepts of territoriality, whilst working also with more conventional concepts of cathedral identity. What is conceived here is a conceptual model melding the images of *ecclesial, mystical* and *prophetic,* with *social, cultural* and *spiritual capitals* and their concomitant metaphors of *bonding, bridging* and *linking;* integrating also within this matrix the theological triadic, of *orientation, disorientation* and *new orientation.*

In the closing chapter, I reflect back on the research proposal, its design and tactics that were used in order to check whether this thesis fully addresses the research questions and perceived gap in knowledge. I assess also the vexed question of generalisability to assess its value beyond the description it gives of the case study. Next, I provide a summary of the work undertaken and a description of the model as it relates to each of its component parts. This enables me to describe the strategic value of the model in terms of cathedral mission, before making my concluding remarks about originality and affirming the conceptual significance of the research for other audiences and noting the overall benefits in terms of my own professional development.

Summing Up

What has been set out here gives to the reader a brief overview of the research proposal and thesis structure. It has mapped out the rationale for the study and

the issue, or gap that is to be addressed. Included here also are the research questions and a description of why they were chosen and how they take the research forward. A further detail is given explaining the way certain images, models and metaphors are used and how this creates a conceptual model or matrix by which to view the thesis.

The research uncovers a rich seam of qualitative data, gathering the views from four data sets including a unique set of voices from Occupy. The analysis and theological investigation bring to the thesis a creative set of interesting and dynamic perspectives leading in a theory-building exercise and an eventual matrix of four clusters of interacting triadic formations. These represent: *spiritual, religious* and *social* capital expressed through a cathedral's capacity to: *bond, bridge* and *link*; juxtaposed within semiotic patterns of *ecclesial, mystical* and *prophetic* spiritualities and the synergistic movements of *orientation, disorientation* and *new orientation*. The proposed model, or matrix, discerns a dialectical interplay within these elements exploring both the relationship between these clusters and their corresponding rhetorics. Thus in the chapters that follow, 'new understandings about existing issues' emerge from observing 'disparate concepts in new ways' (Trafford, 2008, pp 17-18).

Chapter Two

Research Design

Introduction

This chapter first makes clear the inner logic and strategic development of the research proposal before describing the techniques that were deployed. There are various data-sets representing focus groups, face-to-face interviews and conversation partners. An evaluation of the research design is given and the chapter concludes by mapping the way forward for the interpretive task that commences in the following chapter. For reasons of confidentiality anonymity is respected both here and in the subsequent analysis.

2.1 Rationale

The point of focus for the research is to *investigate different ways in which individuals and institutions – largely outside the cathedral community – relate to the cathedral.* This research begins by stepping back from the self-image of cathedral community to open a conversation with those outside the immediate cathedral community. The strategic question is: with whom? The primary research question therefore asks: *What can be learned from links and networks outside the cathedral precincts to help re-examine the cathedral role and reaffirm its identity?*

What is suggested here is intentionally subjective and relational in its approach. It assumes a type of knowledge that ascribes particular value to tracing the mediated meaning of others in order to analyse any themes, or patterns that may emerge. The inner logic of the strategy therefore indicates a non-positivist

approach; its purpose is not to measure meaning, but to engage with and make more explicit, insights from that meaning-making process. By contrast, the positivist approach to social science conducts itself according to the way of the natural sciences, oriented more towards large scale studies seeking to establish repeatable methods, verifiable patterns and principles with generalisable outcomes. Instead this project is small scale, its purpose to engage more deeply with the narrative of cathedral identity and designed to move this study beyond a replication of statistical data in search of what can be termed a 'thick description'.

Early on in the design phase I considered conducting a case study based on three cathedral scenarios, one in the North West, another in the North East and a third in the Midlands. Yet, as I weighed up the implications it became abundantly clear that it was beyond the scope of my situation. Cathedrals are complex communities and researching three communities would have probably warranted undertaking a short-term placement at each which I was not in a position to negotiate. What I was in a position to negotiate was an individual case study at the cathedral where I was already ministering and could give appropriate time and diligence to the study.

The case study approach is commended for being able to identify particular 'subtleties' and 'intricacies' (Denscombe, 2010 p. 62) in a given scenario enabling the researcher to engage with complex developments. Also as a researching professional, relatively new in post, I was convinced that a case study approach would provide a useful methodology for learning how the various relationships,

processes and cathedral partnerships had been formed and were being developed, or sustained.

In addition to these two significant claims, the decision to focus more deeply on the cathedral where I was in post, seemed to gain further justification as information about the Occupy movement – discussed earlier – also became prominent. News of this came first with the encampment at Zuccotti Park, New York, from 17th September 2011. There followed the escalation of "protests, rallies and demonstrations" from 15th October, "in more than 950 cities around the world ..." (Reiger & Kwok, 2012 p. 2) including London, St Paul's and several other UK cathedrals of which ours was one. Occupy continued on site here for more than three months creating something of a unique scenario that I was keen to somehow incorporate within this study.

The desire to engage with the complex aspects of cathedral outreach and ministry and the more immediate development of Occupy movement made a case-study approach particularly appropriate. There were further advantages of this approach that served to strengthen the case for using this methodology. Firstly, it is considered to be a useful means of theory-building which concurs with the aim of this enquiry; secondly, it encourages 'multiple methods' of data collection, (Denscombe, 2010 p. 62) permitting multiple perspectives on issues to be articulated. While the case-study approach had an obvious appeal and seemed to fit the logic of the study it does impose various boundaries on the wider research project.

2.2 Boundaries

If the research design was to be weighted towards an outside perspective, then it followed that this would mean limiting the involvement of staff colleagues as well as members of the worshipping and volunteer communities in the project. The benefit of this limitation would mean that the researcher would feel less hampered by closer relational ties and the data collection less encumbered by role-ambiguity. Yet this was not straight forward as I was conscious also that the project would need to include insight from sources that could articulate initial themes and help narrate something of the inside story as well. The first question then to be resolved was: if not the immediate cathedral community, then who should be included in this initial stage of the research?

It is perhaps necessary at this point to discuss briefly the cathedral's constitution. As is universally the case, Cathedral Chapters oversee matters of cathedral governance. At the time of the research the Chapter in question comprised of eight members: the Dean; three residentiary canons - one of whom shared a diocesan role; and four capitular canons appointed from among the laity by the Cathedral Council.

A Cathedral Council, includes the diocesan bishop (ex officio) and has a constitutional role both as a council of reference and as a body to which the Dean and Chapter are expected to give a report on events, finance and plans. A second body, known as the College of Canons, includes the Dean and residentiary canons, the suffragan bishop and archdeacon, together with honorary and lay canons appointed by Chapter from across the diocese. In the case study the Cathedral constitution requires there to be twenty-two such appointments with a further six (three lay, three clergy) to serve as diocesan appointments. It is

customary at this cathedral for the College of Canons to meet for business twice a year where information is disseminated and a basic level of reportage is exchanged.

A third body, that has a more precise role and meets more frequently, though is not constitutionally required, is that of the Cathedral Trust. The Trust is run as a cathedral charity raising funds for the Chapter to assist with specific projects and schemes of work. Those who sit on the Trust play a vital role representing the cathedral across the city. Most members have a background in business or commerce, they need not be part of the regular worshipping community and may, or may not, have ecclesial connections elsewhere. Instead their contribution is largely through their professional expertise, and entrepreneurial abilities.

Of these four groups, or bodies, I concluded that members from the Trust would provide useful data in terms of the cathedral's links with various secular/commercial bodies; whilst the College of Canons would be an equally good source of data relating to the diocese. Each of these constituent groups would be sufficiently equipped to reflect meaningfully on the existing set-up at the cathedral and to generate initial concepts and issues.

Other boundaries I needed to consider concerned my professional-researcher roles. For instance a problematic area might arise if, the researching role met with areas of concern on matters of governance or various aspects of performance management. These could be sensitive issues blurring the respective roles of researcher with professional responsibilities.

A further point at issue refers to the presence and place of the researcher within the context of the study. This is largely an epistemological question that comes

back to the different approaches to the sciences of the social. According to the positivist approach quantitative research is done in ways that tries to preserve a scientific detachment from the object being studied. Qualitative research recognizes there to be a variety of ways to understand the realities and social interactions involved in a particular phenomenon, or event and assumes the researcher needs to play an integral part in the sense-making process. So for instance within the constructivist paradigm the "researcher will be involved not as a distant observer, but as an active participant and co-creator of the interpretive experience" (Swinton and Mowat, 2006, p 35). This helps to clear away some of the boundaries that might inhibit the role of the researcher and position this present study more firmly in the field of inductive process.

With a methodological approach in place, specific methods needed to be chosen. There are clear benefits with face-to-face interviews in that the response-rate is likely to be good, they are reasonably straightforward to arrange and suit a case study scenario. There are realistic concerns to be noted about the reliability of data in terms of what individuals are prepared to share and not share and how skilled the researcher is at facilitating the interview. But semi-structured interviews would offer the flexibility I needed and facilitate a generative process of theory-building which the research would require. Another option was to arrange some focus groups. Focus groups enable a number of insights and observations to be gathered quickly and by the same token represent a useful device for comparing points of view on specific questions in one hearing.

The Dean and Chapter were then involved as I invited colleagues to form a pilot group to help me refine some outline questions in advance of the focus groups. This provided a useful learning process. The group included five in total of which

two were female, one of whom was ordained. They gave useful feedback on the design of the consent forms and the participant information sheets, which had been drafted along university guidelines. Practical points such as: keeping the title simple; and the description of the research tight and crisp; were also helpful things to hear. Together, we were able to preview some prepared questions and as I listened back to the recording, I was able to decide what worked well and what less so; what to dispense with, and what to carry forward. Two colleagues excused themselves on other business before the pilot group had finished which taught me to be clearer about starting on time as well as setting realistic time parameters. What I enjoyed hearing back was how appreciative colleagues were for being given an opportunity to share their views in ways that had genuinely stimulated fresh insights and there was an apparent appetite for more of the same at some later stage. Implicit for me also was recognizing the benefit of an insider approach where it seemed the group had valued the opportunity to express their views and listen to others speaking about matters beyond governance and policy.

This gave me confidence to move to the next stage of the process, setting up a database of people to contact in order to establish two focus groups to meet with me during the latter part of June 2012.

2.3 Empirical Data-Sets

Data-set 1: Focus Groups

The paperwork, including details of the participant information sheets and a set of outline questions, were circulated in advance to each member of the focus groups. Participant consent forms were signed-off on the day of the meeting and this became the practice for the whole project in compliance with the university guidelines. I was generally pleased with the level of response from each constituency: there being seven respondents from the Cathedral Trust and six respondents from the College of Canons. The gender balance in each of the groups was male-dominated and reflected the make-up of the Trust and College of Canons. Each group was, perhaps predictably, middle class and white. My impression of the age-range in each constituent group was 50 plus. The two groups met within the same week and each session lasted approximately 1¼ hours.

The gender imbalance was a concern for me and this led me to seize an opportunity whilst attending a small clergy breakfast meeting the following week, where the gender balance was quite the reverse of my previous meetings. After briefly describing my research interests I invited any interested persons to contact me and from that initiative was able to form a third focus group involving five participants with a slightly greater spread of ages from late 30s to 50 plus. The female to male ratio was 4:1 again predominantly middle class and all white. Once again the group was concluded within 1¼ hours and the dialogue provided some interesting observations and insightful points of view.

Two theological students, one male, one female, with church backgrounds very different to cathedral ministry, were completing a four-week placement at the cathedral. They were each married and had young families and had completed their second year of training at a local theological college. They were aged between 35-40. They agreed to meet me to share some of their observations and experiences of the cathedral community during the course of their placement. Their contribution, though tentative to begin with, proved useful and I was pleased to hear the comment at one stage in the proceedings: 'don't take offence but …' which indicated to me that they were gaining confidence to say what they thought rather than what they considered I might want to hear!

Throughout the data collection I kept brief field notes, before and after the each group/interview session. These proved invaluable when I came to transcribe the audio files. For instance, having communicated mostly by email prior to the focus groups and not having met most of the participants before made voice-recognition difficult and transcribing time-consuming. After the first experience I stressed the importance for participant members to identify themselves each time they contributed to the dialogue. This did not seem to interrupt the fluency of the conversation and, when participants remembered, it made life considerably easier when transcribing. The playback did not suffer unduly from splintering and this may have been helped by the size of the groups which, being between five and seven in number, seemed ideal. Generally there was good all-round participation. (Table 2.1 contains the initial questions that were used.)

Table 2.1 Lists Initial Focus Group Questions
a) A cathedral means different things to different people what does it mean for you?
b) What do you consider the cathedral may be doing well? Not so well?
c) What are the key challenges for the cathedral's future role in the context of the city/diocese?
d) If there were one key area of public ministry that you would want to see the cathedral engage with, what would it be?
e) What is it about a cathedral that might lead a person to a deeper understanding of God, or might inhibit that response?

I found that 1¼ hours of dialogue corresponds to approximately 12,000 words of transcript and each transcript was carefully stored and backed up in accordance with the agreed protocols. This first data-set, then corresponded to just short of 50,000 words and provided a useful first record of cathedral-city insights on the one hand and cathedral-diocesan insights on the other. To build on that foundation I needed a data-set that would direct the enquiry on a different trajectory and to achieve this I arranged some semi-structured interviews with a single representative from four of the cathedral's secular partners.

Data-set 2: Secular Partnerships

The research design now needed to incorporate an outer orbit of links and connections that could bring a fresh take on the questions raised. The original research proposal had not been specific on the nature of this second data-set. I therefore used an opportunity in May 2012, to present my work-in-progress at an academic, peer-group residential. The feedback from the group endorsed my hunch to focus on four specific partnerships with the cathedral namely: business, culture, tourism and higher education. A further caveat from the group feedback suggested that I should also consider including younger voices in the mix.

I turned my attention immediately to this by developing links with two schools with strong links with the cathedral; one a public school, the other an academy school. In each case members of staff were helpful, selecting pupils at GCSE level and the prospect of two further focus groups looked promising. However, these proved less successful. In the first case the subject timetabling meant that pupils entered the session at different times and it was less easy to coordinate the interview. A further technical problem occurred with the digital recording and some of the young people were softly spoken which made transcribing problematic. A great deal was learnt from this first experience with school pupils and as a consequence the second school group was restricted to eight in number – including the member of staff. There was some solid participation from most of the group yet what proved problematic on this occasion was the school's oversight to forward the consent forms to the parents in advance. Repeated attempts were made retrospectively but those efforts went unrewarded with only 50% of the respondents complying. At best the data carries only sporadic value and has not been directly used in this thesis.

Attention now shifted back to establishing contacts with the four designated cathedral partnerships. It was important that people making up this data-set were able to draw on experience of the cathedral community's involvement in the city from the different perspectives of business, culture, tourism and higher education. The Cathedral Trust focus group provided a useful entrée to the business community and this was successfully followed up. It proved straightforward to find also a respondent experienced in helping to promote some of the city's cultural initiatives. Both contacts responded positively and welcomed the opportunity to be involved in the study. In each case interviews

took place offsite and away from the cathedral. These were both white male

participants, and in a 50-65 age-band.

My second two interviewees representing tourism and higher education, were

both female, again white and from a 40-60 age-band. Unlike the previous

interviews it was more convenient for these both to take place at the cathedral.

Each lasted about an hour and followed the same protocol as described earlier.

(Table 2.2 shows an outline of the actual questions used.)

Table 2.2 List of Questions Secular Links and Partnerships
a) What does a cathedral mean for you? b) How important is the cathedral to the life of the city from the perspective of Business/tourism/cultural development? c) What do you consider the cathedral may be doing well in building relationships across the city? d) Not so well? e) What are the key challenges for the cathedral's role in the city? f) If there were one issue, or project, that you would want to see the cathedral engage with, what would it be? [4]

The partnership with higher education was linked to one of the city's universities

where a strategic partnership has developed over 2½ decades particularly

around the annual graduation ceremonies that the cathedral hosts. In the

autumn of 2011 those annual arrangements were challenged by the unexpected

presence of Occupy and it is to this development that I want next to turn.

Data-set 3: Occupy

The events emanating from October 15th 2011 have already been referred to in

the introduction. A little more detail is required for the reader to comprehend

---

[4] Cultural development – questioning on networking and partnerships was of particular interest. University – questioning on the strategic partnership with the cathedral and the student evaluation of the graduation ceremonies featured.

the difficulty of attempting to interview protestors during the time of the

encampment. From the date of the initial protest, members of the Cathedral

Chapter were at variance on how best to respond to the presence of the camp.

Indeed, after the high-profile media-attention involving St Paul's, London, it was

agreed for it to be in this cathedral's best interest to keep the communication, at

all levels, to a single spokesperson. It was of course a unique experience for

which there was little guidance, instruction or expertise. A memo, issued

approximately two weeks into the occupation, captures the prevailing mood.

> We recognise the right to (peaceful) protest and we know that some of
> the points being made about systematic injustice in society are important
> for us all. At the same time, the camp is on land we own that we want to
> make available to the (public). The camp is growing and now dominates
> the whole of (the) Green. Some of our staff are feeling anxious, one of
> them has been threatened, we have some unpleasant anti-social
> behaviour in the garden around our walls.[5]

From a research point of view the situation was complicated. The Chapter

agreement limited any direct links with members from the camp, except through

formal lines of communication. Furthermore, though my research proposal

showed an intention to include data from Occupy, it was still awaiting to be

sanctioned by the university's Ethics Committee. Meanwhile the camp had

quickly become a magnet for street-drinkers, and various categories of anti-

social behaviour that made my proposal potentially more sensitive. At that time,

nobody knew how long the occupation would last. Eventually, I became aware of

a young man, who attended the cathedral sporadically, but who was also

spending time on the camp. We met by chance one day and he agreed to begin to

log his experiences for me. What actually emerged was a series of six emails of

---

[5] An internal memo, the full version holds information that is not made available.

varying lengths that documented some of his day-to-day feelings from the 1st-8th

December that year. It was random, yet at least it was something tangible, for

which I was grateful, without contravening University and Chapter protcols.

There were of course various statements, media coverage, photographic images

and social network entries much of which I collected, but no direct dialogue,

other than this brief email log.

I had stated explicitly for the Ethics Committee that, in the case of vulnerable

adults, "The line of enquiry will be primarily around the nature of the protest …"

and that it would limit its focus to "the place of the cathedral in that dialogue"

and possible outcomes in terms of practical developments.

   Approval was finally received on the 14th of February 2012. By then the

occupation was over and the site had been cleared and the likelihood of the

research interacting with vulnerable adults no longer an issue. Undoubtedly an

opportunity had been missed and yet the local Occupy website was still live. I

sent out an email with a brief note of the research inviting responses. There was

none. I issued further emails in subsequent months, again without success. By

June 2012 I had all but given up hope of any contact when suddenly a response

appeared. From this first contact two others emerged. Between the end of June

and the beginning of August that year, I managed to arrrange three interviews

involving four respondents, three male and one female. My understanding was

that they were all white-British representing an age-band of 30-45. Two of the

face-to-face interviews took place in my office, at the cathedral, the female

contact had moved to Scotland and my inteview with her was conducted over the

phone. This was the shorter of the three interviews at fifty minutes and was

recorded via a telephone recording connector. The others lasted 1¼ hours and

each contact proved to be a well-informed source. Three of the four, including

the female interviewee, had been involved at the camp from the earliest stages

and were able to impart a clear overview of events that matched at several

interesting points.

The questions that I had used for the previous data-sets needed to be slanted

differently. Those were more specific about cathedral life: impressions, values,

challenges, significant moments and so on. With the Occupy interviews, I began

with querying the background to the protest in some detail along with each

individual's involvement. I was keen to learn about the perceived outcomes of

the protest before eventually probing further into the relations with the

cathedral and whether individual impressions had altered as a result of the

experience. I was pleased to hear from the recording of the first Occupy

interview, in response to my expression of gratitude at the end of the dialogue,

the interviewee commenting "… It's been good actually – quite cathartic".

Table 2.3 List of Occupy Questions
a) What led or influenced you to become a member of the Occupy protest? b) What do you think have been the positive outcomes of the Occupy Camp? c) How would you describe your relationship with the Cathedral during the dialogue process? d) Cathedrals mean different things to different people what does a cathedral mean for you? e) In what way, if any, has your perception about cathedrals changed since the protest? f) Do you see a future relationship between Cathedrals and the Occupy movement continuing? If so, how?

As already indicated these Occupy interviews predated the secular partnerships data-set and were conducted throughout the summer of 2012. They provided a particularly rich source of data bringing to light a wider orbit of opinion about the cathedral community during the Occupy period.

So far, with the exception of the school pupil initiative, the data collection had progressed well, resulting in three distinct data-sets - which amounted to eleven transcripts – together with some additional hand-outs from secular partners plus the email log and webpage data on Occupy. Accessing the data had proved productive yet I was still looking for another data source against which to correlate and compare these findings and that raised the possibility of identifying some particular conversation partners.

Data-set 4: Conversation Partners

As outlined earlier I had toyed with the notion of developing three case study scenarios and, although this idea was dismissed for the reasons previously

stated, the idea of linking with certain key voices from other cathedrals still had considerable merit. In October 2012, a new report on cathedrals entitled 'Spiritual Capital' became available. The report was based on 'findings of a research project carried out by Theos and the Grubb Institute' (SCR, 2012). This was a piece of research involving six case-study scenarios from the North West, North East, West Midlands, East Midlands, South West and South East. The report claims to:

> ... help cathedrals map and plan for the future; that it will assist the training and formation of cathedral chapters and also be of service to all in authority in the Church, so that policies affecting mission, ministry and communion of the whole Church will reckon on the contribution and potential of cathedrals. It is also hoped that the report will provide partners in local and national government with the evidence to see cathedrals as significant elements in the nation's cultural and social life, and which, reliably, bring their spiritual and social capital to the aid of local communities and the strengthening of a regional and national sense of place and belonging. (SCR, 2012, p. 9)

Since these objectives showed some commonality with elements from this study, I chose to identify two key voices from the report: one who could articulate quite clearly the report's use of the term 'spiritual capital'; and one whose cathedral was involved to demonstrate a type of 'bridging social capital'. These two interviews were conducted at the respective cathedrals involved and were working lunches. Each lasted about an hour and ten minutes. Both interviewees were male, one ordained the other lay.

The third conversation partner was a person experienced in urban ministry and with a working knowledge of the cathedral in the case study. This interview occurred in January 2013. It concluded the data collection and brought to the conversation some useful theological perspectives, adding a further layer of significance to this particular data-set.

By now a point had been reached where I felt confident that the research approach was robust. That the people involved would be able to help me address my research questions:

- What can be learned from links and networks outside the cathedral precincts to help re-examine the cathedral role and reaffirm its identity?
- What does a theoretical and conceptual model of cathedral mission look like in the 21st century?
- What challenges need to be addressed?

Also I felt that I had been as diligent as possible in my choice of methods to facilitate the participants to engage meaningfully with the topic area (Swinton & Mowat, 2006, p. 56). In the figure 2.1 the data-sets are set out in the form of a diagram. It also seems a good moment in the process to identify the elements involved in this research design in the form of a conceptual framework. In the remaining part of the chapter I seek to explicate the various elements and address some remaining conceptual queries.

- College of Canons
- Cathedral Trust
- Sector Ministers
- Placement
  Ordinands

- Business
- Culture
- Tourism
- Higher Education

Focus
Groups:
Data-set 1

Interviews:
Data-set 2

Conversation
Partners:
Data-set 4

Occupy:
Data-set 3

- Spiritual Capital
- Bridging Social
Capital
- Urban Ministry

- First Interview
- Phone Interview
- Shared Interview
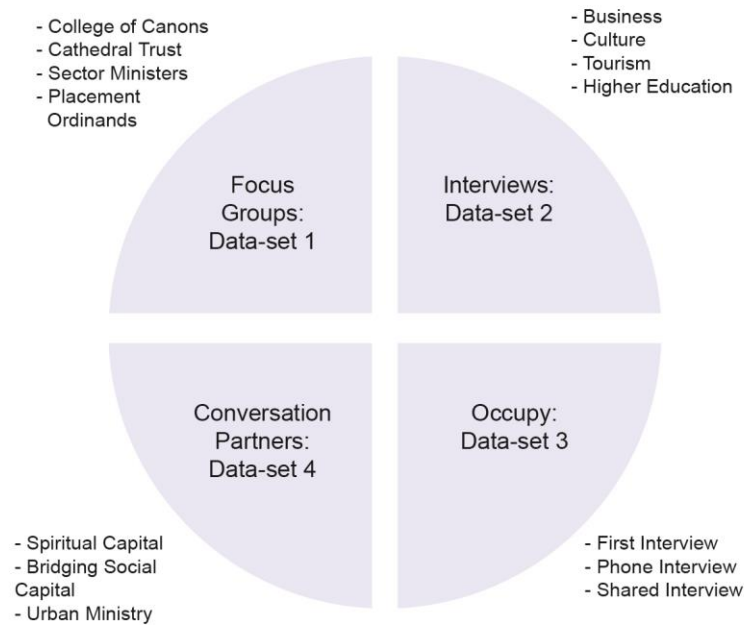
Fig 2.1
DATA-SETS

2.4 Conceptual Framework

From what has been described thus far, a conceptual framework has begun to emerge. When addressing issues of research design, Trafford and Lesham identify four components. These are depicted in 'descending order of relative importance' (2008, p 94) as: 'paradigms'; 'research approaches'; 'methodology'; and 'methods'. I have chosen to represent them in a cyclical format here to indicate a more interactive process around a central feature representing one of the three principal research questions that the research seeks to address.
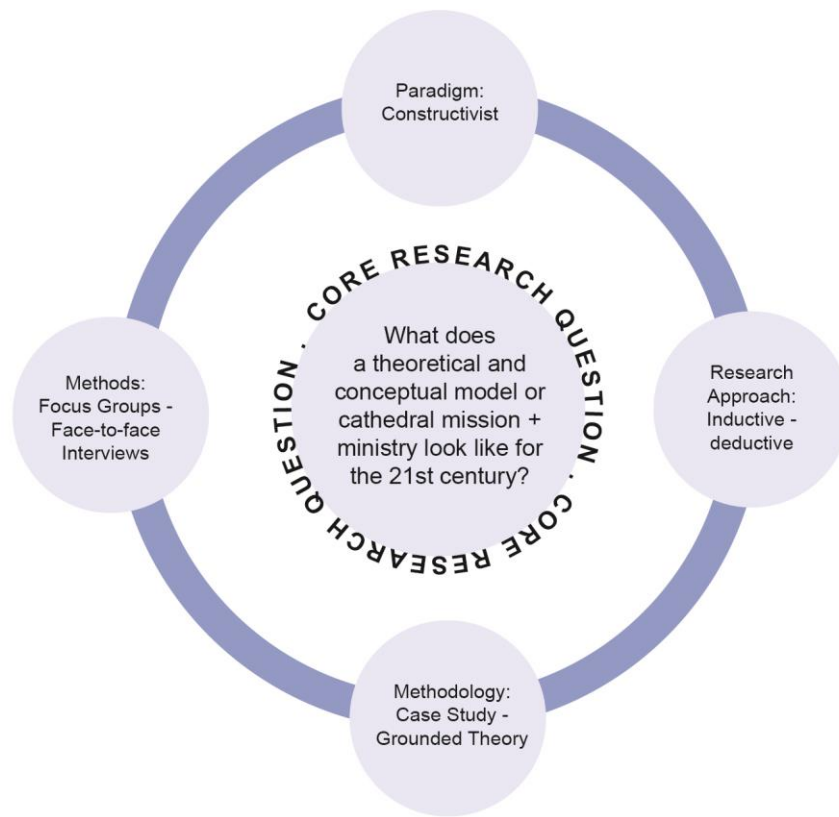
Fig 2.2
CONCEPTUAL FRAMEWORK

a) Paradigm

Paradigms are simply ways of modelling theory. They serve to create a working

hypothesis that offers clarity to the way reality is being construed. Paradigms

"tell us what reality is like, the basic elements it contains (ontology) and what is

the nature and status of knowledge (epistemology)" (Silverman, 2010, p 109). In

simple terms a positivist epistemology is a search for objective knowledge - it is

about establishing facts in order to get at what is ontologically true and

verifiable. Conversely, interpretive science might view this as a naïve expectation

insofar as human behaviour is anything but predictable arguing that making

sense of social realities and human interaction requires a more subjective epistemology.

In this research design I have described the enquiry as being intentionally subjective and relational in its approach, ascribing value to tracing the mediated meaning of others in order to analyse the various complexities, or patterns that emerge. The prevailing paradigm "assumes that human beings are by definition 'interpretive creatures'; that the ways in which we make sense of the world and our experiences within it involve a constant process of interpretation and meaning-seeking" (Swinton, 2006, p. 30). It is an epistemology that claims what can be known about the real world is ostensibly the result of human construction and interpretation. The prevailing paradigm that forms the basis for this research design is weighted towards a constructivist view of reality.

b) Research Approach

Having considered the paradigm that forms the cornerstone of this conceptual framework, the next component to consider is the research approach. It is not unusual for a binary distinction to exist between inductive and deductive research approaches, yet that need not be the case. Creswell for instance indicates overlap between the two to have become more common. With a mixed approach: "The researcher bases the inquiry on the assumption that collecting diverse types of data best provides an understanding of a research problem." (2003, p 21.)

The emergent nature of this particular study and the choice of techniques chosen locate it fully within the inductive process. Yet, given the nature of the topic and the knowledge base already in existence, this project would want to

acknowledge the potentiality for inductive-deductive interaction within the overall scope of the research approach.

c) Methodology

Silverman describes methodology as referring to,

> ... the choices we make about cases to study, methods of data gathering, forms of data analysis etc., in planning and executing a research study .... Methodology defines how one will go about studying any phenomenon. (Silverman, 2010, p 110)

He appears to be quite critical of a single case-scenario that he suggests is limited to that of dealing with descriptions. What becomes problematic here is the issue of 'generalisability' – which will need further comment. A different view is held by Denscombe who makes the point that "[o]ccasionally, researchers use two or more instances, but in principle, the idea of a case study is that a spotlight is focused on individual instances rather than a wide spectrum ..." (Denscombe, 2011, p 53). Integral for this research is the need for an in-depth methodology that is capable of generating a conceptual and theoretical model as envisaged in the initial set of research questions.

d) Methods

The prevailing paradigm, research approach and methodological foundation, all cohere with the proposed methods of using focus groups and face-to-face interviews. These were organized in accordance with the four data sets as represented in Fig 2.1. Data was collected during the seven-month period from the end of June 2012 – the end of January 2013. Each of the four data-sets were productive, providing an opening to voices that may not usually be included in

the conversation about the cathedral's self-image, its identity with the city and diocese and its relationship with the critical incident that was Occupy.

In this section I have integrated the overall research design within a conceptual framework of paradigm, research approach, methodology and methods. What has been identified is that the paradigm is oriented towards a constructivist view of reality, encapsulating a mixed inductive-deductive approach, utilizing a case-study methodology with a clear strategy for achieving an in-depth study and a more 'holistic' application of methods and sources, capable of generating what is required in the way of a conceptual and theoretical model. It has been noted that the case study provides a flexible approach that encourages the use of mixed methods and sources of data. Besides an interactive use of tactics, the potential for shared methodologies was also noted. In addition the problem of generalisability was raised and not fully addressed. In what remains of this chapter, I intend to discuss how this research design intends to address the role of the researcher, the problem of generalisability, and the mixing of methodologies.

2.5 Role of the Researcher

Nancy-Jane Lee refers to 'reflexivity' as being a slippery term because of its variant uses in social science. Yet it is seen to be a key concept within the inductive approach and the constructivist paradigm of interpretive social science. A positivist paradigm places considerable emphasis on presenting data that is free from value judgements and 'personal bias' pursuing an ontology that is as close to natural sciences as possible. Lee states that in the discipline of social science,

there has been a serious questioning of objectivity, both as a goal and as a practical possibility ... Researching human subjects raises inevitable questions about the impact of researchers' own values and beliefs on their choice of research subject; their conduct of research and engagement with research subjects; their interpretation of these subjects' actions and words; and the presentation of their research. (Lee, 2009, p. 63)

This has led to what she calls a 'reflexive turn', which means making the researcher's presence more explicit as an integral part of the inductive process whilst honouring the skill of reflexive practice. The point to be made here is not that there is a right or wrong approach between positivist and interpretive social science, but simply to recognize that they follow different objectives around deductive, inductive principles. As stated already quantitative methodologies seek to make the researcher's presence as discreet as possible whilst qualitative methodologies perceive the researcher's role as an integral 'tool' in the inductive process. There is scepticism on both sides about the researcher's role: on the one hand because " ... the boundaries between the researcher and the subject of the research process are blurred and interconnected" (Swinton and Mowat, 2006, p 35; Denscombe, 2010, p 302); and on the other hand because assumptions about the researcher's "... objectivity is in fact a myth ... researchers are participants and actors within the research process, whether this is acknowledged or otherwise." (Swinton and Mowat, 2006, p 60; Denscombe, 2010, p 302.) The important point to note here with respect to the inductive process of qualitative research, is that the researcher's role proceeds according to 'rigorous' and 'exacting' standards (Swinton and Mowat, 2006, p. 30). This will have become self-evident in the detail above regarding the rationale, the choices undertaken, and the boundaries created with this research design. It will flow also through

this researcher's handling of the data collection, the analysis and the

investigation as a whole, a point we shall return to in the closing chapter.

2.6 The Problem of Generalisability

> I do not think qualitative researchers should be satisfied with producing explanations which are idiosyncratic or particular to the limited empirical parameters of their study ... Qualitative research should therefore produce explanations which are generalisable in some way, or which have wider resonance (Mason, 1996, As cited in Silverman, 2010, p 140).

Once again the tension is paradigmatic in that "[g]eneralisability is a standard

aim in quantitative research" (Mason, 1996, as cited in Silverman. 2010, p 139).

Here the point to be pursued is how far the case being studied can be

represented elsewhere. The argument as implied above is that if it is not possible

to generalize from the data then the findings may be interesting but risk the

criticism: 'so what?' Indeed, where the research focuses on a single case, the

point of generalisability becomes even more problematic. Some of this argument

was referenced earlier in the discussion about methodology. The question for

this study is how far this critique about generalisability unsettles the choice of

using a case study methodology. It is important to reiterate the fact that this is

not simply problematic for a case study but with inductive process in general.

The inductive approach is more about 'depth' than 'breadth', 'relationships' and

'processes' rather than 'outcomes' and 'end-products' (Denscombe, 2011, p 54).

It can be argued that the primary aim of inductive approaches is, ostensibly,

towards providing a 'thick' description, thus making it a matter for those reading

the findings to judge whether a transfer can be made, or a whether further study

may be pursued that potentially may lead to more generalisable outcomes.

The quotation above indicates an expectation of needing to demonstrate a 'wider resonance'. This is predicated on an understanding that the case study will bring to light particular insights that others will identify with and recognize a correlating phenomena which may not be "identical, but hold enough similarity to create a potentially *transformative resonance"* (Swinton, and Mowat, 2006, p. 47)*.* Swinton and Mowat go on to develop the concept of 'theoretical generalisation' :

> Theoretical generalization allows the qualitative researcher to develop theoretical perspectives which, while not statistically generalizable, have the theoretical potential to move beyond the peculiarities of the situation being examined (Swinton, and Mowat, 2006, p 49).

This is a concept that sits close to the research aims of this present study.

2.7 Mixed Methodologies

The mixing of methodologies connects also with the previous discourse about generalisability. Adding a second methodology offers the research design an additional level of rigor. This study utilises grounded theory in its methodology, linked with a process of thematic networking for coding and organizing the data. Grounded theory emerges from an objectivist approach though, according to different schools of thought, it accords also with an inductive-deductive approach such as attributed to Kathy Charmaz (2006). It has become a methodology well associated with qualitative research, especially small-scale projects. In the context of this research design it became a valuable additional methodology that generated a prescribed means of coding data. It fitted well with the chosen methods and the iterative way in which the data sets were generated within the overall process. The coding system proved complex and

time-consuming involving lengthy transcripts. In order to manage the quantity of

data and to establish a reliable system of coding, I invested in a computer

software package Atlas ti. This provided me with a useful empirical tool for

linking and organizing codes and data segments. It also provided an excellent

storage and retrieval system. For the researcher, grounded theory poses a slow

and ponderous means of analysis. Its open-endedness makes it extremely

difficult to judge from the outset the longevity of the project. There is also a

danger of becoming overwhelmed by the volume of material that is generated

which became the case here. A decision was taken to utilize a method for

creating a thematic network described in some detail by Jennifer Attride-Stirling

in which she gives the following description:

> "Thematic networks systematise the extraction of: (i) lowest-order
> premises evident in the text (Basic themes); (ii) categories of basic
> themes grouped together to summarise more abstract principles
> (Organising Themes); and (iii) super-ordinate themes encapsulating the
> principle metaphors in the text as a whole (Global Themes). These are
> represented as web-like maps depicting the salient themes at each of the
> three levels of development and illustrating the relationships between
> them." (Attride-Stirling, 2001, p 388).

Three prior steps are required. The first involves assembling the various

comments, views and issues that make up the selected coded segments from the

respective transcripts. The next step conflates the assembled coded segments to

form a series of 'emerging themes'. This process of 'extraction' then re-

categorises and lists these emergent themes as 'basic themes'.[6] These 'basic

themes', then become clustered to form 'organising themes' that together are

embodied within the overarching global theme.[7]

---

[6] See Appendix A
[7] See Appendix B

The resulting thematic network is then represented as a visual map that is non-hierarchical, conforming to a web-like pattern *(See Fig. 3.1 p 52)*. The global theme *Cathedral Community* has two organisational themes: Cathedral Identities; and Critical Incident. Clustered around the first of these are: 'working partnerships', 'visitor experience', 'sacred spiritual'; 'vision statement', 'faith and worship', 'cathedral and diocese', and 'core priority'. Clustered around the second are: 'global flows', 'localizing the global', 'sustaining the protest', 'networking: a new paradigm?' 'contested space', 'move your money', and 'shacks, benders and Special Brew'.

This thematic network can now be used in terms of a conceptual framework to help map the next stage of the analytical process, discerning this case study in the context also of those initial research questions:

- What does a conceptual and theoretical model of cathedral mission and ministry look like in a 21st century context?
- What can be learned from links and networks outside the cathedral precincts to help re-examine its role and reaffirm its identity?
- What are the principal challenges to be faced?

Conclusion

The aim of this chapter has been to explain in detail the research design; to present a conceptual framework in which the strategy is made explicit and the way various methods and techniques that were used have been justified. From the reflective process it has been possible to recognise the advantages and disadvantages inherent in the process and the decisions that were taken to strengthen the design and implement the project.

Essentially the project adopts a non-positivist paradigm that is concerned with the construction of theory. It is therefore essentially inductive, though openly disposed to an inductive-deductive interaction where appropriate. Furthermore it is strategically disposed towards a case study scenario utilising the qualitative techniques of focus groups and semi-structured interviews to access the data; whilst adding grounded theory to the research design and the process of establishing a theoretical network to further facilitate the analytical process. This analytical process becomes the subject of this next chapter.

Chapter Three

Cathedral Identities

Introduction

As indicated earlier the analysis is separated into two chapters each with its own organisational theme. The major theme to be considered in this chapter is *Cathedral Identities* whilst in chapter four the organisational theme recounts the *Critical Incident*. The reason for arranging things in this way is that each of the chapters deploys quite separate analytical lenses to investigate the data. Here the analysis utilises theories of social, spiritual and religious capital. The *Critical Incident* chapter requires an entirely different analytical approach, which we shall come to in due course. Together, these two chapters provide the basis for the conceptual framework that provides the impetus for the theological, or normative task that follows.

In this chapter, I shall follow the pattern of *Fig. 3.1* the Thematic Network. Taking the first organisational theme I shall explore the data in a clockwise manner, beginning with three categories listed below.

- Working Partnerships
- Visitor Experience
- Sacred-spiritual

The second cluster of categories will include:

- Vision Statement
- Faith and Worship
- Cathedral and Diocese
- Core priority

Of particular interest is to see how this data interacts with the research questions: "What can be learned from links and networks outside the cathedral precincts to help re-examine its role and re-affirm its identity?" and, "What are the principal challenges to be faced?" But in the first instance I need to briefly introduce thinking about social capital theory.

3.4 Vision Statement

3.3 Sacred - Spiritual

3.5 Faith & Worship

Cathedral Identities

3.2 Visitor experience

3.6 Cathedral & Diocese

3.1 Working Partnerships

3.7 Core Priority

CATHEDRAL COMMUNITY

4.7 Shacks Benders & Special Brew

4.1 Global Flows

4.6 'Move your Money'

WE ARE Critical Incident Occupy THE 99%

4.2 Localising the Global

4.5 Contested Space

4.3 Sustaining the Protest
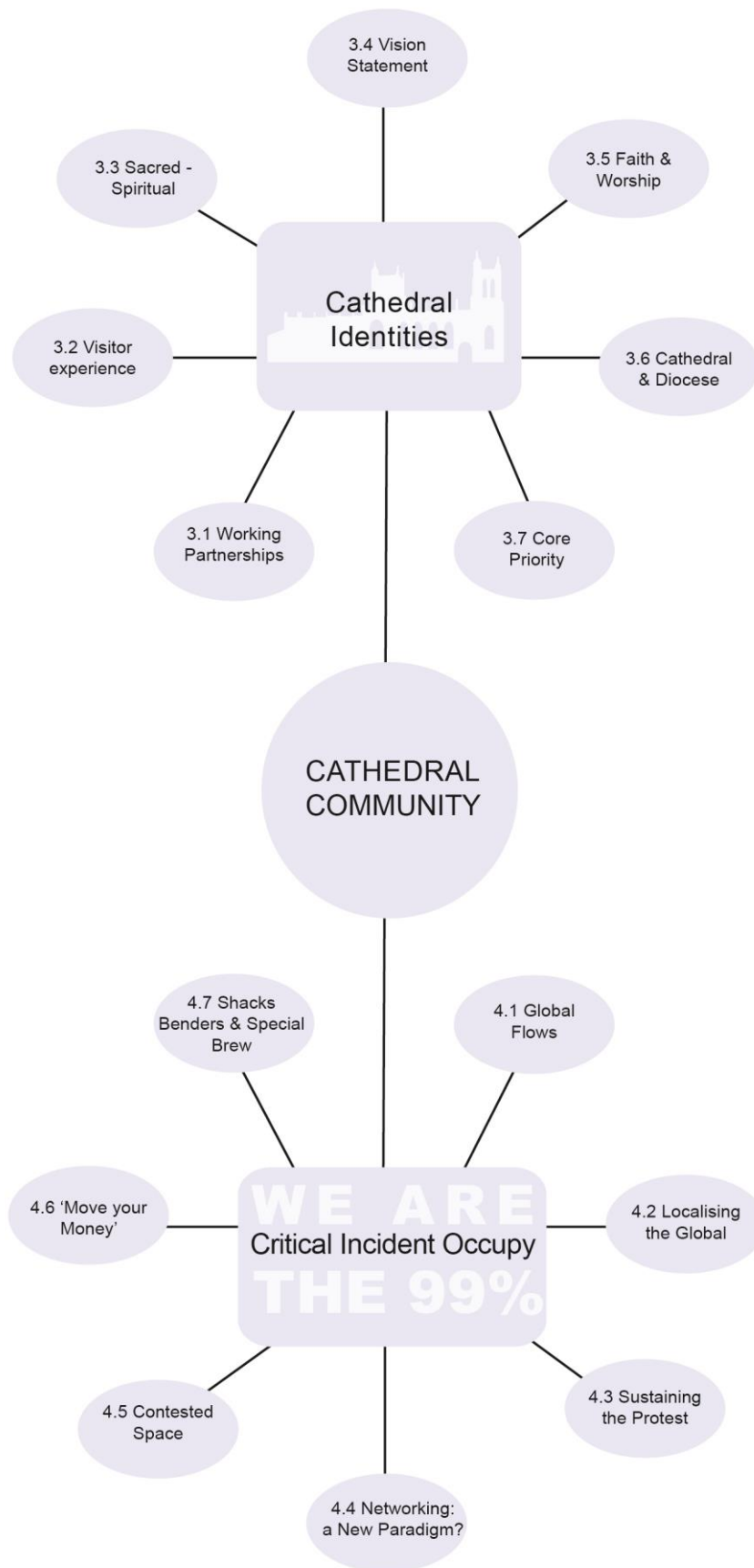
4.4 Networking: a New Paradigm?

Fig 3.1
THEMATIC NETWORK

52

Social Capital Theory

My reason for setting out some basic ideas from social capital theory concurs with its inclusion in the Theos report. The authors introduce aspects of the theory yet in a limited sense. In my view this leaves a gap in the analysis of the report and whilst it is not in the interest of this thesis to undertake a detailed critique of the report, I believe this thesis benefits from a fuller explication of the theory in relation to cathedral mission. I begin by briefly tracing the way it has been deployed in recent decades.

The corpus of social capital literature is extensive. For instance: Bourdieu in the 70s and early 80s, Coleman late 80s, and Putman at the close of the millennium (Lin, 2011, p 19). Beyond this academic field, social cohesion issues have led to increased political interest in social capital theory in relation to concerns about fragmented and atomized communities.[8] In the wake of this, social capital theory has since become "multi-disciplinary, covering the areas of economics, sociology, anthropology, healthcare, political science and urban studies, as well as theology" (Baker, and Miles-Watson, 2010, pp 17-18).

Lin describes social capital simply as "investment in social relations with expected returns in the marketplace" (Lin, 2011, p 19). A Government discussion document defined social capital in terms of "the networks, norms, relationships, values and informal sanctions that shape the quantity and co-operative quality of a society's social interactions" (Aldridge et al., 2002). The presumption is that

---

[8] A number of governments have begun to see the value of promoting social capital as a means of developing harmony and collaboration in communities and perhaps reducing costs associated with crime and disorder and social welfare.
http://www.cohesioninstitute.org.uk/Resources/Toolkits/InterculturalDialogue/PolicyReview/SocialCapital (accessed 11.09.14)

social capital is both an individual and collective resource, or 'good', with individual and collective benefits.

Putnam's work drew down extensive evidence to show the diminution of civil society and the weakening of 'community bonds' in much of American society at the turn of the millennium. His findings assert that in "measurable and well-documented ways social capital makes an enormous difference to our lives" (Putnam, 2000, p. 290). His analysis attributes particular value to the family, voluntary associations, religious bodies and work-related groups that are essential to the fabric of civil society for the values they espouse. A society is likely to benefit from a high yield of social capital where levels of trust are strong and where there is greater integration in the core metaphors that underpin society and good governance. Formative values like: 'reciprocity', 'honesty' and 'trust' are key elements of interaction. The presumption here is that "honesty, civic engagement, and social trust are mutually reinforcing". If people believe others are honest they are themselves "less likely to lie, cheat or steal and are more likely to respect the rights of others" (Putnam, 2000, p. 137). Key, to Putnam's theory is that networks, including churches, provide reliable indicators of these values and norms.

Social capital theorists have developed a threefold typology of 'bonding', 'bridging' and 'linking'. Putnam focuses on just two of these: 'bonding' and 'bridging'.

The first of these terms is "good for undergirding specific reciprocity and mobilizing solidarity" (Putnam, 2000, p. 22). It is seen to be "based on enduring, multi-faceted relationships between … people with strong mutual commitments

such as among friends, family and other close knit groups" (Furbey, et al., 2006 p.7). By contrast "bridging networks are better for linkage to external assets and for information diffusion" (Putnam, 2000, p. 22). Whilst 'bonding' assumes strong ties and 'thick' trust, 'bridging' illicits 'generalised', reciprocal trust and operates through weaker ties connecting people with "overlapping interests" (Furbey, et al., 2006 p.7). It is the cathedral's capacity to act in this bridging role that is of interest to the outward facing identity of cathedral relationships. Indeed Theos shows six instances from its research that demonstrate bridging in terms of: being available as a venue, contributing to the tourist economy, engaging with social action, providing leadership with inter-faith issues, enabling the community to address community tensions and distress, and having a symbolic function representing community and spiritual identity (SCR, 2012, p 38). My own research looked at the bridging role in more detail through a strategic working partnership between a large urban Cathedral and Job Centre Plus. To find out how this works I met with Martyn, who was responsible for setting up the scheme.

Bridging Social Capital

The scheme stemmed from the cathedral adopting a radical review of its volunteer programme. Volunteers are a valuable cathedral resource but Martyn's perception of the demographic was of a group, predominantly retired, or semi-retired conveying to the visiting public an image of the cathedral community as " … a white, middle-class members club". In order to address that stereotype, a different approach was required. This would entail retraining existing volunteers in a mentoring role and working strategically with Job Centre Plus, " … to engage

with the long term unemployed". A scheme was devised whereby Job Centre volunteers received training to undertake various duties: guiding, welcoming, working in the office etc. To facilitate the programme, a grant of £200k was made available to fund a full-time manager based, initially, on a three-year term contract to implement the scheme. Job Centre volunteers came on to the scheme for a minimum ten-week period (there is latitude to stay longer, if desired). Meanwhile cathedral volunteers were encouraged to undertake additional roles of mentoring. The influx of new recruits brought a fresh vitality in terms of gender, age, and ethnicity, to the existing volunteer community.

This model grew a network with twenty, or so, companies with each agreeing to provide a possible source of employment. Thus, when a Job Centre Plus volunteer has completed the minimum volunteer stage and is thought to have acquired appropriate skill sets, that individual can be referred to one, or other, of the companies signed up to the scheme, to arrange an interview, or job trial. From my data which was gathered within the first 12 months the scheme was in operation, Martyn claimed a success rate of 85%. When pressed on why this percentage should be so high Martyn thought it reflected a basic Christian understanding:

> The one thing about the Church is that we're good with people … we take the value of human life … seriously … and while there is a process, we don't treat people in a process way and I suppose it's looking at how we can lift people out and give them that confidence, that nurture, that ability to move forward … we do it as part of our Christian mission.

It may also mean that the scheme provides the person managing the project with a smaller case load than might be usual elsewhere, thus creating opportunity to dedicate more time to the needs of each individual. However, Martyn's

explanation, in social capital terms, illustrates the notion of forming 'close ties' based on 'thick' trust between those delivering and participating in the scheme; and 'generalised', 'reciprocal' trust across the wider network of providers.

This vignette provides a strong instance of a cathedral's potential to innovate aspects of bridging social capital. It introduces a useful lens through which to better understand the cathedral's bridging role as part of its outward-facing network. I intend next to set this alongside my conversations with four working partnerships in terms of: business, culture, tourism and graduation ceremonies as further instances of bridging this time in relation to the case study. *(The sequence of numbering for the following parts, accords with the thematic network in Fig 3.1)*

3.1 Working Partnerships

a) Business

A key question for each of the working partnerships to consider was: how important is the cathedral to the life of the city? In the case of the business community – and by this I do not mean the small traders close to the curtilage of the cathedral but the wider business community across the city. The initial entrée for this discussion emerged from the Cathedral Trust focus group and a suggestion for the cathedral to establish stronger links through the Chamber of Commerce. The view was that the cathedral maintained links with traditional constituent groups such as the law and military, but has been slow to establish similar links with more modern constituencies such as media and software engineering of which there are many instances across the city.

Following up this lead led to my meeting with Justin, representing a coalition of regional Chambers of Commerce. In response to the value-added question as set out above, Justin was of the opinion that the cathedral "had a chance of retaining credibility, because of its … embedded stature" but he regarded it as a 'weakening' link. In relation to strengthening links with the business community, his idea was simply to create 'drop-in' occasions at the Cathedral for business personnel. This he thought would afford an opportunity for worship perhaps, but the main emphasis to be an hour of open hospitality sharing conversation, with wine, or coffee, creating a space in which to feel comfortable and amongst friends. His point was that it would indicate the cathedral community genuinely wanted to understand "the subjects that the business sector is interested in …" keeping in touch with current developments. This view connected with a comment from another source about the cathedral not simply telling its own story but making time to listen to other people's stories!

Justin went on to make a salutary observation: "I love going into the Cathedral … but then you know the Cathedral has got its sort of programme and it plods along and … I almost feel that nobody can see outside the blinkers." Here was someone who had become well-acquainted with the cathedral and could see the potential bridging role with the business community. A role that would facilitate information sharing helping to engage more meaningfully with core issues confronting business and the work-place.

b) Cultural Development.
The next conversation in this category was with Peter, a representative from the Cultural Development Partnership (CDP). It was formed from a coalition of three

partners: the City Council, Arts Council England, and the business sector. It is a small organisation designed to promote various events and projects throughout the year. To illustrate this Peter described preparations that were underway to mark a forthcoming anniversary occasion for the city. Each of the projects he helps to coordinate is mapped out according to a standard template. The various elements include: 'exhibitions', 'community activity', 'industry activity', 'publications', and 'services of commemoration'. My interest was to determine how well the cathedral was contributing to that process. His view was that as a player it 'tends to be a bit quiet', and he thought the Cathedral needed to be involved more centrally with the partnership, but acknowledged that this was easier said than done.

At the time of the interview there was still interest in following up on issues raised by Occupy. The conversation shifted to matters of public debate and perhaps the use of film, or fiction, as a means of the cathedral sharing its voice more publicly with cultural debate. He added: "Any proposals like that. Just as any proposals really on panels and talks and so on, we'd be very keen to follow up".

c) Tourism

Tourism is a highly successful local industry valued at just over a £1 billion in 2010.[9] The cathedral is a net contributor to this economy. Rebecca, who was my contact with the tourist department, regards the cathedral as a 'must-see' experience. She values it as an ancient heritage site, representing one of the oldest medieval buildings in the city, whilst its significance as a former abbey

---

[9] In the interests of anonymity this source has not been disclosed.

and cathedral has meant its history has been well documented so there is plenty of interest to share with visitors.

Rebecca describes how she works with a stakeholder network that exists as a local authority controlled company, coordinated through a series of quarterly forum meetings. The cathedral was apparently part of the initial foundation when it was first established in 1999 and although the model has undergone some restructuring in recent years a good working partnership exists with cathedral. This accords with the type of 'bridging' discussed earlier with clear evidence of overlapping interests in terms of showcasing the cathedral as a 'must-see' heritage site for visitors to the city and fulfilling the cathedral's objective of invitation and welcome. The discussion around this was about ways Rebecca and her team can help the cathedral community lift its profile and tell its story more convincingly. One recommendation was to visit other venues that have successfully invested in the visitor experience particularly observing the way they communicate their story. This led also to a conversation about the role of technology and recent innovations like QR codes where a smart phone can scan a code and provide instant access (assuming a service is available) to web-based information about a particular feature or part of the site. Her main point though was about the narrative …

> It's finding those stories that are unique to the cathedral and, you know, I have to be honest, I don't know what they are, but it's finding that personal angle and that story and being able to tell the story of the cathedral as you walk around … visitors coming into the city only have a limited amount of time, there's only so much they can do and they'll go to the things that are the most rewarding. Not everybody comes for history and heritage, but it's … one of the things that people want, they want to be educated, they want to … come away feeling slightly more enriched [at] having learnt something.

A further point that emerged from the conversation was about the cathedral establishing a stronger rapport with other stakeholders. This could be achieved

quite easily by volunteering to host an occasional quarterly stake-holder meeting, strengthening ties across the city and thereby extending the reach of the cathedral's social capital.

d) Graduation Ceremonies.

Another example of overlapping interests to be considered here is found in the strategic partnership the cathedral has hosting graduation ceremonies for one of the local universities. Jennifer, who has coordinated graduation ceremonies for more than 20 years, describes how they have now become highly complex events. The present graduations span a fortnight in July and a further week in November. There can be up to three events per day each involving between 180 – 200 plus graduands and 4-500 guests. A grand marquee is constructed adjacent to the west end of the cathedral to accommodate the reception and extensive staging is required for the graduands at the nave crossing. Jennifer remarked how she is "amazed at the way that [the operational staff] manage to keep this running as a cathedral while we carry out such a different event within it, but, they seem to". She talks of the vergers and others becoming "part of the extended university team" and, when she is perhaps called to front an incident, perhaps where visitors don't understand why they don't have the normal access to the cathedral, she adds " … then I feel part of their [the cathedral] team, also."

During graduation weeks, the presence of the university dominates the cathedral. It would be fair to say, that even the daily cycle of worship becomes shuffled off to other quarters to enable the cathedral to function as a graduation hall. The principal point here is that in the course of 2 weeks between

10 – 12,000 people will have occupied the nave – many of whom will probably have limited experience of a cathedral building but hopefully will have gone away with a very positive experience of this very special space. Jennifer claims that from a survey, conducted by the university, targeting the alumni, 99% of the respondents indicated, " ... you can change anything you like, the ticket prices are a bit much, but don't change that venue". It seems the graduands were proud to bring their parents and guests to the cathedral.

This is an event the cathedral does well and provides a substantial source of income. However, it was interesting to discover that the partnership in the past stood for more than simply a good venue, good approval ratings and a reliable revenue stream. Jennifer recalled how once members of the Performing Arts Faculty would regularly perform at the cathedral; there had been art exhibitions held there; with PGCE students from the teacher training department sharing regularly in some of the cathedral's schools work. Much of this initiative had been encouraged from a previous regime and naturally, over time, staff move and things change. Yet a secondary outcome from the data was to note that during the last decade some of the collaborative benefits from this strategic partnership had begun to slip from view. Whether the cathedral and university would feel inclined to retrieve some of that relationship, or explore new and innovative possibilities, remains a matter for further consideration.

Each of these working partnerships provide instances of bridging social capital where the emphasis is on reciprocity based on overlapping interests, in this last instance the focus is on providing a high profile city venue for graduands to enjoy. The benefits to the university relates to the central location and the venue

which provides a positive experience for visitors and it is to this more general aspect of the visitor experience that I want next to discuss.

3.2 Visitor Experience

The abbey church that was later refounded as the city's cathedral represents an iconic medieval landmark. As part of a sacred landscape built for the glory of God, people today may not fully grasp the architectural detail, or the theological vision encoded in the high vaulted ceilings, elaborate traceries and decorated windows. Instead, they are more likely to refer simply to the 'wow' factor - indicating the way a medieval sacred building still has the capacity to communicate powerfully with the senses.

In the section on tourism, Rebecca referred to her own appreciation of the building as a heritage site, and of wanting to lift its profile and tell its story more convincingly. A connection here can be made with comments from the College of Canons focus group where two members of this group thought telling the cathedral story to be something that was not being done particularly well. Christopher claimed that, as a visitor there is little that shouts: "look at this"! Whilst Roger was clear that what he wanted to see was something that communicated the grace of Christ, something that spoke personally.

> If you … had no real understanding of the Christian faith and you came in here as a tourist I guess my question would be … where would you find something to lead you on into a deeper faith, I mean it's there in the stained glass windows but you're not going to pick it up from there … how do we help people, who today increasingly know very little about the Christian faith …?

He proposed that more could be done to narrate the faith story, using certain vignettes, and offered, as an example, St Wulfstan, a Saxon bishop of Worcester at the time of the Norman Conquest, whose story includes undertaking a

campaign against the slave trade. This brings insight to the reality of a slave trade existing long before the trans-Atlantic slave trade between the sixteenth to the nineteenth centuries. This is a story of white slavery as people, unable to pay their debts, could find themselves transported and sold into slavery in Ireland. Wulfstan had some success in attacking the trade at a time when the trade was not generally considered immoral so his campaign was exceptionally brave. Here is an account that resonates with current issues about displaced peoples, migration, asylum, human-trafficking and modern-day slavery, thereby strongly linking faith with contemporary issues of justice and care.

The previous comments about the interpretation of the faith story not being done well enough leads also to comments about more needing to be done to improve the overall visitor experience. Clearly the architecture continues to make a powerful impression, yet, some thought, that for the uninitiated, its size and scale might also seem 'austere', 'daunting', and even 'scary'! Several were of the opinion that glazed doors would improve the initial visibility for visitors and be less of a barrier. Also there was scope for immediate improvement with the installation of better directional and informational signage. There was general agreement too that the sanitation facilities and disabled access were equally poor, yet all acknowledged these last two points to be a problem with medieval buildings and that a solution was not to be easily found. Still a further disappointment was also consistently noted over the quality of the retail offer in the shop and refectory. "We need to think about the way we invite the people of the city, the diocese our visitors and others to come and [experience] the cathedral" is the Chapter's immediate concern. Cathedrals have long been urged to prioritise their visitor facilities (Howe, 1994, pp 144-45) yet this cathedral has

quite modest resources. It recognises this to be a major challenge and it is pleasing to see this subsequently being addressed in the first instance by upgrading the signage and securing funding for a refurbishment programme that will include improvements to toilet facilities and independent access for wheelchair users.

Another important aspect of the visitor experience is in terms of its sacred space and the discourse turns next to the themes of sacred-spiritual.

3.3 Sacred-Spiritual.

SCR (2012, p 14) claims "27% of the adult population of England – excluding overseas tourists - visited a Church of England cathedral at least once in the (previous) twelve months", which is an estimated total of 11 million adults. In the past, studies have sought to categorise between those who are predisposed to engage with the sacred from those who are simply curious to explore the architecture, or sample the retail offer. Yet more recent studies have shown that determining motivations for visiting a cathedral is misleading (Gutic et al., 2010, pp 750–760). From a sample of 'incidental visitors', who indicate non-religious reasons for crossing a cathedral threshold, SCR contends that a "small, but significant number" claim to have gained "a sense of the sacred from the cathedral building [or] … from the cathedral music [or] … the calm and the quiet of the cathedral space". (2012, p 18) From its national survey, the return indicated that 36% " … said that 'cathedrals could offer an experience of God to those who don't believe' …" (2012, p 19), whilst from their local survey, there was a significantly higher result "… with 73% of church non-attenders agreeing that this was the case" (2012, p 25).

Implicit in these findings is the assumption of a 'mutating' religious landscape within the UK (Davie, 1994 & 2006b; Garnett et al., 2006; Woodhead, 2012). Part of the thinking here recognises a market-trend away from religious obligation towards greater consumer-choice. In the Ecclesial Canopy, Martyn Percy acknowledges the secular argument in terms of the marginalisation of organised religion recognising this to be "partly due to the gradual weakening of the capacity of faith to offer enchantment" (Percy, 2012, p 64). He goes on to observe how:

> Religion in the developed world is adapting – mainly by placing a greater emphasis on spirituality rather than institutional religion. Regular week-by-week church attendance (dispositional and disciplined) has had to concede significant territory to more episodic forms of faith, such as pilgrimages, celebrations and shrine-based worship. These are more intensive and personal; but less time-consuming too suggesting, perhaps that religion has been quietly pushed into the corners of modern life (Percy, 2012, p 64).

This description may provide one of the reasons why cathedrals have grown in popularity in recent times, because they easily accommodate these more episodic faith experiences, which is an integral part of their spiritual capital.

Whilst the concept of 'spiritual capital' pervades the SCR, the closest the authors come to actually providing a definition is to be found in two claims. Firstly the claim that cathedrals have the capacity to "connect people with the sacred" (2012, p 55); and secondly the claim that cathedrals have the capacity to "connect with the nation's emergent spiritualities" (2012, p13). When asked what the cathedral meant to them, respondents from the cathedral case study often began by explaining its impact on their senses. Rebecca, from tourism indicated: "you just get this kind of aura when you walk into the building … and you immediately relax and it's that sense of peace in the middle of an incredibly

busy city". This was apparent also from conversations within the Sector Ministry Focus Group, where phrases like 'prayer-soaked walls', and 'thin place' were used to articulate the experience of sacred-spiritual realities.

Cathedrals also seem to represent what conversation partner, Adam, referred to as "fragments of faith and hope". This was expressed through a tough and moving account he gave of a family descending on the cathedral (where he served) to 'howl' and 'pour out their grief', having tragically lost their son in a motorcar accident. Adam wanted to say how honoured this made him feel, that a family – unconnected with the cathedral – nevertheless felt able to entrust their deepest feelings with the cathedral community at this moment of appalling loss. In his opinion the cathedral held "fragments of faith and hope" that continue to communicate, however incoherently, with people's deepest needs and longings.

This says something also about the vicarious, role that cathedrals exercise *in* the community and *for* the community (Davie, 2006a). People tap into that function and find reassurance by it - as the countless prayer biddings left by visitors beside the votive candle-stands in cathedrals and churches across the land is a daily testimony - prayer biddings to be incorporated into the praying heart of those respective ecclesial communities.

The spiritual capital identified by SCR, as noted above is about connecting people with the sacred and connecting the cathedral with the nation's emergent spiritualities. This presumes a bridging spiritual capital and suggests a liminal space where the emphasis needs to be open and fluid. It claims cathedral identity to be "clearly and distinctly perceived as Christian, and as institutions", yet with a potential to serve "as open spaces of spiritual possibility in which exploration

and development of emergent spiritualities are made possible" (SCR, 2012, p.55).

It identifies this to be both an opportunity and a challenge. Opportunity for

greater creativity within the use of sacred spaces, yet challenged by the

"anonymous and rootless nature" (SCR 2012, p.56) that emergent spiritualities

represent.

A clearer understanding of what these spiritual affinities represent would be

helpful. SCR suggests: a reverence of life, of nature and the environment; an

affinity with sentiments and aspirations from early mystical works; together

with "new understandings of human consciousness", of transcendence and the

transcendent (SCR, 2012, p.34). In a more detailed description of alternative

spiritualities, Harvey and Vincett refer to an eclectic mix of 'life-affirming'

sources that encourage individuals to take charge of their own wellbeing and

spiritual welfare. More generally,

> people are 'doing' religion differently – the frequent popular
> interpretation of 'spirituality' as something personal and interior suggests
> a privatization and 'personalisation' of religion … (Harvey and Vincett,
> 2012, p161).

What is being proposed therefore is a paradigmatic shift characterised by a

spiritual 'turn' or 'revolution' (Heelas and Woodhead, 2005), where the authorial

voice of organised religion becomes supplanted by the authorial voice within.

This coheres with the understanding of the ecclesial canopy having shifted

"partly due to the gradual weakening of the capacity of faith to offer

enchantment" (Percy, 2012 p. 64). Yet this shift acknowledges also a wider sense

of disenchantment with the way things are in the world. Thus alternative

spiritualities are frequently linked to various progressive causes, particularly:

environmental issues; seeking to counter also the negative consequences of "materialism, consumerism, and shallowness of contemporary society" (Harvey and Vincett, 2012, p.169).

So far what is being presented here is the argument that an important part of cathedral identity is expressed through its unique capacity to connect people with the sacred and to become conversant with these emergent spiritualities. People are 'doing' religion differently in ways that are more privatised, commodified and which afford greater significance to an eclectic mix of spiritual realities. The concept of greater interaction with emergent spiritualities implies a spiritual capital for cathedrals that should 'bridge' and 'bond'; fluid enough to occupy a liminal space yet without losing sight of its own identity, a challenge that will be carried forward to the next stage of this reflexive praxis. For now the analysis shifts its focus from what has been clustered around the theme of 'bridging' social capital, to explore *Cathedral Identities* that depend on closer ties of 'bonding' by discussing next: 'cathedral vision', 'faith and worship', as well as 'cathedral and diocese'. The question that emerges here is whether the functionalist approach engages sufficiently well with situations that may challenge certain cathedral identities.

3.4 Vision Statement

I begin with a statement of the cathedral community from the case study's 2012 vision statement.

> Our history here is rooted in being a community: an abbey, a Chapter, a congregation. Our community life is fundamental to our identity. It has to be more than words. Colleagues, congregation and visitors need to be given every opportunity to understand what we are doing and join in. We need to be sure we listen to them and work with them. Our first priority is

to be the sort of community that is confident of its values and secure in its relationships.[10]

This presents an interesting challenge because, as SCR indicates, cathedrals tend to be " ... large, complex, multi-faceted institutions" (2012, p55). Within the rankings, this case-study cathedral is not particularly large yet the configuration is that of a multi-layered community, representing Chapter, cathedral staff, the Sunday and weekday congregations, the cathedral choir school, chorister parents, various teams of volunteers and local partnerships. Whilst thick ties connect certain individuals and groups, a notable amount of anonymity and disparity is also bound to exist as well. Indeed part of the cathedral's representational role within the diocese and wider community creates an ethos that encourages people to make an associational link without further commitment. This suggests a type of community where strong ties and thick trust may exists but perhaps less uniformly than might be imagined.

Two examples from conversation partners from other cathedrals are worth noting here. The first case, Adam, talks about his aspiration for his staff and volunteers to have the values of the cathedral written on their hearts, yet he also refers to his experience of trying to manage strategic change and encountering some conflictual and deeply wounding experiences from certain members of his community. "I think that the biggest pain I have had since I have been [here] has been members of the cathedral community, they have been vicious about any kind of change ..."

In the second case, Martyn described his Chapter's decision to seek fresh income streams to offset a negative budget that had become compounded over several

---

[10] 2012 Cathedral Vision Statement: Introduction to *Building and sustaining Community*

years. The plan involved reaching new audiences and using the cathedral to host modern concerts, involving progressive music bands and popular artists. The events were successful and micro managed by Martyn and his team, yet he experienced quite a degree of antagonism from certain members of the community who were against using the building for this purpose. Martyn's attitude was that "we are not here for the few" implying the vision is more expansive than the needs of an established few wanting to preserve the status quo. Yet implicit also is a direct clash of values. On the one hand those who felt strongly that this was an incorrect use of the building, and on the other hand those who felt this was a creative means of outreach, a means of reaching new audiences, as well as sourcing a fresh revenue-stream.

> I think in all honesty the biggest … challenges that remain here is managing the cultural change and I still think that … if the dean wasn't here some people would quite easily revert back to where it was an easier life. Erm you have got that mentality you want an easier life.

Each of these examples represent interesting observations where it is difficult to see evidence of strong 'mutual commitments', or the cohesive value of 'thick trust'. Indeed the aspiration towards modelling a Christian community "that is confident of its values and secure in its relationships" will pose a difficult leadership challenge where the reality is of a community made of many complex layers of associational interest and involvement. A key layer of interest and involvement comes next in the context of faith and worship.

3.5 Faith and Worship

This section sets out some interesting responses to interview and focus group questions: What do you consider the cathedral may be doing well? And secondly:

What is it about a cathedral that might lead a person to a deeper understanding of God?

There were several positive comments about the daily office and what that conveys in terms of cathedral identity. The historic practice of prayerfully commencing the day with the morning office and finishing the day with choral evensong, reinforces an identity of collegiality and ordered worship, presupposed in the cathedral statutes. This aspect of cathedral spirituality is understood by James, from the Cathedral Trust focus group who states clearly:

> I would hang on to it and never let it go. It doesn't make any difference ... if there's no audience ... Erm it mustn't be lost because it provides that spiritual element which is more than ... just being cultural links with the city and heritage and tourism and architectural interest.

This connects with Dennis' thoughts, from the College of Canons focus group. For him, the rhythm of Morning Prayer, daily Eucharist, and Evening Prayer, whether said or sung, is part of a discipline that carries cathedral worship forward. Charlotte also appreciated this discipline for its vicarious, gift-like quality. It is always there: "You can dip in at whatever the level is right for you and knowing that it goes on without you in a way ... I find that strangely comforting." There is something about personal anonymity in this remark, being able to 'dip' in and out with no strong ties being required. Implicit also is the cathedral community's spirituality, *persevering in prayer at the hours and times appointed,[11]* is the concept of a prayer discipline being offered as a gift for others.

---

[11] From the Rule of Augustine. The abbey church was founded on the Augustinian rule and a text from the rule continues to be recited, as precursor to morning prayer, each day of the week. http://legacy.fordham.edu/halsall/source/ruleaug.html A version of the rule is printed on the Fordham website (last accessed 05.11.2015).

There was also a strong level of approval for the quality of music making as being one of the 'glories' of this cathedral's worship. This included a clear note of approval regarding the standard of preaching as well. But beyond those important accolades cathedral worship can also seem to others detached and rather rarefied.

Carl and Sue were on a four-week placement at the cathedral. Carl explained that he had attended church all his life yet during his first week at the cathedral had felt tense and uncomfortable because so much was strange. Sue described her church background – that she was perfectly used to Matins and the Book of Common Prayer - but confessed "I just felt so out of my depth." Carl's point was that if those, having some background in church life, find the formality of ordered worship hard to access how much more will that be true for those with little, or no church background – which he imagined to be the majority? "I think for a lot of people that would inhibit a deeper understanding of God to be honest."

From the Sector Ministry focus group, Harriet, had similar concerns. She was soon to be ordained, and this meant that she had more reason to visit the cathedral during recent years. Yet she admits feeling like a 'visitor':

> … it never feels like I belong … I almost feel like I shouldn't be in here … it's probably the stiffness of the people and that's not because people are unfriendly but it's roles … It's people in uniforms … unless you are a regular visitor it all seems very cold and distant.

What Harriet defines in terms of stiffness and formality, Carl believes to be more class orientated - a view that connects with comments made by conversation partner, Adam. He refers to the need to overcome "certain kinds of county social snobbery; that this is a place for top-dogs and the county-brass". Thus, despite

the acknowledgement of the glories of cathedral worship, for certain individuals and minorities, the stiffness and formality belies certain traits, images, or impressions that can act as a powerful deterrent, or impediment to a cathedral vision that places strong emphasis on 'invitation and welcome'. For those less familiar with cathedral culture the style of cathedral worship may well prove problematic and, rather than leading to a deeper understanding of God, reinforces a sense of disconnectedness.

This opens a window on to fields of cultural and symbolic capital and the thinking of Pierre Bourdieu. From within those fields I intend to draw upon some insights from Bourdieu's use of religious capital.

Constructivist Structuralism: Habitus

Unlike Putnam's functionalist approach, Bourdieu proposes a 'constructivist structuralist' (Bourdieu and Wacquant, 2007 p 11) perspective. As such it seeks to provide an analysis of relations between power structures upon a subject and the flexibility of the subject towards constructing the social. His thinking is predicated on a neo-Marxist paradigm of social inequality that perpetuates an 'elitist' theory (Baker and Miles-Watson, 2010, p 21). According to Lin, Bourdieu argues that:

> A society's dominant class imposes its culture by engaging in pedagogic action (e.g., education), which internalises the dominant symbols and meanings in the next generation, thus reproducing the salience of a dominant culture. (Lin, 2001, p 14)

This provides a basis from which ideas about religious capital can be further explicated. Verter proposes:

> Thus, if religious capital is conceived à la Bourdieu as something that is produced and accumulated within a hierocratic institutional framework, spiritual capital may be regarded as a more widely diffused commodity, governed by complex patterns of production, distribution, exchange and consumption (Verter, 2003, p158).

Habitus serves as a signature theme for understanding Bourdieu's religious capital. It is the way "knowledge, abilities, tastes and credentials an individual has massed in the field of religion and is the outcome of explicit education" (Verter, 2003, p158), yet mediated as much by induction as by formal modes of teaching, as Jenkins makes clear. His interpretation draws attention to:

> … thoughtlessness of habit and habituation, rather than consciously learned rules and principles. Socially competent performances are produced as a matter of routine, without explicit reference to a body of codified knowledge, and without actors necessarily 'knowing what they are doing' [In the sense of being able adequately to explain what they are doing] (Jenkins, 2013).

These concepts take on an interesting dimension for cathedral life encoded with traditions and practices that refer back to collegial patterns of prayer, the stability of a monastic rule, and the daily performance of ordered worship. This provides an alternative view of religious capital that has less to do with an associational outcome or function and more to do with an individual acquisition of behaviours, tastes and competencies required to feel at home in a given context. This resonates strongly with the perceptions of Carl and Sue in their experience as placement ordinands; it concurs also with Harriet's inability to feel she belonged; and it connects also with Adam's point about needing to overcome forms of social snobbery.

A different case entirely, yet equally relevant, emerged from discussion with Grace about the experience of the Deaf Community when last attending worship at the cathedral. Initially it was about the logistics of the group needing to be accommodated near the front of the cathedral nave in order to see the interpreter which apparently compromised the seating arrangements for the dignitaries. But her main point struck a chord:

> … they are not only passive and just watching an interpreter but actually active in the worship … [she adds] That's the other problem … there's such a lot of music and the Deaf Community say, "What? They're singing? What are they singing?" I say, "They're singing in Latin." They say, "What again?!"….. so you know, there are those issues.

Cathedrals cater for a wide audience and if worship is viewed as an integral part of cathedral mission, those who produce such worship will see it as their duty to provide an appropriate vehicle which will help as many as possible to worship effectively "with the spirit and with the understanding" (Howe, 1994, p. 19). This leads the present discourse to consider a further set of relationships and the cathedral's identity in relation to the diocese.

3.6 Cathedral and Diocese

Much of the discussion for this section was prompted by the interview questions: how important is the cathedral to the life of the diocese? And what are the key challenges for the cathedral's future role in the context of the diocese?

Ostensibly, the cathedral is committed to supporting the ministry of the bishop and to the service of the diocese. It does this through all sorts of liturgical events including ordinations and the commissioning of various licensed lay ministries. The Chrism Mass on Maundy Thursday is an important example whereby

vocational vows are renewed and the sacred oils blessed for liturgical use in parishes. The College of Canons focus group began by describing the symbolic function of the cathedral providing a 'focal' point in the life of the diocese. This represents a traditional view of a cathedral as being the 'mother church', or the 'headquarters' of the diocese. Dennis presented a more tentative view: "that's fine, providing that the Dean and the Bishop get on". This raised some amusement based on experience elsewhere but picked up on the ambiguity of cathedral independence and the anomaly of the Church sustaining two particular structural systems which do not meet organically except in the person of the bishop. Thus as conversation partner Adam stressed " … if your bishop isn't strong on cathedral, then you are in a very ambiguous role vis-a-vis the diocese".

Neville mused how people, less familiar with ecclesial structure, might justifiably imagine the cathedral to be the place where the bishop resides. The "name 'cathedral' is derived from the Latin word 'cathedra' which means 'chair'"[12] and symbolises the focal point for the bishop's teaching and mission. Nigel observed how the value of that symbol becomes negated if the bishop is never there. He wondered whether through some touch-screen, or visual graphic, more sense could be made of the empty chair where the bishop was enthroned.

I was surprised also to be drawn into a conversation with this group about the cathedral's schools programme and at the time thought it was something of a red-herring. But reflecting on the conversation, I later realised that it was unearthing a deeper issue about the alignment of the cathedral with respect to the missional purposes of the diocese. Dennis again,

---

[12] Association of English Cathedrals website (accessed 04.06.15).
http://www.englishcathedrals.co.uk/cathedrals/about-cathedrals/cathedral-and-bishop/

> The wall needs to be much lower ... And having just worked with another diocese on this very point there's an awful lot of potential for more efficient, probably more effective and certainly cheaper ways of working together, but it means that we've all got to sort of give away some of our prejudices ...

When asked for more clarification the discussion moved away from the example of schools work to consider instead the potential for adopting a more collaborative approach to Christian formational learning.

> l think ... we've got some very gifted educators here [at the cathedral] who think that part of their role could be their teaching ministry to the clergy, and ... the laity as well, but why don't we try and share that hope in the wider context, as part of the Diocese who provide IME1-7 and this could form part of it - maybe we could use this wonderful place to do it.[13]

It is true that existing reports have, for a long time, flagged up what appears to be a "... persistent tendency to devise separate strategies", resulting in what may be considered a "wasteful use of resources, duplication of effort, and unnecessary isolation in the mission to the world" (Howe, 1994, p 5).

Elsewhere, conversation partner Adam reflects on the SCR report as possibly providing

> a much stronger card to talk sensibly with the diocese about the alignment of our mission strategies and for the diocese perhaps to appreciate the asset it's got in the cathedral. I think we're regarded often as a rather odd ... erm maiden aunt perched at one end of the family estate who occasionally calls her distant relatives to a family party and it is trying to get over that to say that 'we can be your partner in mission'.

SCR proposes three variant types of alignment. The first of these implies an 'intertwined' identity and strategic plan; the second implies 'alignment' without

---

[13] IME, Initial Ministry Education Initial Ministerial Education (IME) for the clergy comprises the two to three years before ordination to the diaconate (known as IME Phase 1, formerly IME 1-3) and the years of the initial curacy (IME Phase 2, formerly IME 4-7). https://www.churchofengland.org/clergy-office-holders/ministry/ministerial-education-and-development/initial-ministerial-education.aspx

loss of identity; the third independent approach in terms of goals and strategy. It claims "Each of these positions makes particular demands on the dean and bishop and has its particular potential 'fault lines'" (SCR, 2012, p 52). One of those potential fault lines is the tension between "enthusiasts for new ways of being church and those who passionately believe in the rightness of tradition" (SCR, 2012, p 53). Yet the argument for a more collaborative approach is not advocacy for the episcopate to determine cathedral strategy, but respecting that the "cathedral is the bishop's church and the mission and ministry of the cathedral are, or should be, an integral part of the local strategy of the diocese" (Howe, 2012, p 6). The emphasis is not to deny cathedral autonomy but to signal and reaffirm the theological claim of being 'one body' prepared to "redirect the use to which independence is put and to utilise it in ways which are better calculated to serve the ends of Christian mission." (Howe, 2012, p 6)

Bourdieu's constructivist structuralism may provide a useful analytical tool for exploring the institutional structures of cathedral and diocese but is beyond the scope of this present study. However it is worth noting that this analysis was absent from the Spiritual Capital report and would provide an interesting further piece of research.

The functionalist and constructivist structuralist approaches represent different paradigms. The former is motivated by common understanding of values, especially generalised and reciprocal trust, linked to altruistic motives; the other is deeply suspicious of altruistic values believing the subject's motives to be shaped instead by a plurality of structural influences. Conversely, Putnam's approach is limited in how it copes with situation of mistrust and scenarios of

conflict - such as considered earlier – whilst Bourdieu's approach is expressly defined by themes of self-interest and embedded in the structural context of struggle. His field of religious capital may be reductionist in its treatment of universal values, or the common good, yet in the context of complex multifaceted institutions it provides "an important corrective to more benign and less critical" (Baker, C & Miles-Watson, 2010, p 22) analyses.

The present study turns its attention now towards the remaining theme, 'core priority'. This moves the analysis for this final aspect of the organisational theme *Cathedral Identities* into the field of linking social capital.

3.7 Core Priority: Mission to the City

What is of interest here is a response to the question: If there were one issue that you would want to see the cathedral engage with, what would it be? A strong steer came from the College of Canons focus group: "you've got an awful lot of stuff to do which is really important, which is reaching out to the city…" It was a view shared by Nigel: "I would say if push comes to shove and there was only one thing you could do, it would have to be mission … to the place which it [the cathedral] serves". When asked about the nature of this mission, Neville believed it should be something 'nitty-gritty'! He reflected on the Street Pastor Scheme that was soon to commence on a Friday and Saturday night targeting the nightclub-users. He also talked about working with youth, emphasising not 'posh youth', or instead work with the 'homeless'. Similar responses from other focus groups indicated a noticeable pattern here.

For instance conversation within the Cathedral Trust focus group had touched on the proposed austerity cuts, and the corresponding reduction in public services. James perceived the church needing to take up some of the traction. He spoke positively of the cathedral's "tendrils of connectivity" but located mostly with "successful established institutions". His point being that

> … as a cathedral we're not really engaged with, you know … services in the community. We're a cathedral and that's not an area we have been in, maybe we will have to be, maybe the church in general will have to be.

Jean was also mindful of the many people "struggling in the city" directing the conversation towards the Cathedral linking with "projects and charitable concerns" already tackling core issues. By becoming more proactive, she thought the cathedral would be lifting awareness and encouraging more people to become involved.

Stuart has significant involvement with various projects and charitable concerns. He extended an invitation for me to spend a couple of days with him visiting local initiatives and projects in some of the city's more challenging areas, which I was pleased to accept. Andrew referred to a sheltered housing project for homeless young people, close to the cathedral precincts, as a possible target for Cathedral involvement.

A similar conversation emerged within the Sector Ministers focus group. Here there was some mutual agreement that politics, with a small 'p', ought to be viewed as an integral part of Christian ministry. Julia's impression was that cathedral ministry was somehow set apart from what she termed the "stuff of life". She meant by this people experiencing "the fallout from the financial crisis,

homeless people, unemployment". Her point was that for the cathedral to be 'relevant' it needed to be "engaging with those issues".

From this dialogue a noticeable pattern of interest begins to form. In the first instance what can be noted from the three focus groups is that mission to the city is generally regarded as the core priority. Secondly the impression given is that the cathedral is not particularly connected with people struggling in the city with things like, poverty, homelessness, or unemployment; the 'nitty-gritty' issues that impact on disaffected youth; or which relate to the more negative outcomes of the city's night-club scene. Since the data was collected the cathedral acts as a collecting point for a local food bank in response to the issue of food poverty; it also has an affinity with a charity to support victims of human trafficking; in addition to its established links with appeals from local, national and international charities. The question is whether there is scope to foster a more proactive rather than reactive role with justice and care issues.

Thus far the spotlight for case study has focused largely on a functionalist concept of bridging and bonding social and spiritual capital as a primary means of analysis. Juxtaposed with this is a Bourdiean view of religious capital to address more critically issues of dissonance within a multifaceted community such as a cathedral. This brings to the analysis of the institution a vertical as well as horizontal perspective. When it comes to the theme 'core priorities' and issues of justice and care it is the contention here that the analysis requires something that operates between those two axes. Linking social and spiritual capital melds aspects from the functionalist and constructivist structuralist paradigms. Cathedrals can be seen to 'link' when they establish connections "between

people and organisations beyond peer boundaries, cutting across status and similarity and enabling people to gain influence and resources outside their normal circles" (Gilchrest, 2009, p 12). Linking social capital is therefore concerned to address a vertical dimension making the power mechanisms that need to be addressed, more visible. Woolcock indicates what this means in relation to issues of poverty.

> Poverty is largely a function of powerlessness and exclusion, and because of that a key task ... is ensuring the activities of the poor not only reach out but are also scaled up ... An important component of this strategy entails forging alliances with sympathetic individuals in positions of power ... this vertical dimension can be called 'linkages'. The capacity to leverage resources, ideas and information from formal institutions beyond the community is a key function of linking social capital.

Early on in this study it became clear to me that that there were participants who were connected in ways that might open doors in order to create those sorts of alliances.

For instance, conversation partner Francis provided an example with respect to the City of Sanctuary project that he was personally involved with. Its aim was to establish a culture of welcome and hospitality for refugees and asylum seekers. Francis explained how this began with three people acting as a ginger group to engage further support - in other words to form 'linkages' beyond the 'peer boundaries'. Considerable time was spent gathering data and refining the stories from these migrant and minority communities. This included various stages of refining the narrative and recruiting supporters. In order to get the City Council to pass a resolution to become a 'city of sanctuary' it was necessary to get 100 supporters' organisations on board. This whole process took two years to

accomplish; this media report captures something of the symbolism and the dynamic involved when this was finally launched in a public ceremony:

> There were many symbolic moments to the day. The tea and cake in the Council House symbolised a traditional English welcome. Umbrellas used in the dance and procession ... denoted shelter. The procession itself is a physical and symbolic journey ... [and the] Cathedral itself represents sanctuary. The diversity of the Faith Statements underline the universal and non-denominational nature of this event. The performances in the Cathedral combine entertainment and reflection – embodying the paradoxical emotions of sorrow and joy, of fleeing your homeland and of finding a sanctuary far from that home. The Song of Sanctuary expresses the universality of the experience of persecution by combining elements from the Qur'an, the Bible and an African song. And the Cathedral bells were half-muffled to signify both celebration and reflection.[14]

This example conveys the vertical metaphor of 'linking' social capital and forging alliances with sympathetic individuals in positions of power, leveraging the necessary resources, ideas and information to accomplish the task. Yet what also became evident to me as a participant observer was the difficulty of engaging the cathedral community proactively in that project. Certainly the launch involved the cathedral as a 'space of spiritual possibility' that fulfilled a bridging role, and certainly elements of the cathedral life were represented on the day. But it would be difficult to conclude that the cathedral community was involved in the project. Problematic therefore is the way this type of leveraging support and resources, leaves much of the work to a limited number of individuals with the appropriate levels of interest and the opportunities to network outside the cathedral's 'normal circles'. This requires a progressive form of leadership backed by a clear strategy that enables the community to feel more integrated in the process as well as the outcome. Yet it seems to me a prior question that needs to be asked

---

[14] This media report, withheld for anonymity reasons

is: how are projects of this nature to be selected? And, who is responsible for making that choice?

If the city is the core priority and the expectation is for the cathedral to be more engaged in issues of justice and care, how is this task to be taken forward? Is it by becoming involved with other key players in a collaborative effort that seeks to work with certain disadvantages and vulnerable groups to reach out and scale up in terms of renegotiating the power imbalance? If so, who chooses what issues to pursue and how should they be managed in order to gain greater traction within the wider vision of the cathedral community as a whole?

In principle what this thesis wishes to take forward is the analysis of a cathedral identity that bonds and bridges and links, as an initial way forward to providing a theoretical and conceptual model of cathedral mission.

Conclusion

The aim of this chapter has been to open up the thematic network in order to analyse a particular view of cathedral community presented in this case study by exploring seven separate identities. The first three themes were clustered around the concept of 'bridging'. To recap, *3.1 Working Partnerships* within the experience of the case study the conclusion seemed to indicate that the cathedral had a valued place within the city yet was a bit 'quiet', 'blinkered', 'modest' and restricted by its established practice. The challenge here would be for the cathedral to become more proactive in these relationships and clearer about how it wishes to invest its time and deploy its social capital.

3.2 Visitor Experience, raised a series of practical issues related to the building and the perceived need for improved facilities around the retail offer, disabled access, lavatories, informational signage and finding more creative ways of communicating the cathedral's faith story. During the period of research the Cathedral Chapter has begun a series of basic improvements related to most of these observations therefore it is simply necessary to note these points without intending to carry them forward strategically.

3.3 Sacred-spiritual, an important aspect of the visitor experience coheres with a wider discourse relating to what is referred to here as the 'spiritual turn'. SCR makes a case for cathedrals to have a better understanding of their capacity to a) connect people with the sacred; and b) become connected with the nation's emergent spirituality (2012, p 13). This means occupying a liminal space that assumes a fluid approach yet the challenge lies in bringing to these 'open spaces of spiritual possibilities' some clear markers that can provide a sense of rootedness and identity. This is something this study seeks to address more fully in the theological investigation.

The next three identities come within the concept of the 'bonding' metaphor. *3.4 Vision Statement.* Data from the case study raised several issues of dissonance and conflict which posed problems for a cathedral community where the vision of modelling what it means to be a community, is an important objective. Yet cathedrals are seen to be 'complex, multi-faceted' communities. There are clear overlapping interests yet not always the close ties that might be expected. It is perhaps better to see the community as made up from several different groups and respective communities. This poses a core leadership challenge that needs

greater understanding if values are to be shared, differences respected and 'mutual commitments' honoured.

3.5 Faith and worship. The historic practice of prayerfully commencing the day with the morning office and finishing the day with choral evensong was seen to reinforce the cathedral identity of collegiality and ordered worship. Whilst the quality of music making was greatly valued by many, to others cathedral worship may seem detached and rarefied, insensitive to the cathedral objects of *invitation and welcome.* A separate analytical lens in terms of habitus and religious capital was explored in this context. This connected also with issues relating to the strategic partnership of *3.6 Cathedral and diocese* – that is whether cathedrals are seen as an asset to diocesan mission and viewed more widely as an image of unity for diocese and parishes. This raises an important series of questions that are beyond the present scope of this study. Yet what this thesis does contribute to the discourse is that a functionalist approach to religious and spiritual capital, such as utilised by SCR, will struggle to engage with these more complex fault lines. The findings from this analysis would suggest that using a constructivist structuralist approach to habitus and religious capital with particular regard to the 'institutionalised state', (Verter, 2003, p 160)[15] is likely to be more productive.

In the closing section of this chapter, *3.7 Core priority*, the subject of the enquiry turned away from the diocese and towards the city. There was general agreement among all three focus groups that here is where the main missional priority should be. Social capital theory was revisited, this time to engage more

---

[15] Bourdieu's explicit analysis of public religion is concerned primarily with religious capital in its institutionalised state.

purposefully a more vertical axis of 'power-breaking' thereby using its influence

strategically to support particular issues of justice and care.

Having progressed through the seven parts of the organisational theme,

Cathedral Identities, the analysis moves in chapter four to focus on the second

organizational theme, *Critical Incident.* But before leaving this section it will be

useful to redefine the thematic network in relation to the social, spiritual

religious capitals and the metaphors of *bridging, bonding* and *linking*.

-Cathedral has
valued place
-Call to be more
proactive

3.1 Working
Partnerships

'Bridging'
Capital

-Iconic building
-Importance of
cathedral story
-Be less modest

3.2 Visitor
experience

-Spiritual 'turn'
-Emergent
Spiritualities
-Creating spaces of
spiritual possibility

3.3 Sacred -
Spiritual

Fig 3.2
BRIDGING CAPITAL

-Multi-faceted
community
-Leadership
challenge

3.4 Vision
Statement

Bonding
& Linking

3.5 Faith &
Worship

-Religious capital
-Habitus & institutionalised states

3.6 Cathedral
& Diocese

-Shared vision
-Not carried forward

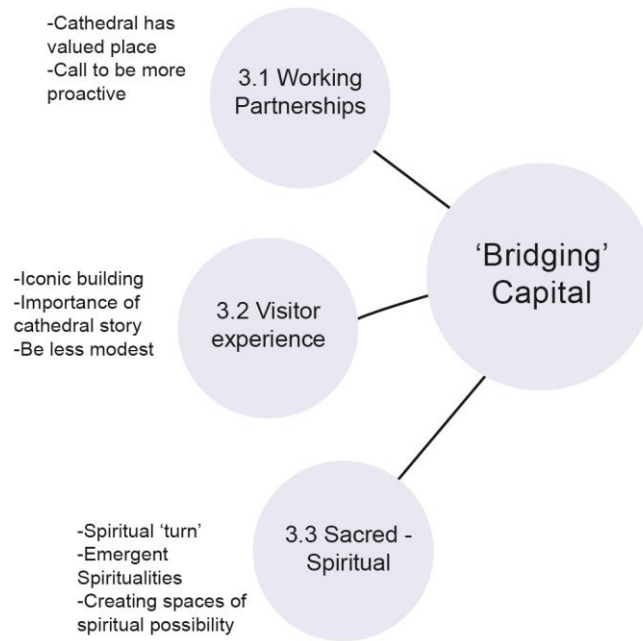3.7 Core
Priority

-Justice & care
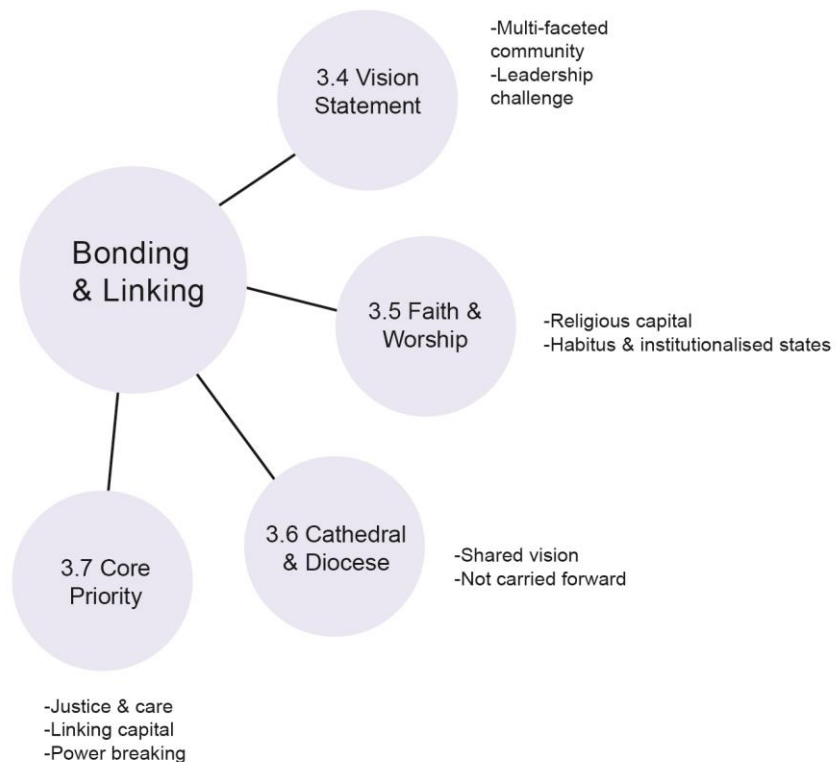-Linking capital
-Power breaking

Fig 3.3
BONDING AND LINKING CAPITALS

Chapter 4

Critical Incident

Introduction

The critical incident relates to a local manifestation of a global movement of Occupy in October 2011. It tapped into a deep vein of public discontent and anger following the 2008 economic crisis, the impact of austerity measures on local communities, and the astonishing changes globally that precipitated a spirit of optimism in the wake of the so-called 'Arab Spring'. Locally, the tactic to occupy land belonging to the cathedral and under the shadow of this great medieval building, also adjacent to the city council offices pulled both these bodies into a complex scenario that divided public opinion. As Calhoun points out: "For ordinary citizens to claim public spaces in protest is among other things to upset the usual symbolic control of those spaces by [standard] forces of order" (Calhoun, 2013, p. 29).

This chapter sets out to present some kind of analysis to this unexpected and deeply challenging phenomenon. Previously the key analytical process drew upon insights from social, spiritual and religious capital theories. These have been useful thus far, but a different approach is required to help analyse this critical incident. For this reason the method deployed here is Actor-network theory (ANT). It is a method that begins with the controversy by addressing the 'how' question: How did the situation happen and how are we to understand the

links, the connections and the trails that are left behind? It is also interested in the materialities and relationships between human and non-human actors, their networks or assemblages.

I begin by providing some initial detail about the theory itself. What follows next is a brief description of the events that led to the critical incident. The remaining description is organized around a series of questions. How was the camp organized? How was the response mobilized? How important was networking? How successful was 'move your money' campaign? How did the protest come apart? In the final analysis a further analytical tool is deployed to do with territorialities whereby a dialectic is made possible with theological triadic of *orientation, disorientation and new orientation* which provides a bridge with the normative study, or theological investigation, that becomes the subject for the penultimate chapter.

Actor-network theory: Definition, terms and concepts

ANT is defined as "an analytical approach that takes the world to be composed of associations of heterogeneous elements that its task is to trace" (Gregory, et al., 2009, p 10). It emerges from a process of study in the 1980s focusing especially on associations between science and technology. The trio of scholars mostly linked to these developments are: "Bruno Latour, Michael Callon and John Law." (Gregory, et al., 2009, p 10) The mantra, repeated frequently in Latour's approach, is to "follow the actors" (2005, p 12). Only by giving the actors "room to express themselves" (2005, p 144) can research begin to describe the networks that are thereby created.

ANT supplants a classical objectivist and hierarchical ontology with a relativist,

flattened ontology, where agency is combined through a multiplicity of 'actors' and 'actants' that have no preferential or *a priori* coding. Latour interprets the use of these terms 'actor' and 'actant' in a semiotic sense, to mean "something that acts, or to which activity is granted by others. It implies no special motivation of human individual actors, nor of humans in general". (1996, p 7) Hence ANT also collapses the distinction between human/nonhuman so that networks incorporate a wider capacity to engage fully in this relational association.

This is further developed by deconstructing other binary positions traditionally used to explain 'natural/social', 'object/subject', 'material/symbolic', dichotomies which are considered unnecessary and problematic. Similarly the spatial dimensions of distance, 'far/close'; or scale, 'macro/micro'; or orientation, 'inside/outside'; are no longer of interest when the primary focus becomes that of relational associations. This may seem counter-intuitive but it is not meant to imply for instance, that macro-micro social concepts do not exist, or distance cannot be measured, but simply that those distinctions become less important when describing the interactive flow of those relational properties. A concept that becomes useful for the purpose of this present study.

It is helpful also to recognize what is understood by the term 'agency'. According to Latour there are two categories to be considered: 'intermediaries' and 'mediators'. Intermediary agency is deemed to be 'passive', 'predictable' and incapable of effecting change, that is, unless they become acted upon by 'mediators'. Conversely, mediators "transform, translate, distort and modify the meaning", thus affecting change, thus becoming visible, and thus being traceable

under 'trials'. These trials refer to 'conceptual obstacles', made specific in the behaviour of groups, actions, objects, facts, that embody the 'empirical' nature of social science. ANT is therefore best understood as a "network-tracing activity" (Latour, 1996, p 14) and for this reason it provides a unique way of describing the relational associations made visible in the occupation outside the cathedral.

4.1 Global Flows

Early evening on Saturday 15th October 2011 saw the arrival of a disparate group of people to occupy an area of green space adjacent to the Council Offices and directly in front of the main entrance to the Cathedral in this case study.

In order to understand the emergent Occupy Movement, it is necessary to track back to wider global flows.

The global financial crisis came to a head in 2008. Surprisingly, there was little in the way of immediate protest on the streets, that came later once the crisis began to impact on various countries within the Eurozone, notably Greece, Spain and Portugal (Calhoun, 2013, pp 26-38). The growing perception was of a political system "at the service of the bankers and ... not responsive to the interests of the citizens" (Castells, 2012, p 139). This led to a groundswell of protest. May 15th 2011 marked the initial demonstrations in Spain, the focal points included Madrid, Barcelona and Valencia. These demonstrations spread throughout Spain gaining notoriety under the label 'indignadas' involving many tens of thousands yet, as Castells notes, "without any major incidents" (Castells, 2012, p 140). By the end of August the Euro crisis had worsened and the protests escalated: "angry at austerity imposed not only by their governments but also by global markets, (and) the EU" (Castells, 2012, p 140). There was a profound feeling of

disenfranchisement and thus the whole impetus of the movement was firmly

tipped towards economic and political reform. Meanwhile:

> social networks on the internet allowed the experience to be
> communicated and amplified, bringing the entire world into the
> movement and creating a permanent forum of solidarity, debate and
> strategic planning. (Castells, 2012, pp 201/2).

This groundswell of civil disobedience connects also with the momentous and

liberating images from the previous year with the so-called Arab Spring, the focal

point notably Tahrir Square in Cairo and various other Arab states including

Tunisia, Libya, Algeria and Bahrain. These mass demonstrations gave public

voice and powerful media images signalling a legitimate process of regime-

change in response to the will of the people.

These respective waves of protest provide the backdrop to what was also

emerging in the US and across the border into Canada. "Are you ready for a

Tahrir moment?" was the simple message posted on the 17th September 2011 in

Adbusters – a Vancouver-based journal. The call was for an occupation to test the

"spirit of a collaborative, decentralised movement [to] rebel against the system

of economic tyranny in a non-violent manner" (Castells, 2012, p 194). It provided

the momentum for what was to become Occupy Wall Street (OWS) billeted in

Zuccotti Park. Within ten days the community of protestors had reached 2,000.

By early October, several thousand demonstrators took over the Brooklyn

Bridge, whilst a few days later a further fifteen thousand massed in Lower

Manhattan. By mid-October Occupy had become a global Movement, impacting

upon the life of an estimated 950 urban spaces world-wide. One such urban site

was outside St Pauls Cathedral in London, there were several other cathedrals similarly affected and this case study was one.

4.2 Localising the Global

The empirical, network-tracing activity, begins with this global flow that reflects the emergence of Occupy and the impact of the global economy and social justice. From my conversations I tried to ascertain why the location outside the cathedral had been selected for the demonstration and not a site nearer the financial sector in the city. It seemed a fairly random choice according to Fiona and Luke but obviously, as other narratives unfolded in London, with the staff resignations at St Paul's, Fiona was

Photo 4.1 Local Occupy Camp

quick to concede "we realised we had been granted something of a PR gift" by pitching up alongside the cathedral. Globalised issues were being transported into that localised frame drawing the established institutions, in this case the City Council, the Cathedral Chapter and local traders – willingly or not - into the global debate.

The global conveys a powerful impression of the social. As noted already what ANT seeks to do is to collapse familiar spatial dichotomies enabling macro-social systems and micro-social systems to be viewed side by side rather than

privileging one over the other because of its assumed size and dominance. What then becomes interesting is to note that macro and micro share the same interactions and network nature. Once this is understood it makes it possible to address the 'how' question. For instance how macro systems acquired the status, organizational development and accumulated power by which it has become defined? Thus ANT is chiefly interested in "mechanisms of power" (Law, 1992, p 1) how these are sustained but also what happens to cause them to come apart and unravel as was clearly evident in the light of the global financial crisis and in its localized counterpart too which I turn next to consider.

4.3 How the protest was sustained

The Occupy protest was mobilised under a banner of inequality "We are the 99%" the slogan read, calling for social and economic reform, whilst "People before Profit", proposed a "value (ethic) over commercial value" (Castells, 2012, p 155) critiquing a system of unregulated growth deemed to be fundamentally flawed. From the outset Occupy refused to state an alternative political programme. What mattered most was the process. The tactic of occupying public spaces, in a spirit of non-violence, achieved several ends. It resisted the established 'forces of order'. Its resistance was simultaneously present in innumerable urban spaces. Those spaces encouraged local people to engage with the debate. They also provided opportunity for communities to experiment with alternative democratic ideas. Communities that were open to people of different " … backgrounds, genders, generations, sexualities, abilities and faiths … [providing] a space for people to come together … to express their frustration, to

share their stories, and to talk about ways the world could be different" - thereby attempting to restructure the social from the bottom up.

This is what motivated the four protestors that I was fortunate to interview. Unsure of her intentions, it was probably curiosity that took Fiona to the site that first day of the protest. What she found compelling was the positive 'buzz' and the incongruity of having conversation with people whom she had not met before "about things that really mattered". Her own enthusiasm later convinced her boyfriend and the two of them returned the next day with their tent.

Photo 4.2. General Assembly Tent

A significant tactic of Occupy was its refusal to state an alternative political programme; another was a refusal to designate any formal type of leadership. Decisions were to be reached by means of a General Assembly and by a system of radical consensus, which as Calhoun observes, required endless dialogue (Calhoun, 2013, p 30). At large public meetings, a signing system was used to indicate different levels of approval. This encouraged a wider sense of participation whilst avoiding the need to interrupt the flow. A large tent was erected for the purpose of the General Assembly, and initially this was used daily.

4.4 Networking – A new Paradigm?

Another member of the camp, Luke, referred to previous protests that he had been involved with. But what made Occupy distinctive, in his view, was the tactic of claiming local spaces in which to explore new ideas about "global finance", "inequality", "politics", "power", "money" and "environmental degradation". He was also fascinated by what he saw to be the emergence of networking as "a new paradigm".

> I think networks and the kind of energy flow within networks, rather than kind of organisations and hierarchical structures, is a new kind of paradigm, well it's not entirely new, but it is something that is in the ascendant … I really feel that the kind of dynamic … to spread ideas very quickly within a network, is a trend that's gonna' continue and … going to change things …

This connects directly with Castells' view of a "hybrid networked movement that unites cyberspace and urban space in multiple forms of communication" (Castells, 2012, p 211) facilitated by a "technopolitical reappropriation of tools, technologies and mediums of participation and communication that exist today" (Castells, 2012, p 148). A concept that returns to actor-network thinking concerning objects and technologies comprising of 'actants', ('mediators', that 'transform' and 'modify' meaning) alongside human and non-human agency, thereby plaiting together a far more complex heterogeneous understanding of the social.

> It isn't simply that we eat, find shelter in our houses, and produce objects with machines. It is also that almost all of our interactions with other people are mediated through objects of one kind or another … The argument is that these various networks participate in the social. They shape it. (Law, 1992, p 3).

4.5 Contested Space: How the response was mobilised

Meanwhile, outside the camp, meetings were being hastily convened in a much more ordered fashion. Chief among these was the strategic partnership involving leaders from the public sector including the city council, the police, fire and rescue service, the NHS, the Universities and College, the business sector, and the voluntary and community sector. It is interesting to see the way the established groups formed a coalition in response to the resistance that was the ever present reality of the camp. A joint-statement was issued on 20th October acknowledging the local Occupy's right to peaceful protest whilst rejecting the right of occupation and listing the criteria for doing so. These include: "wider rights of the general public" to be considered; "public health issues"; perceived "damage to the environment"; and detriment to "local businesses". The cathedral added its own concern about the "cathedral building"; "staff welfare"; and the "health and safety" of the protestors themselves.

On behalf of the cathedral it was the Dean and Chapter Clerk, who jointly micro-managed the Cathedral's response to Occupy, a role that meant they were under continuous pressure trying to manage a multiplicity of contending forces. Calhoun identifies certain key issues for Occupy Wall Street, a main concern being sanitation for those on the camp. This certainly became a contentious point in the early stage of the protest and the cathedral was immediately caught up in trying to reconcile how to respond to the sudden demand on its very limited resources. Indeed it was the operational staff who found themselves in the frontline confronting what quickly became difficult and challenging attitudes and behaviours. There was one notable occasion I witnessed when the entire

cathedral congregation was publicly harangued for ten, or fifteen minutes - delaying the start of Sunday worship. Another when a sustained physical assault occurred on a member of staff, all of which contributed to permanent feelings of aggravated stress for several staff members. This naturally reflected poorly on those who undertook certain leadership roles within the camp, even though it was chiefly a minority of more belligerent protestors who were intent on provoking and disrupting proceedings.

The analysis proposed earlier about the cathedral culture and habitus embodying the ceremonies and rituals of the cathedral's religious-spiritual capital came to signify little in this contested space. These established practices and protocols were unravelling daily making those who sought to uphold them, constantly exposed and vulnerable.

The story line the media wanted to pursue was whether: *Jesus would join the camp*. The Dean described how, from the outset, "the cathedral was under pressure to side with Occupy" and how some held the view that he had "the voice of Amos and Hosea" on the cathedral doorstep. Luke observed how the Quakers had given a ringing endorsement whilst the cathedral, he felt, seemed unwilling to commit itself. Fiona questioned why this was so, pointing out how Jesus had cleansed the temple in Jerusalem. Early on in the protest the diocesan bishop conceded that he thought Jesus "probably would be camping out with the protestors" qualifying his statement by observing "the waters are muddied – there are too many people pushing very different agendas on the back of these protests. They need to be more focused on what they actually want to achieve".

But it was a tactic of Occupy to deliberately keep the protest broad to engage more diverse support.

Meanwhile, the Chapter remained clear about the cathedral's need to "challenge injustice and greed" whilst upholding its opposition to the occupation itself. Its tactic throughout was to negotiate a peaceful withdrawal. Fiona and Luke were both engaged at times in the dialogue with members from the Chapter. Luke commented how he thought people representing the cathedral were genuinely trying to "get to grips" with the protest and understand it and Fiona had found the cathedral staff at meetings to be generally sympathetic. It was revealing also that Luke acknowledged having felt at times somewhat disingenuous about the assumptions made about his role in those talks. He makes the point:

> the processes within Occupy were very fluid and informal and non-hierarchical, (and) … it just felt a bit weird to be a spokesman. (Laughs …) Who are you being a spokesman for? Whose ideas were you trying to communicate?
>
> So there was that whole tension of trying on the one hand to get something positive out of the whole situation, and I think the church being more reflective and attentive to inequality would be a massive and positive outcome of that … but then at the same time you know that really not being [on the] agenda for a whole bunch of other people and kind of feeling a little bit … inauthentic to be coming in and saying Occupy would like to do this, or we're hoping that you'll consider that, because really it was probably the few people who bothered to come over here who were wanting that.

A realisation that held up all decision-making as any proposals always needed to be taken back to General Assembly to gain the general support of the camp community.

4.6 'Move your Money'

One of the more positive areas was discussion about ethical banking. Joe had been the local area Quaker representative at the Economic Justice and Sustainability Conference the previous year and was keen to explain the principles of 'Positive Money'. This is a campaigning organisation proposing: "a more ethical basis for the utilisation and creation of money in a contemporary society". He identified the way Quakers in the UK have been actively supporting *Positive Money*: " ... because as you know Quakers have never been shy about getting involved in economics, or in transformational change, or in commercial life ..."

It was clear that three of the voices were equally passionate about exercising a choice towards ethical banking. Fiona described her take on Occupy's: 'Move your Money' Campaign.

> ... you know we all have some kind of agency and kind of reminding people that they do ... maybe makes people feel that tiny little bit more in control and gives them something they can concretely do and you know thousands of people have moved their money now ... simply because of what Occupy did ... we kind of started that idea off ...

I was pleased to reassure each of them that Occupy had caused the Cathedral Chapter to think more deeply about issues of ethical banking and there was a determination to respond to the 'Move Your Money' campaign. However its discussion became focused on defining terms and a laudable amount of research was undertaken yet the momentum was lost and at the time of writing that pledge remained largely unfulfilled.

4.7 Shacks, Benders and Special Brew: How the local protest comes apart

The (OWS) tactic to mobilise civil action under a banner of social and economic inequality succeeded in capturing a wide range of sympathizers and contributed to what Calhoun refers to as the 'global moment'. Yet the slogans that galvanised support from the outset, later proved to be a rather thin veneer of solidarity. As the weeks passed that veneer began to lift off exposing significant ideological splits. Each of the data sources describe, in various detail, scenarios of 'stress' and 'burn-out' for those who sought to give a lead and each of the data sources provide a narrative of disintegration.

Reaching decisions by radical consensus is hard work and depends on people genuinely choosing to participate. As time wore on the central decision-making process of General Assemblies became less appealing as more people lacked the appetite to attend meetings with any regularity, attempting instead to do their own thing. Fiona who had assumed quite a proactive role described how, after about six weeks into the protest:

> people ... were fed up with having meetings all the time. Then there was a proposal to have meetings just two days a week but I think it got confusing then ... it was very difficult even to have information available for everyone and people would do things and then other people wouldn't know about it ...

Luke provides an example of how there was an attempt to make the camp an alcohol and drug-free zone. The problem was that those who absented themselves from the Assemblies were those "sitting round the fire all day drinking Special Brew". From a fairly early stage the camp had become a magnet for street drinkers and the street homeless; the problem of disunity became

intractable and corrosive for morale. As things started to fragment, some of the single women also felt unsafe on the camp overnight and several women who had assumed a leadership role began to disappear from view.

As winter set in, a group were determined to create for themselves an enclave of shacks and benders built from various pallets and oddments of timber, coppiced hazel and scraps of sheeting. It was an "own-goal" for the movement as far as the press was concerned, labelling the camp as "slum city" and it created further dissonance between others on the site who interpreted it as an example of "defiance" and "intransigence". Fiona remembered it as a torrid time and referred to Jo Freeman's research paper from the 1970s entitled: *The Tyranny of Structurelessness*.[16]

Photo 4.3 Side of an Occupy shack

By now the demonstration had lost its early idealism and shape. Public opinion was far less sympathetic. Now the Dean and Chapter were being urged to secure an eviction order. In the New Year, considerable effort was made towards a peaceful withdrawal but that was stymied at the eleventh hour by more hard-line resistance. Instead what was managed was a goodwill gesture, by a small group of protestors, to begin reducing the number of tents and shacks

---

[16] The 'Tyrnanny of Structurelessness' first appeared as an article c 1970 under the name 'Joreen', and was later reprinted many times, in *the second wave,* vol. 2, no1, (later issued as a pamphlet in 1972); the *Berkeley Journal of Sociology* in 1970 (under the name Jo Freeman); *Agitprop* in 1972 and as a pamphlet by *The Anarchist Workers' Association (Kingston)* sometime around 1972. http://www.christiebooks.com/PDFs/The%20Tyranny%20of%20Structurelessness.pdf last accessed 15.06.15

that were unoccupied and clearing away some of the accumulated litter and debris from the site. With efforts for a negotiated settlement finally abandoned, there was little choice other than for the Cathedral to proceed with a court order. The eviction finally occurred in the early hours on 1st February 2012. The bailiffs encountered no resistance since the site was empty by then, save for one individual sleeping soundly in an abandoned shelter!

Summing up

Actor-network theory is interested in the mechanics of power. It reassembles an understanding of the social by way of a *network-tracing activity*. This activity leads to those matters of concern, or trials, whereby it is clear that things have begun to come apart. The organizational structures that pattern our lives we imagine to be solid and complete. Actor-network thinking collapses that conceptual framework of the social: it "reshuffles the metaphors" to show that organizations are actually about complex relational associations that are volatile and unpredictable. This became self-evident in the 2008 financial crisis - continuing to impact on recovering economies and financial services - and ignited the spark that would lead to the global 'moment' that was Occupy.

Organizations may assume an appearance of stability but these associational networks interact in ways that are dynamic and encounter struggle so that stability is never final but always fluid. What unravelled outside the cathedral exposed how the polity of established networks mobilised lines of co-existence and communication. It bore the marks of a tactical and strategic struggle: public statements were carefully managed; yet questions issues of social and economic inequality were of wide public interest and the ever present question for the

cathedral was: where is the Church in all of this? It was also about how

conventions and protocols about ownership and land rights and use of public

space were being contested; and how boundaries were traversed and

established patterns and routines undermined. It was a scenario in which values

were constantly being tested and challenged and all the while this contested

space, with its tented community, was connected globally to a network of other

similar contested spaces through a digital world of "technopolitical"

communication.

> This then is the core of the actor-network approach: a concern with how
> actors and organisations mobilise, juxtapose and hold together the bits
> and pieces out of which they are composed; how they are sometimes able
> to prevent those bits and pieces from following their own inclinations and
> making off … (Law, 1992, p 6)

This has provided a very insightful means of analysis, yet in considering this last

statement and, before leaving this major incident, it is possible to take this

analysis a step further by next viewing these outcomes in terms of desires, codes,

lines of flight, and through the conceptual view of territorialities in the thinking

of Felix Guattari and Giles Deleuze.

Territorialities

What is envisaged here emerges from a complex set of theoretical and

philosophical concepts so it will be necessary for me to consolidate by selecting a

few salient features. In doing so I intend simply to describe what it is, how it

works and why it is important to the present discourse regarding the mission of

cathedrals in the 21st century.

The rhetoric is, for the most part, developed in *Anti-Oedepus (AO)* and *A

Thousand Plateaus (ATP)*. Territorializing concepts correspond to micropolitics,

and political change. In the present context they are positioned in the capitalist critique which is a core theme of Guattari and Deleuze in (AO) which sees capitalism as the "new social machine" exerting "a determining role over political ecology" (Goodchild, 2010, pp 28-31). The capitalist flow represents the immanent plane, or territory, in which is captured and coded the "desire for production".

*Deterritorialisatio*n is a movement caused by "lines of flight". In terms of micropolitics this flight is about disconnecting from the capitalist flow motivated by different assemblages of desire. It is a process of decoding, of "breaking down the subsisting codes" so that these decoded "deterritorialised flows" become capable of asserting a molecular movement to challenge the assemblages of power and molar organisations.

Certain decoded flows are then likely to become over-coded achieving a further process of *reterritorialisation*. This is not to suggest a retrieval of the way things were before, but entails fresh inspiration and interpretation. "Deteritorialisation liberates the desire that lies beneath codes. This desire can be recoded in endless ways, but it can also remain free and flowing …" (Justaert, 2012, p 117).

I want now to create a dialectic, integrating some of this thinking about territoriality with what was set out earlier concerning psalmody and this dynamic flow of *orientation, disorientation and new orientation*.

As stated from the outset, my interest in focusing on the psalms is because the daily reading of the Psalter represents an integral part of cathedral spirituality. In the opening chapter of this thesis I introduced Walter Brueggemann's theological commentary on the *Message of the Psalms*. He justifies grouping the

psalms under these three categories of *orientation*, *disorientation*, and *new orientation,* because he claims that "human life characteristically is located either in the actual experience of one of these settings, or is in movement from one to another" (Brueggemann, 1984, p 19). He focuses also upon the way this movement of human encounter, in terms of faith, responds in ways of suspicion and resistance. Thus the movement from a settled way of being (orientation) to an altered way of being (disorientation), either by means of sudden disruption, or by gradual realisation, involves relinquishing familiar patterns and known paths. This movement is embodied in the psalms of disorientation that address deep feelings of dissonance and lamentation at the dismantling of known and previously trusted ways. "The movement of dismantling includes a rush of negativities, including rage, resentment, guilt, shame, isolation, despair, hatred and hostility." (Brueggemann, 1984, p 20). Brueggemann wishes to claim also, from the tradition of the psalms, that because this dismantling is known by God, it must therefore be addressed to God and is done so by the psalmist in a candid and passionate way. As mentioned above the movement has other facets but for the time being I want to stay with this experience of disorientation, simply to note its cry of lament and to note its place in the wider canon of daily cathedral worship.

This, it seems to me, resonates with the universal cry for justice. What interests me also is the dialectic with Deleuze and Guattari's thought about territorialities. As stated, the mechanism evolves around 'desire', ostensibly the desire of the new social machine and its molar systems of power, then subsequently, the molecular movements of micro-politics which begin to decode the dominant paradigm. The apparent decoding process evokes a line of flight, and the

deterritorialising process can be further analysed viewed in terms of a relative/absolute, negative/positive matrix. This has been set out usefully by Nail (2013) who applies it in his article: *Deleuze, Occupy, and the Actuality of Revolution.* In the present context I want to focus on the first and last state in this matrix.

Relative-negative deterritorialisation is where the desire to change the assemblages of power is achieved only in order for the dominant political power to better adapt and reproduce itself. A relative/negative deterritorialisation is therefore a compensatory, or normalizing transformation in terms of the dominant modes of power. Here the dominant will is for reform. For instance, the regulatory measures of compliance introduced within the financial services industry is an attempt to restore stability to the government's fiscal policy and regain public trust in the system. What also becomes a pressing desire is for politics to reconnect with the electorate and for politicians to work harder at restoring public trust. Something of this becomes represented also in the Church of England's effort to rethink its identity within the context of global flows and its accountability in terms of ethical investments in its attempts to promote a fairer financial system for local communities. [17]

This is linked also to another mode within the relative/absolute, negative/positive matrix namely, absolute/positive deterritorialisation. Here the desire assumes a type of transformation that not only escapes the dominant political order, but also connects to an increasing number of other escaped, or

[17] See *TOYOURCREDIT,* the Archbishop of Canterbury's initiative to create a fairer financial system. http://www.toyourcredit.org.uk/#toyourcredit (accessed 14.10.15) and Ecumenical Council for Corporate Responsibility, providing resources to churches to do a self-audit and engage in a process of theological reflection. http://www.eccr.org.uk/module-htmlpages-display-pid-86.html (last accessed 14.10.15)

freed assemblages, whose ultimate collective aim is the transformation of the dominant political order, yet shies away from supplanting this with another molar form of organizational power.

This, I believe, coheres with what Brueggemann has to say about the message of the psalms being subversive of a social machine that, in the shape of the Enlightenment,

> has censored and selected around the voice of darkness and disorientation, seeking to go from strength to strength, from victory to victory. But such a way not only ignores the Psalms; it is a lie in terms of our experience ...[and if the Psalms represent an act of hope] ... the hope is rooted precisely in the midst of loss and darkness where God is surprisingly present. (Brueggemann, 1984, pp 11/12)

From the data, my conversation with members from Occupy led back to the question where is the Church/God in all of this? The protest which was about economic reform gave unexpected exposure to vulnerable minorities that had gravitated to the camp. It was Jeremy who drew attention to some of the seemingly intractable problems of the street homeless, the street drinkers; and addictive behaviours which he saw to be a spiritual problem.

> ... having come from a difficult time in my past to hear people say oh they're a load of alcoholics, or trouble-makers, you know that was very difficult for me ... and it gave me more kind of confidence to say well that's where I have come from or I have had similar experiences you know ... the Christian church can play a really good role in total change and that's what I believed through the whole thing.

For Luke, the challenge facing the cathedral was about "ideas, and about you know conveying those big ideas in an articulate and timely way for them to permeate and spread organically", whilst Joe described a vision of the church re-engaging with community:

> I think where the Church of England has a role to play is defining and

> incubating ... more sustainable and ethical communities based upon
> shared spiritual values and ... I think that really what cathedrals need to
> do is to ... act as a crucible of transformational change.

From these soundings and the dialectic between Bruggemann's triadic and
Deleuze and Guatarri's territorialities, a tension can be seen. This is between a
reformist solution that is compensatory and seeks to normalise; and a more
dynamic hermeneutic of resistance and suspicion, aligned to the
absolute/positive deterritorialising process. I contend that this becomes
important for cathedral mission which lives within the tension of these two
modes of being, yet is drawn daily into the extraordinary and candid poetry of
wellbeing, loss and surprise. This leads the present discourse towards the
normative part of this thesis and the theological investigation which I shall now
turn to in the following chapter.

Chapter Five

Theological Investigation

Introduction

The interpretive task of the previous two chapters has helped me to focus on two of the three research questions: *What can be learned from links and networks outside the cathedral precincts to help re-examine its role and re-affirm its identity?* and *What are the principal challenges to be faced?* The analysis of the two organizational themes: *Cathedral Identities* and *Critical Incident* identified a number of key insights to be taken forward into this normative task that involves the theological investigation. The main objective here will be to engage with the question: *What does a theoretical and conceptual model of cathedral mission look like?*

The key insights from the analysis have been arranged according to three categories, or spiritualities. These I have termed: ecclesial; mystical; and prophetic. Broadly speaking they correspond also with the spiritual, religious, and social capital categories of *bonding*, *bridging* and *linking*. Within the *bonding* category I shall address *Ecclesial Spirituality* in terms of the cathedral's *monastic heritage* alongside its established, *institutional identity*. This traditional hierarchical perspective is then set alongside the more relational understanding of the ecclesial community using the *body of Christ*, *people of God* and *koinonia* images. The *Mystical Spirituality* connects with the *bridging* category with particular regard to the cathedral's *sacred-spiritual* heritage and its engagement with popular culture and *emergent spiritualities*. The *linking* category integrates

with the concept of *Prophetic Spirituality* proposing a further dialectic, this time between the so-called *ambiguities* and *contradictions* identified in the Theos report, with *theological flows* and *territorialities* associated with the critical incident and the church's prophetic voice. The concluding section draws these perceptions together and introduces a matrix, or conceptual model that looks to reterritorialise cathedral spirituality in ways that this chapter argues provokes a more dynamic and strategic missional objective. Yet, in the first instance, it is important for me to reflect briefly on the use of ecclesial models.

Fig. 5.1 Ecclesial, Mystical and Prophetic Spiritualities

Ecclesial Models

In social science, use of models can be traced back to Max Weber, who proposed that this provides an interpretive tool to help explicate particular meaning from otherwise complicated phenomenon. 'Ideal types' therefore have a semiotic function serving as "heuristic devices to aid description and explanation" (Graham, et al., 2005, p 11). Within the field of ecclesiology this is taken up by scholars such as Ernst Troeltsch who drew a sociological distinction between different groupings of Christians particularly delineating between a 'church' and 'sect' type. The first of these is seen as open and associational, whilst the other is seen to be gathered and closed in its dealings with the world. A further theological interpretation is provided in Richard Niebuhr's seminal work *Christ and Culture.* His approach maps out five 'ideal types' illustrating how Christians have perceived their relationship to Christ and their place in society. He delineates this by positioning these types, or models within five culturally configured concepts in terms of "opposition, agreement, synthesis, duality, and conversion" (Graham, et al., 2005, p 11). This helps to identify the different ways Christian communities have sought to understand their sense of discipleship and overall mission.

My own use of ecclesial models draws upon some insights from Roman Catholic Cardinal, Avery Dulles, whose detailed study on ecclesial models continues to provide some helpful insights into the theological understanding of the Church. In his view there are ostensibly two types of model, 'explanatory' and 'exploratory'. The former will " … serve to synthesize what we already know, or at least are inclined to believe"; whilst the latter is used "to lead to new

theological insight" (Dulles, 2002, pp 16/17). This latter kind is referred to also as heuristic. He adds that heuristic models can "provide conceptual tools and vocabulary; they hold together facts that would otherwise seem unrelated, and they suggest consequences that may subsequently be verified by experiment" (Dulles, 2002, p 15). By this he sounds a note of caution with what he calls "deductive or crudely empirical tests" that struggle to accept that the "Church is mystery" (Dulles, 2002, p 18). One needs, therefore, to be able to discern the validity of *connatural* realities, such as those of "indwelling and the impulses of grace" (Powell, 1967, pp 18-19), in order to engage meaningfully with the concept of explanatory and exploratory ecclesial models.

This brief explanation prepares the way for my own use of ecclesial models to enable me to reflect more deeply on the understanding of cathedral mission. One important caveat to note is that it is problematic to expect to single out one model as being normative, this tends to create a dominant ecclesial paradigm. Instead, each model is intended to be used interactively to inform the other so as to gather a more nuanced understanding.

Ecclesial Spirituality.

Under this heading I consider ecclesial spirituality from three perspectives in terms of: a closed monastic tradition; as an established institution; and as an open, associational community. These are not to be regarded in a definitive, or substantive way, but rather as primary markers in a spirituality where the aspiration is directed towards bonding.

5.1 Monastic tradition

What first stimulated my interest in cathedral ministry was its connection with a monastic tradition, shaped by a rule of life influenced mainly by either Benedictine, or Augustinian, spirituality. In the case study, the early foundation was formed as a community of canons regula gathered around the Augustinian Rule. The monastic model is not, strictly speaking, a biblical image, yet is shaped by the communitarian vision of (Acts 2: 44-47).

The New Testament imagery that is most closely aligned with this thinking conforms to that of the *Temple of the Holy Spirit* (WCC, 2005, p 8)*.* Acts 2 provides also a description of the Holy Spirit, present at Pentecost, actively energizing the apostles and the nascent Church to bear witness to Christ as "both Lord and Messiah" (Acts 2: 36, NRSV) whose gift is made manifest through the pneumatological reality of Pentecost. Here, 'temple' bears a two-fold actuality. Firstly, there is the conventional understanding of the Temple as the place where the holiness of God is seen to dwell. Secondly, as a new dynamic reality or 'indwelling' of the Holy Spirit, whereby the community of the faithful is given new life within, by becoming the habitation of God's Holy Spirit. Thus, members of God's household are challenged to become living stones, "built into a spiritual (temple), to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." (1Peter 2:5)

The monastic rule takes these claims to heart: "Let all of you then live together in oneness of mind and heart, mutually honouring God in yourselves, whose temples you have become"; and "Call nothing your own, but let everything be

yours in common."[18] This latter concept was an ideal that proved difficult to sustain in the formative years of cathedral life, yet a collegial understanding of a common life - providing order and stability through daily worship, and contemplative prayer – continues as a core aspect from the monastic tradition and is an integral part in the continuing life of English cathedrals (Stancliffe, 1998).

5.2 Institutional Identity

The oldest part of the cathedral is the chapter house. It dates back to the mid-12th century. It represents the meeting place where the abbey community conducted its business. Apart from a stunning piece of Romanesque architecture it connects also with the institutional life of the abbey community, its independence and influence, both secular and ecclesial - a status that becomes established in perpetuity after the founding, as a cathedral in 1542. This is conveyed in the statutes and constitution that determine the organizational structure and the decision-making processes of cathedrals in general. The document providing the present framework for cathedral legislation is the Cathedral Measure 1999.

The organizational structure that flows from this is largely hierarchical. It provides an established process for the liturgical ordering of worship, the operational life of the cathedral, as well as its mission and overall governance. There were several issues from the case study that emerged from this aspect of cathedral life. They signalled areas of cathedral ministry that certain respondents considered were not going well and possible traits that might limit

[18] http://legacy.fordham.edu/halsall/source/ruleaug.html Rules 8 and 3. (Last accessed 05.11.15)

a person being drawn into a deeper encounter of faith. In the latter case the focus included cathedral worship. For many it remains one of the glories to be cherished, but for others it represents a culture that is stiff and formal. The analytical lens that proved most useful in addressing this issue was through the religious fields of cultural capital. Cathedral habitus relates to the way rituals, knowledge and performative dispositions become internalized and equip the way a person can interact and engage within a particular culture. Dulles notes how theologically, the institutional ecclesial model has no real scriptural warrant. It stems from a collegial, or semi-monastic, image. It therefore coheres with an image of holiness, and the transcendent spirit of a God who dwells in unapproachable light: a view encoded within the architectural design of medieval cathedrals that sought to evoke a foretaste of heaven on earth. It is an image also that relates to the indwelling of the Holy Spirit and of a personal journey into holiness which is encouraged through the daily rhythm and stability of ordered worship. Yet it is an image based on a hierocratic model that privileges the ordained clergy through whom objects of faith are mediated. It is therefore a system that encourages passivity among the laity whose involvement in daily worship is limited. For instance with choral evensong beyond reciting the Lord's Prayer and the Apostles' Creed, a congregant is invited to sing just one hymn. On a Sunday a penitential section and additional hymn may also be included. Given that cathedral habitus functions often within iconic buildings, supports an ecclesial tradition and is mediated by a hierarchy of robed clergy and choir, it is hardly surprising that, from the point of view of an outsider - despite the cathedral's vision to *invitation and welcome* - it may all seem rather "inaccessible and mysterious" (Stancliffe, 1998, p 51).

From my data a further series of issues clustered around the governance and decision-making. Two of the conversation partners, in different contexts, referred to the way progressive ideas for developing various projects had often been met with strong resistance from individuals and groups within the community. Sometimes this had proved obstructive and personally wounding for those in leadership roles. It points to an obvious clash of expectations, as well as a communication issue, but more deeply it points back to how the institution is understood and the juxtaposition between traditional modes of governance and shifting patterns of accountability. Religious capital, in its ecclesial-institutionalized state, is dispensed largely through three prevailing functions: "teaching, sanctifying, and governing" (Dulles, 2002, pp 29-30), functions that normally fall within the scope of the cathedral clergy. Whilst it is true to say that, greater attention is afforded to lay participation in decision making through Chapter, how far this extends into the respective layers of the community and how far it remains a selective form of lay co-option within governance simply to replicate the same patterns of production, distribution, exchange and consumption, remains a moot point. It is an aspect that would make a further interesting area for research.

What appears to be problematic for the institutional model is this propensity to perpetuate a passivity among laity that does not do justice to a more dynamic vision of the apostolic mission representing the task of the whole people of God. More generally, from an outside perspective, within a late or postmodern context, there is growing suspicion of institutions being predominantly self-serving and public opinion is increasingly wary of religious and secular organizations previously associated as custodians of public truth.

A key thing to guard against with preserving established patterns is where those patterns benignly lapse into, what Pickard describes as, a 'steady state' Church. Indeed, commenting on the use of wisdom from the monastic tradition, Esther De Waal is keen to make clear that: "If history gives us a place to stand, a sense of being earthed and grounded, this is not to be confused with being static" (De Waal, 2009, p 26). It is therefore incumbent upon those with responsibility for the continuing life of a cathedral community to ensure that a creative dialectic with tradition exists, to facilitate a meaningful interplay between 'rootedness' and 'openness' (De Waal, 2009, p 26).

In order to develop a fuller understanding of this interplay it is time to consider aspects of the ecclesial community expressed in terms of ecclesial images: the *Body of Christ,* the *People of God,* and the inner life of *koinonia.*

5.3 Body of Christ.

The Body of Christ motif suggests a significant step-change from a hierarchical, institutional view to one that is mutually interdependent and horizontally organized, united by a mutual identity in Christ. The incarnation becomes the guiding theological principle gifted through the unity of the Holy Spirit.

The biblical image draws ostensibly upon the apostle Paul's depiction of the body representing many gifts and charisms (Romans 12: 4ff). The apostle's core message though concerns Christian communities addressing matters of rivalry over gifts of the Spirit. His description of limbs and organs illustrates clearly the relative value of each of the parts including those that might have been regarded as inferior. "God has so arranged the body, giving the greater honour to the inferior member, that there may be no dissension … but the members may have

the same care for one another." (1 Corinthians 12: 24-25 [NRSV].) This organic image of the body receives far greater Christological significance from the author of Ephesians and Colossians, for whom Christ is celebrated as the head of the body (Colossians 1:15-20) and the body, representative of the church. This usage also assumes a strong pneumatology. It is through the presence of the Holy Spirit that the faithful are brought into unity, one with another, and thereby into a deeper fellowship with God in Christ. This provides a welcome contrast to the institutional, more theocratic image discussed previously.

This entry into the 'body of Christ' is via the dominical sacraments of Baptism and Eucharist, supported by a pattern of discipleship and confirmation. Avery Dulles, aligns this image with that of "mystical communion" since emphasis is given over to an identity of inner fellowship as referred to above. Yet Stancliffe observes how this model carries a mixed message. It features "a strongly inward-looking focus". He asks the question "With such an inward-looking focus, what will turn you outwards?" (Stancliffe, 1998, p 58.) This coheres with observations from the study which sees the cathedral community to be largely eclectic, multi-layered and diasporic, which, whilst united round the notion of 'mystical communon', struggles to move towards a missional model of being the body of Christ in any sense other than personal devotion and a shared commitment toward worship.

It would seem Pickard's critique of a 'steady-state' church runs a further risk of a somewhat 'hermetically sealed', body of Christ image, disengaged from issues that press upon the daily throng of life in those public places where Christian communities are called to interact in a more united way.

5.4 People of God

A more outward-facing impression of the ecclesial community comes into focus with the *people of God* image. This concept retains the relational mutuality of the mystical communion, depicted in the previous image, yet incorporates also an important dynamic of movement and journey. From the early sagas in the book of Genesis, the salvation history of the Hebrew people becomes delineated in terms of covenantal promise. As it becomes woven into the fabric of faith and carried forward through wilderness wanderings, periods of exile and restoration, this covenant becomes regarded more and more in terms of a profound relationship of communion that, according to the New Testament writers, awaited fulfilment until the incarnate life of Jesus and the promised gift of the Holy Spirit.

> In the Old Testament, the people of Israel is a pilgrim people journeying towards the fulfilment of the promise that in Abraham all nations of the earth shall be blessed. In Christ this promise is fulfilled when, on the cross, the dividing wall between Jew and Gentile is broken down. (WCC, p 7)

In this respect the New Testament classification of the ecclesia is of a "new Israel". Once again on the move, this time expanding the notion of wilderness wanderings and exile deportations to forays into the Mediterranean world to proclaim a gospel of reconciliation to those who were "far off" as well as to "those who were near". (Ephesians 2:17 [NRSV].)

Beyond the physical sense of movement, the People of God image signifies a spiritual journeying towards a new understanding of the beneficence of God's mercy that reaches beyond the limits of human understanding to make possible

that which previously seemed beyond redemption. As with the previous image it represents a type of spirituality that is concerned ostensibly with its own members' journey into a deeper covenant of grace. Yet the early covenant tradition promise is entirely universal in its scope (Genesis 9:16). Dulles points out that to claim the 'people of God' image as a synonym for the ecclesia is to misrecognise that others too have a share in that heritage. This resonates with the Cathedral's principal value of invitation and welcome. He argues "Christians [may be] set apart by their explicit recognition of the new and everlasting covenant but they are not uniquely the People of God" they are more clearly defined as a "People of God of the New Covenant" (Dulles, 2002, p 46).

Meanwhile, liturgically, Stancliffe reminds us that cathedrals are 'processional places'. They reproduce liturgies designed to mark the worshipping community's faith journeys. He describes in particular the great Easter Vigil, representing a personal and collective journey into the Paschal Mystery itself. He makes a persuasive case also concerning the dismissal rites of these great liturgies, arguing that these need "as much scrutiny as our gathering rites and have a lot to teach us about our theology of mission" (Stancliffe, 1998, p 61). 'People of God' liturgies again, help nourish a personal sense of spiritual journeying, yet they lead also to an outward-facing vision more suggestive of a cathedral's bridging and linking capital opening fresh pathways towards new possibilities for mission.

So far in this discourse it has been possible to consider four ecclesial types that have some bearing upon cathedral identity by looking at ecclesial community as: *semi-monastic; institution; body of Christ; and people of God*. It has been possible

also to situate these theological concepts with theoretical concepts social, religious and spiritual capital theories. A further theological image to be considered in relation to the open associational image is 'koinonia', which helps to embed the present discourse of ecclesial spirituality also with a bridging, linking dialectic.

5.5 Koinonia

The Greek word 'koinonia' comes into the Church's vocabulary as it begins to engage with the Greek culture. According to Fuchs this first becomes evident in the Pauline literature of 1 Corinthians. "Once it enters the Christian sphere, the concept is perceived as fundamental to the understanding of the church" (Fuchs, 2008, p. 7). WCC, *The Nature and Mission of the Church* describes its verbal form as "to have something in common", "to share", "to participate", "... to be in a contractual relationship involving obligations of mutual accountability" (2005, p 9). It provides a rich semantic term that has strong connotations with the creative act in Genesis 1-2, the concept of imago Dei and the understanding that the "... whole creation has its integrity in koinonia with God." (2005, p 8.) What follows in the story of the fall distorts the relationship yet the unravelling of salvation history in scripture indicates how God remains faithful and the reconciling gift in Christ, the paschal mystery of Christ's death, burial and resurrection (Romans: 6: 3-4), become the means of a new creation. Here koinonia points through a number of biblical images, towards a gospel story of reconciliation and the open "gift of being born into the life of communion with God and with one another" 2005, p 9).

To reflect on the inner relational life of God in the Christian tradition is to reflect on the life of the Trinity. There has been a rapprochement with Trinitarian theology emerging in the Post Vatican II era, ostensibly through the neo Thomist writing of German theologian, Karl Rahner. From his short treatise on the Trinity, Rahner proposes the axiom that states the 'economic Trinity' (by which he means the self-communication of God through salvation history), must correspond with the 'immanent' Trinity (or inner-life of the Godhead) and vice versa. For it not to be so, he would argue, implies God's self-communication would not have "told us anything reliable and true about" God's self-communicating gift of Godself (Phan, 2011, Ch.11). And what this self-communication reveals is the archetypal koinonia.

> The Father, as that which is given but remaining the ever incomprehensible mystery, the Son as the uttered Word of Truth of this Mystery and the Spirit as the Love of this Mystery and his Word enabling us to welcome this divine self-gift.

The relational understanding of the inner life of the Trinity is what informs and nourishes the inner life of faith, it assumes both a vertical and horizontal trajectory as it calls the community of faith to represent the incarnate love of the triune God.

Rahner's maxim is sometimes accused of reductionism if taken to mean there is no more to God than what can be attributed to God's activity in human history, yet it can be argued that this is to misconstrue his purpose. Instead of constraining divine freedom 'Rahner's rule' infers a profound sense in which the self-communication of the 'immanent' Trinity becomes integral to the entire gambit of theological discourse in terms of "creation, incarnation, redemption, grace, prayer and eschatology …" (Phan, 2011).

The notion of the church practicing a spirituality that leads more deeply into this immanent reality of koinonia corresponds with the Dulles model of mystical communion. The faithful are "United to Christ, through the Holy Spirit … [the baptised] are thus joined to all who are 'in Christ': they belong to the communion – the new community of the risen Lord" (WCC, 2005, p 9). Whilst the emphasis should be on the redeeming gift of grace and participation in the missio Dei, the trait of the mystical communion model, as noted earlier, is the tendency toward an inward-looking spirituality that is less motivated by mission. Indeed it can, as a dominant paradigm, become distorted to convey what Pickard regards as 'sacred inflation'.

Pickard's thesis is to recover an ecclesial spirituality that "is always oriented beyond its own life, always reaching deeper into the world of which it is a creature in its own particular way" (Pickard, 2012 p 30). His thinking is predicated on the assumption of there being a vital theological connection between creation and the triune God. His contention is the way 'creatio-centred' imago Dei becomes swiftly conformed as a traditional theological imperative to a 'Christo-centred' imago Dei. The vital place of redemption in the overall doxa of Christian narrative is undisputed. The argument locates the redemptive process within a sociality of creation emergent from within the koinonia of the Trinity.

Pickard draws heavily on the work of Daniel Hardy who argues that "the 'social transcendental', which is the basis of all society and informs its functioning, ought not be located in God's specific act of redemption in Christ … [but be] traced to the Logos of God operative in creation" (Pickard, 2012 p 89). A reverence for creation per se and the 'deep relationality' in terms of the

environment of the natural world and its complex ecologies all come within this purview. The issue here is movement away from a theology of redemption that is disjunctive of the natural world and its environment to a theology of redemption that emerges from a "divine sociality and hence the Trinitarian presence of God" (Pickard, 2012, p 91). A consequence of this is for a developed "doctrine of the church as renewed sociality" (Pickard, 2012, p 91) to be conceived in such a way as not to diminish the world. Ostensibly, what Pickard argues for is that the 'bond of Christ' be traced in a synergy of creation and redemption. "True sociality comes from the plenitude of the being of God manifest in creation and redemption." (Pickard, 2012, p 92.) Thus the Church is conceived as 'renewed sociality' when it captures that synergy that leads to the possibility of what may become its *new orientation*.

What is important for this case study is for the cathedral community to encapsulate this fuller understanding of ecclesial spirituality in terms of its missional identity. The ecclesial image of koinonia is nourished by the relational spirituality of the self-communicating gift of God as Trinity, coupled with these insights of renewed sociality. This leads to a more outward-facing perspective of cathedral identity. It leads to the cathedral community finding a more creative understanding of its bridging role in terms of the visitor experience and of emergent spiritualities; and a prophetic understanding of its linking role concerning more specific issues of justice and care. The first of these objectives becomes the focus of this next section which I have referred to here as *Mystical Spirituality.*

Mystical Spirituality

5.6 Sacred-Spiritual

In his study of the *The Spiritual City,* Philip Sheldrake describes the innovation of Gothic cathedrals on the new urban landscapes. In their design they encapsulate specific religious ideas about the transcendent and immanent nature of God and the "unity of the cosmos". As noted earlier, the semiotic reading of the cathedral architecture was intended to transport the observer into the realm of the sacred. "In the cathedral, paradise was in a conscious way symbolically evoked and also brought down to earth in the heart of the city" (Sheldrake, 2014, 106). The Gothic era represents the development of new architectural and engineering techniques, featuring high vaulted ceilings, supported by soaring pillars and archways, and the dematerializing of dense stonework with the innovation of decorated tracery windows, achieving this glorious architecture of light and colour and splendour. In the medieval scheme, a cathedral

> in the heart of the city should evoke wonder and point beyond itself to the eternal 'house of God'. [The cathedral building was deemed] ... an access point to eternity and its harmony was represented not simply by its geometry, or architectural coherence, but by the degree to which it fulfilled its function as a gateway to heaven. (Sheldrake, 2014, Ch3)

This draws upon the biblical image in Revelation 21 of the heavenly city coming down out of heaven from God. It resonates also with the patriarchal saga from the Old Testament of Jacob's dream-like vision of a ladder connecting things earthly and heavenly and the reality of the sacred in the present moment. Jacob's wonderment confirms this beautifully: "Surely the Lord is in this place - and I did not know it! ... How awesome is this place! This is none other than the house of God, and this is the gate of heaven." (Genesis 28:16-17 [NRSV].)

5.7 Emergent Spiritualities

Jacob's encounter at Bethel provides an interesting narrative to place alongside what has thus far been discussed about cathedrals as sacred space, that connects also with segments of data from the case study about: 'prayer-soaked walls' and 'thin place'; and conclusions from the local and national surveys, conducted by SCR, indicating cathedrals are uniquely placed to connect people with the sacred. Yet what is being said also is that whilst this semiotic coding communicates, to some degree, across the cultural divide, a presumed medieval understanding of the coherence of the cosmos is largely a distant concept from contemporary mindset. Indeed, whilst social studies indicate that the search for spiritual reality continues unabated within a late or postmodern context, it clearly does so according to a different set of trajectories. Tracing these trajectories leads this theological investigation away from the canonical narrative of organized religion and the voice of obligation, to that of the consumer and the voice of personal choice, indeed back to the theory of a *spiritual turn*; one that is subjective, and relativist; one that acknowledges an eclectic mix of so-called *life-affirming sources*, theistic and non-theistic, religious and non-religious; in short one that is said to be *deliberately rootless and anonymous*.

That at least is one interpretation, yet Sheldrake is right to observe that whilst this goes some way to explaining why increasing numbers of people in Western societies are interested to pursue alternative spiritualities, "it is also true that other often young and intelligent people are converting to very conservative forms of religion such as Christian biblical fundamentalism or radical Islam … [in response to] what they experience as a confusing and dangerous world"

(Sheldrake, 2014b, p 23). Be that as it may, the focus for this present research is to explore the current data, a task that leads this present discourse toward the zone of 'liminal space', and 'emergent spiritualities'.

It's a trajectory that is predicated on the assumption that

> much of contemporary living is masked by a restless searching ... (that people from a plethora of backgrounds find themselves) searching for depth, meaning and direction – for a reality and purpose greater than and beyond themselves, which is worthy of their commitment and their life energy. (McCarthy, 2000, p 194)

In identifying this paradigmatic shift "squeezing religion into new shapes" (Percy, 2012, p 52) the SCR challenges cathedrals to use their spiritual capital to facilitate *open spaces of spiritual possibility*. The question becomes whether cathedrals are able to draw on their capital sufficiently in order to occupy that liminal space effectively.

5.8 Spaces of Spiritual Possibility

In her chapter on *Spirituality for a Postmodern Era*, Marie McCarthy observes how spirituality is not intended to be a "free-floating amorphous reality" (2000, p 197). She argues that what is new about alternative spiritualities, such as New Age, is not the practices themselves – these come from past traditions – but rather "the adoption of these practices apart from the totality of the tradition in which they are grounded" (2000, p 198). Her argument leads to a series of propositions, or 'authentic marks', that help map out an understanding of spirituality for a postmodern era. These marks include: "contemplative awareness, effective action in the world, rootedness in community, openness, non-dualistic thinking and action, and discernment" (2000, p 199). The significance of having a conceptual framework of this sort is that it brings into

this liminal landscape some defining features and therefore helps our

understanding of what it may mean for cathedrals to occupy that space. To do so

cathedrals need to retrieve a practical understanding of their spiritual capital.

The question to be considered here is: How well do these marks facilitate that

theological engagement? In order to explore this further I shall consider each in

turn.

i) Contemplative Awareness. Cathedrals have a long association with the

contemplative tradition largely from premodern monastic spiritualities, "each

with its own founding narrative, its iconic spiritual teachers, its core values, its

central wisdom texts [and] its distinctive practices". In his Rule, Benedict urges

his community to learn to "listen with the ear of the heart" (Barry, 2004, p. 45).

Yet, part of the cost from increased tourism and the growing popularity of

cathedrals as pilgrim and heritage sites; its own commercial objective to lift the

cathedral profile, improve the visitor experience, attract new audiences and

procure fresh revenue streams, means that English cathedrals are always busy.

As one conversation partner from the data observed:

> … there's always *something* going on, I mean they are incredibly busy, so
> it might be a wake-up-call for us to sort of try to make sure there is some
> silence in the place … [perhaps] an hour's quiet every day needs to be
> maintained, for nothing but the silence … that's quite difficult to achieve
> but that's maybe one of our development goals …

Part of the task is to retrieve the opportunity for stillness in which to reflect for

instance on the significance of a unified cosmos, the aspiration to live more

simply and in a less exploitative way; to "consciously create pools of silence"

(McCarthy, 2000, p. 200) in which to be situated in the sacred moment, to reflect

on the wisdom of the Old Testament Patriarch: *Surely the Lord is in this place -*

and I did not know it! "We quiet the many voices around us and within us as we wait to hear a word of revelation" (McCarthy, 2000, p. 200).

ii) Effective action in the World. This initial mark of a contemplative awareness is not intended to imply isolation from the realities of life. Just as alternative spiritualities express a commitment to progressive causes, similarly, by *effective action in the world*, McCarthy is referring to a compassion for the broken places that need support and reparation. This connects with the case study data that signalled the cathedral's primary mission ought to be the city and ought to become more proactively engaged with issues of justice and care. To avoid the self-image of a steady-state Church, content with representing a hermetically-sealed body of Christ, the cathedral vision needs "always to be oriented beyond its own life … reaching deeper into the world of which it is a creature in its own particular way" (Pickard, 2012, p 89). As McCarthy claims "Authentic spirituality … is marked by a dynamic relationship between contemplation and action which works toward the healing of the world and the wellbeing of all creation".

iii) Community. It has already been noted that one of the characteristics of alternative spirituality is its privatized, relativist nature. Here McCarthy argues "authentic spirituality can never be an isolated, individual affair. It is always located in a particular community from which it derives its flavour, character, and efficacy". In the previous section it was noted that a Christian understanding of community stems from its understanding of koinonia. It draws inspiration from the inner-life of the Godhead as Trinity. As a paradigmatically driven image it can lead to a sense of 'sacred inflation' but this investigation recognizes from the theological cadence of koinonia, the self-disclosing word of the Logos and

therefore situates the community to be modelled in the gap between created and redeemed sociality.

iv) Dispositions of Openness. A corollary of this is McCarthy's fourth mark of authentic spirituality which she refers to as *dispositions of openness*. This proposes a "letting go of preconceived notions and ideas, an openness to the new and unexpected". It implies that culture is not something to be viewed suspiciously as if it is incapable of contributing or stimulating fresh insights into faith. Rather in the same way Jesus gains insight from the faith of the Roman centurion, or the Syro-Phonecian woman (Mark 7: 24-30) so too this expression of contextual theology would wish to recognise a similar openness.[19]

v) Non-dualistic Thinking and Acting. The penultimate mark to be considered is "non-dualistic thinking and acting". As discovered within the context of Actor-network Theory, binary positions traditionally used to explain 'natural/social', 'object/subject', 'material/symbolic', are regarded as problematic in the sense that they condition the way certain things become viewed and obscure the interactive flow of those relational properties.

Thus McCarthy is keen to affirm that (2000, p.201)

> authentic spirituality will be concerned with both contemplation and action, with both individual and the social, with both the private and the public, with both the intellectual and the affective, and it will actively seek to overcome the dualism of body and soul so prominent in Western mentality.

vi) Discernment. McCarthy's concluding mark of authentic spirituality focuses on the notion of 'discernment. It connects with what is described as "deep desires of

---

[19] It resonates equally well with certain OT narratives where the divine will is expressed through certain surprising scenarios - for instance the return of the Exiles from Babylon indicates God working through a foreign ruler and culture.

the human heart for meaning, and purpose and connection [with] a deep life lived intentionally in reference to something larger" (2000, p 193). This stimulates my own enquiry to return in order to discern how far these marks help cathedrals *to create open spaces of spiritual possibility*. The trajectories followed here have begun to retrieve certain theological markers that suggest a type of theological decoding. Decoding the canonical narrative associated with its spiritual capital and habitus, a theology for engaging with emergent spiritualities stems from a Bethel-understanding of the sacred unity of the cosmos and our relationship with the environment; it seeks to ground the experience of spirituality within the understanding of being drawn deeper into the life of the eternal community of the Trinity; this becomes further explicated in terms of 'renewed sociality' that sits between a creation-centred and Christio-centred imago Dei, encouraging a missional model that reaches ever deeper into the world, proclaiming kingdom values and a compassionate voice for the broken places that need support and reparation.

This becomes the focus for this concluding section which seeks to identify a prophetic spirituality, and to engage with compelling issues of justice and care.

Prophetic Spirituality

The themes to be considered here include: 'ambiguities and contradictions'; theological flows; and reterritorialised spirituality.

5.9 Ambiguities and Contradictions

It appears that a distinctive part of Cathedral identity involves *holding ambiguities* and *living with contradictions* (SCR, 2012, p 59). From its findings,

SCR makes a series of observations around this concept of balancing self-interest with an agenda for social justice. On the one hand there is the Church's proclamation to the poor and vulnerable (Luke 14:13); on the other hand there is the cathedral's establishment role.

> Balancing the risks of being challenging, with its interests in securing funds, promoting the cathedral and continuing to have a 'place at the table' where the decisions which will shape the community are being made. (SCR, 2012, p 58.)

It is a complex position to hold:

> Balancing the 'prophetic' role [critiquing] attitudes and structures that have become lazy or self-seeking, with the pastoral and priestly roles of enabling the community to … find forgiveness and reconciliation and a renewed sense of wholeness. (SCR, 2012, p 58.)

Threaded through these perceptions is the need to remain "true to Christian identity, faith and purpose, and of people's expectations of what this will be" (SCR, 2012, p 58).

The sort of tensions identified here became evident during the period of Occupy in 2011. Public relations and anxiety over reputational damage [as encountered at St Paul's, London] inevitably influenced the Chapter's handling of the affair. Public safety, staff welfare, land rights and legal concerns, the interests of local traders, and operational issues at the cathedral, each played a part. Here *holding ambiguities* and *living with contradictions*, meant holding the line, being patient, trying hard to listen, and trying to maintain public relations and minimize reputational damage. For many it was not enough, one observer saw it as an: "example of 'weak-kneedness' … It caused a lot of distress to lots of people who never got to express their distress about it".

In the contested space in front of the cathedral, numerous slogans and artistic graffiti embodied Occupy's emphatic rejection of globalised capitalism. The critique was unequivocal. Capitalism is predicated on "a premise that there can be endless growth" (Harries, 1992, p 78) fuelled by a capricious appetite for consumption. Occupy drafted its response particularly around issues of "corporate greed, abuse of power, and growing economic disparity".[20] Through the analytical process of ANT it was possible to consider the way the global was localised outside the cathedral doors. In its thinking about *localising the global* ANT makes it possible to ask the 'how' question. Most particularly: *How macro systems acquire their status, organisational development and accumulated power by which they are defined?* How they are sustained and how they become volatile and become unstable; and how much collateral damage occurs in efforts to regain levels of stability.

Robert Schreiter in his book, *New Catholicism*: *Theology between the global and the local,* examines the way theology stands between those two particular identities. He likens global movements, such as reflected here in terms of a single world economy, to be acting like flows.

> Flows move across geographic and other cultural boundaries, and, like a river, define a route, change a landscape, and leave behind sediment and silt that enrich the local ecology. (Schreiter, 2004, p 15.).

He contends that the movement from these global flows form the metaphorical equivalent of a sedimentary deposit that, in the local context, is capable of becoming a productive seedbed of theological growth. Indeed Schreiter argues that perennial theologies inevitably struggle to respond to emerging causes generated by these global movements. Instead they require fresh theological

---

[20] http://www.occupytogether.org/aboutoccupy/#background (accessed 24.03.2015)

flows. He uses as an example liberation theology, particularly the Latin American model drawing attention to the extent that changing contexts, plus the need for fresh social analysis, warrants also a possible fresh paradigm or methodology. This is of interest here not least for its economic focus on minority struggles against poverty and oppression.

5.10 Theological Flows

I am not looking to represent Schreiter's thesis simply to trace certain points of interest. Ostensibly liberation theology represents a theology "from below" that is "counter-hegemonic" (Bosch, 2001 p 439). It pursues a pattern of resistance on behalf of the voiceless, denouncing and critiquing the deeply corrosive effects of human injustice, pursuing a shared pathway of advocacy and reform. The biblical account of the Exodus has provided an intrinsic theological motif for Latin American liberation theology, emerging as it does from the cries of the Hebrew people subjected to a yoke of oppression. Use of the Exodus motif to undergird the South American model of liberation theology has been systematically criticized, particularly from the Roman Catholic wing of the Church, for posing a reductionist, politicized view of redemption; an utopian, Marxist outlook on freedom. "The assumption being made here was that liberation theologians had isolated the political aspect of the Exodus." (Hebblethwaite, 2007, p.224.) Hebblethwaite also observes that whilst the account of the Exodus may inaugurate a liberation process for the Hebrew people it doesn't realise that end. Rather the Exodus is a precursor to a long period of nomadic existence and wilderness wandering, a period that becomes formative and formational in their faith development.

If liberation theology adopts a counter hegemonic approach representing a theology from below, cathedral identity represents a more accommodationist perspective as it attempts to balance a range of secular realities. In accordance with this a biblical motif that might better inform this discussion could be that of the Babylonian Exile. This period in the history of Israel is well documented as a time of catastrophe involving the capture of Jerusalem and profaned destruction of the Temple. The subsequent deportation of the nation's leaders and ruling classes evoke emotional turmoil: rage, loss of identity, despair, together with recrimination and guilt at having provoked what was assumed to be the wrath of a jealous God. Yet, the context gradually changes. For instance, a fresh vision is signalled through the prophet Jeremiah whose letter to the elders among the exiles invokes some reassurance that, in due course, God will restore his people's fortunes.[21] In the meantime they are urged to live out their exile as a sign of God's blessing. This vocation becomes a core feature in each of the biblical stories of Joseph, Esther and Daniel. The implication for the exiled community then is "knowing the speech of the empire and being willing to use it, but never forgetting the cadences of home" (Brueggemann, 1997, p 10).

In his book *Cadences of Home*, Brueggemann uses the Exile motif as a conceptual framework in which to reflect on the place of the Christian Church in a globalized cultural context, faced with dominant values of globalisation, not least that of 'consumer capitalism'. His claim is not to compare the concept in terms of actual geographical displacement, but to recognize the power with which these global monetary flows cause "social, moral and cultural" (Brueggemann, 1997, p 2) identities to mutate, creating strong feelings of disenchantment, disorientation

---

[21] Jeremiah 29: 1, 4-7

and dispossession. In token of this, Brueggemann argues that 'Exile' provides the Church in western democracies with a rich resource for fresh discernment. He uses these negativities to identify fresh moorings that can serve as a counter-identity restoring a prospect of "… hope in a season of despair, and the assertion of a deep, definitional freedom from the pathologies, coercions, and seductions that govern our society" (Brueggemann, 1997, p 12). Implicit here also is his triadic movement of wellbeing, loss and surprise. So far we have been concentrating on the movement from orientation into disorientation what is being called forth is the message of hope yet the realisation also that hope lies in the midst of loss and darkness.

> The Jewish reality of exile, the Christian confession of crucifixion and cross, the honest recognition that there is untamed darkness in our life that must be embraced – all of this is fundamental to the gift of new life.
>
> (Brueggemann, 1984: p.12.)

This triadic movement, that is beginning to exert a clearer definition within this thesis, is not intended to signify having reached some final stage of reality. Rather, I would identify it as an inter-play between these various realities that requires a more subtle and nuanced explication of faith as it needs to engage with the *big questions* and *incubate more sustainable and ethical communities* and act as a *crucible of transformational change*. In this closing section I want to connect this concept of new orientation with a model of cathedral mission that is motivated by an understanding of territoriality.

5.11 Territorialities

The present discourse is challenged here to move beyond the concept of consumer capitalism as the single dominant metaphor. This recalls the ANT logic of collapsing dichotomies of distance, scale and orientation etc., in order to focus on the relational associations that pre-empt new forms of collectives, or assemblages. This correlates as well with deterritorialised-thinking which signals the way minorities escape from the dominance of molar organizations and their dominant global flows. Desire for molecular assemblages activates a line of flight from the coded, stratified, organized territory, involving decoding and then a recoding of meaning. The recoding corresponds to a process of reterritorialisation.

Similarly we have noted how the biblical image of 'exile' narrates a line of flight in terms of: loss of homeland; cultic traditions; religious identity; personal freedom; and geographical displacement; also, how this catastrophe, in the course of time, eventually led to a spirit of fresh discernment. The response might have been assimilation, embracing the dominant culture. It might have been despair, consumed by defeatism. What it provoked was a wisdom and dexterity to accommodate the host culture, without becoming assimilated, or losing the desire to signify God's blessing in the world. It encouraged also a defiant spirit through which 'a new song' was being proclaimed, a song of renewal bequeathing a canon of poetic and priestly writing, recovering theological traditions and recasting them in appropriate ways for a new situation.

Recasting a new song for cathedral mission among the molar powers of disenchantment is what this thesis is about. The research question it sought to address asks: "What does a conceptual and theoretical model of cathedral mission and ministry look like in a 21st century context?" What is emerging from this study is that it should be recast in a heuristic way that corresponds with the *bonding, bridging* and *linking* metaphors of religious, spiritual and social capital. Bonding around ordered worship and stability that creatively seeks to be rooted, yet not static, so as to avoid the dangers of a *steady-state* church; nourished by the dominical sacraments, yet focused on service, to avoid the administration of those sacraments becoming *hermetically sealed*; journeying into the koinonia of the Trinity, yet careful to steer away from a self-image of *sacred inflation*; bonded therefore by a vision of reaching ever more deeply into the world; a vision to abide more faithfully in that liminal space between created and redeemed sociality.

Bridging facilitates further 'tendrils of connectivity' recasting a new song of spiritual possibility whereby emergent spiritualities can connect with the more rooted spiritual identities patterned on: *contemplative awareness; effective action in the world; being a community at prayer; sharing a disposition of openness and non-dualistic thinking*; inspired by charisms of *discernment*.

Linking social and religious capital is prepared to cross boundaries outside the cathedral's familiar peer groupings, motivated by the 'how' question - how power mechanisms function holding the more vulnerable within their thrall. Here the song reaches into a spirit of darkness and disorientation. Recasting that song means reaching deeper into the world, gravitating towards other

sympathetic voices, forming an assemblage that has less to do with power-making and more to do with power-breaking. It accepts the theological flow of cathedral identity to be associated with a privileged religious and social capital yet sees this to be applied in ways that can be used creatively. The biblical Exile metaphor exhorts the task of serving the host culture in terms of signalling God's blessing, yet doing so by rejoicing in a new song: a song that beckons a spirit of productive unrest, recovering theological traditions and recasting them in ways that provide fresh meaning. Such a premise facilitates a cathedral identity that is capable of stepping beyond its hierarchical infrastructure. It is a bold concept proposing a more fluid recasting of spirituality. Recast in such a way that involves a line of escape; a decoding and recoding of meaning; imagining a reterritorialised spirituality coherent with a mindset of orientation, disorientation and new orientation; retrieving from the *cadences of home* a prophetic song of God's new creation; in short providing a theological framework to re-determine where the Church stands in all of this.
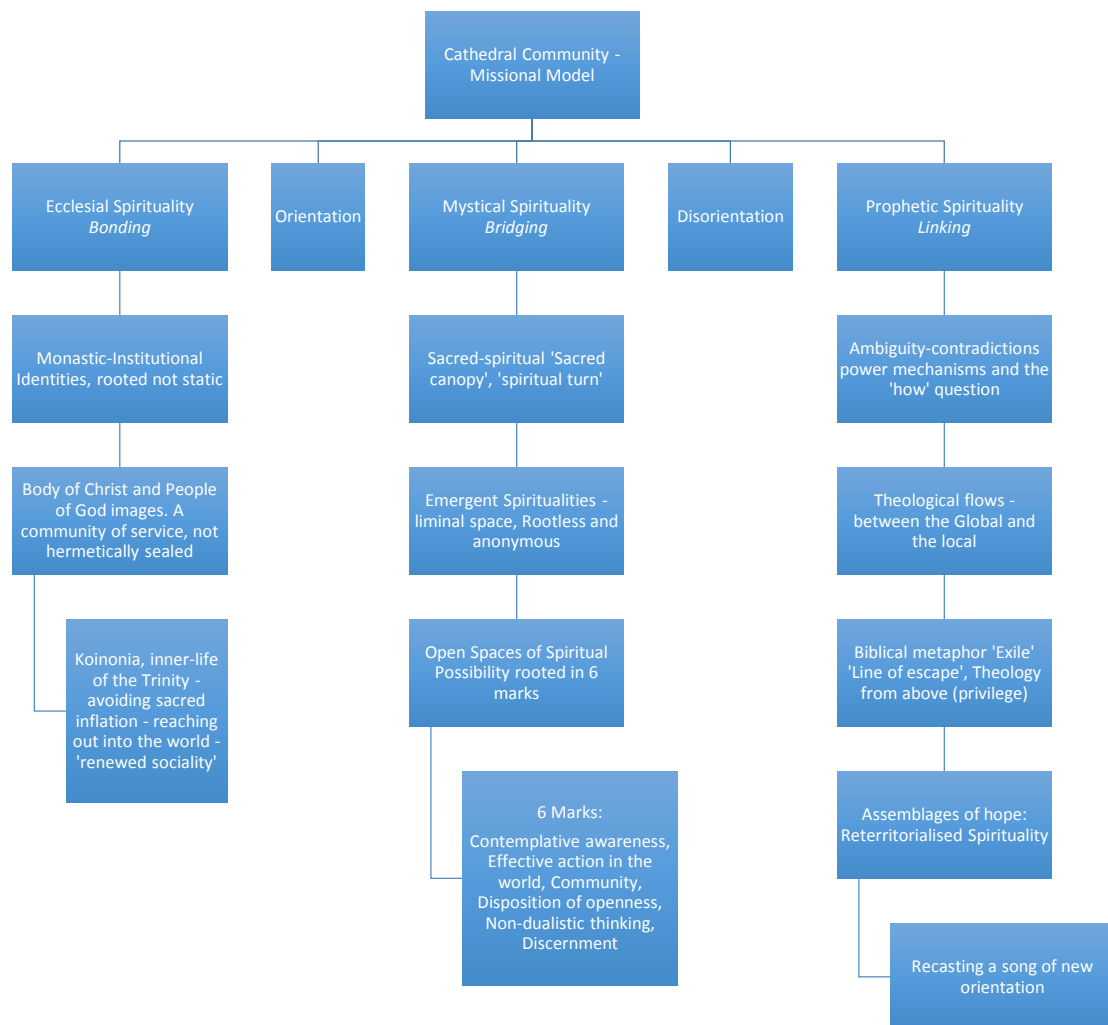
Cathedral Community - Missional Model

- **Ecclesial Spirituality** *Bonding*
  - Monastic-Institutional Identities, rooted not static
  - Body of Christ and People of God images. A community of service, not hermetically sealed
  - Koinonia, inner-life of the Trinity - avoiding sacred inflation - reaching out into the world - 'renewed sociality'

- Orientation

- **Mystical Spirituality** *Bridging*
  - Sacred-spiritual 'Sacred canopy', 'spiritual turn'
  - Emergent Spiritualities - liminal space, Rootless and anonymous
  - Open Spaces of Spiritual Possibility rooted in 6 marks
  - 6 Marks: Contemplative awareness, Effective action in the world, Community, Disposition of openness, Non-dualistic thinking, Discernment

- Disorientation

- **Prophetic Spirituality** *Linking*
  - Ambiguity-contradictions power mechanisms and the 'how' question
  - Theological flows - between the Global and the local
  - Biblical metaphor 'Exile' 'Line of escape', Theology from above (privilege)
  - Assemblages of hope: Reterritorialised Spirituality
  - Recasting a song of new orientation

Fig 5.2 Cathedral Community – A Missional Model of Reterritorialised Spirituality

In this chapter the objective was to enable the interpretive task of the previous two chapters to interact meaningfully with the normative task. This was organized around three explanatory types and accompanying metaphors of: ecclesial, mystical and prophetic spiritualities; and bonding, bridging and linking capitals. It has been possible to synthesize these with more exploratory, heuristic concepts providing fresh theological understanding and theoretical insight to Cathedral mission, forming what I have described as a missional model of

reterritorialised spirituality. In the concluding chapter there is opportunity to consider further some of the implications and strategic thinking that this thesis now makes possible.

Chapter Six

Conclusion

Introduction

This final chapter gives me the opportunity to evaluate the significance of this research and thesis. I aim to do this by returning to the initial research proposal. Next I want to reflect on the work accomplished and illustrate in some detail the proposed model and how this fulfils the aims of the research and addresses the research questions. In the closing remarks I sum up the potential contribution this study makes to the cathedral case study mission policy and outline its wider significance for the ecclesial and academic communities.

6.1 Research Proposal

As indicated from the outset this research topic emerged from my appointment to cathedral ministry in 2011. Some earlier research themes had been explored around the Church of England parish system, which I found could be repositioned in this current proposal. These included a discourse about alternative ecclesiologies and contextual models of mission; the ongoing debate about secularisation predicated on views about a mutating religious landscape; and the emergence of alternative spiritualities. These themes retained a currency that was useful to the present study.

6.2 Work undertaken: Proposed Model of Reterritorialised Spirituality.

I begin with some broad-brush strokes. First, the model being proposed in this thesis attempts to keep in mind an outside perspective of cathedral identity. Second, this new model needs to be conceived within the context of a changing religious landscape. Third, there was a clear indication from the focus groups data-set in the case study that the core priority for the cathedral ought to be its mission to the city. Fourth, that a matrix has been identified that represents three spiritualities: ecclesial, mystical and prophetic. Allied to these spiritualities are three metaphors: bonding, bridging and linking. Each of these metaphors coheres with the concepts of religious, spiritual and social capital. Fifth, the case study has drawn together a number of ways in which the cathedral could be more engaged with the "nitty-gritty", "stuff of life" issues, not least those emanating from the *critical incident* and brought to light through Occupy. Sixth, reterritorialising cathedral spirituality assumes a biblical image of Exile and a concept of serving the host culture, signalling God's blessing yet articulating a song of productive unrest, recasting theological traditions in ways that provide fresh meaning within the seasons orientation, disorientation and new orientation.

To provide a visual understanding of the model proposed here, the diagram in figure 6.1 presents a cyclical image. The centre represents the cathedral community. Emanating from this central area are three rotational propeller shapes, or segments. Each of these blue segments represent one of the three spiritualities. The first of these refers to ecclesial, the second to mystical and the

third prophetic. I intend to move round the diagram in a clockwise motion. It is

important to note their outer borders show a broken line depicting a certain
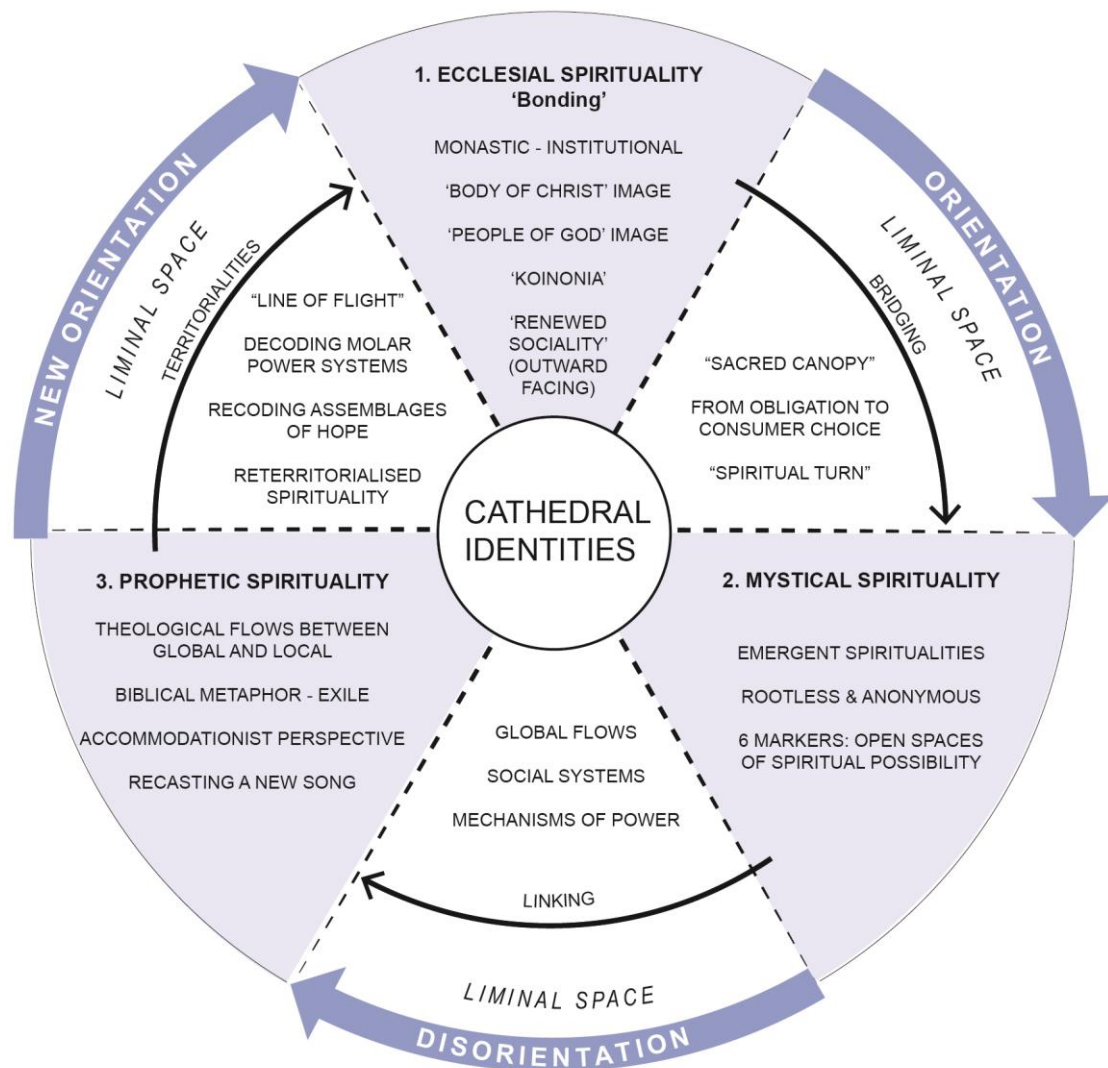
amount of fluidity and movement.

Fig 6.1
MISSIONAL MODEL : RETERRITORIALISED SPIRITUALITY

6.3 Ecclesial Spirituality: Bonding - religious/spiritual capital

To recap, the characteristics of bonding include, thick ties, reciprocal trust, representing strong mutual commitments. Problematic is the fact that cathedrals represent complex, multi-faceted communities, suggesting different layers of commitment and different levels of expectation. Its core identity is directed towards worship which is an established pattern of the community's daily life. Yet this dialectic between rootedness and openness needs careful consideration if cathedral worship, as mission, is not to appear stolid and static.

A body of Christ ecclesiology accords with the central liturgy of the eucharist. Important, though body of Christ language is for the sacramental life of the ecclesial community, what becomes problematic is when the inward focus of this concept limits a corporate understanding of a wider missional purpose. As processional places cathedrals are used to the concept of journeying towards a deeper understanding of faith. Again we need to move beyond the liturgical function to retrieve a clearer apostolic vision.

A pivotal concept in realising this outward-facing dynamic, stems from the biblical image of 'koinonia'. As described previously koinonia points through a number of biblical images, towards a gospel story of reconciliation and the open "gift of being born into the life of communion with God and thus with one another" (WCC, 2005, p 9). The argument presented in this study followed Pickard's usage of renewed sociality. Without going back over the argument in detail, it is sufficient here to note that this is a movement away from a theology of redemption that is disjunctive of the natural world and its environment, to a theology of redemption that emerges from a "divine sociality and hence the

Trinitarian presence of God" (Pickard, 2012, p 91). Ostensibly, the Church is conceived as 'renewed sociality' when it captures that synergy. This is pivotal for the more outward-facing perspective of cathedral identity that this thesis argues for.

Turning back to the diagram Fig. 6.1 the action of bridging is perceived to span what is here described as a liminal space. It is a space that we should understand more and more people appear to be occupying, once we accept that the 'ecclesial canopy' is being re-pitched towards the margins of public life (Percy, 2012, p 64) and once we accept the step-change towards emergent spiritualities (SCR, 2012, p 34). It is a movement in which cathedrals are bidden to be creative in developing "open spaces of spiritual possibility" (SCR, 2012, p 55). This leads the discussion toward the second segment in the proposed model and to the concept of Mystical Spirituality and the cathedral community's bridging spiritual and social capital.

6.4 Mystical Spirituality: Bridging – Spiritual/Social Capital

As a motif, bridging is associated with weaker ties, generalised trust and overlapping interests. Here the overlapping interest assumes gaining a clearer understanding and engagement with emergent spiritualities. The focus for this is the nave floor and the daily footfall of visitors. I want to propose that the six marks listed earlier: contemplative awareness, effective action in the world, rootedness in community, openness, non-dualistic thinking and action, and discernment; could provide some real coherence for cathedrals to minister in this liminal space. They provide elements to journey with together to experiment with, to test out new ideas and ways of engagement. My ideas are still in their

embryonic form and I would like further opportunity to develop them as part of a mission policy. The basic idea is for a visual or photographic installation making three stations and gathering places, created from the ideas emerging from this thesis about *bonding, bridging* and *linking.* To integrate also the triadic form from the reading of the psalms displaying small fragments from this formative wisdom that speak to the realities of our human experience in ways from which to imagine assemblages of hope. For those visitors who stop to pause at these gathering places there would be opportunity to add a fragment of their life experience, to express their sorrows and joys and to see the things that the cathedral community is engaged with as a collage of its spiritual and social capital. This would need to overspill into the worshipping life of the community as a prayerful engagement with the city and core priorities of mission. This leads the present movement to the third segment in fig. 6.1.

6.5 Prophetic Spirituality: Linking – Social/Spiritual Capital

Alison Gilchrest describes linking as being those linkages " ... between people or organisations beyond peer boundaries, cutting across status ... and enabling people to gain influence and resources outside their normal circles" (2009, p 12). From the model and its propeller image, fig 6.1 shows the movement towards prophetic spirituality spanning a liminal space of various power mechanisms: global flows of consumer capitalism that impact on our individual lives and social systems and particularly on the lives of those who are among the vulnerable and disadvantaged in our respective communities.

A cathedral's capacity to bridge and link ties in with what can be described as "tendrils of connectivity". Linking seeks to make power mechanisms more visible and to forge alliances and leverage resources in order to exert some political pressure for change. Cathedrals may have traditionally shied away from becoming involved with such linkages. SCR alludes to linking where it refers to the biblical imperative to stand alongside

> " … the poor, the crippled, the lame, and the blind" Luke 14:13 [NRSV] … whilst at the same time being invited to the banquet as part of the establishment and seeking to influence it for the common good. Often the presence of the cathedral is noted (with approval or disapproval), but the work of the common good is not, because 'it is under the radar'. (2012, p 58)

The Heritage and Renewal Report observes also the difficulty cathedral's face exercising a prophetic spirituality for "cathedrals have roles imposed upon them, both by Church and by society, which belie a servant role – which inhibit self-sacrifice, anonymity, and unconditional service" (Howe, 1994, p 29).

As mentioned at the start of this description the case study focus groups gave an unambiguous indication that the cathedral's mission to the city is its core mission priority. Secondly that the cathedral's engagement with issues such as poverty, homelessness, or unemployment; or 'nitty-gritty' issues to do with "disaffected youth"; or addiction; or any one of a number of other concerns; is not very public and leaves the wider community imagining that the cathedral community has little to say or is not interested.

The cathedral in this case study has little by way of resource to try to directly tackle core issues. Yet, as discovered from the Trust focus group, it has potential alliances where assemblages of hope might become possible. This is a strategic

point that goes back to the corpus of literature that first stimulated my thinking about this research. *How do cathedrals make a conscious choice about which model or models of church to use, and with whom do thy consult as they make their choice?* And, *Do the models they choose have theological coherence with one another?* (Stancliffe, 1998, p 73)

This brings the present description of the model proposed here to a further liminal space of territorialities retrieving from the experience of Occupy patterns of deterritorialisation and the molecular desire to change the assemblages of power. I return here to the two concepts of relative negative and absolute/positive of deterritorialisation.

6.6 Territorialities.

With relative/negative deterritorialisation, the desire to change the assemblages of power is achieved in order for the dominant power to better adapt and reproduce itself. It results in a reterritorialising process that is compensatory, and normalising. Absolute/positive deterritorialisation is motivated by a desire to escape the dominant political order through connecting with an increasing number of escaped, or freed, assemblages. Their collective aim is the transformation of the dominant political order yet shies away from supplanting one dominant system with another.

When discussing where the church is in all of this with the voices from Occupy, it was Jeremy who drew attention to some of the seemingly intractable problems of the street homeless, the street drinkers and addictive behaviours as being ostensibly a spiritual problem; it was Luke who wanted the cathedral to be "conveying … big ideas in an articulate and timely way for them to permeate and

spread organically"; whilst Joe described a vision of a cathedral being " ... a crucible of transformational change". This locates our thinking somewhere in a liminal space between a relative/negative movement that leads back to a compensatory reterritoriality and an absolute/positive movement that prefers a more fluid reterritorialising process.

I position the model of reterritorialised spirituality within a semiotic view of flows. Flows alter a given landscape, yet the deposits left behind are capable of invigorating fresh growth. The biblical metaphor that connects with this movement most fully is the story of the Exile. It registers a movement of total disorientation for the people of God where their sacred landscape becomes totally altered. However, Brueggemann is careful to describe the way in which Israel's theological traditions are gradually retrieved and become recast in ways appropriate to a new situation. In fig 6.1 this concept moves in a cyclical way around the perimeter of the model evoking movement between the different realities of orientation, disorientation and new orientation.

The Exile was a fertile period for the development of psalmody. Psalms that recall times of plenty, times of lament, and times of new hope. Songs that are grounded in the reality of change in which all human life is situated: where change from a settled way of being (orientation) to an altered way of being (disorientation), either by means of sudden disruption, or by gradual realisation, involves relinquishing familiar patterns and known paths. For the psalmist, the reason

> ... the darkness may be faced and lived in is that even in the darkness
> there is One to address. The One to address is in the darkness but is not
> simply a part of the darkness (cf. John 1:1-5). Because this One has

> promised to be in the darkness ... the darkness is strangely transformed, not by the power of easy light, but by the power of relentless solidarity." (Brueggemann, 1984, p 12)

This reality assumes a cruciform nature in the paschal mystery of the Christian gospel, where the message is that never again will there be any Christless dark (cf. John 1: 3b-5; & 8: 12). The movement from a state of disorientation to an unforeseen state of new orientation as expressed in terms of surprise and joy, it points to a new way of being, understood as a gift of grace, yet inextricably bound up with a more fluid movement between these respective three states.

Closing Remarks

This summary of the model gives a clear insight into the work undertaken in this thesis. It indicates the contribution it can make to the cathedral's mission policy facilitating closer scrutiny of cathedral vision and purpose for the 21st century. It engages fully with an outside perspective making available an original contribution to the corpus of literature. It stimulates further academic study and exploration into the use of these theories which have provided such a rich description of cathedral identities and the critical incident that was Occupy. I feel privileged to have had this opportunity of research that has extended my own professional development considerably in terms of insightful information about cathedral life, but more especially through critical engagement with the academic disciplines and theoretical contexts. I feel that this work will create a wider orbit of interest beyond that of the present case study. It will, I believe, facilitate journal articles within the field of ecclesiology and mission and engender interest also in the unique experience that was Occupy, particularly the way this correlates in the model to an element of transformative mission. I

believe also that colleagues from other cathedrals particularly those that have shared a similar experience will be interested to interact with aspects of these findings, not least the techniques used in the analytical and theological tasks.

The aim of this research was to establish "new understandings of existing issues". It set out to address the question, What does a theoretical and conceptual model of cathedral mission and ministry look like for the 21st century? It began from an outside perspective by asking, What could be learned from links and networks outside the cathedral precincts to help re-examine the role and redefine cathedral identity and what would be the challenges to such an enterprise? The outcome is reflective, dynamic and strategic, interacting with "disparate concepts in new ways" describing how to devise a missional model for a cathedral community of *reterritorialised spirituality* and why it should be important to do so.

Appendices

Appendix A

- Codes, Issues & Emerging Themes (Steps 1 & 2)
  This represents the lower order of coded segments from the data which becomes grouped according to emerging themes.

Appendix B

- Basic Themes, Organising Themes, Global Themes (Step 3)
  What emerges from Appendix A is redefined in Appendix B as

  basic themes and shows the ordering of principal metaphors.

  These two appendices refer back to the formational development

  of the thematic network process which has provided the basis for

  the more refined network map in Chapter 3, illustrating the

  current organizational themes of *Cathedral Identities* and *Critical*

  Incident with regards to the Case Study.

Appendix C

- This makes available a full list of Focus Group Questions.

APPENDIX A		
Codes (Step 1)	Issues identified	Emerging Themes (Step 2)
HISTORY AND HERITAGE		
Heritage	Unique Historical continuity Personal memories Public occasions Iconic features — Chapter House History made visible	• Prime example of city's heritage • Repository of centuries of belief/learning/service
Setting - landscape	Landmark Tourism - visitor attraction Part of the city's DNA 'Wow' factor	• City's DNA
CATHEDRAL COMMUNITY		
Daily Office	Doing the Daily Office well Promoting evensong Spiritual heritage	• To be preserved at all costs
Ethos/vision	Community of committed people Not here just for the few Finding what is distinctive Purpose — unlocking energy — big picture Larger stage — diverse audience Hospitality	• Cathedral community to be open and inclusive • Its gift is to be a source of inspiration
Events	Thumbs-up for main events and operational staff Big events, big worship Capacity issue — boxing above its weight. Neurotically busy	• Major events are well-planned; ceremonial and ritual efficiently choreographed • Cathedrals can be neurotically busy places
Visitor experience: Invitation and welcome	Hospitality of the retail offer Invitation and welcome Sensory perception Use of technology Use of website — what's-on Schools programme Interpretation, telling its story Guided tours	• Invitation and welcome to be a key value supported by retail offer. • Seeking innovative ways to explore the site and enrich learning experience for all • Survey: Cathedrals and 'Spiritual Capital' — 'Faith of the Faithless' secular/sacred

	Creative engagement thro' prayer	
	It's important to preserve intimate spaces for prayer and other creative moments	
	Fragments of personal memories	
	Enrichment — inspiration	
	Sacred space	
	Post-secular ambiguities	
Worship, ceremony	Provides traditional base for worship	• Worship and teaching is of a high standard
	High quality music and choral tradition	
	Missed opportunity — promoting choral evensong	• Simplicity of the daily office contrasted with the best tradition of choral evensong
	Quality preaching	
	Space and silence	
	Able to deliver the unexpected	
Cathedral — Diocesan Role		
Bishop, Diocesan Learning, Parishes	Cathedra — bishop's seat — in absentium	• Ambiguous representational role via 'episcope' and 'cathedra'.
	Where the bishop 'hangs out' — spiritual headquarters for diocese	• Call for further collaboration through mission and learning
	Potential resource for formational learning	
	Issue about duplicating educational resources	• Mother church — focus for diocesan festivals and formal occasions
	Collaborative model — work to a common plan	
	Evangelism	• Geography can be problematic
	Belonging - 'Mother church'	
	Part of a world-wide fellowship of faith	
	Psychological neurosis of distance and geography	
	Call for children's festival	
	Call for a more diverse worship pattern	
SECULAR PARTNERSHIPS AND CHALLENGES		
Background	Various partners	• Background detail of secular partnerships
	Networking	
	Working with structures	
Business/commerce	Cathedral gravitas	• Valued and supportive role i) challenge business community to be better connected
	Valuable connection for business	
	Business community not well connected	
	Problem engaging with small businesses	

	Call for imaginative approach	
Cultural Festivals	Festival of Ideas — not hosted at cathedral Environmental - Big Green Week Outline planning for festivals Forthcoming festivals 2014 and 2016	• Cathedral considered a key player with cultural events ii) challenge: needs to raise its game
University Graduations	Special relationship from 1980s Graduations ensure exposure of the cathedral to wider public Thumbs-up student survey — 'impressive venue' Thumbs up to operational staff Detail of graduation ceremonies Single issue — disabled access	• Graduations provide important revenue stream and ensure wider exposure. • Positive spin from university iii) challenge: disabled access.
Tourism and Marketing	Cathedral valuable to the regional tourism economy Considered a significant player. Less modesty — more interpretation	• Cathedral net contributor and significant player iv) challenge: better marketing
Networks	Working with structures and partnerships Mindful of former lapsed projects	• v) Challenge: what makes a good partnership?
OTHER CHALLENGES		
Visitor Experience	Daunting — austere - scary Excuse to dress-up — look like 'nobbs' No clear welcome (entrance) Retail offer and sanitation offer needs to improve Worship inaccessible No sense of belonging Stiffness Deaf community feel an imposition Poor directional and interpretive signage Need of visible welcome: 'Come and see!' Duty of care to visitors, community and staff More chaplains on the floor Growing/training pastoral team	• Negative impressions will benefit from improved communication and genuine hospitality. • Formal worship doesn't mean aloofness — disabled provision perceived as poor • Under-resourced pastoral provision • Under-resourced pastoral provision

Building/setting	Problematic — Disabled access Crumbling fabric	• Fabric and running costs encourage increased 'busyness' and the rise of an enterprise culture
	Costly upkeep	
	Reducing deficit-budget	
	Fund-raising	
	Revenue stream from progressive ideas	
	Retail offer	
Culture-change	Improving income stream creates capacity issue	• Managing culture change volunteers and staff is a major leadership challenge
	A capacity issue effects staff morale	
	Community tends to view new ideas with suspicion and can appear 'neurotically anti-change'	
	Leads to a blinkered view of maintaining status quo	
	Volunteer and operational staff training	
	New initiatives such as volunteer strategic partnerships	
Secular Ambiguities	Faith of the faithless	• Survey cathedrals provide 'spiritual capital'
	Approval ratings — 18-34 cohort	• Challenge: to model faith in a non-propositional way
	Believing without belonging	
	Non-propositional	
	Don't lecture!	
C of E Politics	Homosexuality	• Human sexuality and gender issues difficult to model community 'koinonia'
	Women bishops	
	Bruising adversarial approach	
UNINVITED GUESTS		
Occupy	Disruption to cathedral high profile Background global/local networks	• Land rights vs. right to peaceful protest, core issue social and economic reform
	Social/economic justice issues	• Outsider impression: cathedral showed little concern for major public issues
	Location, location …	• Incompatibilities
	Occupy/cathedral relationships	• Magnet for displaced people and addictive behaviour
	The incompatibility of decision-making processes was problematic	• Addiction has spiritual ramifications.
	Disintegration: Shacks, benders and 'Special Brew', Stress and safety	
	Toxicity	
	Other ethical views	
Diocesan Role	Mission and learning	• Shared strategy?

MUST-DO PROJECTS		
Capital and running costs	Cathedral development plans	• Capacity, commerce and core priorities
Mission Priorities	Linking with marginalised, i.e. the elderly 'Nitty-gritty' stuff: youth, street pastor scheme, poverty, homelessness etc. Follow-up to Occupy Bring good news to the environment movement Engage pro-actively with public issues No 1 priority to be: mission to the city Shed light on the world of work and unemployment issues Linking resources: Ed, Uni, Commerce etc. Inter-faith relationships	• No 1 priority mission to the city — issues about social and economic justice — loss of identity in the public sector • Refine networks to engage with concerns for the marginalised and dispossessed. • Partnering cathedrals and agencies where good practice exists re social justice and interfaith dialogue
Social Justice	Growth vs. Sustainability Housing, homelessness, unemployment, poverty Food banks Big society Reconciliation — divided city	• Active in raising cathedral awareness to public issues — food banks and welfare reforms
Vision and ethos	Community of committed people Not here just for the few Finding what is distinctive Purpose — unlocking energy — big picture Larger stage — diverse audience Hospitality	• Returning to core values and assumptons
EMERGING THEOLOGY		
Initial themes	Franciscan spirituality — Ecology - Cosmos Trinity - Community — Koinonia Reconciliation — Agnus Dei Human becoming - Imago Dei	• Theological terms convey the image of transformative living

APPENDIX B

THEMATIC NETWORK (STEP 3)

BASIC THEMES	ORGANISING THEMES	GOBAL THEMES
1. Prime example of city's heritage 2. Repository of centuries of belief, learning, and service 3. Part of the city's DNA	Iconic status: representational edifice of an early wisdom	EXISTING CATHEDRAL CONTEXT
4. Daily Office to be preserved at all costs 5. Cathedral community to be open and inclusive 6. Its gift is to be a source of inspiration	Vision and ethos: worship, collegiality, and generous faithful living	
7. Major events are well-planned; ceremonial and ritual efficiently choreographed 8. Cathedrals can be neurotically busy places	Ceremonial and big events: celebrating and holding personal and public stories	
9. Invitation and welcome to be a key value supported by retail offer 10. Seeking innovative ways to explore the site and enrich the learning experience for pupils and general public. 11. Surveys indicate cathedrals provide 'spiritual capital' and post-secular ambiguity	Visitor experience: spacious hospitality, sacred space, fragments of faith, telling the story, 'tell it slant'.	
12. Worship and teaching is of a high standard. 13. Simplicity of the daily office can be contrasted with the best tradition of choral evensong	Regular liturgies and worship: traditional Anglican services of a high quality	
14. Diocesan role has an ambiguous representational value via 'episcope' and 'cathedra'.	Diocesan Episcopal role: unclear expectations, representational role understated	
15. Call for further collaboration with diocese through mission and learning 16. Mother church — focus for diocesan festivals and formal occasions 17. Geography, distance can be problematic		

18. Background detail of secular partnerships 19. Cathedral valued and provides supportive role 20. Cultural events, cathedral considered a key player 21. Graduations provide important revenue stream and ensure wider exposure. 22. Positive spin from university 23. Tourism, net contributor and significant player	Secular Partnerships: Approval rating is good yet work to be done to validate potential	
i) Business community to be better connected ii) Festivals cathedral to raise its game iii) University graduation issue disabled access iv) Tourism and heritage better marketing and interpretation v) What makes a good partnership?	Secular partnerships Challenges revisited (i-v)	MINISTRY CHALLENGES
24. Negative visitor impressions – improve information, communication and hospitality offer. 25. Formal inaccessible worship 26. Disabled provision poor 27. Under-resourced pastoral provision	Visitor negative impressions	
28. Fabric and running costs encourage the 'enterprise' culture and 'busyness' model. 29. Managing the culture change, volunteers and staff is a challenging leadership issue	Fabric and running costs: Funding the present, preserving the future	
30. Survey, 'Spiritual Capital' and 'Faith of the faithless', interpretation, non-propositional, 'tell it slant'	Spiritual Capital: post-secular ambiguities	
31. Human sexuality and gender issues. Difficult to model community 'koinonia'	Church of England Politics	
32. Occupy: land rights vs. right to peaceful protest, core issue social and economic reform	Disrupted Agenda: Uninvited Guests - shacks, benders and 'special brew'	

33. Outsider impression: cathedral showed little concern for major public issues. 34. Incompatible decision-making processes problematic 35. Occupy, magnet for displaced people and addictive behaviour. 36. Addiction has spiritual ramifications.	Anti-social behaviour spiritual ramifications	
37. Diocesan Role: shared strategy?	Common Plan consider collaboration for mission and learning	
38. Capacity, commerce and core priorities	Domestic projects: core values	MUST-DO PROJECTS
39. No. 1 priority mission to the city — wellbeing, social and economic justice; employment issues, loss of identity	City projects — fragmentation and loss of identity, 'big society'	
40. Refine networks to engage with concerns for the marginalised and dispossessed. 41. Partnering cathedrals and local agency where good practice exists re social justice and interfaith dialogue	Bridging capital: reimagining partnerships addressing compelling agendas	
42. Actively raise cathedral awareness to public issues: food banks, welfare reform	Challenge to status quo: 'Keeping faith with the city'	
43. Vision and ethos returning to core values and assumptions	Emerging orientation: discerning a new trajectory	
44. Theology & Theory Presupposes transformative living Contextual theological themes: 'Koinonia', 'Imago Dei', 'Agnus dei', 'Cosmos' Working hypothesis, 'Orientation', 'disorientation' and 'new orientation' ANT - Reassembling the social	Theological themes and theoretical contexts: incubating transformational change Brueggemann Latour	THEOLOGICAL & THEORETICAL INVESTIGATION

Research Topic: Cathedral Identity

Researcher Canon Robert Bull, University of Chester, Department of Theology and Religious Studies

Focus Group Questions: Diocese

Basic Impressions

➢ A cathedral means different things to different people what does it mean for you?

➢ What do you consider the cathedral may be doing well/not so well?

Challenges

➢ What are the key challenges for the cathedral's future role in the context of the diocese?

Must Do Projects

➢ If there was one key area of public ministry that you would want to see the cathedral engage with, what would it be?

Sacred - Spiritual

➢ What is it about a cathedral that might lead a person to a deeper understanding of God?

➢ What is it about a cathedral that might inhibit that response?

Research Topic: Cathedral Identity

Researcher Canon Robert Bull, University of Chester, Department of Theology and Religious Studies

Focus Group Questions: City

Impressions

➢ A cathedral means different things to different people what does it mean for you?

➢ What do you consider the cathedral may be doing well/not so well?

Challenges

➢ What are the key challenges for the cathedral's future role in the context of the city?

➢ How important is the cathedral to the life of the city?

Must-Do Project

➢ If there was one issue that you would want to see the cathedral engage with, what would it be?

Research Topic: Cathedral Identity

Researcher Canon Robert Bull, University of Chester, Department of Theology and Religious Studies

Focus Group Questions: Occupy

Background

- ➢ What led/influenced you to become a member of the Occupy

  protest?

- ➢ What do you think have been the positive outcomes of the local

  Occupy Camp?

Impression of Cathedral

- ➢ How would you describe your relationship with the Cathedral

  during the dialogue process?

- ➢ In what way, if any, has your perception about cathedrals changed

  since the protest?

Way Forward

- ➢ Do you see a relationship between the Cathedral and the Occupy

  movement continuing?

- ➢ If so, how?

Bibliography

Aldridge, S. and Halpern, D. with Fitzpatrick, S. (2002). *Social Capital: A Discussion Paper.* Performance and Innovation Unit. Retrieved from http://webarchive.nationalarchives.gov.uk/20100125070726/http:/cabinetoffice.gov.uk/media/ca

Attride-Stirling, J. (2001). Thematic Networks: an analytic tool for qualitative research. *Qualitative Research*, 1(3), 385-405.

Baker, C and Miles-Watson J. (2010). Faith and Traditional Capitals: Defining the Public Scope of Spiritual and Religious Capital – Literature Review. *Implicit Religion*, 13(1), 17-69.

Barry, P. (2004). *Saint Benedict's Rule*. New Jersey: Hidden Spring.

Bosch, D, (2001). (16th printing). *Transforming Mission: Paradigm Shifts in Theology of Mission*. New York: Orbis Books.

Bourdieu, P and Wacquant, L. (2007). *An Invitation to Reflexive Sociolog*y. Cambridge: Polity Press.

Brueggemann, W. (1997). *Cadences of Home: Preaching among Exiles*. Louisville, Kentucky, USA: Westminster John Knox Press.

Brueggemann, W. (1984) *The Message of the Psalms*. Minneapolis: Augsberg Publishing House.

Calhoun, C. (2013). Occupy Wall Street in perspective. *The British Journal of Sociology*, 64(1) 26-38.

Castells, M. (2012). *Networks of Outrage and Hope: Social Movements in the Internet Age*. Cambridge: Polity.

Chan, T. W. and Goldthorpe, J. H. (2007). Social Stratification and Cultural Consumption: Music in England. *European Sociological Review*. 23(1) 1-19.

Charmaz, K. (2012). *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis*. London: Sage Publications.

Creswell, J. W. (2003). *Research Design: Qualitative, quantitative and mixed methods approaches*. (2nd ed.). Thousand Oaks: Sage Publications.

Cryer, P. (2011). *The Research Student's Guide to Success*. (3rd ed.). Berkshire, UK: Open University Press.

Davie, G. (1999). *Religion in Britain since 1945*. Oxford: Blackwell Publishers Ltd.

Davie, G. (2006a). Is Europe an Exceptional Case? *Hedgehog Review: critical reflections on contemporary culture.* 8(1/2) 23-34

Davie, G. (2006b) A post-script: The place of cathedrals in the religious life of Europe. In S. Platten, & C. Lewis (Eds), *Dreaming Spires? Cathedrals in a New Age*. (pp. 145-150). London: SPCK

Denscombe, M. (2010). *The Good Research Guide: For small-scale social research projects*. (4th ed.). Maidenhead: Open University Press.

Dulles, A. C. (2002). *Models of the Church*. Doubleday: New York.

Friese, S. (2012). *Qualitative Data Analysis with Atlas.ti*. London: Sage Publcations.

Fuchs, L, F. (2008). *Koinonia and the Quest for an Ecumenical Ecclesiology: From Foundations, through Dialogue to Symbolic Competence for Communionality*. Cambridge: Wm. B. Eerdmans Publishing Co.

Furbey, R, Dinham, A, et al. (2006). *Faith as Social Capital*: *Connecting or Dividing?* Bristol: The Polity Press

Gilchrest, A. (2009). *The well connected community: a networking approach to community development*. Bristol: The Policy Press.

Goodchild, P. (2010). Philosophy as a way of life: Deleuze on thinking and Money. *SubStance*, 39(1) 24-37.

Gregory, D., Johnston, R., Pratt, G., Watts, M., & Whatmore, S., Eds. (2009). *Dictionary of Human Geography*. Chichester: Blackwell Publishing,

Graham, E., Walton, H., and Ward, F., (2005a). *Theological Reflection: Methods*. London: SCM.

Graham, E., Walton, H., and Ward, F., (2005b). *Theological Reflection: Sources*. London: SCM.

Guba, E. G., and Lincoln, Y. S., (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds), *Handbook of qualitative research* (pp. 105-117). Thousand Oaks, C.A: Sage.

Gutic, J, Caie, E and Clegg, A. (2010). In Search of Heterotopia? Motivations of Visitors to an English Cathedral. *International Journal of Tourism Research*. 12, 750–760.

Harries, R. (1992). *Is there Gospel for the rich? The Christian in a capitalist world*. London: Mowbray.

Hardy, D. W. (2001). *Finding the Church*. London: SCM.

Harvey, G., and Vincett, G. (2012). Alternative Spiritualities: Marginal and Mainstream. In L. Woodhead, & R. Cato (Eds) *Religion and Change in Modern Britain*, (pp. 156-172). Oxford: Routledge.

Hebblethwaite, P (1993). Let My People Go: The Exodus and Liberation Theology. *Religion, State and Society*, 21(1), 105-114.

Hebblethwaite, P. (2007). Liberation Theology and the Roman Catholic Church. In C. Rowland (Ed.), *The Cambridge Companion to Liberation Theology*. Cambridge: Cambridge University Press.

Heelas, P., and Woodhead, L. (2005). *Spiritual Revolution: Why Religion is Giving Way to Spirituality*. Oxford: Blackwell Publishing.

Howe, Lady of Aberavon H&R. (1994). *The Report of the Archbishop's Commission on Cathedrals*. London: Church House Publishing.

Jenkins, R. (2013). *Key Sociologists: Pierre Bourdieu* (2nd ed.). Florence, KY, USA: Taylor and Francis.

Justaert, K. (2012). *Theology after Deleuze.* London: Continuum International Publishing.

Latour, B. (2005). *Reassembling the Social: An Introduction to Actor-Network-Theory*. Oxford: Oxford University Press.

Latour, B. (1996). On actor-network theory: A few clarifications plus more than a few complications. Philosophia, 25 (3/4), 47-64.

Law, J. (1992). Notes on the Theory of the Actor-Network: Ordering Strategy and Heterogeneity. *Systems Practice*, 5, 379-93.

Lee, N. (2009). *Achieving your Professional Doctorate: A handbook.* Maidenhead: Open University Press.

Lin, N (2011). *Social Capital: A Theory of Social Structure and Action*. (11th ed.). New York: Cambridge University Press.

Mason, J. (1996). *Qualitative Researching.* London: Sage.

McCarthy, M. (2000). Spirituality: Marks of Spirituality for a Postmodern Era. In S Pattison and L. Woodhead (Eds), *A Reader in Pastoral Theology,* Oxford: Blackwell

Nail, T. (2013). Deleuze, Occupy, and the Actuality of Revolution. *Theory & Event*, 16(1), retrieved from https://muse-jhu-edu.ezproxy.its.uu.se/journals/theory_and_event/

Osmer, R. (2008). *Practical Theology: An Introduction*. Michigan & UK Cambridge: Wm. B. Eerdmans Publishing Co.

Percy, M. (2012). *The Ecclesial Canopy: Faith Hope and Charity*. Surrey: Ashgate Publishing Ltd.

Phan, P.C. (2011). Mystery of Grace and Salvation: Karl Rahner's Theology of the Trinity. In P. Phan (Ed.), *The Cambridge Companion to the Trinity.* Cambridge: Cambridge University Press.

Pickard, S. (2012). *Seeking the Church: An Introduction to Ecclesiology*. London: SCM.

Platten, S. and Lewis, C. (2006). *Dreaming Spires? Cathedrals in a New Age*. London: SPCK

Powell, J. (1967). *The Mystery of the Church*. Milwaukee: Bruce Publishing Company.

Putnam, R. (2000). *Bowling Alone: The Collapse and Revival of American Community*. New York: Simon & Schuster Paperbacks.

Rahner, K. (2003). The Trinity. (J. Donceel, Trans, Introduction, index and glossary by C. Mowry LaCugna). New York: the Crossroad Publishing Company.

Rieger, J. and Kwok, P. I. (2012). *Occupy Religion: Theology of the Multitude*. Plymouth, UK: Rowman & Littlefield Publishers.

Schreiter, R. J. (2004). *The New Catholicity: Theology between the Global and the Local.* New York: Orbis Books.

Sheldrake, P. (2014a). *The Spiritual City: Theology, Spirituality, and the Urban*. Chichester: Wiley Blackwell, Ibook.

Sheldrake, P. (2014b). *Spirituality: A Guide for the Perplexed*. London: Bloomsbury, IBook.

Silverman, D., (2010). *Doing Qualitative Research: A practical handbook*. (3rd ed). London: Sage Publications.

Stancliffe, D. (1998). Walking in Patterns: Cathedral worship. In S. Platten and C. Lewis (Eds), *Flagships of the Spirit: Cathedrals in Society* (pp 50-73). London: Darton, Longman and Todd Ltd.

Swinton, J. and Mowatt, H. (2006). *Practical Theology and Qualitative Research*. London: SCM Press.

Spiritual Capital Report SCR: The Present and Future of English Cathedrals. *Foundation for Church Leadership and Association of English Cathedrals (2012)* London: Theos and The Grubb Institute, Publication.

Trafford, V. and Leshem, S. (2008) Reprinted 2010. *Stepping Stones to Achieving your Doctorate: By focusing on your viva from the start*. Berkshire, UK: Open University Press.

Trafford, V., and Leshem, S. (2007). Overlooking the conceptual framework. *Innovations in Education and Teaching International.* 44(1), 93–105

Verter, B. (2003). Spiritual Capital: Theorizing Religion with Bourdieu against Bourdieu. *Sociological Theory*, 21(2), 150-174.

De Waal, E. (2009). *Seeking Life: The Baptismal Invitation of the Rule of Benedict*. Norwich: Canterbury Press.

World Council of Churches WCC, (2005). *The Nature and Mission of the Church: A Stage on the Way to a Common Statement*. Geneva.

Woodhead, L. and Catto, R., (Eds). (2012) *Religion and Change in Modern Britain*. Oxford: Routledge.

Woolcock, M. (2000). *The Place of Social Capital in Understanding Social and Economic Outcomes*. Development Research Group, The World Bank, and Kennedy School of Government, Harvard University. Retrieved from http://www.oecd.org/innovation/research/1824913.pdf

List of Abbreviations

AO   Anti-Oedipus

ATP A Thousand Plateaus

ANT Actor-Network-Theory

H&R Heritage & Renewal

CDP Cultural Development Programme

SCR Spiritual Capital Report

WCC World Council of Churches