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Chapter 2

Cathedral engagement with young people

Owen Edwards and Tania ap Siôn

SUMMARY

The Archbishops' Commission on Cathedrals (1994) identified education as among the crucial purposes of cathedrals. This chapter analyzes the websites of fifteen cathedrals within the most urban dioceses of the Church of England and the Church in Wales in order to ascertain the variety of ways in which cathedrals are advancing the educational work of the Church in urban areas. The analysis distinguishes between four primary areas of activity, characterized as concerning school-related education, faith-related education, visitor-related education, and music-related education. Each of these four areas is illustrated by a case study profiling current practice.

INTRODUCTION

The cathedral churches of England and Wales have been centres of worship for over a thousand years, and their history is generally well-documented (Lehmberg, 1998, 2005). Of particular concern has been the historical role of the cathedrals as centres of learning and scholarship, with studies focused on the cathedral library and chapter in the fifteenth century (Lepine, 2002), the cathedral school up to 1540 (Bowers, 1994), the creative scholarship of the cathedral clergy during the fourteenth and fifteenth centuries (Reeves, 2002), and the role of cathedrals in the preparation of candidates for ordination between 1380 and 1548 (Orme, 1981). These studies have not only illustrated the well-established relationship between cathedrals and learning, but have cemented the reputation of the cathedral “as an important educational agency, supplementing the work of schools and universities in training the clergy and even ... generating literate laymen” (Orme, 1981, p. 282). However, the educational

activity of cathedrals during this early period was of uneven quality, and highly exclusive, being largely reserved to boys and male youths from more prosperous social backgrounds.

During the twentieth century, there were major shifts in emphasis and expressions relating to cathedrals' education provision, with particular reference to the emergence of a broader and more inclusive portfolio of activity. Although a number of reasons may be cited as contributing factors in an understanding of why these shifts occurred, two basic developments are of particular note: first, the emergence of increasingly mobile populations alongside the associated growth in tourism; and secondly, the standardisation of the school curriculum which resulted from the Education Reform Act 1988 and the implementation of the National Curriculum. In the former case, cathedrals were presented with an educational opportunity to respond to increasing numbers of visitors. In the latter case, cathedrals were able to initiate and to develop closer links with schools, in part supported by a confidence that they were in a position to develop activities and programmes which could meet specific National Curriculum requirements.

The increased breadth in the educational provision now offered by cathedrals may in turn have added to the variety of expectations and needs among those accessing the cathedrals. Young people on school visits to cathedrals will come from a wide range of backgrounds and their visitor expectations and experience may be as diverse as those of adult visitors (Williams, Francis, Robbins, & Annis, 2007; Francis, Williams, Annis, & Robbins, 2008; Francis, Mansfield, Williams & Village, 2010a, 2010b; Francis, Annis, Robbins, ap Siôn, & Williams, 2012). This broader context presents new challenges to cathedrals when they seek to integrate their provision of education with their understanding of Christian mission.

A survey of the reports commissioned by the Church of England relating to Anglican cathedrals demonstrates a growing recognition of education as a significant part of the role

and ministry of cathedrals, as well as a clearer articulation of the relationship between education as a valued part of the activity of cathedrals and the primary mission of cathedrals. For example, the Cathedrals' Commission Report (Church Assembly, 1927, p. 9) described the primary purpose of the cathedral thus: "to give continuous witness to the things unseen and eternal, and to offer continuous and reverent worship to Almighty God" and to that purpose all else was to be viewed as secondary. It was only later in the same section of the Report that the contribution of cathedrals to religious art and "religious learning" was referenced explicitly. However, in the most recent comprehensive review of Anglican cathedrals in England published in 1994 by a Commission appointed by the Archbishops of Canterbury and York, education is given a much more prominent position. The task assigned to the Commission was to examine "the future role in the Church and nation of the Cathedrals of the Church of England and to make recommendations as to how best that role could be fulfilled" (Archbishops' Commission on Cathedrals, 1994, p. 1). Among the "crucial purposes" of cathedrals are their concerns "with education, and with service which attends to social need; they are centres of evangelism, presenting the gospel to many who would not otherwise recognize it, and they are places where witness to the presence of God in the world achieves great spiritual beauty" (p. 3). When this statement is related to the basic purpose of the cathedral described in the Report, some relationship between education and the primary mission of cathedrals may be construed:

That purpose [of the cathedral] has to do with the organization of the mission of the Church in the world. For the cathedral, in the words used in the first section of the Care of Cathedrals Measure 1990 – which we would emphatically endorse – is 'the seat of the bishop and a centre of worship and mission'. (pp. 3-4)

This relationship is expressed in more practical terms through two of the Report's main recommendations in the area of education: first, that cathedrals should be active in their

contribution to “Christian reflection about the whole process and direction of education” (p. 42); and second, that cathedrals should further enhance their work in “developing links with schools and in relating other areas of education to the Christian faith” (p. 49).

Rural cathedrals

In a first attempt to chart current educational practice within cathedrals in England, ap Siôn and Edwards (2012) undertook a careful analysis of the provision offered by cathedrals in the eight most rural dioceses. The identification of these most rural dioceses was based on the classification advanced by Lankshear (2001) that located each diocese of the Church of England into one of three categories (rural, urban and mixed). The evidence of educational provision was generated from a structured review of the cathedral websites, focusing on four main areas: mission statements, school-related education, faith-related education, and visitor-related education. The analysis was advanced in two stages. The first stage provided an overview of the mission statement and of the provision within the three defined areas of educational activity (school-related, faith-related, and visitor-related) within the eight cathedrals. The second stage provided three in-depth case studies illustrating practice within one specific rural cathedral in respect of each of the three areas covered by the analysis. Ap Siôn and Edwards (2012) drew four main conclusions from this analysis.

First, the study of the eight rural cathedral websites raised questions about the public articulation of the relationship between the cathedral’s “activity” and “mission” in relation to education and young people. Only four of the eight cathedral websites surveyed included education explicitly in their general mission statements and related the “education” section of their website to their general mission statement, although all the websites offered some type of educational provision as part of their “activity” within the categories included in this survey to varying degrees. Reflecting on this finding, ap Siôn and Edwards (2012) argued that it would be useful for cathedrals to present clearly their “Christian reflection about the

whole process and direction of education”, one of the recommendations in the Archbishops’ Commission on Cathedrals (1994, p. 42), in a way which fully integrates the “activity” of education with their conception of cathedral “mission”.

Second, the educational provision offered to schools was often a well-developed area on the cathedral websites. Many of the websites mapped their provision (to varying extents) onto the requirements of National Curriculum, public examinations, and religious education; and over half also provided some kind of online and downloadable resources to support their programmes. Reflecting on this finding, ap Siôn and Edwards (2012) argued that although this work is valuable because it ensures that schools will make use of cathedrals in order to meet a particular set of learning outcomes, Inge’s (2006) observation that cathedrals should be cautious of viewing their role as simply supporting the delivery of the National Curriculum should be taken seriously. Inge emphasized that cathedrals should aim to offer something more than this, such as “enabling reflection on the significance and meaning of life itself” (p. 32). Expressed in slightly different terms, schools may also appreciate cathedrals providing a distinctive and appropriate resource that would help them to meet the statutory requirement of providing opportunities for the more nebulous and challenging spiritual development of every child (see Thatcher, 1996).

Third, the presence of provision relating to young people within the cathedral community in terms of faith-related education was relatively sparse on the websites overall, compared to the more extensive provision advertised to schools. For example, only five of the eight websites offered some information about Sunday schools for children under 12-years of age and only one of these offered information about youth provision. Another feature concerned with faith-related education was the apparent dearth of online resources, which was in sharp contrast to the often highly developed online resources available for schools. Reflecting on this finding, ap Siôn and Edwards (2012) argued that such resources should not

only support the individual cathedral's work in this area, but also the work of the churches in the diocese.

Fourth, although it was evident from the websites that most of the cathedrals offered a variety of special events and holiday clubs of relevance to young people, it was often unclear how they responded to the needs of young people who came to the cathedral as ordinary visitors or tourists, often with their families. Tours (both guided and independent) were invariably a dominant feature on the websites, but there was usually very little reference to any other provision outside that shaped for an adult audience. Reflecting on this finding, ap Siôn and Edwards (2012) argued that, as visitors and tourists are a significant feature in the life of cathedrals today, it would be worth exploring further how the experience of the young person visiting the cathedral can be appropriately enhanced.

Research Agenda

Against this background, the aim of the present study is to build on the work of ap Siôn and Edwards (2012) by turning attention to cathedrals in the most urban dioceses. However, in building on that earlier study, the aim is expanded to develop the framework in three ways. First, the study of rural cathedrals focused exclusively on England; the aim of the present study is to include Wales as well. Second, the study of rural cathedrals focused on three defined areas of educational activity (school-related education, faith-related education, and visitor-related education); the aim of the present study is to define a fourth distinct area as music-related education and so to separate out this area of activity from the faith-related area within which it was subsumed in the earlier study. Third, the study of rural cathedrals employed the empirically-based classification advanced by Lankshear (2001), distinguishing between three types of dioceses (rural, urban and mixed). In contrast, the present study draws on a revised classification advanced by Edwards (in press). This revised classification

employs more recent statistical data and includes the dioceses of the Church in Wales alongside the dioceses of the Church of England.

METHOD

Procedure

The “urban” cathedrals for this study were selected using a revised form of Lankshear’s (2001, p. 101) model for categorizing dioceses in England, developed by Edwards (in press). Lankshear’s original model divided dioceses into three categories (rural, mixed, and urban) with each category located on a rural/urban continuum according to the extent to which it reflected empirically verifiable characteristics. These characteristics were drawn from indicators conceptualized by Francis (1985) in his study of *Rural Anglicanism*, and included: population per square mile; population per parish; Sunday attendance as a percentage of population; infant baptisms as a percentage of live births; Easter communicants as a percentage of the parish population over fifteen years of age; electoral roll membership as a percentage of population; average electoral roll per parish; and average Sunday attendance per church (entered twice). Employing this model in respect of statistics published in 1992 by the Church of England (1992), Lankshear identified thirteen urban dioceses (listed from least to most urban): St Albans, Bristol, Portsmouth, Durham, Wakefield, Rochester, Chelmsford, Sheffield, Liverpool, Manchester, Southwark, Birmingham and London. Edwards (in press) revised Lankshear’s original model, by including average Sunday attendance per church only once, and by adding two additional factors drawn from Francis (1985, pp. 179-180): churches per full-time stipendiary clergy person, and parishioners per full-time clergy person. Edwards (in press) employed the data published by the Church of England in 2012, prior to the creation of the new large Diocese of Leeds that incorporated the three former Dioceses of Bradford, Wakefield, and Ripon and Leeds (Archbishops’ Council, 2012), and for the first time, unpublished data from the Church in Wales (J. Gorey, personal communication, 22

January, 2013). The updated model identified fourteen dioceses of the Church of England, and one diocese of the Church in Wales as having a wholly or mostly “urban” character (listed from least to most urban): Portsmouth, St Albans, Bradford, Rochester, Durham, Liverpool, Bristol, Chelmsford, Llandaff, Wakefield, Sheffield, London, Manchester, Southwark, and Birmingham. It is the cathedrals of these fifteen dioceses that have been selected for study. The cathedrals differed according to size, financial resource, popularity with tourists and visitors, historical significance, and whether or not the cathedral was also a parish church. The categorization of dioceses according to this model is shown in the table below.

- insert table 1 about here -

Analysis

With the aim of discerning the scope and form of educational provision for young people as presented on the websites of fifteen cathedrals in urban dioceses, the analysis adapted the approach employed by ap Siôn and Edwards (2012) to focus on five main areas: mission statements, school-related education, faith-related education, visitor-related education, and music-related education. Mission statements included the cathedrals’ general mission statements (usually located on the “homepage” or signposted) and the education-specific mission statements (usually located within an education-related section of the website). School-related education included differentiation in educational provision (according to age and special needs), availability of resources, types of activities, and connection to the wider school curriculum. Faith-related education included provision for young people in terms of educational provision available to the cathedral community, special services and events, and provision for groups outside the cathedral and school communities. Visitor-related education focused primarily on tours and trails provided for visitors outside a school context. Music-related education included engagement with music, choirs, and music outreach initiatives. In

addition, four case studies exemplify provision as portrayed on the websites, in respect of school-related education, faith-related education, visitor-related education, and music-related education.

RESULTS

Mission statements

Two of the fifteen cathedrals provided general mission statements. In addition, one cathedral had a section dedicated to the cathedral's "vision", and another cathedral articulated its role in "supporting and modelling the priorities of the Diocese". Of these four cases, three explicitly mentioned education, positioning it as an integral part of their mission. Two of these cathedrals also had a dedicated education mission statement in the relevant part of their website, one of which described the cathedral's desire to "welcome all who visit, regardless of background and intention" and to develop the cathedral as "a centre for education". The remaining cathedral with a general mission statement made no reference to education, understanding its role in terms of provision of worship, commitment to "gospel values" and welcome.

Of the eleven cathedrals in the study that did not provide general mission statements, one cathedral highlighted education as "vital" to its mission in the education-specific section of its website. Three cathedrals had mission statements specific to education, all of which related the role of education to the wider Christian mission of the cathedral, stating in one case that the aims of the education department were to be a "visible and accessible link to, and creative witness in, the life and ministry of the Cathedral and to foster the spiritual growth of children and young people, with the aim of helping them to a personal commitment to Christ". The remaining seven cathedrals did not provide mission statements of any description.

School-related education

In respect of school-related education, the cathedral websites were analyzed to address four key questions: differentiation, availability of resources, types of activities, and connection to the wider curriculum. Each of these four areas is considered in turn.

Differentiation. Differentiation within educational provision refers to the differing educational requirements related to age and special needs. Age groups are classified according to the typology used in current school-based educational practice in England: Foundation Phase (3- to 5-year olds); Key Stage 1 (5- to 7-year olds), Key Stage 2 (8- to 11-year olds); Key Stage 3 (11- to 14-year olds); Key Stage 4 (14- to 16-year olds); and Post-16 (16- to 18-year olds). Of the fifteen cathedral websites, five offered educational programmes for pupils in the Foundation phase, thirteen for pupils in Key Stages 1 to 3, ten for pupils in Key Stage 4, and ten for pupils in the Post-16 category. Nine cathedral websites stated that there was provision for pupils with special educational needs. One cathedral website stated explicitly that there was provision for schools from abroad.

Availability of resources. The fifteen cathedral websites were viewed to see whether specific “resources” were provided for teachers and pupils to support their learning experiences in relation to their cathedral visit. Five cathedrals had developed resources for teachers, either available to download from the cathedral website, or, in the case of one cathedral, available to purchase through the education centre as “resource packs”. One cathedral was in the process of developing teacher resources available for download, but at the time of writing this feature had yet to be implemented. Three cathedrals had developed resources for pupils, in one case enabling pupils to become cathedral “explorers”, equipped with compass, map and binoculars, and an accompanying activity sheet. Four cathedrals possessed multimedia resources that could be accessed from the website. These included “virtual” tours allowing the viewer to navigate around the cathedral, and in one case it was

possible to view the cathedral's history by way of a timeline. Only in one case were these multimedia resources seemingly designed with young people in mind.

The fifteen cathedral websites were surveyed to confirm the availability of resources additional to those listed above, such as offering schools the option of inviting cathedral staff into the classroom with the support of a variety of visual aids, artefacts and musical resources which illustrate the life, mission and worship of the cathedral. Only one cathedral website indicated that this kind of provision was available.

Types of activity. The types of activities offered by the cathedrals in their educational programmes included tours and trails, workshops, and other activities. Of the fifteen cathedrals, twelve provided tours or trails for schools visits, and ten provided workshops.

Connection to the wider curriculum. Eleven of the fifteen cathedral websites provided specific information with regard to provision for the wider school curriculum in terms of Key Stage and curriculum area: these had flexible educational provision and offered tailored programmes to suit the requirements of the visiting school. In addition to the curriculum area of religious education, the following subjects were included according to Key Stage. For Key Stages 1-3: art and design, drama, English, history, mathematics, music, PSHE/citizenship, physical education, science; for Key Stage 4: art and design, business studies, geography, history, leisure and tourism, sociology; for Post-16: English literature, history of art, A-level religion/ethics/philosophy, and BTEC/HND travel and tourism.

Faith-related education

In respect of faith-related education, the websites were analyzed to address three questions, concerning provision available to the cathedral community, special services and events, and provision for groups outside the cathedral and school communities.

Provision available to the cathedral community. Ten of the fifteen cathedral websites advertised cathedral Sunday schools, usually divided into two age groups (pre-school or the

under sevens, and children under the age of eleven or twelve), although in at least one cathedral, there were three active age groups which corresponded to the Key Stage divisions present in schools. One cathedral structured its Sunday school activities around Godly Play. Of the fifteen cathedral websites, two offered information about confirmation classes, with another explicitly stating that children were welcome to receive Holy Communion, in accordance with diocesan policy concerning admission to communion before confirmation. Three cathedrals offered crèche facilities, and four cathedrals offered active youth groups (with a fifth participating in the youth ministry in its area in partnership with other local churches).

Special services and events. One cathedral website listed a number of events for young families throughout the year, including: a summer picnic with games, an Easter egg hunt, a donkey procession, seaside outings, children's services, Christmas and bonfire parties, craft mornings and pizza making. These were in addition to the usual Sunday school activities offered.

Provision for groups outside the cathedral. Four cathedral websites dedicated pages to provision for groups outside the school and cathedral community categories, such as Sunday schools, youth groups and uniformed organizations. This included outreach activities such as a cathedral club, lectures on the critical issues of the day, and a fellowship group for students and young adults. Some cathedrals held occasional activities designed to draw groups from outside the cathedral community.

Visitor-related education

Visitor-related education is understood to refer to those visiting a cathedral as individuals, or as family or tourist groups, among which some children and young people would also be present. What was offered in these categories had areas of overlap with facilities provided to schools and the cathedral community; for example, the provision of special events and

holiday activities, and these have already been included elsewhere. However, the most frequent and prominent type of activity for visitors advertised on the cathedral websites was the “tour”.

Tours. Of the fifteen cathedral websites, eleven provided details of tours available to visitors (eight of these also had virtual tours downloadable from their websites). Generally, tours were of two types: independent, or self-guided tours, usually resourced by a free visitor’s leaflet (available in multiple languages), and the “guided” tour. In contrast to the independent tours, the guided tours were available upon payment of a small fee. These tours were by far the most prominent type of tour detailed on the cathedral websites, and were usually supported by trained guides and resources available from the cathedral shop, but all of these resources were written from an adult visitor perspective. Nevertheless, seven cathedral websites advertised separate tours available for families, some of which had colourful leaflets suitable for children (in one case these were available to download from the cathedral website). However, in some cases, these appeared to be aimed at school groups, or adapted from existing school group activities. In terms of accessibility, six cathedral websites detailed provision of facilities for disabled visitors.

Volunteering. In terms of human resources available to visitors, eight cathedral websites emphasized their use of volunteers as welcomers, stewards or guides. Some volunteers were also involved in assisting at the cathedral Education Centre or in assisting the full-time members of staff employed as Education Officers.

Music-related education

Music-related education is understood to mean the availability of musical training for young people who participate in the worshipping life of the cathedral community through their involvement in choirs or other music groups. This category may also include cathedral outreach activities in the local community with a special focus on music.

Choirs. Every cathedral website emphasized the provision of choirs for young people and adults (male, female and mixed). Choir members were drawn from cathedral schools, local schools, or the local community.

Engagement with music. Seven of the fifteen cathedrals explicitly cited engagement with music as an important part of the cathedral's education outreach. Examples of music-related outreach to local schools included opportunities to "Be a Chorister for a Day", or to join a junior or youth volunteer choir. Several cathedrals had active singing schemes aimed at encouraging more children to become involved in choral music, variously called "Sing!", "Big Sing", "Young Singers" and "Minstrels". One cathedral had developed, in conjunction with the local university, a training scheme for trainee teachers and music students to shadow the choral amateur during school visits so that they can "share ideas and techniques for the introduction and development of singing for primary school aged children".

Case study one: School-related education

One cathedral website was chosen to illustrate practice in the field of school-related education. This cathedral offers an extensive list of educational programmes, as well as interesting and engaging resources for teachers and pupils for use in the classroom.

Overview and resources. The cathedral website has a section dedicated to education and learning. The cathedral employs a full-time Education Officer, whose remit also extends to welcoming families. Several options for school and family visitors are available, from Themed Guided Visits, Workshops, and Self-Guided Visits and Trails. With regard to Themed Guided Visits, the cathedral website has downloadable information packs to assist teachers and leaders of other community groups in planning their visit. These packs, also available in hard copy format free of charge from the Education Centre, provide additional details about the programmes available. The programmes are modular, and are designed to link to the National Curriculum, Local Agreed Syllabi for RE and Non-statutory National

Framework for RE, but are intended to be sufficiently flexible to be adapted for parish and community groups. Some examples of the available modules for Key Stage 1 and Key Stage 2 are: World of Worship, Bible Alive, Patterns of Faith, Christianity Through Art, Majestic Mosaics, Let's Investigate Easter, Christmas Journey, Be a Pilgrim, The Victorian Experience, Spectacular Story Telling and Let's Build a Cathedral. In addition to RE, the modules cover a wide variety of subject areas, including English, history, mathematics, and science. With regard to Self-Guided Visits and Trails, the cathedral website supports school groups with downloadable resources ranging in breadth and quality from full-colour activity booklets to simple worksheets containing photographs and maps, and notes for teachers. Subject areas covered by the Self-Guided Visits and Trails include art and design, history, science, RE, and travel, leisure and tourism. Workshops are detailed below.

Key Stages. The cathedral in this case study provides formal education programmes in the form of Themed Guided-Visits and Workshops for Key Stages 1 to 4. Additionally, the cathedral provides teacher resources for Self-Guided Visits, also for Key Stages 1 to 4. Many of the trails and activities are tiered according to age and ability (modules may be adapted for visitors with special educational needs). The modules and trails are designed to invite extended reflection upon the experience of visiting the cathedral. For example, one trail explores the cathedral through the life of Jesus. Learners are encouraged to discover how art, architecture, and artefact seek to interpret stories about Jesus from the Gospels. The trail is divided into sections which relate to different stages of Jesus' life, with the themes of Birth, Baptism, Ministry, Betrayal, Crucifixion, and Resurrection. The trail is supported by an activity booklet in which learners may record their initial thoughts, as well as providing a longer answer sheet upon which they may record further reflections in the classroom.

Workshops. In addition to its provision of modules and trails, the cathedral offers a variety of workshops. The cathedral website encourages school groups to take one or more

workshops in conjunction with one of the Themed Guided Visits, as a way of deepening learner engagement with the topic they have been considering in the cathedral. Alternatively, the workshops may be taken as a stand-alone activity. The workshops are also available for family and community groups on a pre-booked basis. Available workshops include: making mosaics and/or stained glass windows using glass tiles (targeted at Key Stages 1 and 2), drama and music workshops (targeted at all Key Stages; and tailored to the school's requirements), and "The BIG Issues", a philosophy and ethics discussion group for students of GCSE Religious Education or A-level Philosophy and Religious Studies. As with all the educational activities offered by the cathedral in this case study, the workshops may be adapted for visitors with special educational needs.

Case study two: Faith-related education

One cathedral website was chosen to illustrate practice in the field of faith-related education. The cathedral boasts of an award-winning Education Centre resourced by an active education trust, which also supports a "Study Centre" for the facilitation of adult learning and training, and which embraces an ecumenical ethos. According to the cathedral website, the Study Centre "draws students of many ages and of many denominational backgrounds and none". The cathedral also has a Sunday club, a crèche, a parent and toddler group, and two youth groups, one for young people from the ages of 8 to 12, and another for older teenagers. There is also a monthly "Teddy Bear service" for young children.

Overview and Resources. The cathedral Education Centre employs a full-time Education Officer, who is able to draw upon the expertise of experienced volunteers, some of whom are qualified teachers, in the design and delivery of cathedral education programmes. One of the cathedral's Minor Canons has a special responsibility to engage with young people, both from among the cathedral congregation, and the wider community.

Sunday club. The cathedral holds a Sunday club for children of all ages (there is a crèche for younger children), and parents are welcome to join their children and take part in club activities. The Sunday club operates its own curriculum, which broadly corresponds to each Sunday's theme, with the intention of familiarizing the participating children with the liturgical year. The cathedral understands the work of the Sunday club in the wider context of the cathedral's worshipping life, and activities are structured so that children may re-join the rest of the congregation in time for the Lord's Prayer, after which it is not unusual for the children to make a presentation appropriate to the theme of the day. Additionally, twice a year the Sunday club organizes special events. At Christmas-time there is a Nativity Play, and on Good Friday there is a whole day of relevant themed activities. The cathedral allows for the admission to Holy Communion of children over the age of seven. A period of preparation is required, recorded by attendance at a separate "Communion club", in which the significance of the Eucharist is creatively and sensitively explored. Older young people and adults who wish to be confirmed may arrange to attend one of several confirmation classes which are run throughout the year, and the cathedral holds a large confirmation service as part of its annual celebration of the Easter Vigil on Holy Saturday.

Special events and visitors. The cathedral offers a variety of special, one-off events for families. On Thursday mornings from 10am to 12.30pm during February, April and October half-term, the cathedral hosts "Family Discovery Mornings" which "combine exciting trails and crafts". These mornings, designated for children aged between 3 and 11, are structured around a specific theme, and are free. At the time the present study was conducted, the "Family Discovery Mornings" timetabled for the first two half-term holidays of the calendar year were an animal safari titled "Paws and Claws", and an event called "Let's build a Church". Families and young people that visit the cathedral at other times of the year are resourced in a number of ways. For children, an "Explorer's Bag" is provided,

which contains an assortment of items and clues to help the child discover “secrets hidden within the cathedral building”. The “Explorer’s Bag” is free, but a supplementary guidebook filled with interesting facts about the cathedral is available from the cathedral shop for a small fee. There are also regular days for families with young children, including a weekly parent and toddler group, and a monthly Teddy Bear Service. The cathedral also regularly welcomes uniformed organizations.

Education and outreach. The cathedral website specifically identified “outreach” as an aspect of its educational work. Two outreach activities were detailed, called “Build a Church” and the “Christmas Experience”. The former activity invites learners to think about the different parts of the church building, focusing on the altar and communion, the font and baptism, stained-glass windows, vestments, bells and the organ. The latter actively explores the Christmas story and its significance for Christians. The cathedral website also indicated that these activities were available as part of the cathedral’s work with schools, and could be tailored to learners’ specific needs, illustrating the overlap between faith- and school-related education.

Case study three: Visitor-related education

One cathedral website was chosen to illustrate provision in the field of visitor-related education where young people were included alongside adult visitors. The cathedral website claims that upwards of 600,000 people visit the cathedral annually. The detailed “visit” section provides directions for travelling to the cathedral, opening times, information for group visits, provision of learning opportunities for visitors, and special events for families. Service times are shown elsewhere. In terms of accessibility, ramps are provided where necessary. Toilets and the restaurant are accessible via a lift, and in some areas a stairclimber is provided for manual wheelchair users. Additionally, there is a touch centre for the visually impaired.

Tours and trails. The main provision for visitors to the cathedral relates to a broad range of tours and trails. The cathedral website provides an online guide to visiting which highlights the most important parts of the cathedral, such as the tower, the cloister and the Monk's Dormitory. Individual visitors may avail themselves of a number of free resources, including a self-guide leaflet (available in a variety of languages). However, the cathedral's primary concentration in this area relates to group visits and pilgrimages, including a standard group tour lasting around an hour and a quarter, specially tailored "focus" tours and talks for special interest groups, evening tours inclusive of a formal meal in the cathedral's medieval dining hall, and specialist and "behind-the-scenes" tours that take visitors to areas of the cathedral not normally open to the general public. Examples of currently advertised themed tours include: Pilgrimage, Architecture, Stained-Glass Windows, Embroidery and Textiles, Cathedral Library and Manuscript Treasures, History of Cathedral Music, Decorative Art in the Cathedral and the Art of the Woodcarver.

Woodlands and riverbanks. The cathedral website highlighted a three-year project to develop the woodland areas surrounding the cathedral. Specifically, the project aims to "provide an opportunity for recreation and quiet contemplation" and help visitors become more aware of the "rich natural and cultural heritage of the area". When the present study was conducted, the first phase of the project had already commenced. In collaboration with the local university, a self-guided "Geology Trail" has been developed for young visitors and families. The trail is supported by an interpretive "guide" available for a small fee. Additionally, the project involves the installation of interpretation boards placed at six different vantage points, to unlock for visitors the "hidden" stories of the woodlands and riverbanks. Other planned activities include expanding existing provision of guided tours and trails to include the new outdoor areas, and a series of "green" exercise events throughout the year aimed at encouraging volunteers. During its initial year, the project held a number of

special events which welcomed nearly two thousand visitors to the site. These included an annual celebration day, storytelling, wildlife craft days, bird and bat box building, activity days for families, health walks and guided walks on a variety of topics, such as birds, fungi, and the history of the cathedral city.

Case study four: Music-related education

One cathedral website was chosen to illustrate practice in the field of music-related education. The cathedral website discusses the high importance placed on music in theological terms: “Music is a Gift from God. It is a universal language. Music can go beyond mere words; it is a way for us to communicate with God, and for Him to talk to us”. In common with other cathedrals, this cathedral recognized and respected the historic association between cathedral and sacred music. The website expresses the cathedral’s pride in the English choral tradition, as the “envy of the world”, and sees its role in guarding and protecting this tradition through daily choral services, professional choirs, and concerts and recitals by renowned organists and other musicians.

Choirs. The cathedral website contains details of four choirs: a boys’ choir, a girls’ choir, an adult (male voices only) choir and a chamber choir (formerly known as the “Occasional Singers”). The function of the choirs is to provide high quality choral accompaniment to worship services six days a week (the choirs have one “dumb day” on Wednesday), 38 weeks a year, divided into three terms. The cathedral website conveys something of the seriousness with which the cathedral considers its commitment to the very highest standards in music and worship, seeking to cultivate in the boys and girls who are part of the cathedral choirs a “mature outlook in life, and a confidence far in excess of their years”, by insisting that “nothing short of the very best is good enough in all things musical, in appearance, in attitudes and in behaviour”. By impressing upon the choristers the centrality of maintaining the highest standard of musical excellence from a very early age, and by

constantly judging the performances of its choristers by adult standards, the cathedral hopes to inculcate within its choristers values such as diligence, discipline, commitment and professionalism, thereby forming the next generation of gifted musicians.

The details of the choirs' rehearsal and service schedule reflect this rigorous approach. Boy probationers (new members of the choir who are not yet choristers) rehearse on average for four hours each week, and girl probationers five. Boy choristers rehearse and perform on average 10 hours each week, and girl choristers five. Joining these choirs is strictly by audition, but an interested boy or girl need only show enthusiasm and potential. No prior experience is required. If accepted, new choir members can, over time, take advantage of opportunities for musical education that the cathedral proffers, such as free tuition in a musical instrument of choice. The choirs are expected to develop a full and healthy social life, in addition to the hours of practice and performance, and are encouraged to join the cathedral youth group to engage with other young people. Annually, the choirs have the opportunity of performing abroad. Recent choir tours have taken the choirs to such diverse places as Paris, Cologne, Riga, Prague, Amsterdam and Venice.

The boys' and girls' choirs are supported by an adult choir of male Lay Clerks, consisting of twelve voices: four counter-tenors, four tenors, and four basses. The Lay Clerks assist at the Choral Eucharist on Sundays, as well as Choral Evensong on Sunday, Tuesday, Thursday and Friday evenings. The chamber choir, which is a mixed-voice (male and female) adult choir, provides music and worship on special occasions, such as the Midnight Mass of Christmas Eve and All Souls' Day. The chamber choir also performs a number of concerts throughout the year, and has a varied repertoire, including Duruflé's "Requiem", Handel's "Messiah", Bach's "St John Passion", and Vivaldi's "Gloria". The cathedral also regularly welcomes visiting choirs outside term-times, when the cathedral choirs are on vacation. The cathedral has an Old Choristers' Association called the "Cross Guild", which plays an

important role in the liturgical and ceremonial life of the cathedral, with members regularly carrying the cross, candles and gospel book during processions, as well as providing a context in which former choristers can keep in touch with their friends.

Outreach. The cathedral has a “Cathedral schools singing programme”, which currently reaches around 340 school children from year three upwards. According to the cathedral website, the aim of the programme is to “enthuse, motivate, challenge and inspire children by making choral singing a part of normal school life”. The cathedral is currently seeking to add to its number of client schools participating in the programme. Additionally, the cathedral sporadically holds a “Be a chorister for a day” event that allows boys and girls interested in joining one of the choirs to ask questions of existing choristers and acquire a sense of what it means to be a cathedral chorister, with an emphasis on the social, educational and travel opportunities available to choristers. Part of the experience is singing alongside the choristers and Lay Clerks at a service of Choral Evensong.

CONCLUSION

The aim of the present study was to build on the work of ap Siôn and Edwards (2012) by identifying the breadth and type of education provision offered to young people accessing cathedrals in urban dioceses, as presented through the cathedral websites. The study aimed to do this in three ways: by expanding the analysis of cathedrals advanced by ap Siôn and Edwards (2012) to include the cathedrals of the dioceses of the Church in Wales; by defining a fourth discreet area of educational activity as music-related education, in addition to the three areas (school-related education, faith-related education, and visitor-related education) already identified; and by categorizing dioceses according to the model conceptualized by Francis (1985), operationalized by Lankshear (2001), and revised by Edwards (in press).

The previous study undertaken by ap Siôn and Edwards (2012) among rural cathedrals led to four main conclusions. The first conclusion raised questions about the public

articulation of the relationship between cathedral “mission” and “activity” in relation to education and young people. The second commended the educational provision for schools as well-resourced, well-developed and of generally very high quality. With most educational activities mapped directly onto the requirements of the National Curriculum, the rural cathedrals were ensuring continued interest from schools which need to achieve certain learning outcomes. At the same time it was recognized that cathedrals should take seriously Inge’s (2006) caution that they should not see their role solely in terms of supporting the delivery of the National Curriculum, and instead enable “reflection on the significance and meaning of life itself” (p. 32), thereby providing ample opportunity for the emotional, moral and spiritual development of every child. The third conclusion noted that provision in the area of faith-related education was sparse in comparison with provision in the area of school-related education, revealing that rural cathedrals possibly placed greater emphasis (and committed greater resource) to the latter. Such a policy should be questioned given the importance of faith-related education for faith development and Christian nurture. The fourth conclusion recognized that, while it was clear that the rural cathedrals offered a wide variety of activities and events for families, especially during holiday periods, it was not clear how young visitors not engaged in special events were expected to experience the cathedral given the paucity of resources written with the young visitor in mind.

The present study reveals how the fifteen websites of cathedrals in urban dioceses are similar to, and how they differ from their rural counterparts. In terms of mission statements, the websites of the urban cathedrals were less well-developed than the websites of the rural cathedrals. Just two of the urban cathedrals had dedicated mission statements, with a further two having “vision and values” or similar statements. Of these, three explicitly mentioned education. Three further cathedrals had education-specific statements on the “Education” or “Learning” sections of their websites. Fewer than half the cathedrals in the study were able to

articulate their role or locate education as central to their mission, despite the fact that almost all (thirteen out of fifteen) provided a variety of educational programmes to schools and other groups. The disconnection between cathedral “mission” and cathedral “activity” in regard to education and engagement with young people is even more pronounced among cathedrals in urban areas. It is clear, therefore, that greater reflection is required about how urban cathedrals understand both their educational role and their role in the urban community more generally.

In terms of school-related education, in common with the websites of the rural cathedrals, the cathedrals in the present study had extensively developed education programmes suitable for a broad age range. Provision for secondary schools was less developed, although the majority of cathedrals did provide imaginative and creative events to engage older learners. One aspect that was different, however, was in the provision of opportunities for school groups to experience the cathedral in other ways. Some of the rural cathedrals had developed schemes through which the cathedral education department could visit schools with artefacts from the cathedral, either as preparation for a visit, or as a stand-alone event. Only one of the urban cathedrals indicated similar provision on its website. One possible explanation for this difference is that rural cathedrals have developed this provision as a direct response to the challenges presented by their rural location. By way of contrast, the urban cathedrals may draw more heavily upon schools from the immediate area. Also in contrast to the rural cathedrals, none of the urban cathedrals had virtual resources directly suitable for children and young people. Both of these observations seem to suggest that urban cathedrals could do more to enhance the quality of the visiting experience by offering more and better ways for children and young people to prepare in the classroom.

Finally, the websites of the cathedrals in urban dioceses highlighted a seemingly greater degree of provision in terms of faith-related education and visitor-related education

suitable for families. Ten of the fifteen websites emphasized the presence of a Sunday school, and seven provided special tours suitable for family groups. It is possible that the greater provision in these areas is a consequence of the urban context, with the potential for welcoming more visitors with a more diverse range of needs and expectations. Given the urban cathedrals' greater emphasis in these areas, the present study is less inclined to conclude that cathedrals in urban dioceses are focusing their energies in the field of school-related education at the expense of other forms of engagement. Nevertheless, it is worth reiterating that like their rural counterparts, cathedrals in urban dioceses should be wary of seeing their educational role solely in terms of supporting the National Curriculum.

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Table 1

Dioceses of the Church of England and the Church in Wales according to the ten-factor model

Rural	Mixed	Urban
Hereford	Peterborough	Portsmouth
Carlisle	Swansea and Brecon	St Albans
St Davids	Canterbury	Bradford
St Edmundsbury and Ipswich	Oxford	Rochester
Bangor	Chichester	Durham
Bath and Wells	Winchester	Liverpool
Salisbury	Derby	Bristol
Gloucester	Newcastle	Chelmsford
Lincoln	Coventry	Llandaff
Norwich	Lichfield	Wakefield
Exeter	Monmouth	Sheffield
Truro	Worcester	London
Sodor and Man	Chester	Manchester
Ely	Leicester	Southwark
St Asaph	Ripon and Leeds	Birmingham
York	Blackburn	
	Southwell and Nottingham	
	Guildford	