

DIOCESE OF CHICHESTER



CATHEDRAL VISITATION

2016

The Bishop's Charge



Episcopal Visitation and Charge: Chichester Cathedral, 2016

Introduction

"The Cathedral is the seat of the Bishop and a centre of worship and mission." (Chichester Cathedral Constitution, 1)

This statement defines a Cathedral in the Church of England as a missional centre.

In the perspective of this Charge it is understood that there are not three separate roles in the life of a Cathedral, namely housing the Bishop's seat as teacher and overseer, maintaining worship, and undertaking mission. Rather, the duties of teaching and worship are primary, inter-dependent aspects of Christian vocation that are the means by which we serve God's mission of love and salvation.

The Cathedral anchors us in our history as much as it resources our teaching and prayer, and invites an imaginative use of inherited wisdom when we listen and engage with the contemporary world.

Appendix 1 gives a theological reflection on teaching and worship in the Cathedral as mission, the twin elements of apostolic life, outlining their orientation which is simultaneously towards heaven and God's very self in the Trinity, and towards the world and our identifying of God's self-revealing presence there.

"The Bishop shall have the principal seat and dignity in the Cathedral." (Chichester Cathedral Statutes 5.a)

This statute indicates the role of the Bishop in directing the teaching and worship that express the Cathedral's mission. Its reference to a "principal seat" indicates that the Bishop belongs to the wider apostolic community that is "seated" in the Cathedral.

The Bishop is instrumental in gathering that community together by an appointment process and ensuring their well-being in spiritual and temporal life. The Bishop serves the members of this community through the exercise of authority belonging to the episcopal office, mandating their membership and work by licence. The Bishop also serves them through that licence because it expects them to account for their role in the household of faith which is the diocese.

The rite of authorisation, in the formal giving of a licence, outlines the reference points for the Cathedral's life: faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, and witnessed to by the Church of England's historic formularies. This is the foundational inspiration and guide for those who are commissioned to serve the mission of God in any particular place.

Statute 5.h outlines the powers of the Bishop in Visitation: "to give such direction...as will, in the opinion of the Bishop, better serve the due observance of the Constitution and Statutes." A team of consultants from outside the diocese has been brought together in order to share the work of this Visitation.

The members of the team were:

- The Bishop of Chichester
- Pim Baxter, Lay Canon of St Paul's Cathedral, Deputy Director at the National Portrait Gallery, London
- The Rev'd Canon Simon Jones, Chaplain and Fellow of Merton College, Oxford, Member of the Liturgical Commission
- Richard Mantle, Director of Opera North, Member of the General Synod

An additional consultant was the Rev'd John Lee, whose brief was to support the Dean and Chapter through the Visitation process and to liaise with the Visitation team.

This Charge will draw on the observations of the Visitation team and comments made to them during the meetings that took place in Chichester on 27-29 April and 8-9 August. It has also been informed by information about finance and governance supplied by Chapter, and by responses to an invitation to members of the Cathedral Community and the clergy of the diocese to submit comments.

The Charge will set out its findings and recommendations under five headings, drawn from the Association of English Cathedrals' *Framework for Self-Evaluation*. It will conclude with the Visitation Directions to the Dean and Chapter. The Directions are based on the recommendations, and reference to them is made at the end of each Direction. The five headings are:

1. Mission: Teaching and Worship

2. Governance, Leadership, Management
3. Financial Management, Fabric and Property
4. Public Engagement, Communications
5. Impact and Outcomes

The Visitation marks the conclusion of a Diocesan Visitation that began in 2013. The inclusion of the Cathedral now is an indication of the importance of this centre of teaching and prayer in the wider apostolic life of the diocese. Together we seek to be a people who know, love, follow Jesus, to the glory of God the Father.

Acknowledgement and Thanks

On behalf of the Visitation team I would like to acknowledge the constructive and encouraging response that we had from so many people in the course of the Visitation. Above all, the Dean and Chapter have been unfailingly positive, bravely honest, and generously enthusiastic about the Visitation. It has been a pleasure to undertake this work in a spirit of service to them.

It has been a great privilege for me to work alongside Pim Baxter, Simon Jones, and Richard Mantle, all of whom are outstandingly professional and creative in their own field. They have given heroically of their time and gladly of their experience and wisdom. We are hugely indebted to them.

John Lee died before this Charge was written. His contribution to the Visitation was significant – testimony to the wisdom of an outstanding priest. We give thanks for his life and ministry, and pray that he may rest in peace and rise in glory.

+Martin Cicestr:

1. Mission: Teaching and Worship

a) Education

The Cathedral's work of teaching is undertaken with considerable imagination and energy. It is described as "the most focused area working with an active and planned approach to bringing people, young and old alike, to the Cathedral". This is greatly to be commended and attention should be paid to extending the funding of its facilities and resources. The emphasis that is being drawn to the quality of learning engendered by the education department is also to be commended.

Other challenges remain, however. It is observed that the Cathedral building itself requires further attention if it is to be fully developed as sacred space that speaks of the mystery of faith. It is also observed that the exhibition at the western end of the Cathedral is "somewhat dated". Comparison with other Cathedrals and visitor attractions would suggest that this is a valid assessment. The technology exists for much more immediate and mobile communication of the information presently in the static exhibition.

The work of volunteers who welcome visitors is a sign of local commitment to the Cathedral. This is frontline work that should be seen in its evangelistic potential and resourced as such. Again, the experience of other Cathedrals might help to identify how best to deliver formation, training and support for this ministry.

Greater attention could be given to the provision of information that would enable a visitor to the Cathedral to interpret the Christian faith and practice or to find resources that would subsequently sustain their exploration of faith. Printed material, an App and other on-line resources, audio guides, and material in the shop should all be part of this provision, together with the existing human input. It also needs to be targeted to different age groups and reflect the diversity of those who are already practising Christians and those who as yet have no faith.

The additional task of narrating the history of faith through art and architecture should be part of the expansion of ministry to visitors and pilgrims. At present there are several places for expression of devotion, such as lighting a candle or leaving a prayer request. But further attention to what elicits and describes these acts of devotion could be part of a review of this ministry.

A question that Chapter should consider is where the responsibility for this aspect of communication should rest, and how Chapter collectively might own its development.

The participation of the Cathedral in the Chichester Cultural Learning Partnership is a very positive development, not only for teaching but, potentially, for attention to resources and outlets for worship. A link with Chichester Festival Theatre is one obvious example of that potential. However, other potential partners are not included in the partnership and should feature in the development of a creative approach to teaching and worship. Chichester University, Chichester College, and West Dean College could be potential partners.

These are local to Chichester. But as a Cathedral serving the whole of East and West Sussex and Brighton and Hove, the reference points should be wider and richer. Could we not, for example, benefit from collaboration with Glyndebourne Festival's education department, the universities of Sussex and Brighton, Ditchling Museum, the Jerwood Gallery? This somewhat random list suggests that there is further opportunity to enrich the Cathedral's approach to its mission.

b) Liturgy and Worship

The dynamic of worship in this mission is expressed in the importance attached to the routine of liturgical celebration in the daily office and the Eucharist. There is no doubt about the centrality of this in the life of the Cathedral. Its importance is also underlined by investment in the excellence of music. This is "rightly perceived to be of the highest standard".

However, questions about governance and allocation of resources to this work must also be raised. A skills audit and review of resources within the liturgy and music department could release the energy for a greater engine of imagination. This could allow worship to grow from its present standards of excellence in music into more diverse forms of giving glory to God and communicating the invitation to respond to his love with heart and mind.

In the area of music, consideration should be given to additional support for the Organist in order to make best use of time, skill and creative thinking. Part of this support should include the commissioning of a report on the main organ with recommendations for work and funding over the next 5-10 years.

Further to this, the question of a girls' choir must be given serious consideration. This raises the wider context of the present provision of education for choristers. The Prebendal School is an independent charity and so it does not fall within the remit of this visitation, although it is an integral part of the life and history of the Cathedral. As such, its contribution and development cannot be overlooked when considering how to sustain, enrich and widen the musical life of the Cathedral.

The Precentor should also have the opportunity for a role review. Combining responsibilities for liturgy and for pastoral care places a considerable strain on the post as it is presently constituted. The thought and planning that are needed for imaginative expansion of the liturgy is presently curtailed by competing demands on limited time.

The ministry presently undertaken by the curate suggests that there is a role for a Minor Canon, allowing the Precentor space for thinking time and the development of a wider, strategic role. Additionally, the duties of residence and the exercise of pastoral care should be reviewed in a reassessment of responsibilities.

In considering who should participate in the planning and delivery of worship, the inclusion of the Vergers' department and oversight of that department should be more clearly defined.

The team of Vergers operates at a very high level of dedication in all aspects of their work: liturgical, pastoral and practical. This is a tribute to the leadership but further consideration could be given to how, and by whom, these different aspects of their role are to be managed. Consideration should be given to career development, what scope there is for learning and improving skills, and what makes for retention of good staff in a demanding, repetitive but important role.

Work has begun on this in the Liturgical Plan, dated March 2016. This is a good first step which needs to be followed by expanding the company of those who can enrich, own and deliver the vision for worship as mission. It is observed that the Dean and Chapter should feel "encouraged to be bold in development for worship...[and] to think creatively and imaginatively".

Areas for development should include building a liturgical tradition that is Chichester now, fully aware of its inheritance and confident about the grounds on which it encompasses contemporary rites and culture; review

of the Cathedral as liturgical space; assess how worship is presented, in the printed word, ritual, and use of symbols, announcement and interaction with a congregation; review the routine of visiting choirs and assess their quality; attract a wider range of congregations, recognising their different needs, e.g. a student congregation, a largely non-Christian congregation, a civic or military congregation, a non-English congregation.

Recommendations

- 1.1. Consideration is given to developing the work of the Education Department, its resources and location,
- 1.2. Chapter should review what, how, and who manages and contributes to communication on the floor of the Cathedral, ensuring that Christian faith is integral to the communication of all aspects of the Cathedral's life and heritage.
- 1.3. The Education Department should review its partnership with a wider spectrum of organisations from across the diocese.
- 1.4. The Liturgical Plan should be considered by Chapter as a starting point for its vision of the future development of the cathedral.
- 1.5. An audit of the Liturgy and Music Department should follow, with resources directed to liturgy and music that will contribute to the imaginative expansion of mission through this work.
- 1.6. The Precentor should agree a process for reviewing his role and management remit and bring recommendations to Chapter.
- 1.7. Attention should be given to the resourcing and management of vergers and their career development.
- 1.8. Further discussion about the resourcing of the Organist, the present arrangement for the boys' choir, the possibility of a girls' choir, and a report on the main organ, should also be initiated.
- 1.9. Chapter should undertake a corporate exploration of how to use the Cathedral as a liturgical space, with attention to statutory and diocesan services, the liturgical calendar, the protocol for the Bishop, special services and outreach to new congregations.

2. Governance, Leadership, Management

a) The Council

The retirement of a dedicated Chair of Council presents the challenge to renew the membership of this body. Tensions within the Council were evident in its meeting with the Visitation team. Building the confidence and effectiveness of this non-executive, advisory body will require Chapter to ensure that matter for the Council's work of "reviewing and advising upon" the "spiritual, pastoral, evangelistic, social and ecumenical" work of the cathedral is properly provided for Council agendas.

b) The Chapter

The cordiality between members of Chapter at a personal level is very evident and commendable. However, it is also observed that this can mask deeper levels of inherited patterns of governance that inhibit creative interaction and collective responsibility.

A general observation about the Cathedral community as a whole is that "they should be speaking more openly with each other as there are parallel aspirations but they don't seem to be discussing these among themselves." There are instances in which this could also be applied to Chapter specifically.

The response from Chapter to the Visitation team has, however, been extremely positive, as have reports back to the team when commenting on draft papers prepared for this Charge. The capacity for collaborative and imaginative thinking clearly exists but has not been developed within Chapter. Permission and encouragement for that to become the way of thinking that forms a strategic approach and shapes the future could be a positive outcome from the Visitation.

In order to accomplish any implementation of strategic planning for the future, Chapter will need to ensure that its processes are robust and efficient in use of time, in harnessing support and enthusiasm, and ensuring accountability. A review of Chapter papers and record keeping could contribute to streamlining processes.

c) **The Dean**

The duties of the Dean outlined in statute 5.d and 3.d indicate the necessity for a wide-ranging engagement with every aspect of cathedral life. Deans must know the people they serve and be known by them. In this respect their role is similar to the description in the ordinal of a Bishop's ministry.

It is also evident that a Dean must establish a bond of mutual obligation and respect with Chapter colleagues. Just as Pope John Paul II's encyclical *Ut unum sint* invited Christian leaders to help him to be the successor of Peter, an apostle among apostles, so a Dean must engage Chapter colleagues in the process of finding how best to exercise the authority of this office.¹

Following a tenure in office that took a very distinctive approach to the exercise of the Dean's authority, a shift in practice has clearly taken place but has yet to define itself. Further work is needed and this will need external facilitation.

However, the quality of a new model of decanal ministry will not only be judged by harmonious relations and visionary planning in Chapter. It must also be tested by the mood and attitude of the wider cathedral community, especially among those who are employees and volunteers.

There is work to be done in building a sense of common purpose, and communicating the value of every contribution to the life and mission of the cathedral. It was noted that "staff working in silos" was mentioned a number of times and that the relationship with staff "appeared to be somewhat strained at times, with a lack of awareness of clear aims, values and principles".

A review of the seven strategic priorities of Chapter would be timely, with particular emphasis on a capacity to propose and manage change. At present 5 of the 7 priorities begin, "continue". This does not encourage a culture of openness to innovation.

However, the receptivity of Chapter, individually and collectively, to the Visitation indicates a collaborative spirit open to revitalization and expansion. This should not be a surprise; it is characteristic of the work of the Holy Spirit in Christians who frequently pray and worship together.

¹ *Ut unum sint*, 1995, para 96

d) Lay Members of Chapter & Lay Canons

Lay members have undoubtedly been a significant benefit to Chapter life. A decision is yet to be made about use of the provision for Lay Canons. Chapter should consider its needs, the skills it already has, and its routine and manner of conducting Chapter business before making any decisions about Lay Canons.

The Constitution states that Lay Canons are those who already give “distinguished service to the Cathedral or to the diocese”. Appointment is not a mechanism for recruiting new contributors but would seem to be a way of thanking and recognising those who distinguish themselves in the contribution they make. But should they become Lay Members of Chapter?

The location of the Cathedral at the far western edge of the diocese has implications for an appointment process. Travel, time, skill set and role description are all important considerations. Those who might bring the most valuable experience of current practice are likely to be least able to devote the time presently required for being a Lay Member of Chapter.

The demanding task of recruiting a really good Council provides an indication of the challenges that could lie in seeking to appointing Lay Canons who were expected to commit time to being on Chapter.

The options are open to Chapter for further consideration. It would be possible to make Lay Members of Chapter coincidentally Lay Canons, and face the challenges of recruitment. It would also be possible to appoint to a Lay Canonry without Chapter obligations a person who has served as a Lay Member of Chapter and retired from that post.

It could be worth considering a revision of the Constitution to provide for a situation in which Lay Canons are Lay Members of Chapter and the distinction between the two is dissolved, except for appointment to one of the theological canonries and lectureships.

e) The Communar

There is wide-spread and consistent comment about the excellent impact of the work of the present Communar. He has "introduced some excellent and practical changes"; his arrival has made a difference – for the better.

However, the executive functions that might properly be delegated to the Communar should not obscure that role as the servant of Chapter and its

employee. As such, it would be appropriate for Chapter, when appointing the next Communar, to review whether membership of Chapter is appropriate for that post. If necessary, Chapter should amend Statute 20.

f) The Cathedral Community

The meeting with members of the Cathedral Community revealed divergent understandings of its role and the nature of a cathedral congregation. This is different from being the congregation of a parish church. The positive contribution that people make to the life of the worshipping congregation in terms of witness, service, money, and time, must also be measured against the dangers of possessiveness.

The demands of Christian discipleship commit the member of any congregation to some share in apostolic outreach, growth in faith and holiness, financial commitment, participation in diocesan life, accountability, and the formation and sustaining of a community of charity and Christian witness.

How those questions touch the lives of the Cathedral's regular congregation should be reviewed, with a clear understanding of who takes the lead and participates in addressing this review.

The members of the Cathedral congregation are already well cared for in many respects; the beauty of worship in music and a fine, historic setting, the availability of excellent public ministry in teaching, preaching and leading of worship, pastoral care, and the encouragement of a large and generally welcoming, socially homogenous congregation. What does the congregation give in return for this?

The particular charism of a Cathedral congregation is that it is always ready to give hospitality to others. Its task is to sustain the strong heartbeat of public worship and witness in the church that undertakes prayer for the diocese it serves. The Cathedral congregation should be one that is always alert to the opportunity to give way to those who are not its regular members, to visitors of any kind. It exists to make sacred space for others, and delights to do so. It guards against the misuse of power and prestige that can easily attach to such places.

This is a demanding vocation, but it has joyful benefits. How the Dean and Chapter nurture and sustain the members of the congregation in this role is a matter for constant consultation and review.

Nurturing the quality of hospitality and “giving way” will also assist the priests and laity of the Chapter to keep their own vocation in perspective as part of the common life of Christian discipleship.

g) Safeguarding

The Cathedral’s safeguarding policy is updated annually in consultation with the diocesan safeguarding adviser. It was updated in April 2016.

The policy makes clear provision for the safeguarding of choristers and recognises the independent responsibility of the Prebendal School for its pupils.

The annual report for the year ended March 2016 notes that 38 staff and volunteers completed the Foundation Safeguarding Training and four newly appointed staff were given safeguarding awareness training.

The safeguarding lead is the Communar. Careful consideration will have to be given to the appointment of a new safeguarding officer in due course. The diocesan safeguarding adviser will be available to assist with this appointment: it should be a lay person who is a member of the Cathedral community.

Recommendations

- 2.1. Chapter should review its processes for providing material for Council agendas, and when new appointments are being made to the Council assist in that process by outlining the skills and experience that it would value in the Council's membership.
- 2.2. The present self-understanding of roles and responsibilities should be opened for discussion, addressing the question of "silo working" within Chapter and, consequently, systemically throughout the Cathedral's life.
- 2.3. Discussion is needed within Chapter on capitular government, on authority and leadership. What kind of leadership do you need and are you getting? What assistance might you need to shape the most creative exercise of authority for the future?
- 2.4. Review the present seven strategic priorities and how to build consensus around a richer dynamic for the future, with a development plan that sets priorities, targets, and costs.
- 2.5. Chapter needs a skills audit for its task and a decision about how best to use the provision of lay membership and lay canons.

- 2.6. Consideration should be given to the of the use of time in Chapter meetings and the provision of papers and record keeping.
- 2.7. The role of the Communar should be considered in terms of future appointment, governance and membership of Chapter.
- 2.8. Responsibility for the Cathedral community, its formation, nurture, self-understanding and accountability need to be reviewed.
- 2.9. Seek the advice of the diocesan safeguarding adviser on the appointment of the next Cathedral safeguarding officer.

3. Financial Management, Management of Fabric and Property

a) Commercial planning

"There is potential to make much more of the shop, it did not feel particularly engaging or inspiring." Although the cafe is often busy, it is also "a little dated in appearance". This demands attention.

The use of 4 Canon Lane was also raised, with questions about sustainability and remit. The Education department would like to see a more creative use. Similarly, the use of the Great Kitchen (and the rest of the East wing of the Palace) is presently not optimal or appropriate, given its importance as an interior space. Consideration of a use that was more integrated to the Cathedral's mission would clearly require discussion with the Church Commissioners.

The formation of a vision for the future life and outreach of the cathedral in Chichester could benefit from a complete review of the present use of the buildings and open space and access to them. Asking the question of what it feels like to approach Chichester Cathedral for the first time would be an instructive process.

b) Fundraising

"Fundraising is not coherent and the income generating needs of the cathedral are not considered holistically." This is strongly felt within the Visitation team. It is also observed that there is no central database for fundraising, nor a programme for donor care and cultivation. A development director with overall responsibility for this area would be a major contribution for an improved performance.

An assessment of the net worth of the flower festival was also proposed. In financial terms this might be more limited in value than some think; the wider benefits, however, need also to be considered.

c) Fabric and Property

The appointment of a Surveyor of the Fabric is a matter of urgency. However, in order to make the right appointment it is essential that Chapter form an agreed vision for what the future of the cathedral's teaching and worship mission is to be. This must determine the brief in a selection process.

The present standards of care of the Cathedral's collections is unacceptable. There is no properly comprehensive Inventory; there is no ownership of responsibility for the production of an comprehensive Inventory, or the management and oversight of the collections. This is reflected in the poor state of storage facilities and practice. An example is the state of the safes in which plate is kept. No account could be given of what the plate is, what it is for, what its value is.

Recommendations

- 3.1. The working of the trading company and its operations should be reviewed to consider expansion of commercial potential.
- 3.2. Consideration should be given to appointment of a Development Director with responsibility for fundraising and donor care, together with Chapter clarification on funding priorities and purposes.
- 3.3. A vision statement for the future development of the cathedral and its curtilage needs to be shaped and agreed in order to proceed with appointment of a new Surveyor of the Fabric as a matter of urgency.
- 3.4. Immediate attention must be given to who carries responsibility for the inventory, its production and maintenance and the cathedral's Collections Management programme. Particular attention should be given to employment of a librarian. These matters should also be raised with the FAC.

4. Public Engagement, Communications

a) Public Engagement

It was noted that marketing is a significant expression of public engagement and of Christian mission. It could be regarded as a sub-set of the cathedral's teaching role and as such must be imbued with the sense of communicating Christian faith, whatever the nature of the information that is being imparted.

It was observed that as Chapter forms its vision for the future, so a more visionary approach to marketing should also follow. The Visitation team detected among some staff an anxiety about innovation, and a fear that it would meet with resistance from Chapter. However, the team also commented on a significant affection and enthusiasm for the cathedral and "an appetite for change" among staff committed to working there.

Mention has already been made of the work in the Education Department of engagement with institutions in the Chichester area. A challenge now exists to make a contribution to discussion about the wider development of Chichester City centre.

What is the Cathedral's contribution? What message is communicated subliminally to people who approach to the Cathedral from the northern side? Attention could be drawn to steps at odd intervals, a ramp hidden in undergrowth, a large, possibly sinister statue, and no public seating. Could we not create a much more imaginative space that began to invite entry into sacred, mysterious and enchanting space. But the bigger question is how to create a "seepage" of people from the length of West Street into the Cathedral's environs.

Consideration should also be given to expanding the Cathedral's existing contribution to public debate about the nature of society, using the network of contacts at its disposal. Important connections with the University should prompt a question about what the Cathedral can do to promote enterprise opportunities for young people as we review our commercial activities.

At present, the Cathedral's networks are used for fundraising or social events. Little happens in terms of symposia, conference or communiqué, nor have we yet engaged in forging economic partnerships that will widen those networks.

It is also time to prepare for public engagement that moves the profile of the cathedral on from the impact of the George Bell affair, without ignoring or diminishing its importance. In the absence of any other narrative, that one will continue to dominate.

b) Communication

This touches internal communication as well as external. Issues have already been raised about the quality of internal communication within and by Chapter.

Confident and lively communication by Chapter will quickly register a difference in outlook and style. Process is also important when seeking to dispel negative attitudes and create a new culture. The establishment of clear and regular channels of communication, with each other, with staff, with volunteers, with the parishes in the Diocese, with the City and wider County will sustain the perception of new energy, vision and purpose.

Much of the material already in circulation is good, but sometimes not easy to navigate. The process of attempting to communicate with the Cathedral community by email was an object lesson in lack of attention to technical detail and a degree of indifference to failure. As a result, those comments that were made sounded a shrill note of exasperation.

It was also noted that there could be a more consistent and "clearer design message" in order to convey a stronger "family" of print.

Above all, we have to ask how decisively, consistently, intentionally, and imaginatively the Cathedral communicates the gospel of Jesus Christ. What emotional and mental impression of faith would the casual visitor take away? What printed material is going to prompt further exploration? How do orders of service invite a return visit or an elucidation of faith? Who speaks to our visitors explicitly about Jesus Christ, in any context?

Although we are proud of our inheritance of artwork, what does it say to an ordinary Christian, let alone a non-Christian visitor. Ought we to make more of the Arundel tomb that so moved Larkin? It is noteworthy that there is no major representation of the cross as a focus of devotion in the worshiping arenas of the Cathedral. How are those spaces and their symbols to speak?

Recommendations

- 4.1. Consideration should be given to a communication strategy that reports to Chapter and looks at outreach more widely.
- 4.2. Initiate a review of access to the Cathedral, in physical, practical terms, and intellectually and emotionally, particularly looking at who might feel excluded and who would need special encouragement to enter and be at home.
- 4.3. Chapter should review its internal processes of communication and how it might better relate to those who are part of its wider household in the Diocese, in the City of Chichester, and among the public who value the Cathedral's iconic status in Sussex.
- 4.4. A review of the Cathedral's commercial operation should explore what scope there is for projects that would provide enterprise opportunities for young people.
- 4.5. There should be an audit of the evangelical communication of every aspect of Chapter's life and the Cathedral's work, with areas of opportunity explored, resources produced, training provided and practices changed where necessary.
- 4.6. A liturgical and cultural audit of communication should also assess how people participate in worship and other events.

5. Impact and outcomes

Chichester Cathedral is fortunate at this stage in its history to be served by a Chapter that is committed to shaping an imaginative future.

The Chapter inherits many assets, among them a long tradition of worship and teaching that are the heart of its mission.

The Chapter is thus well placed to articulate a bold and imaginative vision for the future and to work collaboratively to ensure its implementation.

More generally, the Cathedral fabric is essentially in good order and the finances are sound.

Those facts, together with remarkably gifted musical leadership, make an attractive musical, artistic, cultural, commercial and socially aware outreach a real possibility, starting with a high standard in some areas.

And Chichester Cathedral is loved by those who know it. Within the Diocese it commands great affection, in spite of the disadvantage of its location at the far western edge of Sussex.

The Chapter now has the opportunity to create a culture of Christian teaching and worship that will intelligently, irresistibly, and indefatigably present Jesus Christ to the coming generations in this century.

In the power and wisdom of the Holy Spirit, may this opportunity bear fruit in the growth of the Church, to the glory of the Father.

It is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. 4.6).

Visitation Directions to the Dean and Chapter

NB The directions relate to the recommendations as noted below..

I direct that Chapter should identify an external facilitator with whom to set aside additional meeting time for reviewing its processes and structure, addressing its leadership, collaboration, audit of skills and succession planning, and the formation and implementation of a development plan.

(cf recommendations 2.1, 2.2, 2.3, 2.4, 2.5, 2.6, 2.7, 2.9, 3.1)

I direct that in preparation for appointing a new Surveyor of the Fabric, Chapter should agree a brief that includes a statement about the Cathedral as sacred space and its other buildings and spaces as extensions of hospitality, and, as a matter of urgency, the provision of a comprehensive Inventory and collections management programme.

(cf. recommendations 1.4, 1.9, 3.3, 3.4)

I direct that the Precentor should initiate a review of the music and liturgy department and its resourcing, as part of the expansion of the liturgical plan and its development, making recommendations to Chapter.

(cf. recommendations 1.5, 1.6, 1.7, 1.8, 4.6)

I direct that the Chancellor should undertake an audit of the evangelistic content and impact of all cathedral communications, making recommendations to Chapter.

(cf. recommendations 1.1, 1.2, 1.3, 4.1, 4.5)

I direct that the Dean's engagement with the cathedral staff, volunteers and worshippers, with the diocese, and with the civic, cultural and political life of Sussex should find reference in the implementation of Chapter's vision for teaching and worship by which the Cathedral serves God's mission of love and salvation in Chichester.

(cf. recommendations 2.8, 3.2, 4.2, 4.3, 4.4.)

I direct that the Dean and Chapter should meet with me in November 2017 to report on this Charge and its Directions.

+Martin Cicestr:

The Feast of All Saints, 2016

Appendix 1

Cathedral Visitation 2016

Teaching and Worship as the Mission of the Cathedral of the Holy Trinity in Chichester

The seat of teaching

Our understanding of a cathedral as “the seat” of the bishop derives from scripture and the earliest Christian definitions of apostolic ministry.

In the gospels there is a stern warning from Jesus about those who sit in a special seat in the assembly of Israel. The Pharisees do themselves no credit by their obsession with occupying the most prominent seats in the synagogues (the *protokathedria*) but who fail to live up to the standards they teach.² However Matthew records that the seat is nonetheless a legitimate symbol of authority: “The scribes and the Pharisees sit on Moses’ seat; therefore do whatever they teach you and follow it” (Matthew 23.2).

In the Old Testament the psalms speak of the seat of God as the cherubim throne: “Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep; shew thyself also, thou that sittest upon the cherubims” (Psalm 80.1). This psalm invokes God as the shepherd who guides, rules and sanctifies the people of Israel who recover their wholeness as God’s chosen people when they return to him in prayer and penitence,

Because the Old Testament psalms remained central in the ordering of Christian worship, it is not surprising that in the first decade of the second century, Ignatius, bishop of Antioch, would link the bishop’s responsibility for the unity of the Church and its teaching with the oversight and care that God has for the people of Israel. Ignatius writes boldly of “the bishop as being a type of [God] the Father” and the guardian of wholeness and unity: “Be ye careful therefore to observe one Eucharist...there is one altar, as there is one bishop”.³

² Mark 12.39; cf Matthew 23.6; Luke 11.43, 20.46

³ Letter to the Magnesians 6, to the Trallians 3; Letter to the Philadelphians 4. It is also significant that Hooker quotes Ignatius in support of the recognition of the donation of spiritual power and authority to the Church through the institution of the

The letters of Ignatius emphasise the role of bishop as intrinsic to the flourishing of life in Christ. A bishop's office as high priest facilitates the sacramental life and unity of the Church. The bishop is also the guarantor of teaching that is "attuned in harmony with the commandments, as a lyre with its strings".⁴

The image of music as a metaphor for teaching indicates a dynamic mode of expression that has the capacity to enchant and enliven. This contrasts with any impression of a fixed seat of teaching from which arid doctrine and the denunciation of error are propounded. Instead, the metaphor of teaching as music-making points to the enterprise of finding rich and imaginative ways to bring the narrative of human experience into harmony with the truth of revelation. The reference to music suggests an expectation of the art of pastoral sensitivity attuned to the human condition which God loves (John 3.16).

Diarmaid MacCulloch has noted that the Church of England's post-reformation retention of its cathedrals and their commitment to learning marked it as distinctively different from the strictly Protestant reformation churches of the continent. Sacred choral music as a liturgical language seems to be the driver for this retention.

Training musicians depends upon access to teaching and a broad education. It will draw on a knowledge of languages, literature, history, the engineering of musical instruments, the anatomy of the voice, and the acoustics of architectural style.

In the eyes of the 16th century Bishop Jewel, however, the non-musical products of learning were to be preferred above the use of music in worship, which was a questionable liturgical practice in his reforming outlook. In his *Apology of the Church of England*, Jewel refers to cathedrals generally and specifically to choral foundations at Westminster, Windsor, Eton, and Winchester; but the sober fruits of these institutions are identified only in preaching or scholarship.⁵ However, alongside learning, the music of the liturgy has endured to this day.

ordained ministry. "A Bishop" (said Ignatius) "doth bear the image of God and of Christ; of God in ruling, of Christ in administering, holy things." Richard Hooker, *Of the Laws of Ecclesiastical Polity*, 6.ii; cf 7.viii.

⁴ Letter to the Philadelphians 1.

⁵ Diarmaid MacCulloch, *All things made new; writings on the Reformation* (2016) p. 225

The identification of our cathedrals as places of learning is strong and enduring. They offer a tradition of education that has shaped our nation in many aspects of its cultural, scientific, and economic life. The 1927 Commission on Cathedral and Collegiate Churches referred to these places as being “a home and school of religious art – architecture, craftsmanship and music – and of religious learning”, and rightly so.⁶

But a cathedral must not be limited by these important categories if the mystery of revelation and faith is to be sought and found in every aspect of human enquiry. Cathedrals are the original universities in their practice of art, engineering, economics, HR, space exploration, and ecology.

As we reflect on the identity of Chichester as a seat of learning, the development of the modern university might offer some examples of how the cathedral’s learning can engage the human spirit today. Cathedrals should be open to learning lessons from those institutions for, which they were the model and inspiration.

The modern age presents so much potential for human flourishing, but with an equally amazing range of threats to our future. The role of teaching, as an expression of curiosity about every aspect of life, is essential to the life and purpose of a cathedral, if it is to be fully alive to the pulse and purposes of our times.

Worship and witness

Original Church planting in England set about its task by establishing a Cathedral, which was a religious community, sometimes monastic, before it was a large, magnificent building. In Roman England, Restitutus had a seat (*sedes*, from which we derive *See* as the word for a diocese) and centre of worship and mission in London. He was therefore eligible to attend the Councils of the Church and is listed as present at the Council of Arles in 314.

Augustine, Justus and Mellitus rekindled Christianity among the Saxons by establishing sees in Canterbury, Rochester and London, while Aidan,

⁶ Quoted in Mary Hobbs (ed.) *Chichester Cathedral: An Historical Survey*, p. 169

Paulinus, Chad, Cedd and Wilfrid undertake similar apostolic ventures, starting from Northumbria.

There have been three significant reformations of the Sees of what is now the Church of England. The first was in the 11th century when the Saxon sees were re-established on new sites in Exeter, Lincoln, Chichester, Salisbury and Norwich. The second was in the 16th century, when new sees are created in Chester, Gloucester, Peterborough, Bristol, and Oxford. Industrialisation and the establishment of new centres of population necessitated a third phase of reform in the 19th and 20th century, creating sees such as Ripon, Manchester, St Albans, Newcastle, Wakefield, Birmingham, Southwark, Blackburn, Coventry.

So for more than a thousand years, Cathedral communities have been instrumental in shaping a culture of renewal and reform in the Church of England. They are the manifestation of that history and a source from which it can be revitalised and authenticated.

Central to the identity of a Cathedral is the focus on worship. This emphasis, with its use of music as a liturgical medium, has already been identified as a potentially subversive thread. That was true as far as the completion of a Protestant reformation in the 16th century was concerned.

In the 19th century, the Oxford movement would take that subversion a step further, doing so with particular energy in the diocese of Chichester. And it drew heavily on the resources of art and the imagination to achieve its purposes

MacCulloch observes that the musical tradition of the royal court and the cathedrals made little or no impact on the worshipping life of the parish churches of England until the Oxford Movement. The Tractarian and ritualist leaders of that Movement drew from the store of cathedral artistry for some of their work; John Stainer's devotional work, *The Crucifixion*, is one example of that assimilation.

In Chichester, the establishment in 1855 by J M Neale and Harriet Monsell of the Society of St Margaret at East Grinstead placed hymnody at the centre of their liturgical and devotional life, but with a sacramental emphasis that was generally foreign to the Church of England at that time. Moreover, the nature of community life, governed by capitular rule, not unlike that of a cathedral, was also subversive in a different direction.

The religious communities that developed in the Oxford Movement gave women independence from the bond of marriage, emotionally and legally patriarchal as it then was. It offered Christian women the opportunity to lead a practical, humanitarian response to the most needy in society. In the mid-nineteenth century this was the destitute rural poor who lived in hovels and hedgerows in the Ashdown forest, and it soon extended to Brighton and Hastings – a situation not that different from our own time.

But a little ahead of the ground-breaking work of Neale, William Otter, as bishop of Chichester, founded in 1839 a scheme for preparing candidates for ordination. The scheme in Chichester led the way for the establishment of Theological Colleges in other cathedral cities, where the bishop would oversee priestly formation. Colleges at Wells, Lincoln, Salisbury, Llandaff and Lichfield are all examples of this Tractarian innovation which placed an emphasis on the daily office and the dignity of worship.

Today, the liturgy as the *Opus Dei*, God's work, is still capable of being powerfully subversive, using resources that were effective in the 16th and 19th centuries. Given care and attention, worship can open up the enterprise of the imagination in which the capacity of faith takes root. As the public and corporate practice of faith and conviction, worship can undermine a social construct that has eased the way for the exclusion of faith from the public square.⁷ In short, the art of worship is mission material, not an end in itself.

Diarmaid MacCulloch notes the unmistakable impact of cathedrals upon the reforms for which Archbishop Cranmer had fought and died: “English cathedrals preserved a sense that regular prayer and the contemplation of the divine through beauty constituted an equally valid road to divinity. In counterpoint to Cranmer's evangelicalism, they erected a fabric of sacramental – yes, Catholic – devotion”.⁸

⁷ See the distinction drawn by Archbishop Rowan Williams between a ‘programmatic secularism’, exemplified by “the public invisibility of specific commitments” such as faith, and an alternative, which is described as ‘procedural secularism’ in which religious convictions “are attended to as representing the considered moral foundation of the choices and priorities of citizens”. Rowan Williams, *Faith in the Public Square* (Bloomsbury, 2007), p. 27. Williams also asserts the non-secular character of art, which would encompass music and much else that is used in worship, identifying its very existence as “a religious enterprise”. Ibid. p. 14.

⁸ MacCulloch, *ibid.* p. 147

Some might think that in our own time the pendulum should swung in a non-conformist, or at least a non-liturgical, direction. Those who think this might regard Cathedrals as holding out against that trend. At a time when we need to deploy all our resources in presenting Christian faith to a nation that has grown uneasy with religious commitment, the contribution that cathedrals can make should be more carefully assessed.

Cathedrals can strengthen our confidence in the stubborn resistance that worship builds to conformity with the forces of this age that are destructive of the human person and of the earth. MacCulloch's reference to a "contemplation of the divine through beauty" might well describe a fruit borne of contemporary spirituality, albeit of a secular kind.

The beauty of holiness certainly attracts the interest of a public commentator such as Simon Jenkins, who suggests that a world without sacred space is a world diminished, even for those who choose not to use that space for worship and exploring the venture of faith.⁹

We should not disdain the "wow" factor of our cathedrals or the popular events they can host, nor should we mistake the interest in those events for commitment to faith in Jesus Christ. In the venture of Christian discipleship we should understand the continuum that can exist between tentative exploration and commitment that shapes Christian character, and we should value the significant traffic between these responses.

It falls to a previous Dean of Chichester to remind us that this perception is not new. In an excellent introduction to *Chichester Cathedral: An Historical Survey*, edited by Mary Hobbs, Dean Treadgold quotes the Church Historian, Adrian Hastings: "Simply by being there in very public places cathedrals keep alive the rumour of God, insist that prayer is valid and that worship is at the heart of life. Community courage created our cathedrals as miracles of achievement, with their astonishing tradition of music, choral, instrumental and congregational...The greatest days of the cathedrals lie ahead".¹⁰

These observations raise questions for the liturgist about the confidence with which we create space in which to deploy our theology of the human person. Liturgy is the specimen of that theology. It commits us to thanksgiving for the dignity of standing in the presence of God to serve

⁹ See, Simon Jenkins, *England's Thousand Best Churches* (Penguin, 2000) p. ix

¹⁰ Mary Hobbs, *ibid.* p. xxiii

the worship that connects earth and heaven.¹¹ This is one of the means by which the Christian tradition subverts a culture that easily commodifies the human person and the other elements of creation.

The recently issued statement of Anglican and Orthodox agreement on being human (subtitled *A Hope-Filled Anthropology*) elucidates the significance of the human person in terms of worship. It describes our responsibility for the earth by asserting that “we humans are priests of creation”, called to “offer the creation back to the Creator in joyful thanksgiving”, and to discern “the true value and intrinsic dignity of each creature”.¹²

Worship not only directs our attention to heaven, it also creates community: “You are a chosen race, a royal priesthood, a holy nation, God’s own people” (1 Peter 2.9-10). This demands that we attend to the implications of its intrinsically communal character.

Hastings provocatively asserts that “community courage created our cathedrals”. Like all Church plants, like the Christian tradition itself, Cathedrals are most themselves when they are dynamic not static: “those who lose their life for my sake will find it” (Matthew 10.39). This aphorism finds further expression in John’s gospel, where Jesus says, “Destroy this temple, and in three days I will raise it up... But he was speaking of the temple of his body” (John 2.19, 21).

Central to the worshiping life of a cathedral must be a community that is radically orientated towards the paschal mystery of death and resurrection. That mystery is rehearsed in its liturgy. This should happen most especially in the momentous events of Holy Week. But it is also to be evident in the daily round of worship that claims the rising of the sun as the metaphor of the rising of the Son of Man from the dead.

¹¹ Hebrews 9.11-13. The importance of this identification between earth and heaven is already established by the beginning of the 3rd century. The reference to standing in the presence of God and serving him comes from *Apostolic Tradition*. Although liturgists do not now follow Gregory Dix’s dating of this text as written by Hippolytus, his translation of it into English is instructive: “Thou hast bidden us to stand before Thee and minister as priests (*hierateuein*, to be a priest; the Latin text is *ministrare*, to serve) to Thee”.

¹² *In the Image and Likeness of God: A Hope-Filled Anthropology*, The Buffalo Statement Agreed by the International Commission for Anglican-Orthodox Theological Dialogue (Anglican Communion Office, 2015) 16 (p. 29).

Any community that is formed within a cathedral must therefore retain a sense of their responsibility to bequeath, not to own possessively and fearfully, this inheritance.

In the uncertainties of a post-Brexit era, questions about how we form a Christian community that is orientated to relationships of communion in and beyond our local community come into sharp relief. Cathedrals have the capacity to draw on the origins, in many cases as international Church plants, in which the charism of hospitality is their most obvious virtue. And in the exercise of this dominical ordinance, (“Freely ye received; freely give” Matthew 10.8) they can also contribute to the recovery of wisdom that demands a greater sense of social, corporate responsibility and accountability for the earth’s resources.

This is also an age that hungers for liturgy – the space and drama by which to express our deepest emotions of reverence, awe, joy, grief and shame.

New forms of expressing people’s most intimate human relationships are celebrated outside the Church because we have no language with which to make theological sense of their significance in ways that are asked of us. The deprivation is felt and, understandably, it is expressed as hostility towards the institutional church.

Our cathedrals should be used as bastions of asylum from the Church of England’s struggles with conflict and liturgical anxiety. Much more potently, and in keeping with their history which often makes them pluriform architecturally and coincidentally catholic by inclusion liturgically and pastorally, they can point us beyond the limitations of our present preoccupations to a sense of something more compelling, more godly, in our human aspirations.

Sacred drama in sacred space should persuade us that Larkin’s “almost instinct almost true” all too easily becomes reality in the absolute, yet unseen, form of heaven.¹³ The experience of worship should surprise a hunger within us a hunger for that reality, discovering, as George Herbert

¹³ Larkin makes this reflection in a poem about seeing one of the Arundel Tombs when visiting Chichester Cathedral in 1956: “An Arundel Tomb” in Philip Larkin, *Collected Poems* (Faber, 1988) p.110

observes, that prayer is “something understood”, even in the confines of our mortality.¹⁴

+Martin Cicestr:

The Feast of All Saints, 2016

¹⁴ George Herbert’s poem, “Prayer”, begins, “Prayer the Churches banquet, Angels age” and continues to list examples of experience that enrich the banquet, concluding with the lines:

“Church-bels beyond the starres heard, the souls bloud,/The land of spices; something understood.” Quoted in *George Herbert: Verse and Prose*, Wendy Cope (ed) (SPCK, 2002) p. 30.