



**The St Mary's Centre Annual Symposium
in
Practical Theology and Religious Education**

in association with



Warwick Religions & Education Research Unit



**21 – 23 October 2014
Noddfa, Penmaenmawr, LL34 6YF**

Abstracts

TUESDAY 21 OCTOBER 2014

2.30 Collegial Session 1

Room 1:

Paul Rolph, Jenny Rolph, John Cole and Albert Jewell

Valuing the faith stories, gifts and needs of older church-goers

Many can now expect to live into their eighties and nineties. The present study has its roots in considering the impact of this major population change on churches. This is the first study which the four of us are conducting under the general title of Ministry and Mission in the Later Years. An increasing number of authors (Coleman, 2011; Hawley and Jewell, 2009; Jewell, 2000; Jewell, 2001; Jewell, 2004; Jewell, 2011; Knox, 2002; Krause, 2008; Merchant, 2003, Moberg, 2001) are drawing attention to the place of older people in our churches. It is important to acknowledge that, of course, many older people may feel happy with their church, including those pleased to carry major responsibilities. Nevertheless there are those who report feelings of loneliness and isolation; some feel marginalised and under-valued, others are creating opportunities to dig deeper into issues of faith and doubt. It is sometimes forgotten that older church-goers have gifts, insights, faith stories and a wealth of life experience which if creatively shared across the generations can benefit the church family and beyond.

The purpose of this study is to gather evidence to help churches to decide whether they need to re-assess the value of older people in the life of the church and whether their needs are being met. A questionnaire was distributed to 60 'lay' church-goers who are 60 years old or over. Potential participants were invited to consider eleven questions. Each of the 48 returned questionnaires was carefully scrutinised. The responses to each question were then clustered and each cluster given a descriptive term. Frequency tables of the clusters were then created for each of the eleven questions. Those attending the seminar will be invited to discuss the main themes emerging from our analysis of the responses. Our findings will hopefully assist those who are reviewing the place of older people in the life of churches in their continuing commitment to the biblical principle of the dignity and worth of all people – whatever their age. This study is being conducted by John Cole, Albert Jewell, Jenny Rolph and Paul Rolph.

TUESDAY 21 OCTOBER 2014

2.30 Collegial Session 1

Room 2:

Gill Hall

Sensing, intuitive, thinking and feeling types' interest in Celtic Christianity: Empirical findings

The research sought to ascertain those aspects of several themes found in Celtic Christianity which might be important to the interests of individuals who are sensing, intuitive, thinking or feeling types. Theory suggested statements associated with each preference which were then linked with similar characteristics in Celtic Christianity. Respondents were asked to consider how important each statement was to their interest in Celtic Christianity. Following a brief description of sensing, intuitive, thinking and feeling type characteristics and a brief outline of aspects of Celtic Christianity which might be important to each type, the evidence was tested. Data suggests that intuitive and feeling types are most interested in Celtic Christianity and thinking types are slightly more interested than sensing types. The paper concludes by considering the implications of the data for theory and the implications for the further development of research.

TUESDAY 21 OCTOBER 2014

4.15 Collegial Session 2

Room 1:

Henry Ratter

The relevance and value of the Glowinkowski Predisposition Indicator (GPI) for modelling church growth: A study in Chester Diocese

This thesis develops a questionnaire *Ministry Today* to examine the leadership predispositions and characteristics of 100 clergy in the Chester Diocese and to explore the relationship between leadership and church growth. The data were collected using a paper copy of the questionnaire mailed to all clergy in leadership roles in the Diocese. The majority of the data collected were quantitative, but a free format section was provided for clergy to add comments. The main element of the survey was the commercial psychometric instrument Glowinkowski Predispositions Indicator (GPI); this has been used widely as part of consultancy interventions, in business, education and not-for-profit organisations, but had not been used previously with clergy. The clergy also completed Francis Psychological Type Scale (FPTS), Francis Burnout Inventory (FBI), Warwick-Edinburgh Mental Well-being Scale (WEMBS) and a number of other questions about their background and ministry roles.

The primary research question concerns the examination of the GPI and its value and benefit for modelling church growth. Section one presents reviews of literature covering leadership in secular businesses and churches, a summary of previous research using psychological type theory with religious leaders and a review of the GPI construct definitions. Section two describes the design of the survey and presents the results and analysis. The GPI results are examined in three ways, initially presenting the profiles for all of the clergy who completed the survey using the commercial format used by Glowinkowski International (GIL) in their consultancy business. Secondly, the GPI construct was examined using the clergy responses and finally GPI profiles were compared for clergy working in churches which are growing, remaining steady or declining.

The commercial data format finds that the GPI provides new insights into the Chester Diocesan clergy, as a distinctive group of professional people. Close analysis of the clergy responses show there are areas where the wording in the survey may need to be modified for future use among clergy. The analysis of the GPI profiles for clergy in the three groups of churches did not present statistically significant differences, although this may have been influenced by the relatively small sample sizes available in this study.

Room 2:

Randolph Ellis

Formational possibilities: Life and death within a group

Drawing on existential arguments of finitude and mortality, this paper will explore the possibilities of formation within a group context and the conditions under which this might flourish.

TUESDAY 21 OCTOBER 2014

5.30 Collegial Session 3

Room 1:

Paul Thompson
Alien Worshipers

In a recent survey, a small group of respondents (c. 5%) claimed to worship aliens. This paper will look at the significant differences between these respondents and those who do not claim to worship aliens, with a view to identify common themes.

Room 1:

Owen Edwards
Young people and the experience of Christmas: Knowing about the bible

Invented by the Church and transformed by the world, Christmas marks the key intersections between religious faith and secular society in post-Christian Britain. From the earliest age children are fed on snippets of the Christian tradition, through the images of Christmas cards, the messages of carols, and the pageant of the school nativity play. Interwoven with this tradition are themes from folklore, custom, literature, and the idealised Victorian family festival. Santa Claus, reindeer, and rampant commercialism compete for attention. This chapter attempts to explore the understanding of Christmas held by many young people today, drawing upon quantitative data gathered from 321 13- to 15 year-old pupils from three Welsh-medium secondary schools in North Wales.

TUESDAY 21 OCTOBER 2014

5.30 Collegial Session 3

Room 2:

Nicholas Thanissaro

Buddhist mystics and proper Buddhists

There is an expectation among many western scholars that Buddhism in essence should hinge on mysticism and be distinguishable from its 'cultural accretions' or truth claims. In order to examine whether Buddhists themselves centre their faith on mysticism, this paper sets out to compare individual differences in attitudes between Buddhist teenagers scoring above average on the Francis-Louden Mystical Orientation Scale (MOS) and Buddhist teenagers regarding themselves as a 'proper Buddhist'. Data was gathered from a sample of 214 self-identifying Buddhist teenagers (aged 13-20) growing up in Britain using a Buddhist-adapted version of the 'Young People's Values Survey' which contained the MOS and a variety of attitudes questions on the values areas of well-being, worries, friends, school, Religious Education, family, work, stereotyping and discrimination, social concern, substance use, right & wrong, the Media, Collectivism, Atheism, Religious Convictions, Religion and Society and Buddhism. Those scoring high on the MOS were significantly more likely to value the sources of their religious knowledge whereas those self-identifying as 'proper Buddhists' valued 'perpetuating structures' of Buddhism significantly more highly. There was some overlap for some 'objects of faith' valued significantly more highly by both above-average MOS scorers and proper Buddhists. The paper concludes that MOS seems to be measuring a more individualised and intrinsic aspect of Buddhist identity rather than indicating the essence of the Buddhist values footprint.

Room 2:

William K Kay

Future research on personality type: An outline of ideas

This paper considers possible research projects connected with personality, especially the personality of type. Firstly, personality might be connected with physical correlates, secondly, one might try to discover the origin of type preferences in childhood, thirdly, one might consider twin studies looking for genetic components, fourthly, one might look at preferences and child-rearing techniques and, fifthly, one might consider developmental aspects of type preferences especially in relation to Piagetian stages.

TUESDAY 21 OCTOBER 2014

8.00 Public Lecture 1

Room 1:

The Revd Professor Jeff Astley

Christianity in cliché: Too ordinary a theology?

Clichés are, of course, very common, in the sense of widespread. They are also often thought to be common in the sense of being vulgar and to be disparaged - as unthinking, over-repeated, ineffective and therefore worthless language. But, like much that is ordinary, they deserve more respect; not least when they are used in talking about life, experience and God. I shall attempt in this paper to defend the ordinary wisdom and theological depth of some of these figures of ordinary speech.

WEDNESDAY 22 OCTOBER 2014

9.30 Plenary Session 1

Room 1:

David Walker

Unsettling the Guardian: Quest religiosity and psychological type among Anglican churchgoers.

Both psychological type and religious orientation have provided tools for understanding the make-up of church congregations and for examining the extent to which different styles of church services may appeal to distinct congregational profiles; however the relationship between the two instruments is relatively little studied to date. Some 390 individuals who attended a Christmas Carol service in a Church of England cathedral completed both FPTS and the Quest elements of the NIRO scales. Higher Quest scores were found among Intuitives than Sensers, replicating an earlier finding by Ross and Francis (2010). Unlike the earlier study the present survey also identified significantly higher Quest scores for Perceiving rather than Judging types. A further comparison of the combined SJ type with the remainder of the sample showed the former to have lower Quest scores. The findings are discussed and suggestions made for further research.

11.15 Collegial Session 4

Room 1:

Paul Rolph, Jenny Rolph and Douglas Turton

Learning to live in the real world: Towards an understanding of resilience and its relationship with faith

Part one: Exploring the nature of resilience and its relationship with Christian faith

We spent most of our professional lives teaching in higher education. When we were due to retire colleagues warned us that retirement might not be as meaningful for us as our years in full-time teaching. Fortunately this has not happened as we have had more than enough opportunities to write and research. The desire to live a meaningful life is, of course, not restricted to one's later years but a life-long concern. This is the focus of Wong's second edition of *The Human Quest for Meaning* (Wong, 2012). In this edition Wong and forty-four other writers contribute to an extensive review of meaning-oriented research in well-being and resilience and psychotherapy (Wong, 2012, p xxix). Different sorts of meaning will be examined such as Frankl's (1946/1985) distinction between situational meaning and ultimate meaning. What constitutes a meaningful life will be explored through related questions such as: (a) Who am I? (b) What should I do with my life to make it satisfying and worthwhile? (c) How can I make the right choices in an age of moral ambiguity and conflicting values? (d) Where do I belong and where do I call home? (e) How do I adapt to setbacks and other forms of adversity in life?

We will focus on (e) as this question raises the role of resilience in our lives. We live in a world where we experience stress and adversity. Some appear to do better in these situations than others and even go on to develop and grow from such challenging experiences. Researchers have explored various constructs including 'hardiness', 'coping', and 'resilience'. Resilience has emerged as a major research area, especially in positive psychology. Interest in resilience is said to have begun in the 1970s with studies of children growing up in adverse situations who do better than expected. Resilience was first seen as an individual characteristic but is now acknowledged as a combination of individual characteristics, adaptive processes and the context in which the person lives. It is also recognised that resilience can be learned and enhanced by, for example, training programmes. Wong (2012) supports an understanding of resilience as a multi-dimensional construct and has offered seven dimensions: cognitive resilience, transactional resilience, behavioural resilience, motivational resilience, spiritual resilience, relational resilience and emotional resilience. The possible role that each dimension plays at different life stages will be discussed. Until recently psychologists, psychiatrists and others have tended to ignore spirituality and faith or have seen them as pathological. However, interest has grown in researching this area and there is increasing recognition of the importance of spiritual resilience in the lives of individuals and communities. Reference will be made to empirical research by Ramsey and Blieszner (2013) into spiritual resiliency in the later years in which they explore psychosocial and theological aspects of faith and aging.

Part two: Towards a psychodynamic basis of resilience

Douglas was trained as a psychodynamic child care officer (social worker) and has a Master's degree in counselling psychology. At the same time as studying for his MSc, he trained as a psychodynamic counsellor with the Westminster Pastoral Foundation (WPF). He has been an external examiner with the WPF, trained and supervised counsellors, and established a psychodynamic counselling organisation in Kent.

Resilience can be conceived of as both a personality trait as well as a defence mechanism. This places resilience within the disciplines of positive psychology and ego psychology. Douglas is going to attempt to understand the psychodynamic basis of resilience. Ego psychology does have a limited research basis because of the personal nature of this subject and the difficulty of a common understanding and agreement on the meaning and definition of the terms used. Vaillant (1992) accepts that ego defence mechanisms do not easily lend themselves to the rigours of objective analysis and research methodology. Vaillant, though, has gone a long way toward redressing this situation but argues that more agreement of definitions are necessary. Resilience is more than just a reaction, it is an emotional reaction and Petrides (2009) argues, that emotions are internal personal phenomena and proving their accuracy is impossible because of their subjective nature. Vaillant (1992) explains that the classical approach of identifying defence mechanisms is through clinical observations and independent analysis of recorded psychotherapy sessions and case files. Both methods are reliant on the theoretical conviction of the clinician and their subjective assessment. He also publishes, though, the “Bond’s Defensive Style Questionnaire (DSQ) (1984 version)” an 88 item questionnaire.

We plan to close with a discussion of issues raised in both parts of this seminar. References will be provided for both parts.

Room 2:

Kathy Hampson

Emotional intelligence and young people who have offended

Youth justice has undergone significant changes over the past fifteen years; central to this has been the prevention of offending through an actuarial risk-based model. However, the identification of risk factors largely ignored the growing area of emotional intelligence (EI). The purpose of this research was to identify whether young people’s EI was linked with different aspects of their offending. The Mayer and Salovey four branch ability model of EI was adopted, assessed through the Adolescent Swinburne University Emotional Intelligence Test (ASUEIT) - a self-report questionnaire based on this model. For this study, the ASUEIT was used with 100 young people receiving Supervision Orders, supervised by Leeds Youth Offending Service. Thirteen of them were interviewed to gain further insight into their emotions, and check the reliability and validity of the ASUEIT for young offenders. The interviewees selected were: (i) the top and bottom decile of ASUEIT scores, (ii) those in local authority care, and (iii) those first convicted age 12 or below. The ASUEIT results raised questions and concerns, as it did not appear to assess EI with this sample in a robust or consistent way. Reasons for this were explored, and the dataset improved by negating the reverse-scoring on reverse-scored questions, producing acceptable alpha scores. These data were analysed for correlations of EI with offending patterns, and with previously identified risk factors. Some branches from the model showed negative correlations with identified risk factors, for example having offending family members and not attending mainstream school. However, principal components analysis revealed a simpler three branch model, requiring a shorter questionnaire, which could be tested in future research. Links found within the dataset suggest EI to be a valuable area for youth justice interventions to explore further, especially EI scores seemed predictive of further offending, when linked with seriousness.

WEDNESDAY 22 OCTOBER 2014

2.00 Collegial Session 5

Room 1:

Ann Casson

A variety of ways to express a sense of belonging to the Catholic faith: New evangelisation and non-church going Catholic parents in England and Wales

This presentation draws on the findings of an empirical research study of Catholic primary school parents in England and Wales, who no longer regularly attend Sunday Mass. The research commissioned by the Evangelisation and Catechesis Department of the Catholic Bishops' Conference of England and Wales, was a qualitative case study, which involved in-depth semi-structured interviews with 39 parents, and a further 107 parents completed a short online survey. The first part of this presentation explains the context of the research, namely, the work of New Evangelisation in the Catholic Church and in particular the 'Crossing the Threshold' initiative in England and Wales. Secondly, the variety of ways in which the Catholic parents in this research project expressed a sense of belonging to the Catholic Church, are explored, with particular consideration given to the relationship with the Catholic primary school and with the parish church. A reflection on the value of a comparison between these findings and recent research with occasional churchgoers in Anglican congregations in England and Wales concludes this presentation.

Room 2:

Kelvin Randall

Twenty years on: The continuing careers of Anglican clergy

The twenty year anniversary of the ordination of women as priests in the Church of England provides an opportunity to compare the career patterns of male and female clergy. The choices range from palace to prison to the grave. All those ordained to stipendiary ministry in the Anglican Church in England and Wales in 1994 are tracked by means of Crockfords Clerical Directory. The results show that gender, age and type of theological training each affect the career patterns of the clergy.

3.00 Collegial Session 6

Room 1:

Giuseppe Crea

Religious attitude and attachment styles with parents and peers among Italian adolescents

This study examines the relationship between parent and peer attachment and the affective response toward God, Jesus, bible, prayer and church among a group of Italian adolescents. Recent theoretical and empirical works have suggested that relationship with God can be fruitfully described as an attachment bond. A sample of 992 young people completed the Francis Scale of Attitude toward Christianity (FSAC, Francis & Stubbs, 1987, in the recent Italian version), the Inventory of Parent and Peer Attachment (IPPA, Armsden & Greenberg, 1987), and the Attachment to God Inventory (AGI, McDonald & Beck 2004). The results show that positive relationships with parents are associated with more loving and trusting God images. Conversely, it appears that negative relations with parents are associated with God being experienced as more demanding and severe. It has also shown a correlation between the attachment to God and the attitude toward Christianity, reasoning that attachment style enhance a sense of affective response toward God, Jesus, bible, prayer and church. The data demonstrate that participants who rated themselves securely attached to their parents and peers would positively predict a good relation with God and also a positive attitude towards their participation in the things of God, Jesus, bible, prayer and church.

Room 1:

Neville Emslie

Reflections on interviews of Archdeacons on Emotional Intelligence

The context in which clergy serve their congregations and the wider Church is fraught with complex relational, social and institutional issues creating stressors which impact on clergy mental health, marriage stability, physical wellbeing and ability to function effectively as pastors and religious leaders. The nature of the work requires high levels of self-awareness, empathy and humility, an ability to develop and facilitate healthy and open relationships in a community of people composed from a variety of backgrounds, cultures and reference frameworks, and the capacity to work in a variety of religious and civic contexts.

Randall (2014) notes that ‘the popular image of the clergy and their pastoral abilities expects a comparatively high level of emotional intelligence in those called to this profession.’ He proposes that religious leaders need to have ‘the ability to perceive and manage emotions in themselves and in others’ and ‘would be expected to have higher scores for emotional intelligence’ than the average population. However, ‘there has so far been no published study of the EI of clergy in the UK.’ Hendron *et al* (2014) similarly state that ‘to date there have been a limited number of studies which have examined EI amongst religious populations.’

The presentation is an outline of early reflections arising from interviews with a cohort of Archdeacons as to what they think emotional intelligence is, its relevance to ministry, and how it influences appointments

and preferment. Particular attention is paid to archidiaconal use of theological and psychological constructs, key terms and phrases, literature and reading to which they refer. This is a precursor to the development of a draft Index of Emotional Intelligence among clergy and, hopefully, development of programmes that could contribute to the development of clergy emotional intelligence, self-awareness, empathy, psychological, emotional and relational health. Schutte *et al* (2001) suggest 'it may be possible to increase emotional intelligence through intensive training... future researchers could design studies to investigate whether increasing people's emotional intelligence can heighten their empathy, self-monitoring, social skills, cooperation, relational ties, and marital satisfaction.'

Room 2:

Tim Higgins

Beyond heritage: 'What did you go out to the wilderness to see?'

The objective is to design a study that looks at interpretation and experience of sacred sites and landscapes and the potential to provoke vocational responses.

Observations:

While organised religion engages progressively fewer people, pilgrimage and the natural landscape gathers devotees.

The heritage and leisure industry can be seen to collaborate in creating a market that may have a dimension 'beyond heritage'.

An increasing literature aspires to supply a religious overlay for heritage experience. Large budgets are allocated to 'interpret' ancient pasts, sacred sites and buildings.

Intentions:

To gather description, narrative and comment from visitor/pilgrim/participants and review for indications linking the heritage experience with vocational responses.

Such data might reveal, for example, a deepening sense of 'my place/part in the greater story'; revealing passion able to embrace deferred gratification/sacrifice; identifying a path or purpose such as the care of creation or challenges to poverty.

The role of ritual, for example, integral to pilgrimage, will also be a perspective of interest.

Room 2:

Steve Glowinkowski

Behaviour change for team/individual effectiveness

Behaviour change for team/individual effectiveness will consider the following areas:

- a behavioural framework
- assessing behaviour
- developing behaviour
- a practical case study
- individual/team performance outcomes

WEDNESDAY 22 OCTOBER 2014

4.30 Plenary Session 2

Room 1:

Leslie J Francis

Are church schools equipping young people for life in religiously plural societies?

At the beginning of September 2014 the Accord Coalition of religious teachers issued a Manifesto for Faith Schools. The manifesto claims that faith schools can 'be used to segregate and sow seeds of suspicion'. The manifesto echoes the accusations of the Runymede Trust's 2008 report *The Right to Divide?* The present study tests the empirical grounds for such accusations by exploring the attitudes of 5,402 13-to 15-year old students in England and Wales educated in a mix of schools with a religious character and schools without a religious foundation. The data provide no evidence to support the view that students educated in schools with a religious character are any less well prepared to live in religiously diverse societies.

8.00 Public Lecture 2

Room 1

Professor John Harper

Music and being Church

Over the past ten years, a range of projects and dissertations have been undertaken within Sacred Music Studies related to the practice, understanding and impact of music in both school assembly and in local church worship. The most substantial (a doctoral thesis) examined the potential for dimensions of *koinonia* to enable non-specialist discussion of music in worship. Over the past five years there has been a far more intensive research project investigating the experience of worship – specifically in relation to late medieval cathedral and parish church – and particularly physical, sensory, emotional and intellectual experience beyond text. Both strands of study and research inform continuing discussion within the Sacred Music Studies group.

Late in 2013 the Faith and Order Commission of the World Council of Churches published *The Church: Towards a Common Vision*, inviting responses by late 2015. Taking *koinonia* as the starting-point, the Sacred Music Studies group has started to reflect on the ways in which aspects of music and musical practice might offer stories and insights into the ways in which Church might be better understood at a variety of levels – local, institutional, and inter-denominational – and so contribute to reflection on and response to the WCC consultative document. This is work in progress, but may offer a new dimension for discussion at the St Mary's Symposium.

THURSDAY 23 OCTOBER 2014

9.30 Collegial Session 7

Room 1:

David Knight

What constitutes a good death? A clergy perspective

This qualitative study is concerned with the views of clergy about the constituent elements of a 'good death'. The method employed to explore the question was a set of cards called the 'Conversations Game'. These cards, developed from research in the USA in 1999, contain a list of identified ingredients of a 'good death'. Within this study, the cards were further ordered to conceptualise the field under four headings, covering the four elements of palliative care: physical care, emotional (or psychological) care, social care, and spiritual care. Choices made from the cards formed the content of structured interviews conducted in November and December 2011 with a randomly selected group of Church of England clergy from the Diocese of Worcester. The study indicated that the clergy interviewed differed in their chosen components of a good death from the professional consensus in healthcare in some respects. Chief among these was a high priority given to spiritual care concerns.

Room 2:

David Lankshear

A study of those who are over seventy and attend Anglican churches in the Diocese of Southwark

As part of the work undertaken for the Signs of Growth Project in the Diocese of Southwark, a comparison has been made between the profile and views of those members of the congregation who are over seventy and those members who are between the ages of 30 and 69. This paper will present the findings of this study and in doing so will seek to explore how far it is true that these older members attend church more often are more committed to membership of their church and are more secure in their faith than the adult groups that make up the majority of church members.

THURSDAY 23 OCTOBER 2014

11.00 Collegial Session 8

Room 1:

Albert Jewell, John Cole, Paul Rolph and Jenny Rolph

The faith of those caring for loved ones with dementia

As age expectancy increases so does the number of those suffering from Alzheimer's disease and other dementias. The major burden of care usually rests upon family carers, at least in the earlier stages of the disease. I know of no research that has addressed the effect of this upon the faith of such carers. This planned small-scale study will gather a sample of those who are currently giving this care or who have done so in recent years. A questionnaire will invite them to reflect upon the challenges they have faced, the support they have received (both within and outside the church) and suggest whether they feel that overall their caring experience has deepened or lessened their faith. Those attending the seminar will be invited to discuss the aims and method of the study, and the proposed questionnaire. This is the second project in which I am involved, along with John Cole, Jenny Rolph and Paul Rolph, under the overall title of 'Ministry and Mission in the Later Years' and will hopefully be a contribution to the current movement to help churches become more dementia-friendly.

Room 2:

Sarah Lawrence

Baptism or christening?

The baptism of children from families who do not come to church has become a source of anxiety for many Church of England clergy: an embarrassment at what feels like dishonesty, or a distraction from the many other pressing demands of ministry. The fact that, more often than not, the family will be much more comfortable with the word 'christening', while the vicar and many of their regular laity find this word distinctly uncomfortable, may reveal a deep set cultural split between churchgoers and the wider population, even those who feel a sense of belonging to the church. I plan to investigate this mismatch between the understandings and expectations of baptism families and those of the clergy, and what this may be able to tell us about the relationship between the Church of England and wider English society. My methodology is still very much in the design stage, but I am particularly interested in the language differences between those on the fringes of Church life and those who are more a committed part of the institution of the Church. I am also interested in understanding more about the Ordinary Theology of these 'fringe Christians'; what do they see the meaning and significance of baptism as, and what are the implications of this theology for their understanding of where the boundaries of the Church lie?