



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

14 – 16 October 2015
Noddfa, Penmaenmawr, LL34 6YF

**Conference Theme:
Exploring the public significance of religion**

Abstracts

WEDNESDAY 14 OCTOBER 2015

2.30 Collegial Session 1

Room 1:

Ferran Glenfield (ferran-g@hotmail.com)

Church going, an empirical approach to nominalism among Anglicans in the Republic of Ireland

The presentation is based on a thesis that explores the belonging, beliefs and practice of nominal Irish Anglicans. It seeks to unearth the reasons they give for their identification with the Church of Ireland. The method used is primarily quantitative with a brief qualitative element. The instrument employed is a questionnaire based on the template employed by Richter and Francis and Francis and Richter, on church leaving.

Room 2:

Henry Ratter (ratterh@aol.com)

A study of the clergy in Chester Diocese: Sharing some of the results from the psychological type data.

The presentation will provide a brief overview of some of the psychological type data as it relates to clergy well-being and the possibility of Church growth. These data were collected as part of the research survey, Ministry Today, which focused primarily on the relevance and value of the Glowinkowski Predisposition Indicator (GPI) for modelling Church growth.

Room 2:

Steve Glowinkowski (steve.glowinkowski@glowinkowski.com)

Measuring and assessing values in organisations

Values and the extent to which they reflect actual behaviour and practice in organisations has become tremendously significant in recent years. This is from a number of perspectives including talent management, brand integrity, ethics, people well-being and strategy implementation. With this in mind, we have been conducting a research project in association with the University of Essex. This is set out to develop a framework of Global Values that can help organisations assess the extent to which behaviour and practice actually reflects their values.

This paper outlines our Global Values Indicator together with a number of initial pilot studies from a number of educational and commercial organisations.

WEDNESDAY 14 OCTOBER 2015

4.15 Collegial Session 2

Room 1:

Paul Rolph and Jenny Rolph (pwrolph@gmail.com) (jenny.rolph6@gmail.com)

What place does religious faith hold in the life of this university?

The 21st century is presenting universities in the UK (and well beyond) with an exceptional set of challenges. It is with this context in mind that Professor David Ford, Director of the University of Cambridge Inter-faith Programme, was asked to give the 2003 Gomes Lecture. His title was: 'Reinventing Cambridge University in the 21st Century'. This lecture was, in part, an early inspiration for the project 'Religion and the Idea of a Research University', which ran from September 2011 to August 2013 - hosted by Cambridge University's Faculty of Divinity and funded by the Templeton Foundation. Its aim was 'to examine a major western research university's engagement with religion, to see what could occur if sustained critical investigation of that engagement happened across many sectors of the university and to test various strands of activity to see which had the greatest potential to precipitate change in that engagement' (Project Report, 2013). This aim was addressed through a series of questions such as: How does higher education serve the common good – and how, if at all, does that relate to religious conceptions of such service?

The findings of this Cambridge University research project inspired us to search for related projects and scholarship. We were familiar with 'The Idea of the Christian University' (edited by Astley *et al*, 2004). Our search yielded a rich field as illustrated by the references below. As far as we were able to establish, none of the research projects we identified focused on the implications of a multi-faith society for a university in the Cathedrals Group. (The Cathedrals Group is an association of sixteen UK universities and university colleges with continuing close links with their founding churches – Anglican, Roman Catholic and Methodist.) Hence if a research project could be set up which aimed to examine the engagement with religion by a Cathedrals Group university this would be a valuable addition to the evidence base. We approached such a university known to us and were fortunate in gaining agreement for setting up a project with the central question: What place does religious faith hold in the life of this university? We intend to enquire into this central question through subsidiary questions such as: What are the implications for the teaching and research in this university set in a world deeply shaped by multiple religious traditions? How does religion intersect with the university's daily work of teaching and researching? What is the relationship between academic freedom and religious freedom? How has the inclusion of 'religion and belief' in equalities legislation impacted upon life in this university? What might we learn from students with a religious faith about their experience of university life? We look forward to discussing in our seminar a selection of the issues raised here.

WEDNESDAY 14 OCTOBER 2015

4.15 Collegial Session 2 (contd)

Room 2:

Gill Hall and Douglas Hall (mittonhouse@dsl.pipex.com)

Temperament and Celtic Christianity

The presentation sets out to show whether temperament, as defined by Keirsey (1998), can be used to account for individual differences in the appeal of Celtic Christianity. The characteristics associated with the four temperaments, SP, SJ, NF and NT are considered. Using a sample of 509 respondents, the best positive discriminators for each temperament were considered and how these linked with interest in Celtic Christianity. While the results confirm that NFs are particularly interested in Celtic Christianity, there were aspects which appealed to the remaining three temperaments. However, there were weaknesses in the evidence and these are considered.

WEDNESDAY 14 OCTOBER 2015

5.30 Collegial Session 3

Room 1:

Geoff Peddle (geoffpeddle48@gmail.com)

Confessions of a Bishop: A rural church leader reflects on ministry in Canada today

Bishop Geoff Peddle will share the joys and challenges of being Diocesan Bishop in one of the most remote and sparsely populated dioceses in the Anglican Church of Canada. Located on the very edge of North America, the Diocese of Eastern Newfoundland and Labrador has 30,000 members spread across a landmass greater than the entire UK. The relative isolation of the diocese has enabled many patterns of church life from the past to be preserved and Bishop Peddle will examine that resilience sociologically and theologically.

Confronted by challenges like the recruitment of clergy to serve in isolated, multi-point parishes, he has also been inspired by new growth during a time of economic and social change. The positive developments he will discuss are the expansion of ministries of Christian Hospitality, emerging partnerships between churches and other agencies, and the strong and constant leadership of laypersons. He will reflect upon the special nature of community formed by people of faith, including *First Nations* and *Indigenous* people in the northern part of the diocese.

Bishop Peddle will also affirm the value of academic research to his work and how ongoing investigation into the diocese is used to shape policy. At his request, the *Sesame Street* song, Who are the People in your Neighborhood?, remains something of an unofficial theme song of the diocese as churches across the vast region are encouraged to find out who is in their neighborhoods with often surprising results. The most startling results were his own when he took a look at the immediate area of his own Synod Office in St. John's and discovered a whole group nobody realized was there who have now been given their own space at the diocesan office for protection and support.

WEDNESDAY 14 OCTOBER 2015

5.30 Collegial Session 3 (contd)

Room 2:

Sylvia Baker (sylviagbaker@gmail.com)

Values research and the "Trojan Horse" affair

In the wake of the recent "Trojan Horse" affair involving several Birmingham schools, the Government has been legislating for, and promoting, the teaching of "British Values" in schools as part of an "anti-extremism" policy within education. Critics of this policy have objected that there is no agreed definition of what constitutes British values and that the legislation constitutes a genuine danger to the exercise of values that do seem to be generally accepted: those of freedom of speech and belief. This presentation will describe how the current situation arose, will make reference to problems that have already proceeded directly from it and will argue that there is an urgent case for further "values" research in the field of education in the light of these specific developments.

Room 2:

Nicholas Thanissaro (P.N.Thanissaro@warwick.ac.uk)

Regular meditation and attitudes in Buddhist teens

A quantitative study explored the values profile of teen Buddhists growing up in Britain and the degree to which meditating more or less regularly linked with other features of their Buddhist identity and values. A variety of attitude statements including those concerning personal well-being, discrimination, the media, friends, work, school, Religious Education, family, substance use, collectivism, tradition and religion were rated for levels of agreement using postal and online surveys of 417 self-identifying Buddhists aged between 13 and 20. Those who meditated regularly (18% meditated every day, 54% meditated monthly) were found to have stronger belief in God and angels, felt more religious, were more likely to think monks did a good job, wanted their children to grow up Buddhist, were more resistant to substance use, were more satisfied with school and collective worship, had a stronger work ethic, placed less reliance on the internet and TV, had more collectivist and traditionalist values but were less welcoming of foreigners in the UK and were afraid of going out alone at night. Only for those who meditated daily was this practice linked with more positive attitude to Religious Education and Buddhism, stronger family values, motivation to ordain, clarity of purpose in life, belief in life after death and considering themselves a 'proper Buddhist'. The paper argues that the attitude patterns described above show infrequent meditation helps with collectivist values and Buddhist perpetuating structures, but daily meditation is part of the deeper development of Buddhist worldview.

WEDNESDAY 14 OCTOBER 2015

8.00 Public Lecture 1

Room 1:

The Revd Canon Professor Leslie J Francis (leslie.francis@warwick.ac.uk)

The idea of a Christian University: Where are we now?

In 2004 a collection of essays was published under the title *The Idea of a Christian University*, edited by Jeff Astley, Leslie J Francis, John Sullivan and Andrew Walker. This year the Christian Academic Network invited me to reflect on the situation a decade later. This presentation is a response to that invitation. The response argues that the idea of a Christian University needs to be theologically grounded and rooted in a specific sociological context. This argument is resourced in the context of contemporary life in England and Wales by reference to Jeff Astley's notion of Discipleship Learning and by reference to the notion of the public significance of theology.

THURSDAY 15 OCTOBER 2015

9.15 Collegial Session 4

Room 1:

David Walker (bishop.david@manchester.anglican.org)

Faith in research

This session looks at how evidence gained through research is being applied to help frame or inform decision making in church circles. Reference will be made to the annual Manchester Clergy Wellbeing Survey and to the evidence required by the Church Commissioners in evaluating bids for Strategic Development Funding. From 2017 half of the Commissioners grants for support of dioceses and parishes will be directed towards proposals for “growth”. How might such growth be measured? What evidence that growth is a likely outcome of financial support is it appropriate to expect in advance? What will be the role of research projects that seek to provide such evidence?

Room 1:

Mairead Quigley (smq@sarum.ac.uk)

Faith in age

Who: Who am I and my experience of ageing.

Why: So much interest in the fact of ageing populations

What: “poor old dears” What do we elders need, want and hope. What happens to faith as we grow older. Questions and doubt in this stage of life.

How: Looking at the research on ageing both physical and psychological. Books by older people who are reflecting on their own experience of ageing. Reflecting on my own experience of ageing. Interviews

Faith: What is faith. For the purpose of this research what is my understanding of faith in this context.

Again what role has experience, questioning and doubt in faith.

Death: The end or simply the next stage.

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9.15 Collegial Session 4 (contd)

Room 2:

Brian Jones (dunrevin@gmail.com)

The impact of parental church based ministry on clergy children

My presentation will focus on a rarely researched feature of ministry (in the UK at least) which is the impact of parental church based ministry on clergy children. It has been claimed (with some credibility) that they are one of the "Lost Voices" in the Christian Community. I shall be exploring the evidence which suggests this can happen primarily (though not exclusively) through the three-fold portal of experience, expectations and exposure, prior to highlighting three key theological implications including: needing to listen carefully to a person's life story; recognising the part that all children can play in helping to discern the presence and purpose of God in the world today; and acknowledging the values that should undergird pastoral care and practice.

THURSDAY 15 OCTOBER 2015

11.15 Collegial Session 5

Room 1:

David Lankshear (david.lankshear@msn.com)

Primary School Attitude Survey: Past results and future development

The Primary School Attitude survey was conducted in Church in Wales primary schools throughout the province over the autumn and spring terms of 2014/5. In all 2,988 children took part in the survey. This presentation will present the data as reported to The Church in Wales and will outline plans for future work in both the academic development and reporting of the results and in terms of its further use in schools. It will also provide an opportunity to review how the Church in Wales more generally and other parts of the Anglican Communion might make use of this approach in their work among children in the key stage 2 age range.

Room 2:

Randolph Ellis and Tania ap Siôn (randolphellis@hotmail.co.uk) (t.apsion@glyndwr.ac.uk)

Exploratory studies in prayer research: Looking behind the written prayer request

Over the past decade there has been a growing number of studies concerned with examining the content of written prayer requests left in a range of church-related contexts, including churches, cathedrals, hospitals, and websites. Although these studies contribute to our understanding of what people pray for and provide a distinctive window into how these various prayer facilities are being used, many research questions remain. The presentation aims to 'look behind the written prayer request' by employing two different methodological approaches. Tania will explore the provision and nature of space provided for prayer in twenty churches in North Cornwall, and Randolph will explore the phenomenology surrounding the experience of writing a prayer request.

THURSDAY 15 OCTOBER 2015

2.00 Collegial Session 6

Room 1:

John Harper, Rosie Horner and Andrew Robson

Song and experience in school and church: Outcomes of practice-led research (3 presentations)

Songs for Life? Singing at Primary School Assembly - Andrew Robson (ad.robson@icloud.com)

What we learn and experience early in life may stay with us for life. That includes sacred song. For those who are not church-goers as children, it is often the sacred songs sung in school assembly that are imprinted on the memory, and that may be the point of reference when identifying songs at life events in a sacred setting (e.g. wedding and funeral). This project investigated song at full and class assembly at a small county primary school in Hampshire, and especially the children's engagement with and response to song. The paper sets out the process and outcomes of the investigation, and offers some preliminary principles for the compilation of a small but purposeful repertory of 'songs for life'.

Singing together in community and church - Rosie Horner (rosie.horner@ntlworld.com)

Why is singing together in church (especially with a small congregation) so often a desultory experience, in which there are those who feel they cannot sing, and those who simply choose not to sing? This is a report of practical and applied investigation of singing in secular and Christian settings. The investigation was based on the experience of participant singers, and draws on both quantitative and qualitative measures of response. In its emphasis on the participant as research subject, it contrasts much current writing on singing together in church or community. Three primary questions associated with three aspects of experience are explored: Why sing? – the physical experience; Why sing together? – the social experience; and Why sing together in church? – the spiritual experience.

Sight and sound: visual and sonic experience - John Harper (jharper@iscmus.org)

The inter-relationship of spatial, visual and aural experience within the the context of worship formed part of the AHRC-ESRC funded research project, *The Experience of Worship in late Medieval Cathedral and Parish Church* (2009-13). In August 2015, there was a residency of sacred sculptures by Rory Geoghegan SJ in Bangor Cathedral. This offered an opportunity to explore this topic this further as part of the Sacred Music Studies residential week in the cathedral. During that week, the group prepared a reflective liturgy centred on the sculptures and the cathedral space, exploring the interaction of space, object, text, sound made, sound heard, and movement. This paper outlines the process of making and some of the outcomes of enacting the liturgy.

THURSDAY 15 OCTOBER 2015

2.00 Collegial Session 6 (contd)

Room 2:

Paul Thompson (revpaulthompson.PT@gmail.com)

Teenagers and after-life beliefs

This seminar is based on research data from my 'Religious Beliefs of Young People' questionnaire. Responses to the question 'I believe in life after death' have been correlated with other questions about after-life belief and compared across a variety of category pairs. These include male or female; spiritual or religious; spiritual and religious or neither; theist or atheist; Christian or non-Christian. Evidence will show strong differences across categories illustrating that young people hold a variety of quite different afterlife beliefs and that the traditional (Christian) view of afterlife beliefs is no longer a majority view.

3.00 Collegial Session 7

Room 1:

John Harper, Rosie Horner and Andrew Robson

Song and experience in school and church: Outcomes of practice-led research (3 presentations)

Continued from Collegial Session 6

Room 2:

Bruce Fawcett (bruce.fawcett@crandallu.ca)

Religiosity and alcohol avoidance

This study examines the views of 706 Canadian Baptist youth (between the ages of 14 and 18) on the moral issue of alcohol avoidance, and explores the influence on these views of age, sex, church attendance, personal prayer, personal Bible reading, and conservative Bible believing. The data demonstrated that among this highly committed group of young Baptists only one in four take the view that drinking alcohol is always wrong.

THURSDAY 15 OCTOBER 2015

4.30 Plenary Session

Room 1:

Tania ap Sion, Owen Edwards and Leslie J Francis (45 min)

Teddy Horsley goes digital

Back in 1983 Teddy Horsley walked into the lives of young churchgoers in the age of paper and paint. Now in the digital age Teddy Horsley walks into Bangor Cathedral and draws Bangor Cathedral to the attention of the world.

8.00 Public Lecture 2

Room 1

Professor Andrew Village (a.village@yorks.ac.uk)

Change and decay in all around I see? Changing attitudes and beliefs among readers of the Church Times

The *Church Times* is the main newspaper of the Church of England. In 2001 and 2013, surveys were run to assess the attitudes and beliefs of readers related to a range of issues including core beliefs, the ordination of women, sexuality, marriage and divorce. The span between the surveys roughly coincided with the tenure of Rowan Williams as Archbishop of Canterbury, and it represents a time of massive change in society and in the Church. The dataset of over 10,000 responses gives a fascinating insight into change among clergy and laity and indicates where the Church of England is setting trends and where it is behind the times.

FRIDAY 16 OCTOBER 2015

9.15 Collegial Session 8

Room 1:

Albert Jewell and John Cole (ajj633@btinternet.com) (jg.cole@tiscali.co.uk)

Ministry and mission in the later years: Listening to the primary carers of persons with dementia

Alzheimer's Society UK estimates that some 850,000 persons currently suffer from dementia. Most are cared for at home by family members. At present, there is a growing movement to encourage local communities and churches to become more 'dementia-friendly'. To date very little research has been concerned with the faith of the carer. Following last year's symposium 53 individuals (mostly spouses) belonging to seven different denominations completed a 12-item questionnaire identifying the difficulties they have faced whilst caring for a loved one with dementia, the impact that caring has had on their Christian faith (and vice versa), and the extent to which they feel supported by their church. In this session, preliminary findings from our study will be presented for discussion, including possible lessons for the churches.

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9.15 Collegial Session 8 (contd)

Room 2:

Patrick Laycock (pjlaycock@manchester.ac.uk)

Work-related psychological health among Italian Roman Catholic priests: Extending the concept of balanced affect

Drawing on the classic model of balanced affect, the Francis Burnout Inventory (FBI) conceptualises good work-related psychological health among clergy in terms of negative affect being balanced by positive affect. In previous work negative affect was assessed by the Scale of Emotional Exhaustion in Ministry (SEEM) and positive affect was assessed by the Satisfaction in Ministry Scale (SIMS). At the same time, Purpose in Life Scale (PILS) was independently assessed. For proving the idea of balanced affect, previous work had shown a significant interaction between the effects of SEEM and SIMS scores, showing that the mitigating effects of positive affect on burnout increased with increasing levels of negative affect.

In this paper a random sample of 155 priests serving with the Roman Catholic Church in Italy have been assessed on the Purpose in Life Scale (PILS) and concurrently on the two scales, SEEM and SIMS. Crucially for confirming the idea of balanced affect, there was a significant interaction between the effects of SEEM and SIMS scores on this Purpose in Life Scale, confirming that the mitigating effects of positive affect on purpose increased with increasing levels of satisfaction. The interaction effect has again been demonstrated, so providing a validation and extension of this crucial test for the concept of balanced affect.

Room 2:

Giuseppe Crea (creagiuse@gmail.com)

Attachment with parents and peers, attachment to God, and religious attitude 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 enhances 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 a positive attitude towards their participation in the things of God, Jesus, bible, prayer and church.

FRIDAY 16 OCTOBER 2015

10.45 Collegial Session 9

Room 1:

Stella Mills (stella.mills@methodist.org.uk)

Loneliness: Can God help?

Loneliness has been observed in recent times as being one of the main problems of British society, particularly amongst the elderly and the bereaved. For example, the British National Health Service (NHS) is aware of the problem and the UK Government has invested monies in projects such as *The Brighter Lives Project* to try to find realistic and viable solutions. Previous work has suggested that loneliness is essentially of two forms: emotional loneliness and social loneliness which may or may not be inter-linked, and that an active religious faith can help to alleviate both types of loneliness. Even so, loneliness remains difficult to define and to assess objectively, even through the use of loneliness scales, since, for example, many sufferers perceive a stigma associated with loneliness. This presentation will discuss the methodological issues involved when attempting to evaluate the part an active Christian faith may play in terms of the perceived alleviation of loneliness.

Room 2

Kelvin Randall (kelvinjohnrandall@gmail.com)

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 Crockford's Clerical Directory. The results show that gender, age and type of theological training each affect the career patterns of the clergy.