

Pilgrimage & England's Cathedrals

PAST & PRESENT



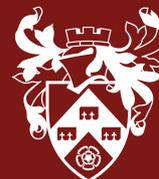
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York Minster

Report and findings March 2017



Arts & Humanities
Research Council



UNIVERSITY
of York

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Project summary, team and acknowledgements

Project summary

This report is the product of a three-year interdisciplinary research project (2014-2017) funded by the Arts & Humanities Research Council and led by a team based at the University of York. The project examined the history and contemporary experience of pilgrimage in its broadest sense through the lens of case-studies of four English cathedrals: Canterbury, Durham, Westminster and York. The chief interdisciplinary strands were history, social science, anthropology, theology and religious studies. Through a combination of historical research and on-site fieldwork the team has been enabled to compare past practice with modern experience in a new way. The project has examined people's expectations and the ways in which these were met or modified by their experience of engagement with each building and the community it houses.

Project team

The Principal Investigator was Dr Dee Dyas (University of York), a recognised authority on pilgrimage, who is currently carrying out detailed research on engagement with sacred space. The two Co-Investigators were Dr Marion Bowman (Open University) and Professor Simon Coleman (University of Toronto). Dr Bowman is a Senior Lecturer in Religious Studies, a recognised specialist in contemporary vernacular religion and pilgrimage. Professor Coleman is an anthropologist who holds a chair in The Study of Religion, specialising in the theory of pilgrimage and the study of cathedrals. The Research Assistants were Dr John Jenkins and Dr Tiina Sepp. Dr Jenkins is a medieval historian who has undertaken research into the experience and management of pilgrims at each case-study cathedral. Dr Sepp, a social scientist and ethnologist with expertise in the study of pilgrimage, worked with Dr Bowman and Professor Coleman, to undertake extensive on-site fieldwork and interviewing of participants for the study.

Acknowledgements

The project team would like to record their considerable gratitude to the staff and volunteers at York Minster for all the help, support and goodwill they showed to the project across the three years of research. We hope the results of our work will assist this hardworking team to continue to enhance the mission of the cathedral to worshippers and visitors, of every faith and none, who cross the threshold of this special place.

Introduction

Context

In 2012 the Spiritual Capital report estimated that 27% of the resident adult population of England (roughly 11 million adults) had visited a Church of England cathedral at least once in the previous year. One of the report's key findings states:

Cathedrals are not just tourist destinations but places that can convey a sense of the spiritual and sacred even to those who are on the margins of Christian faith, or who stand some way beyond... this presents cathedrals with enormous potential.

Theos/Grubb Institute

This 'enormous potential' for engaging with visitors from many backgrounds is hardly news to those responsible for the life, worship, and ministry of welcome of our cathedrals. Most would agree that the continuing rise in visitor numbers, together with the growing interest in spirituality, 'special' places and pilgrimage shown by so many today, offer great opportunities for mission and community building. They also bring significant challenges in terms of resources and strategy.

The 'Pilgrimage and England's Cathedrals, Past and Present' (PEC) Research Project

Since 2014 the PEC team has been working with York Minster staff and volunteers on an agreed plan of research exploring the Minster's history and contemporary visitor experience. Both perspectives are key to understanding the way the Minster was designed and used in the past, and recognising the needs, expectations and aspirations of today's multiple audiences. The team has explored a wide range of evidence related to the Minster's mission, management, and invitation to all to 'discover God's love.' This summary report is designed to promote discussion, highlight examples of best practice, and build on current achievements to enhance further the Minster's outreach and the experience of all who visit.

Some key issues

- Cathedrals have worship, welcome and witness at their core, yet they are now welcoming increasingly diverse audiences for whom both worship and witness may seem alien. Is the answer to keep worship and tourism apart or to allow worship to speak to all visitors?
- Cathedrals are shared but diverse spaces inhabited by many groups: staff, volunteers, visitors of all ages and interests, pilgrims, regular congregations and other worshippers. All affect each other; all are affected by and influence the shared space. How helpful is it to see them as separate rather than overlapping categories? Should everyone, whatever their reasons for being in the space, be seen as a 'potential pilgrim' capable of spiritual response?
- Cathedrals now often speak of 'pilgrims' but what or who is a pilgrim? In Christian tradition pilgrimage can be a journey through life, an inner journey, and a journey to a holy place. All who cross cathedral thresholds are on a life journey, with many keen to take the chance to reflect on it or spend time in quiet. Evidence shows a wide range of interaction with sacred places, past and present. This may include formal 'pilgrim' activity but may also be fluid, spontaneous and variable, even within a single visit. What does this mean for managing visitors and the use and presentation of buildings?
- Cathedrals have multiple identities. How can they combine being major heritage sites and civic resources with retaining their core role of offering worship and being places of spiritual encounter, rather than museums? What is the balance between access and control?
- Cathedrals are places of 'spiritual heritage'. How do they explain their meaning to visitors who may come from any faith or none and have little if any Christian understanding?
- Most cathedrals today present a 'stripped back' appearance compared to the rich splendour of their medieval predecessors, yet human beings learn and respond through their senses. What can cathedrals offer today to enhance learning, experience, encounter and response? How can they encourage return visits, and a feel of ownership, especially for local people?

Principles of Investigation

Our team consists of historians and social scientists, all with experience of working in Christian contexts. Team members are aware that their role is not to redescribe the Minster for staff who already know its spaces intimately. Rather, the aim is to develop a holistic perspective that would be difficult for any single person to attain. Thus, we are guided by a number of general principles:

- An interdisciplinary approach is necessary to understand how current understandings and uses of cathedrals relate to their role in the recent as well as more distant past.
- Cathedrals are not only important *repositories* and *guardians*, but also significant *interpreters*, of history, through exhibitions, guided tours, notices, and material culture.
- Worship spaces are vital parts of cathedrals, accessible to the public, but our focus on the management, mission, and civic profile of cathedrals means that we are interested in all dimensions of work associated with cathedrals. We have therefore developed techniques to learn from as many people as possible with connections to cathedrals.

Methods

These guiding principles led us to develop the following research strategies:

- Study of cathedral archives.
- Tracing shifts in spatial arrangements and uses of cathedrals over time.
- Consulting previous works published about cathedrals, including commissioned reports.
- Techniques designed to gain a wide and rich variety of information, including:
- Direct observation of behaviour in cathedrals from different vantage points, during different seasons and special events, and at different times of the day.
- Interviews with both staff and visitors to cathedrals. The term 'staff' is understood to cover a wide variety of roles, ranging from senior clergy to volunteers. The term 'visitors' is taken to cover both local residents and travellers.
- Questionnaires distributed from a project table located within the cathedral.
- Follow-up online interviews with respondents to questionnaires who indicated their willingness to be contacted—a means of gaining extended insights from even brief visitors, regardless of their home location.
- Observation of social media.

Conceptual Frameworks

While this report presents detailed analyses of different spaces and uses of the Minster, our research has uncovered broad themes, derived from our observations and academic literatures. These themes represent challenges but also great opportunities for cathedrals:

- The significance of **adjacencies**, i.e. the ways cathedrals house different activities, often simultaneously, within close proximity. Boundaries between these activities may be fuzzy.
- Cathedrals as containing **tight and loose** spaces: sometimes, activity in a cathedral is highly focused and regulated in space and time, as during a service; sometimes activities are far less regulated and focused, as during times of open access. Staff manage the often swift transitions between these different uses of space.
- Cathedrals as places of **low thresholds**, but **high expectations**. Apart from charging for entry in some cases, cathedrals are open freely to all; but those who come may have high expectations for spiritual or heritage experiences.
- Spaces with **norms of access and behaviour**. Cathedrals control access (times and spaces). Behavioural protocols (ideas of 'appropriate behaviour' not necessarily shared by/ explained to visitors) are important to convey without censure: these are often key in determining the experience of visitors, and key points of challenge for staff.
- Spaces of **relationality**. Cathedrals are places where people may seek anonymity, but may also seek connections with fellow visitors, faith, history, their city, etc. Sometimes, the connections they make are unexpected, leading to surprising transitions in identity, as between a 'tourist' and a 'pilgrim'.

1. Cathedrals as multi-purpose spaces

Cathedrals have always been places of multiple roles and significance. This is one of their great strengths; it also underlies many of the challenges they face today. Recent decades have seen English cathedrals build congregations, increase visitor numbers, develop a wider range of civic roles and provide popular 'venues' for cultural and educational events. These developments offer great potential for mission; they also place great demands on resources and on maintaining a clear identity. How can 21st century cathedrals combine being major heritage sites with their key roles of offering worship and providing spaces that encourage even casual visitors to sense the reality of God and become intrigued by the Christian story? How can multiple activities and audiences co-exist positively, creatively drawing on 'adjacencies' and permeabilities of activity? The ways in which York Minster - the mother church of the northern province - is seeking to answer these questions can make a major contribution to national debate as all cathedrals look to the future.

Historical perspectives

Until the 19th century, the Minster was a markedly divided space. East of the Crossing was a privileged ecclesiastical space, into which the laity were only admitted by invitation or, later, as part of a paid-for vergered tour. In the medieval period, gates and screens controlled access, dividing the liturgical heart of the Minster from the 'mob' or 'rabble'. The Nave, even with the Tomb of St William at its eastern end and numerous small chantry chapels, was a more secular area; and numerous moveable wooden partitions allowed areas to be temporarily sectioned off for civic or guild activity, or less formal gatherings. The presence of the consistory court and lawyer's booths in the Transepts gave the medieval Minster a judicial function. Following the Reformation, the Nave continued to be used by the laity for increasingly secular purposes including pleasure walks and music festivals. After the arrival of the railway in York, and the 'opening up' of services to the working classes, the Minster continued to balance sacred and secular functions, but now largely in the form of its attraction as both a centre of worship and one of England's premier heritage sites.

One aspect of the Minster's history that is not well understood is the strong relationship between the building and St William, whose cult has been unfairly dismissed as 'minor'. The 13th century *Life* of the saint saw him as the posthumous refounder of the Minster after it and the city were supposedly destroyed in a huge fire, which left his body miraculously unscathed. The late medieval Church was focused on the twin axes of his Tomb in the Nave and his Shrine behind the high altar, and while his cult was not of national importance, he was an extremely important civic saint.

Contemporary observations

The practical management of differing audiences is a major challenge, not least with regard to interactions between visitors, paid cathedral staff and volunteers. Some of the key topics addressed in this report include questions of how worshippers and heritage visitors can co-exist in the same space positively, and how spiritual engagement for all can be enhanced. Both historical perspectives on York's past, and social scientific observations of 'porous boundaries' between contemporary visitors, suggest that it may not be helpful to categorise user groups too definitively. Data collected by the 2012 *Spiritual Capital* report on English cathedrals suggested that 'the distinction between tourists and pilgrims is "fuzzy". Those who appear to be secular tourists nevertheless understand that cathedrals hold *'spiritual capital'*, and even look to tap into it for themselves.' Our research confirms these findings and we suggest that it is useful to re-examine the pilgrimage terminology used so widely today and to look at ways in which *all* those who enter can be seen as potential pilgrims. Cathedrals frequently use the terms 'pilgrim' and 'pilgrimage' today but these concepts need to be explored further in term of visitor experience. We propose that harnessing the full range of meanings of pilgrimage within Christian thought, i.e. a) the New Testament view of life as a pilgrim journey, b) inner journey through prayer, c) journeying to 'holy places', could offer ways in which *all* who visit could, if they wish, explore spiritual experience and 'discover God's love.'

Opportunities to explore

- How can all visitors increasingly be welcomed and guided in ways which create and maintain openness to all aspects of the space?
- How can the Cathedral maximise the positive power of the 'fuzzy' or 'porous' boundary'?

Historical evidence

- *'In the silence of a certain deep night a secret flame, the product of a warden's neglect, set the city on fire. A ball of fire ran through the middle of the streets and coming upon the house of prayer in which the body of St William lay, besieged it all around, and devastated it in fiery attack. It not only laid bare the roof, but utterly reduced to cinders the temple of the church, rendering it to charcoal and desolate...And so while all things were wasting away to the consumption and food of the fire, live coals were found on the body of the Saint shining out with a huge flame...but no part of the silken garments in which that heavenly corpse was wrapped experienced any burning, nor did it burn the flesh which lay underneath... Through the destruction of the humble church they promised to rebuild one bright and high, with God and the archbishop directing and aiding. Thus for that which was believed to be lost, a cure was found; and that which was believed to have been consumed was found restored.'* **Life and Miracles of St William, 13th Century**
- *'At [the Minster] I am thankful that at no period of the year do we worship within empty walls. During the summer months we have a variety of visitors, attracted no doubt by a variety of motives. Some come perhaps (and probably) from mere curiosity, some from a love of architecture, and I hope go away without regretting their visit. Others come, and I believe not a few, to attend our services, to profit by our ministrations, and, I would fain hope, to deepen their spiritual life. In the winter months...it is a source to me of the deepest thankfulness that we have a steady, unflinching, and not inconsiderable daily congregation.'* **Dean Duncombe, 1866**

Contemporary evidence

- *'I see the history as foremost, but respect the spirit of those who have gone before and their sacrifices and achievements. The physical building embodies those people for me to an extent; as a memorial it is important to me and was also to my deceased family.'* **Visitor**
- *'What cathedrals are for...is this constant round of services that carry on come what may - rain, shine, summer, winter, national disaster, ordinary day. It's there, and that is constant.'* **Voluntary chaplain**
- *'Any cathedral, is primarily a working church and place of worship, but one whose clergy have a responsibility to set an example to other churches (e.g. creating an inclusive religious community, giving generously to charity, providing spiritual help for those who seek it etc.). Whatever other significance it may have, its role as a place of worship should take priority.'* **Visitor**
- *'It might be just a person who's come in because it's a wet day and it's a 'big umbrella'... we hope that everybody who comes into the Minster may come in as a tourist but goes out as a pilgrim, having encountered something of God's love.'* **Voluntary chaplain**
- *'Sometimes someone will come in to the Minster particularly because they're in some sort of need and want to speak to a priest. They might want to make their confession or they might just want to let off steam and be listened to and that's important.'* **Voluntary chaplain**
- *'I feel the Minster offers me a place of calm in the busy city, a sense of the continuity of past and present... so perhaps I could describe myself as seeker of sanctuary!'* **Local resident**
- *'I visit cathedrals as historic/heritage sites. They are a part of a country's history and by learning about the cathedral you learn about the country and its people.'* **Tourist**
- *'I dropped in to 12.30 communion... Sometimes I go to Evensong, or special occasion services, sometimes I go in for the peace and quiet, sometimes I go to look at the amazing building, and sometimes I bring visitors.'* **Worshipper**
- *'It's not uncommon for you to be in a more... historical or touristy role when you are talking to somebody. And for them to then blindside you with a religious interpretation of something or making the experience into a religious one, like saying they'd been blessed to experience this. So the two cross over quite a lot, the tourist side and the religious side in completely fluid ways.'* **Cathedral staff**

2. Experiencing worship

Both historical records and contemporary responses indicate the power of worship to enhance the experience of visitors of all backgrounds and help them to understand more of the meaning of the building through direct observation. To what extent could more opportunities to experience worship, even vicariously and from a distance, help 'tourists' take a step on the way to becoming 'pilgrims'?

Historical perspectives

The relationship between services and other attractions in the Cathedral is complex. Although York was a 'secular' and not monastic church in the Middle Ages, the canons, or normally their vicars choral, performed the full daily canonical hours in the Quire. This was an entirely private affair, with no sense of it being 'for' the laity or involving lay participation. Thus the architecture of the Quire 'closes off' services at the High Altar from the rest of the Minster. However, the medieval Nave and Transepts were filled with altars and chapels, so the sense of a continual round of worship and prayer would have been present throughout the Church. Nonetheless the noise of the laity in the Nave and Crossing frequently disturbed the liturgy, and the constant architectural and ornamental developments within the late-medieval Minster would have gravely interfered with both the services and the spiritual atmosphere.

Following the Reformation, the altars were swept away, but the liturgy continued to be practiced within the confines of the Quire, with only a handful of the more affluent and important civic personages and diocesan gentry present in their proprietary stalls as an 'island of privilege'. The 'rabble' or 'mob' - the ordinary laity - were confined to the Nave. Unsurprisingly, they took little interest in the services and tended to be noisy and disruptive. Aside from major feasts and special events services until the 19th century were sparsely attended. In 1860, Dean Duncombe introduced benches, and organ, and heating to the Nave in 1860 to encourage service attendance among the working classes. While the Choir Screen remained a barrier between the altar and this expanded congregation, communal singing and a sermon, encouraging regular and visible service attendance gave the Minister spiritual purpose.

Contemporary observations

The sight of lit candles, the sound of music, the smell of incense, are cues to which many respond, whatever their theological sophistication. Interviews and observation indicate that many who would feel too unsure of their knowledge, and too afraid of potential embarrassment to take part in a service, may still be gradually drawn in by being allowed to observe and experience worship 'from the sidelines'. In this respect the Minster's varied patterns and locations of worship, and numerous adjacent activities, are potentially very helpful in broadening access. Such 'adjacencies' not only allow people to observe services, but also permit them to decide their proximity and degree of involvement on an ongoing basis. For example, celebrating the 12.30 Holy Communion in the All Saints chapel makes it a visible act of worship as it allows the sound and atmosphere of services to 'spill out' during normal visitor hours. On Thursdays, the 12.30 HC has special prayers for healing and peace which many people find very helpful.

The Minster can be seen as offering a variety of 'forms and spaces of invitation' to visitors to participate, ranging from the fact that at the end of the hourly prayers people are invited to the next service (Holy Communion or Evensong) to the displaying of times of service at the west and south entrances, to the information board placed outside the south door at Evensong inviting people to attend (in seven languages). Here and elsewhere, we wish to emphasize the importance of more implicit and explicit 'invitations to engage', such as the door remaining open during Evensong, so everyone can go in to attend the service or light a candle. This juxtaposition of formal and informal participation is an opportunity specific to large-scale and complex liturgical spaces such as the Minster.

Opportunities to explore

- Further encouraging wider participation (especially in morning services), including allowing people to become familiar with worship gradually from close by, might be productive.

Historical evidence

- *'Both the Old and the New Testament teach us that holiness becomes the house of the Lord. As befits a place erected under His authority, His worship there should be performed peacefully and with due reverence. No one should make any noise there and no one should incite or take part in any sort of disturbance. In such a church there should be no contumely at all, no disputes and no public assemblies, far less any profane demonstrations – nothing in fact should happen there to disturb the divine office or offend the eyes of the Divine Majesty.'* **Archbishop William de la Zouche, 1349**
- *'[In the Minster] on Sundays and holidays when the younger people of the town were afloat, four or five hundred would walk and do much worse things to the disturbance of divine service (not to mention other aggravations) that nothing could be heard.'* **John Lake, canon in residence, 1673**
- *'[When I was six years old] the choral service of the Minster was like the opening of a new world. I do not pretend that at that early age such worship as I could offer would be very intelligent, but I do think that it is a striking result of the choral service in a beautiful building... that during more than forty years the childish recollection of the service in York Minster has not faded away, but has ever been mingled with the most inspiring thoughts of the public worship of God.'* **Harvey Goodwin, 1866**
- *'We well remember being among the worshippers on a Sunday, chilled to the bone with piercing damp; pigeons were flying about the choir during the service; and there were only six communicants, including the officiating clergy!'* **James Raine, 1880**

Contemporary evidence

- *'It's a privilege to be in a space that has absorbed and housed the prayers of many souls across the centuries. Attending Evensong, listening to the sung psalms - I felt bathed and cleansed by those sounds - sound-washed if you may: it soothes, nourishes and is imbued with beauty.'* **Pilgrim**
- *'Each day is punctuated with worship...that is the constant... it gives us a rhythm to the day that we can work around... anything else that comes in is incidental.'* **Cathedral staff**
- *'We can have the really big... almost state occasions, but then we can have the very intimate occasions... It doesn't matter what the service is... we've still got to pay the same attention to detail, because none of them are more important than the other, it's all the same.'* **Cathedral staff**
- *'We would take prayers over the microphones several times a day which is a vitally important thing, to remind people they're not in a museum, they've come to a house of prayer, a powerhouse'*
Voluntary chaplain
- *'We moved our Good Friday liturgy into the Nave (there were too many people in the Quire)... if people were told there is a service going, it was surprising... how quiet they were.'* **Cathedral staff**
- *'A lot do a tour... and don't necessarily have a lot of time but you hope to touch them in some way with the love of God... perhaps making them think. That's why the liturgy is good in the Communion service because they're lifted out of themselves for a little while. There are people who come, who don't take part in the Service, they might just sit at the back or even stand at the back peering in and although that might be slightly irritating for the priest taking the service, you've got to be patient because you're there to serve them... take everybody just as they are.'* **Voluntary Chaplain**
- *'Cathedral worship seems far more ritualistic and formal... but this is part of the appeal. Also the quality of the music makes it very different and special... I particularly like the cathedrals which include the prayer requests as part of the service; this brings such a personal feeling of involvement and a closeness to the lives of the visitors and regular attenders.'* **Pilgrim**

3. Enhancing spiritual engagement

Many visitors sense the spirituality shaping the building but may not be familiar with churches or sure how to respond. The very grandeur of the building can overwhelm and people may struggle to find a personal focus in a highly complex space. Visitors today therefore need increasing levels of support, spiritual explanation - and encouragement - if the Minster's mission is to be fulfilled.

Historical perspectives

It is perhaps assumed that the Middle Ages was an 'Age of Faith', and as such medieval visitors to the Minster would have needed no aid in interpreting the windows and images, or of engaging with the vast space which 'speaks for itself'. Yet there would have been numerous aids to devotion and understanding - not least the so-called 'Tables of the Vicars Choral', telling the history of the Minster and the miracles of St William, as well as the indulgences on offer for visiting. These would have been displayed near the Shrine or Tomb, and read out to pilgrims and visitors. The vicars choral and other unbeneficed clergy who performed many of the chantry Masses also acted as guides to the building and its saints for lay visitors. The smell of incense, and the many coloured hangings, lighted candles, and statues also stimulated the senses and encouraged simple acts of devotion. The primary attraction for the laity in the medieval Minster was St William's tomb at the east end of the Nave. The chapels in the eastern end of the church were largely proprietary and not publicly accessible. The late-medieval Lady Chapel, however, was used for complex and innovative polyphonic liturgies, and while the 'ordinary' laity may not have been able to attend, the particularly high-quality music filling the Minster would have drawn crowds to the Nave.

The Minster was fortunate to avoid the depredations of the Civil War, yet much of its medieval decoration and woodwork succumbed to 'renovations' in the 18th century or was destroyed in the fires of the 19th. The need to clean smoke-damaged stone has left the Minster with a notably 'bleached' atmosphere. Dean Duncombe sought to sacralise the building with ornament in the 1860s, and Dean Milner-White was acutely aware of the value of artworks as church furnishings that could produce a transformative experience in visitors.

Contemporary observations

Today, as in the Middle Ages, sensory experience, including opportunities for action, has a key role in facilitating spiritual learning and response. Appropriate sound *and* appropriate places of quiet are both vital for spiritual engagement. When choir practice or concert rehearsals are taking place, many visitors choose to sit and listen, an opportunity to engage vicariously, which involves little embarrassment or self-consciousness. For many the Cathedral is a sanctuary from daily pressures, and both 'high' and 'low' season fieldwork confirm the importance of peace and quiet in spiritual response. Many respondents reported that having places clearly designated for prayer and meditation is very helpful. Most visitors spend more than an hour in the Minster (Q2), implying that they have time to engage more deeply with some of its spaces.

Lighting candles offers a very important, 'universally-accessible' way to express response or need, without requiring particular understanding or knowledge of how to participate in a formal act of worship, or even being able to articulate one's thoughts clearly. In a place full of international visitors, it is a ritual action that crosses cultural and denominational divides, and one of the most frequent actions of visitors (Q5). It can also encourage exploration of thoughts with companions and in prayer notes. Placing of candle-stands is important, as lighting candles directly in front of a tomb or statue may feel 'too Catholic' for some. Unlike some cathedrals, York has no suggested donation for candles. However, lighting a candle has to be done 'in passing' - one cannot sit and reflect watching the candles burn, which clearly helps to enhance and extend the experience. Touch also remains a very important means of connection. As with lighting candles, it can be done individually or collectively. Can touch be encouraged more?

Opportunities to explore

What more (including greater sensory engagement) can be offered to help people focus, reflect on their lives, and express response, including thanksgiving?

- What further material could be provided to help those who wish to learn more about faith?
- Develop prayer cards on key New Testament events using Bolton Hours images?

Historical evidence

- *'William the clerk of Warsborough by day was strongly struck with paralysis in the whole part of his body below the navel, so that he was neither able to feel or move his legs. So in the year 1318 he spent the whole night and day in vigil at the tomb of St William, surrendering to a light sleep at dawn. And behold the great light that came to his sight, filling the place of the tomb. It terrified him, and so woke him from his sleep, and thus he began to walk from the tomb, his health restored to him.'*
Tables of the Vicars Choral, 1318 Miracle
- *'In my return through York I strayed to the Minster. The evening service was then performed by candle light. I had never before been in the Minster but in the midst of a summer's day. The gloom of the evening, the rows of candles fixed upon the pillars in the nave and transept, the lighting of the chancel, the two distant candles glimmering like stars at a distance upon the altar, the sound of the organ, the voices of the choir, raised up, with the pealing organ, in the chaunts, services, and anthem, had an amazing effect upon my spirits as I walked to and fro in the nave... I was greatly affected.'* **William Richardson, 1769**
- *'Almost every fine art and craft is properly at home in [the Minster], not as objects in a museum, but as the accompaniments of our heavenly citizenship and as awakeners of the inward vision'* **Milner-White, 1946**

Contemporary evidence

- *'I came as a tourist, but my spiritual interest in the Minster grew on each visit...I came seeking, and did not know specifically what it was, and may have come away feeling enriched in some measure... but difficult to define. Impressed I was!'* **Visitor**
- *'Visitors can express their thoughts and their prayers, and those prayers are then used at our evening services, and put on the altar at the morning Eucharist, and then... my colleague and I take them all away, and pray them all individually. Yesterday, I had 150 prayers...to pray through. It might be only for a couple of seconds for each card, but we pray and read every single card that is put out for us to take.'* **Cathedral staff**
- *'They might say, "I've got a new wedding ring, could you bless it?" So they put it on the altar during the Communion... Or they might say, "Would you please pray for somebody, I'm very worried about my mother" or whoever it is.'* **Voluntary chaplain**
- *'I work as a community carer and took a 63 yr old Down's Syndrome gentleman with me. We go regularly as he enjoys the visual experience, is very tactile & enjoys feeling the monuments, tombsalthough unable to express himself this is obvious in his behaviour & manner which responds positively to the ambience & serenity.'* **Local resident**
- *'Towards the end of the afternoon the organist is often practising in preparation for Evensong... and the kids you're taking around can...and the teachers, they appreciate it is music. So if it gets too loud, I just say to the kids, right, I'm going to shut up for five minutes, just listen to the organ. And I think that's beneficial, they may never, many of them may never have heard a 5000 pipe organ in their life before. I think it's part of the educative process, which is great. But tuning is a bit different.'*
Cathedral staff
- Some reasons for lighting a candle: *'I lit a candle for my sister who had recently been diagnosed with cancer'; 'A possible artifact from my Roman Catholic upbringing. It felt good to do so.'; 'Saying some prayers and lighting a candle is what we do'; 'lit it for my cousin who I am worried about.'; 'On behalf of my companion and for deceased family and friends'; 'The atmosphere in the building moves one'; 'I generally light a candle when visiting a special place of worship partly in memory of my husband who died in 2007, but also as a tangible way of recording my prayers for anyone on my personal "sick list"; I light a candle because where there is a light, angels gather, and you light a candle for a prayer, and I have got so many people to pray for just lately'; 'always loved to light candles. and still prefer churches in which they offer 'live' 'candles (and not battery lights) even as a young child i could never relate to sermons about 'being a sinner' and all that, but i could always related to offering candles and prayers (usually in front of statues of saints or Maria) My favorite place to light candles in the York Minster is the chapel for the soldiers. Always pray for the peace of their souls. and thank them for their honour and sacrifice.'*

4. Experiencing the building

Both historical and contemporary research evidence shows that the differing ways in which the Minster community and visitors experience the building are profoundly affected, not only by changes in architecture and spatial arrangement, but also by the designation of spaces and the manner in which people are enabled to move around.

Historical perspectives

The current Minster took shape over a long period so any experience of the late medieval building was likely to have been against a backdrop of construction work. The church as it stands was planned around two focal points which are no longer extant - the Tomb of St William in the Nave, and his Shrine behind the high altar. The Tomb was in a highly accessible space, allowing locals to 'drop in' to make petitions or give thanks and spend time unhindered near the relics, while the Shrine provided a backdrop to the liturgy in the Quire and was restricted to the clergy and high-ranking visitors. The main lay entrance to the medieval Minster was from the South Transept, built in the mid-13th century to provide an imposing entrance from the city gate, and offering easy access to the Tomb of St William, the consistory court, and the transept chapels. The main ceremonial entrance was the great west door, from the 15th century giving the 'vista' to the East Window, which would have framed the Rood and the top of St William's shrine. Rather than being a large open area, the Nave and Crossing were partitioned into smaller spaces, with an altar, image, or shrine as a focal point. The Minster was thus a space which invited spiritual exploration.

With the removal of shrines and chapels, the Nave in particular became a large unfocused space mainly used for pleasure walks by the citizens, which led to calls for it to be left as 'a picturesque ruin' after the fire of 1829. It was around this time that the Minster's heritage role began to develop, as visitors who wished to see the notable tombs and monuments of the East End paid 6d for a vergered tour. The 20th century saw various efforts to provide a more meaningful spiritual experience for visitors and worshippers, and the partial entry fees were abolished. The military chapels created in the 1920s and 1930s were a memorial, but also attractions for the increasing numbers of visitors. Attempts to properly utilise the Lady Chapel and Eastern Crypt in the 1980s were unsuccessful as they were thought to be respectively too dark, inaccessible, and too open.

Contemporary observations

Once someone has entered the Minster the question is how visitors without a personal guide can be introduced in a coherent way to both the history and the spirituality of the building. One way of addressing this might be through the provision of 'differentiated trails', where leaflets or booklets focus on a particular theme. Our data (Q. 5) indicate the relative popularity of leaflets/guidebooks. Another method is to provide explicit 'spaces of invitation' (see also section 3), where the person (individually or in a group) is encouraged to focus on and engage with a particular area and activity, and a specific and meaningful action is encouraged, such as joining a service even from a short distance, lighting a candle, touching a significant object, or sitting and contemplating. 'Spaces of invitation' need to offer not only permission but clear *encouragement* to enter, and focus, often without a sense of being watched. St Nicholas Chapel provides a good example of such a space dedicated to younger visitors, raising the question of whether some other spaces might be dedicated to older people, those feeling estranged from their homelands, etc. Visitors are invited to contemplate and 'find a moment of calm' in the Chapter House, and it may be that other spaces could become smaller-scale 'spaces of invitation', mitigating the sometimes intimidating scale and relative lack of privacy in the Minster. Informants suggest the Crypt is underused and undervalued: it is seen by some as an 'added extra'. In contrast, the Undercroft is praised not only for the excellent museum but also for the relaxed atmosphere and the opportunity to sit and watch the films at the end of a tour.

Opportunities to explore

- How can engagement with 'spaces of invitation' be enhanced and provision for 'spiritual seekers' be further developed? Could there be more explicit *invitations* to use smaller, 'human-sized' spaces which feel 'safe' and not over-exposed?
- Provide more seats in the transepts? People queuing up for the Tower trip often stand for 15-20 minutes.

Historical evidence

- *'[The Minster] is as splendid, and beautiful, and in as good repair as any in England. And 'tis very observable, that tho' from the beginning of the building of the Church...to the finishing of it... 151 years are numbered, yet the care of the builders was so great, in making the several parts and proportions exact and uniform, that it seems to be an entire building, tho' some parts look more ancient than others.'* **Joseph Taylor, 1705**
- *'In the main aisle of the inside between the western gate and the choir the gentlemen and ladies walk after evening service in the summer time for want of the convenience of a part and gardens, and it seems some people take as much delight in sitting here...'* **The Earl of Oxford, 1725**
- *'The entrance strikes the mind with that awe which is the result of the magnificence arising from vastness.'* **Arthur Young, 1768**
- *'Went to prayers at the Minster. The extraordinary magnificence of this glorious structure grows upon one, the more one gazes at it: it seems as if the Giants had built it, and employed the fairies to finish it so ample are the proportions, and so exquisite and minute are the carvings of the ornaments.'* **Jerome Blanqui, 1823**
- *'The more you work with the building, the more in awe you are of the medieval architects and craftsmen who designed and constructed it. Their vision compels you to have a sense of the theatrical and to work on a dramatic scale. York Minster transcends human error, pettiness and political squabbles; it forces you to switch off and merely to look at the building - a sublime creation that lifts the spirit from the mundane.'* **George Smith, Flower Arranger, 2008**

Contemporary evidence

- *'The Minster has a 'presence' and, despite its size, it feels close to God.'* **Visitor**
- *'For hundreds of years, prayers have been said here, so that sort of prayer I think soaks into the building.'* **Cathedral staff**
- *'I've never really been inside (due to the cost), but I feel drawn to the overall grandeur and size of the Minster. I feel like it not only demonstrates the might of God worshipped there, but also the will that a man possesses to reach his/her God, to feel closer to Him, while at the same time realising that no matter how grand or tall the building, it can never compare to the divine.'* **Visitor**
- *'I was a privileged visitor to see the cathedral completely quiet and empty [during Matins].'* **Visitor**
- *'Even when we went to see the tomb of William, again, even though it is set out so you could pray and devote some of your spiritual attention to the tomb, it was still museum-like, an exhibit-like sarcophagus... I didn't get the spiritual feeling of being in a place of great sanctity.'* **Visitor**
- *'I think the whole Minster exudes an aura of endless time. But I think you get that even more so in the Chapter House.'* **Volunteer**
- *'It's big, open, it's a bit of a barn! It's not an easy place, apart from the side chapels, to feel the presence of God.'* **Chaplain**
- *'The two details I remember particularly at York are the Blue Peter roof bosses and the Heart of Yorkshire window because they were different and unique to York. My great niece wrote that the window "shows you that love is in the unlikeliest of places.'* **Pilgrim**
- *[Favourite area]: 'Zouche Chapel. It's not on the tourist route'; 'The Zouche chapel is the only quiet spot in the Minster'; 'We feel drawn to the chapels where people are invited to pray quietly. We find that very comforting in a world which is busy and noisy most of the time'; 'The Great East Window display'; 'The Zouche chapel. It's particularly peaceful. I like many of the more enclosed spaces - the crypt, the St Nicholas chapel.'; 'The stained glass. Any of the windows - they just speak'; 'Green men'; 'Airmen's clock.'; 'The Chapel for the fallen soldiers'; 'Main nave - the expanse and height. It feels very heavenly'; 'The children's corner'; 'I love the choir stalls -more intimate, feels like more of a family space'.*

5. Festivals and special events

The Minster staff and volunteers have very considerable experience and expertise in presenting both the great festivals of the Church and an extraordinary range of special events, from Mystery Plays to exhibitions, and other cultural and social events. All of these provide significant mission opportunities to build relationships with people who would otherwise never enter a church.

Historical perspectives

The main alms-box was emptied on major feast days, of which beside the universal rhythms of the liturgical calendar, six had particular importance for the life of the Minster: Pentecost, St William (which often occurred in Pentecost-week), Corpus Christi, Sts Peter and Paul, St Peter in Chains, and the Exaltation of the Cross. The importance of Corpus Christi, and its plays, to the city is well-known, but predating it by at least a decade, and just as important an expression of local pride were the Pentecost-week St William pageants. These were funded annually by the Dean and Chapter, with banks of wooden seats constructed outside the Minster gates for spectators to a performance, presumably of scenes from the life and death of the saint accompanied by minstrels and other entertainments. The date is significant - Pentecost was the occasion for large-scale civic and diocesan gatherings at, and processions to and from, the Minster. It was no coincidence that the initial flourishing of the cults of St William, Richard Scrope, and the lesser-known but popular Archbishop Sewal de Boville were all connected with their deaths or anniversaries occurring within Pentecost-week, when the Minster would have been thronged. In 1308 oil flowed from the tomb of St William, which was tested and declared miraculous by the clerical custodians in front of a large crowd of delighted devotees. This event would have been carefully planned and stage-managed to maximise the potential of a full church.

Following the Reformation, the Pentecostal processions and saints' feasts disappeared, and with it the function of the Minster as a place for the laity to gather for sacred and celebratory events. While the Nave was used for a number of large-scale secular events, such as the music festivals of the 1820s, it was only in the mid-19th century that it was re-established as the natural venue for civic and national commemoration and celebration, notably with the remembrance service for Prince Albert in 1861.

Contemporary observations

Attending festivals and special events offers a wide range of audiences reasons and opportunities to (re)connect with the Minster. Hosting concerts and carol services creates significant opportunities to invite people who might otherwise not have an 'excuse' to come. Carol services/concerts, though very demanding for staff and volunteers and in some respects out of step with preparations for Advent, are excellent 'bridging' events for secular groups and institutions: they appeal to elements of culture, not least carols themselves, that are already half-known by audiences, and encourage low-threshold (i.e. welcoming, low pressure and easily accessible) participation. Indeed, such a service (or concert) also provides guides with the opportunity to provide information about such seasons as Advent and Easter. In addition, the use of material culture can be used to make points that appear counter-intuitive to many visitors, such as keeping the crib in the North Transept empty of the Christ Child until Christmas Eve. The use of Christmas Trees for individuals to express needs and feelings is very powerful.

The successful (though very demanding) staging of the Mystery Plays in 2016 was followed by a very creative and stimulating exhibition, encouraging visitors to respond to questions raised by some of the main characters. This illustrated how Mystery Plays, like Carol concerts, can bridge secular entertainment and a more liturgical sensibility, bringing in and juxtaposing different audiences.

One question to consider might be how the narrative of the Cathedral, including not only saints but also other historical figures, might be brought to the fore in some events, deepening the ties between the Cathedral and the city. The celebration of the anniversary of the life or death of a local figure might be linked to school curricula in history or RE.

Historical evidence

- *'In the year 1308, on Thursday in the holy week of Pentecost, it occurred that the tomb of the glorious Confessor sweated a liquid oil, the precious remedy for diverse illnesses. The faithful standing around and those who were lying there for the purpose of prayer announced this to the heads of the church... [who] made a lamp of it and set it alight, the miraculous flames which came forth from it, as if it were oil, bringing wonder to all who saw. Then were heard voices of psalm singers, and bells ringing through the city. This miracle was heard of all through the city, and the faithful who were gripped by weakness received their health on the same day, through the mercy of Christ, as much from anointing themselves with the oil as by calling on the holy Confessor.'* **Miracles of St William, 1308**
- *'People today will come to 'special services' as they will not to the normal Offices of Sunday and weekdays. Let us then frame 'special services' which teach and illustrate the content of the Gospel itself, and are pure acts of the worship of God; and not mere alternations of hymns and lessons and prayers, with little standard of scene or sound, and thin of theme, construction and development. It is right that our Cathedrals with their resources and spaciousness set a lead here; and if the Minster can bring life and love into the cycle of the Christian year, it is surely fulfilling its first function.'* **Milner White, 1947**

Contemporary evidence

- *'My daughter and I attend the Nine Lessons and Carols every year. It is the beginning of our Christmas.'* **Volunteer**
- *'The numbers of people attending Minster services, for example, on Christmas Eve are enormous. And it's almost like somebody, kind of, pushes a button in the people of York and goes – it's Christmas, we'd better go to the Minster. It might be, Christmas and Easter might be the only two times of the year that they come.'* **Cathedral staff**
- *'I just know from friends of mine – on Christmas Eve they may not go to their local church, their parish church, but will come to the Minster for Nine Lessons...Just as a kind of Christmas treat... it's all part of Christmas - coming to the Minster.'* **Cathedral staff**
- *'Good Friday is a day that we don't charge people to come in, so the doors are all open and we have - the first service on Good Friday is 10 o'clock in the morning, which is the liturgy of the Cross and that takes place in the Nave... the doors are open, so people can either come in, they can engage with the worship, they can stand at the side and observe the worship or they can totally ignore the worship and just wander round; it's really interesting to see how people do relate to what's going on, because it's a very very moving liturgy...'* **Cathedral staff**
- *'And of course this whole building was built around the site of a Baptism on Easter Eve in 627, the baptism of King Edwin, so you feel, again, you've got this connection, of almost 1400 years... there is something immensely powerful about being able to say, well, what we're doing now, actually was done 1400 years ago somewhere around this site.'* **Cathedral staff**
- *'People came in and they saw this massive big set and the seating, and they wondered what they were coming into. it made it ... much more difficult for guided tours, but the [Mystery] plays themselves were wonderful. Oh, they were absolutely amazing.'* **Cathedral staff**
- *[The Holocaust Memorial service] 'Every January, they come for Evensong, and process into the Chapter House, and then light a candle, 600 candles in the centre, in the shape of the Star of David, and they read from their Holy Scriptures and the clergy, read from our Holy Scriptures. And I think this is a joining of believing in one God, but two different ways of looking at Him.'* **Volunteer**

6. Saints, beliefs and traditions

Cathedral histories and guidebooks, although not Cathedral guides themselves, tend to present the past in terms of dates and names - when was that built, and by which prior or dean? Yet the history of a living Church is much broader. It can include many related stories and traditions which embody the multiple meanings which the building and its community have held for successive generations.

Historical perspectives

St William has suffered by specific and often unfair comparisons with other cults, and particularly with Thomas Becket. This is not entirely the fault of historians, as the medieval cult was in many ways a response to, and continuing shadow of, activity around Becket's shrine at Canterbury. While he was not a national figure, he was an important civic saint, and should be judged against saints like Thomas of Hereford or Hugh of Lincoln rather than Becket, with most of his 'pilgrims' coming from within 20 miles (a day's journey) of the city. His 13th century *Life*, and the liturgy for his feast, placed him as the posthumous refounder of the Minster after a fire, and cemented his centrality to the life and work of the Church. His recorded posthumous miracles are almost entirely concerned with healing, particularly blindness, lameness, and muteness, and he was called 'the wonderful doctor'. It was clearly important for people of the region to have fairly free access to his tomb in the Nave where they could 'drop-in' to see him.

Even after the Reformation, William's story continued. Visitors to the Minster in the 1630s could see his 'long bones' exhibited in the Vestry, at the command of Charles I. One particularly poignant, if little-known, aspect of his story is that the excavation of 1966-73, which revealed his body for the first time since the 17th century, discovered a stillborn or newborn child had been placed in the coffin. Unbaptised and stillborn children could not be buried in consecrated ground, so by surreptitiously placing him in the coffin before it was reburied, it seems that a 17th century parent was ensuring the best possible burial for their infant child.

Contemporary observations

The overwhelming majority of people visiting York Minster have never heard of St William of York. His tomb is unmarked - the plaque saying 'Remember St William of York and all pilgrims' disappeared in spring 2015. The guides are not supposed to take groups down to the Crypt; there are rarely flowers in the Crypt. Nonetheless, certain features of St William indicate possibilities of encouraging interest in his life and his posthumous actions. William has been described as the 'saint of the underdogs', though historical perspectives suggest other possibilities to explore, and that his local profile might be used as a means of connecting his life and influence to local landscapes and concerns. On St William's day on 8 June, services are held in the western crypt, and the area around the tomb can be used as an area of quiet reflection. Roman Catholics and Orthodox Christians use the Crypt for services. Since August 2016 there has been a candle stand for tea lights next to William's tomb. Clearly his profile would be raised if his tomb were elevated to the main body of the Cathedral. Tour guides usually point out the St William window, often comparing it to the St Cuthbert window and its Victorian renovations. Some guides point out that Becket was murdered in 1170, William was murdered in 1154, and that 'we still have his bones'.

The Minster does not have a clear central narrative and that makes it a very 'storied' place (which contains possibilities in itself). Most guides tell the Edwin and Ethelburga story, point out some stained glass windows, and elaborate on the Minster fires and their causes. Some mention St William in the Crypt and the Constantine connection. The fires seem to be a central theme of Minster guided tours, partly because it gives a good opportunity to talk about the styles of architecture and new features added after the fires, but also because it is a good way of presenting and testing various vernacular theories. There is also a famous belief in York that if the Minster doesn't have scaffolding on it, you have to 'give it back to the Catholics'.

Opportunities to explore

- Further enhance the setting of William's tomb, including flowers on St William's Day?

Historical evidence

- *'A girl of the parish of Leeds was struck with blindness when she was three years old. After seven years of continuing blindness, on the day of Pentecost, which was the day before the Ides of June [12th June], having spent some time in distress at the tomb of St William, while asleep or dozing she regained her sight though the merits of the same holy archbishop. It had seemed to the girl, as she made public knowledge, that a man of venerable habit, shining brightly, had come to her and touched her eyes with his hand, and in this way she had regained her sight.'* **Miracle of 1177**
- *'Thomas Scott of York, while he was preparing his son's shoes on the vigil of St Laurence [9th August], lost his sight, hearing, and speech, and his mouth was twisted round to his left ear, and his right ear to the place of his mouth. Thus he went to the tomb of St William, and stayed there from the Nativity of the Virgin [8th September] to the feast of St Michael [29th September], and was healed in all things.'* **Miracle of St William, 14th century**
- *'When I was asked at what age I first wanted to be a clergyman I would give the reply that this desire first began in York Minster on an Easter Sunday when I was 6 or 7 years old [in 1916/17]. Resurrection had something to do with it. And later on I linked it with the shrine of St William of York.'* **Gordon Wheeler, RC Bishop of Leeds, 1990**

Contemporary evidence

- *'I was very impressed by visiting the tomb of Saint William of York. Completely unmarked but definitely present and the very kind and helpful lady at the front desk who gave me directions as to how to find him and where he would be.'* **Visitor**
- *'William is, although I wouldn't say he was particularly saintly, he is our saint and was a focus of mediaeval pilgrimage... He was never, for the want of a better word, a 'Premier League saint'. He was very very local.'* **Cathedral staff**
- *'Most people don't realise that there's a saint here. They are not surprised that there is a saint but they don't usually come thinking they are going to see St William.'* (Volunteer)
- *'There are people come to see William and occasionally there's a Eucharist or a Mass down in the crypt;... that's good.'* **Voluntary chaplain**
- *'It's unfortunate that St William is such an utterly boring saint, compared with Becket or even Mary at Walsingham. He's an early medieval career cleric who may or may not have been murdered by his colleagues... tells us quite a lot about the state of the church in the 12th century.'* **Cathedral staff**
- *'People are a bit uncomfortable about St William... I think that even amongst the clergy there is a sort of feeling that he's perhaps a bit less legitimate than other saints. I think there is this slight awkwardness about him, which is why he isn't known to everyone. I never knew of St William till I started working here.'* **Cathedral staff**
- *'And I say, first of all look at St Cuthbert's window, and can you see the stories it tells, can you see what's important about them, and they can't. And I say now look at St William's window, which is vividly clear because St William's window has been restored and St Cuthbert's window hasn't. For me it is to say to people your help can make us do that... And it helps us to understand what is involved in restoration. When you look at them before they were restored, almost impossible to read. So much layers and so much has changed, really hard to get the story. And you look at the restored one, it's completely obvious what stories we're being told there.'* **Cathedral staff**
- *'So I think William's enjoyed a renaissance recently and I think a number of us are engaged in that, and sort of realise that actually this isn't just an obscure archbishop from the 12th century, the mid-12th century. This was somebody who obviously touched a lot of people's lives both whilst he was living and certainly when he was dead.'* **Cathedral staff**

7. Pilgrimage and the Cathedral

A major purpose of Christian 'holy places' has always been to reveal the existence and greatness of God and stimulate belief in his willingness and power to respond to human openness and need. In the process, individuals may experience a range of spiritual engagement, from self-identified 'pilgrims' with a clear focus, to heritage visitors who come with no 'spiritual' intention but may perceive new meaning and opportunity to reflect on their 'life journey', past, present, and future. There can often be movement along this continuum of spiritual experience while in the Minster, offering both opportunities and challenge.

Historical perspectives

There were three important locations in the late medieval Minster which contained St William, all performing different roles. From the start of his cult, probably following a fire in the mid-twelfth century which cracked open his tomb but left his corpse undamaged, his body was divided into two. Part was left in the original stone floor-tomb in the Nave (discovered in 1966-73), where the laity could press themselves to the tomb-cover, and the longer bones and head placed in a portable casket above it for the liturgical needs of the clergy. This remained the case for over a century, and the upper casket began to exude a miraculous oil from the 1220s. In 1284, some of the bones and the head were removed from the upper casket and placed in a new portable shrine behind the High Altar, and a head shrine in the Choir. Thus, some bones remained in the Nave as a devotional focus, which periodically produced healing oil. Those coming through the south transept entrance would have been able to access St William with ease, and having his tomb in a liturgically unimportant position meant that, unusually, even in the later Middle Ages the needy laity were allowed to spend long periods, even overnight, in close proximity to the saint. This was the site of almost all of William's posthumous miracles. The long bones were the liturgical focus in the Chancel, and was a site to which only higher status visitors and clergy would be admitted. The head shrine was also portable, and taken out on procession, but was in a similarly privileged site and was only accessible by invitation.

Other popular 'saints' within the Minster, particularly Richard Scrope (despite royal condemnation) and Sewal de Boville, were not rivals to St William but augmented his cult by association. Sewal's burial place in the South Transept and Scrope's in the North Quire Aisle link the initial popularity of their cults directly to the opening and closing of parts of the Minster as a result of construction works, providing alternative sites of devotion.

Contemporary observations

At present pilgrimage is not a particularly strong idea in the Minster. There are very few organised pilgrimages, and relatively few visitors perceive it explicitly as a 'pilgrimage destination' (Q6). At the same time, our questionnaire data provide some intriguing possibilities in the sense that most people 'agree' or 'strongly agree' that pilgrimage is still helpful for people today, that they think about their lives as a journey or a pilgrimage, and that their visit has stimulated their interest in visiting other sacred sites. The Archbishop's pilgrimage of 2016 also indicates the resonance of the idea in the region. Saints - whether viewed individually, presented together through a 'saint's trail' through the Minster, or commemorated on anniversaries - provide one possible catalyst for pilgrimage, and might be linked to the revival of parish or evening pilgrimages. However, pilgrimage might be thought of from a wider perspective. One question is therefore whether 'sites of invitation' situated around the Minster can provide smaller-scale and more informal spaces of reflection, where visitors can consider whether and how they might see themselves as pilgrims.

The new exhibition *Tourist, Traveller, Pilgrim?* (opened in the Treasury on 1 April 2017) will no doubt have an impact on the way visitors perceive the Minster as a place of pilgrimage. The exhibition is thought-provoking and visitors can take away a 'pilgrim passport'. Very helpfully, the access to the Treasury is now via the Crypt, thus including the tomb of St William in the exhibition.

Opportunities to explore

- 'Pilgrimage' has many meanings in Christianity (and other faiths), and wider currency signifying visits to places of special meaning. Exploring the multiple Christian senses of the term could help visitors connect experience in the cathedral to the start of, or a key stage in, their spiritual journey.

Historical evidence

- *'The body, [of St William], after being examined and approved, was sealed up in two chests for the devotion of the clergy and the laity.'* **Life and Miracles of St William, 1220s**
- *'John vicar of Wharram, for fornication with Agnes daughter of John Hauson... to come one day on foot in pilgrimage to St William of York and to go through the west door of the Minster of St Peter wearing his surplice and so to pass through the middle of the western part of the church and the choir of the same at the time when the vicars are in the choir, as far as St William, and there offer a candle weighing 8lb, to be done before the next feast of St Michael.'* **Court of Audiences, 1391**
- *'Offerings which [the people] intend to make should not be at the grave [of Scrope], but at the Tomb of St William, or at the other places of devotion within the Minster, as this would anticipate the decision of the church about the matter of this adoration, the giving of wax, or other things, or other solemn acts of prayer.'* **Archbishop of Canterbury to Dean and Chapter of York, 1410**
- *'To Herman the Goldsmith for fixing a girdle with a shield of pearl to the lesser shrine of St William.... and mending a pearl on the greater shrine of St William'* **Minster Fabric Rolls, 1498**
- *'[St Sewal de Bovil] died in all sanctity and holiness of life in the year of Christ one thousand two hundred fifty and eight, upon the feast of our Saviours Ascension, and was buried in his own Cathedral Church of York, and there kept with great veneration, and visited in Pilgrimage by the Northern people round about, even untill these our later days.'* **English Martyrologe, 1672**

Contemporary evidence

- *'I certainly would be very happy to encourage anybody who's come on a pilgrimage and I want to say in a sense, whether people know it or not, that they're on a kind of pilgrimage anyway; they're on the pilgrimage of life.'* **Voluntary chaplain**
- *'For me, the journey through life is a pilgrimage - we all are just passing through here.'* **Pilgrim**
- *'What is a pilgrimage? I don't believe the Christian faith teaches there are any particular spiritual or holy places, or special experiences to found in such places... I however do believe there is something special and faith-inspiring about being in a place that Christians built over 1000 years ago for the glory of God, and that has seen generations live, work, struggle, mourn, rejoice, and die in that place under God. You see the work of their faith, and the work of God in them. I always enjoy praying in such places, for one definitely feels fully part of the communion of saints. (Though of course it is no more true there than anywhere else). But it certainly inspires perspective.'* **Visitor**
- *'It's just that when you think of pilgrims in this country, you think of Canterbury and Glastonbury. I didn't really think of it in connection to York Minster, although I can see it now.'* **Cathedral staff**
- *'I can't [go on a walking pilgrimage]. My pilgrimages have to be mental and spiritual, so I read books that move me... There are different kinds and ways of making a pilgrimage; you don't necessarily have to walk.'* **Voluntary chaplain**
- *'It's a place of pilgrimage because it is a place where people come to worship. Okay, we've got St William in the Crypt, we've got the Edwin and Ethelburga story, we've got the Constantine connection... All that is important and it adds to our... status as a pilgrimage centre, but most importantly we are an active functioning place of Christian worship.'* **Cathedral staff**
- *'I talked to a family once that were descended from Archbishop Scrope and wanted to see where he was buried... So for them to actually visit his tomb was a form of pilgrimage, whether they actually thought of it as such I don't know.'* **Cathedral staff**
- *'I think it [the Archbishop's pilgrimage] was an absolutely amazing thing to do, and he reached so many people... I think it brought so much joy into people's lives.'* **Cathedral staff**

8. Leaving and taking away

Since the earliest days of Christian pilgrimage there has been a desire to take away objects that help individuals recall and rekindle experience, and share what they have learned and felt. In the Middle Ages these channels of memory and holiness included pilgrim badges and even pieces of stone or cloth, believed to be imbued with the spiritual power of the saint or place. It was also important for pilgrims to leave something of themselves behind, often as offerings representing prayers. Opportunities to take away and to leave items full of meaning still have spiritual significance today.

Historical perspectives

In the earliest miracle stories of St William, we find locals breaking parts off the tomb to take home to their bedridden loved ones, although 'takeaways' in this form were clearly unsustainable. From 1223 we read of periodic flows of healing oil from the Tomb, and the St William window shows devotees collecting this in pouches and phials to carry away. St William was the first English saint to exude oil after his death, following a famous characteristic of St Nicholas, and was imitated by a small group of northern saints, including John of Beverley and Robert of Knaresborough. The oil would have had to be poured into the tomb purposefully, and exudations were often timed to coincide with major festivals. A handful of ampullae (lead phials) and one stone ampulla mould (possibly for Corpus Christi) from York survive in the Yorkshire Museum. Just as important was the desire to leave something meaningful at a devotional site. The St William Window shows pilgrims offering wax or metal 'votive' models of body parts in thanks or desire for cures. Personal items of sentimental and monetary value such as rings, brooches, and prayer beads were donated and fixed to shrines and around images, often as the donor watched, to provide a feeling of ownership and participation in the ornamenting of the Minster.

In the 19th century, the desire of visitors and locals to 'take' a bit of the Minster were given literal shape through the sale of timber and lead after the 1829 fire to make snuff boxes and tea caddies. In the 1980s and 1990s, as part of the 'Minutes of History' project, it was possible to 'buy a minute' of the Minster's upkeep costs – pay for the certificate, and it was combined with climbing the Tower or similar. One could also celebrate a 25th anniversary with something special in the Minster. Evidence shows how much people value such opportunities to prove their connection with the Minster. Similarly, the restoration of the east front during York Minster Revealed was part-funded through donations to 'sponsor a stone' in memory of a loved one or event.

Contemporary observations

The importance of presence, proximity and the transferability of sacredness remain significant in relation to what is left at and taken away from the Minster by visitors. Past objects of significance may now be transformed into contemporary objects that are left behind or taken away, such as the prayer or pilgrimage 'testimony', the photo, the link to social media. Though sometimes dismissed as superficial, the value of photographs as meaningful mementoes, establishing an individual's connection with place at that point and beyond, is clearly significant. People buying (and receiving) cards and other items, feel those bought on site have more 'value' and meaning than normal commodities. Both photos and cards encourage forms of narrative and connection with others beyond the space and time of the visit itself. The shops, though apparently more 'secular' spaces, nonetheless complement explicitly liturgical activity in important and memorable ways.

At the Lullaby Trust Family Carol Service, together with an order of service, people receive a star on which they are invited to 'write a message in memory of a baby or other loved one'. The star is then placed on the Christmas tree. Through December people are invited to write on a tag what Christmas means to them and place it on the Christmas tree, an immensely popular activity. During the period before Easter, notes are provided near the Cross in the East End to prompt such prayers and testimonies. People who do the Tower trip can buy a badge for 3 pounds. People still bring their 'Minutes of History' certificates back to the Minster, so strong is that tangible feeling of connection.

Opportunities to explore

- Prayers left in the Cathedral show the range of needs and emotions expressed by visitors. Could some of these themes (with anonymised quotes) be used in training staff and volunteers to give a sense of what may be on the minds of the people they welcome and direct?
- What is the Minster's core faith narrative? What can people take away which represents that? Could there be prayer cards relating to St William and Richard Scrope, perhaps using manuscript images?

Historical evidence

- *'A certain simple man of the city of York by the name of Robert of Lewes, broke a crumb of cement from the tomb of St William, and took it to his home because of the infirmity of his wife, who was sick.'* **Miracles of St William, 13th century**
- *'It was known by the residents and the pilgrims who came from all around that from the holy sarcophagus [of St William] oil often flowed abundantly, which anointed the fighter against the infernal cloister, brought light to the blind, strength to the weak, cheer to the sorrowful (as the Psalmist says 'to make the face cheerful with oil') and health to the sick.'* **Life and Miracles of St William, 1220s**
- *'Reginald, a chaplain, had suffered with intense tertian fever for around two years, so that it seemed wonderful to doctors that he could even walk. One day he came, after Nones, to sit in the church of St Peter before the tomb of St William. Behold! it was proclaimed by many that oil flowed from the tomb. He, running with the others, found a rose, and one of the leaves of the rose he dipped in the flowing oil and ate, and afterwards he never felt the coming-on of that fever.'* **Miracle of St William, 14th C**
- *'Attached to a cloth at the tomb of Archbishop Scrope: 13 silver images; 8 silver crosses; 4 silver heads; 17 silver anchors and hooks; 17 silver buckles; 3 silver lambs and 3 silver tablets; a silver bow; 7 legs and feet in silver; 4 teeth and 4 hearts in silver; 8 eyes and 2 hands in silver; 2 girdles garnished with silver letters; 15 pieces of gold; a ring of gold without a stone.'* **Inventory, 1509**
- *'From the account given of the quantity of woodwork burnt here in 1829, the carvings must have been extremely numerous. The half-calcined remnants were bought by a turner, who has decorated his shop with them, and has been working them up ever since into boxes, knobs for walking-sticks, and into other articles, to be preserved as relics. Wherever it is possible, he endeavours, as a proof that the article is genuine, to leave some trace visible of the agency of the fire...'* **J. G. Kohl, 1842**

Contemporary evidence

- *'I have bought postcards in the past, which were sent to a few friends and family. During my most recent visit I bought a magnet, for both aesthetic reasons (it depicts some of the stained glass windows from the Minster) and as a simple reminder of one of my favourite sites in York.'* **Visitor**
- *'I always buy a couple of tea towels in every cathedral gift shop we go to... They make such excellent souvenirs... However, the last time, we also bought a small statue.'* **Tourist**
- *'A mug because I am collecting one at each cathedral and postcards for my records and to send to interested friends.'* **Pilgrim**
- *'The gift shop is tasteful, with a pleasant atmosphere... I bought a number of souvenirs - photos of the Minster, a tea towel, two magnets depicting stone carvings found in the Minster.'* **Visitor**
- *'[About 30 years ago] the main shop was about half the size. It was primarily a book shop - sold 70% books and about 30% gifts... We're probably into about 80%/20% now gifts to books... We have a specific area, we look at Bibles, prayer books and things that people want, readings, prayers, weddings, christenings... people want a memento, they want to come and buy something, take it away... We still sell several thousand bookmarks every year.'* **Cathedral staff**
- *'We sell lots of icons... cheaper ones and some really expensive handmade ones... We sell loads and loads of rosaries as well.'* **Cathedral staff**
- *'I think that the Minster shop does a really good job... But I would expect with pilgrimages and things like that there to be a more of a material link... You go and part of the journey is that you retrieve something at the end of it.'* **Cathedral staff**
- *'You light a candle for a prayer, and I have got so many people to pray for just lately.'* **Visitor**
- *'I think [the memorial Christmas tree] gives an outlet for people to send a message to their loved ones if it's clearly what they want to do...'* **Volunteer**

9. Belonging, identity and ownership

The size of the Minster community is both a great asset and a challenge. The core ministry of the clergy is supported and complemented by lay staff and the large team of volunteers. Many volunteers see themselves not only as part of the working community but also as being on a personal spiritual journey, or developing a relationship with the Minster beyond the immediate scope of their role. There is often an understandable desire for tangible recognition of their value to the Minster which the growth in volunteer numbers in recent decades can make hard to manage.

Historical view

Although the Minster has been a major part of the lives of the people of the city and diocese for well over a millennium, this part of its story is not well documented. Historically relations between York and its Cathedral were often strained, in part because the status of the Liberty of St Peter around the Minster created a 'city within a city' and sealed off the church in an 'island of privilege'. Nonetheless, the medieval Minster clergy sought to affirm their presence at the heart of city and diocesan religious and cultural life through their promotion of St William's cult and Pentecost. Apart from a period of harmony after the Civil War, when the city was briefly able to appoint Preaching Ministers who drew large crowds to the Minster for their sermons, in the 17th and 18th centuries congregations were mostly drawn from a small circle of wealthier townsfolk and rural gentry. The only suggestion of civic pride in the Minster was through donations towards the repair of the south-face clock, which was used to regulate hours throughout York.

A series of music festivals in the Nave in the 19th century were promoted by the Dean to encourage lay attendance, and after the fire of 1829, while some suggested it be left as a ruin, pride in the building brought forth a large number of donations for repairs. In times of crisis the city and diocese have always given generously. In 1928 the Friends were founded, partly to encourage a sense of belonging in the face of increased visitor numbers, and Dean Ford recognised the desire on the part of donors to see the fruits of their generosity so funding drives were dedicated both to maintaining and adorning the Minster. A further tourism boom in the 1970s brought the organisation of Volunteer Guides and Chapter House stewards, and the pace of change has been rapid: in the past 40 years the number of volunteers has doubled and the number of staff increased tenfold.

Contemporary observations

The Minster attracts multiple forms of affiliation. For some it is akin to their parish church; others feel a primary attachment to a parish elsewhere. For both occasional and more regular visitors the 'anonymity' of the place may have particular value. Besides its role as the Mother Church of the northern province, York Minster faces two significant challenges in relation to identity and belonging: 1) how it relates to, and makes its activities comprehensible to, the relatively large numbers of international visitors who come, particularly in high seasons; 2) in a complementary way, how it responds to and engages local residents, who may take the building for granted and yet be interested in visiting in off season periods. In relation to local residents, the use of differentiated trails' could be a means of appealing to local history and landscape, and 'spaces of invitation' might also be developed and used to encourage people to come in and, for example, light a candle at times of personal significance, such as birthdays, anniversaries, or particular rites of passage such as starting a new job or going on a journey. These latter strategies might not only encourage repeat visits, but also develop more of a 'sense of ownership' that links with contemporary civic as well as spiritual assumptions. Certain features of the Minster also link very clearly with the local landscape and history, such as the way that St John's Chapel serves as the regimental chapel of the King's Own Yorkshire Light Infantry and Yorkshire regiments, and the symbolic power of the Great West window - known as the Heart of Yorkshire - which according to many people is 'emblematic of Yorkshire as a whole'.

As with many cathedrals, volunteers provide a vital yet often relatively hidden workforce, but also a powerful network of connections with the local community. The scale of the team of volunteers is a great asset, providing a huge reservoir of gifts and experience. However, supporting, training, communicating with, and organising such large numbers of people also requires considerable investment by clergy and the highly-committed team of lay staff.

Historical evidence

- *'As the Minster clock is that by which the inhabitants of the city chiefly regulate their hours, they were considerable contributors towards the expense of this work'* **Francis Drake, 1736**
- *'Let it not be thought that [the Friends] exist merely to raise funds. Funds are indeed necessary...but apart from financial considerations the existence of a body of 'Friends' who will care for our beautiful Minster alike as a sacred inheritance and a national possession, and be actuated by a common desire to help to ensure its well-being, should prove an inestimable benefit to the life of the Minster itself. We need to quicken and deepen the spiritual life of the Cathedral, as the central shrine of the Province and Diocese of York, so that the great Mother-church of the North may be felt to be indeed a spiritual home aflame with zeal and love.'* **Lionel Ford, Dean, 1929**

Contemporary evidence

- *'I think people come here because... they can just come and if they don't want to be approached, they can just go. So, they can come and test the water, to see whether this is for them... We do welcome people... but if you don't want to be involved in any way, you can come and worship and go away again. But you can also become very much involved and be a part of the Minster community.'* **Cathedral staff**
- *'Often people in York don't understand that they can visit the Minster as a place to see and visit and so on. I'm not convinced that a lot of residents really do visit the Minster. I think they admire it from afar, they'd miss it if it wasn't there, but they almost take it for granted.'* **Local resident**
- *'The Minster is the single most important building in York for me, and it's a joy and delight to see it as I go about my day. When I lived away I loved the moment leaving the A64 when I could see the city with the Minster rising up above it.'* **Worshipper**
- *'I have always wanted to work in heritage and the Minster itself is a really prestigious cultural icon. I come from Yorkshire, and everybody kind of looks towards York, which looks towards the Minster.'* **Cathedral staff**
- *'I have been before... this time I vowed to spend more time contemplating the majesty and historical sensations that the Minster transmits to me. It was beloved by my grandmother and my father, who was born in York... I think the beauty and interest in the stained glass was of greatest interest, and also the memorials to my grandfather's regiment.'* **Canadian visitor**
- *'I found the volunteers to be welcoming, knowledgeable, eager to share their insights and understandings. What surprised me was the wealth of information put across in the friendliest and not condescending way.'* **Visitor**
- *'Being a parish priest means I can't give more than a day a month to the Minster but I enjoy it, it's a great privilege and joy working as much with the staff as with pilgrims and visitors, people who turn up. We're supposed to be there for anybody... You might have a day that's extremely quiet... Or, you might find yourself busy all day listening to people with particular problems or trying to help people in other ways... We're there to be a priestly presence really, on behalf of the Dean and Canons.'* **Voluntary chaplain**
- *'I'm conscious now... that we're acting as a team more.'* **Voluntary chaplain**
- *'There is an expectation that [visitors] will get value for their money which puts pressure on people like me as a tour guide. Before people paid, there wasn't the same pressure, the same expectation, and you got people... probably wandering past and thought they would come in... lots of local children would come in on holiday time, and I think it has changed, the visitor profile. I and my colleagues were always there to answer questions and make sure that people had a nice time. There was never any pressure about money or access to areas.'* **Volunteer**
- *'Some people have come in and wanted to see the Book of Remembrance and so we get the vergers to open that so they can see their uncle who served in... And that's often a very moving experience for them to actually see the name of that loved one.'* **Volunteer**

10. Building wider relationships

York Minster's special role both regionally and nationally means that it sits at the centre of a large, complex web of relationships, with a great capacity to influence both individuals and groups.

Historical perspectives

Ritual processions through the medieval city, starting or ending at the Minster, encouraged not just civic involvement but brought many from the surrounding countryside to participate. There were two main late-medieval routes: a 'royal' route went to the Minster from Micklegate Bar via Ouse Bridge and Stonegate; and an 'ecclesiastical' route from the Minster to St Mary's Abbey and then on to St Matthew's Hospital on Gillygate. The latter was processed on Pentecost and Rogation, with the head shrine of St William being borne by the Minster clergy and Abbey monks together. St William also sat at the centre of a network of sainted Yorkshire archbishops and holy men, particularly St John of Beverley and St Wilfrid of Ripon, and the three were frequently connected by penitential pilgrimages. Other saints and sites were also linked to St William by pilgrimages imposed at the Minster, including St Cuthbert, St John of Bridlington, and the shrine of the Virgin at Southwell Minster.

York's association with its medieval Jewish Community is usually remembered for the horrific events of 1190, but the Minster has cause to remember better relationships in the 13th century. In the 1230s the sub-dean John Romanus rented an orchard to the Jews of York for their cemetery, at Jewbury, in exchange for which the community may have released the Minster from its debts, enabling funds for the construction of the Transepts and Crossing. Intriguing but ultimately unprovable indications include the 'Five Sisters' window having earlier been known as the 'Jewish Window', and its non-figurative glazing has been suggested as a deference to Jewish artistic prohibitions.

The prebendal estates, largely the gift of Walter Grey to establish a sound financial basis for the Minster in the mid-13th century, provided the canons with both an income, a house and a place of connection. Canons frequently visited their prebendal churches even into the late-20th century: for example, Canon John Toy, former Chancellor, went to Otterburn each summer for their patronal festival and at Christmas. Canons were given a history of their prebend and its estates at their installation.

Contemporary observations

The relationship between York Minster and local people is often close but also complex. The 'York Minster Revealed' project offered valuable opportunities to build closer relationships and partnerships with the city and beyond. Educational provision for school groups is excellent, very effective and far-reaching. Resources which will help adults engage more deeply with the Minster, its history, and the Christian story which has shaped its life and material culture, are also increasingly necessary. One question is whether trails, or even processional traditions, might be developed which actively link the Minster to the spots within the city or region, including parishes.

The desire to identify with the Minster is clearly also important more widely: many visitors (and volunteers) are not Anglican, and a number of visitors of other faiths (and none) come to the Cathedral explicitly seeking a spiritual connection.

Unique to York Minster is the fact that two sisters of the Anglican Order of the Holy Paraclete (The Whitby Sisters) work in the Minster in various capacities, helping with worship, doing guided tours, acting on the Information Desk as information volunteers, and so on. They go back to Whitby at least once a month. The York Minster Cell of the Shrine of Our Lady of Walsingham - established in 2006 - is evidence of the Minster's belonging to a wider pilgrimage network. The Crypt acts as a place crossing denominational boundaries - any denomination of the Christian Church can celebrate their liturgy there, and the altar by the shrine of William is a gift from the Roman Catholic diocese of Leeds. The Crypt and Candles events with school groups are very popular.

Historical evidence

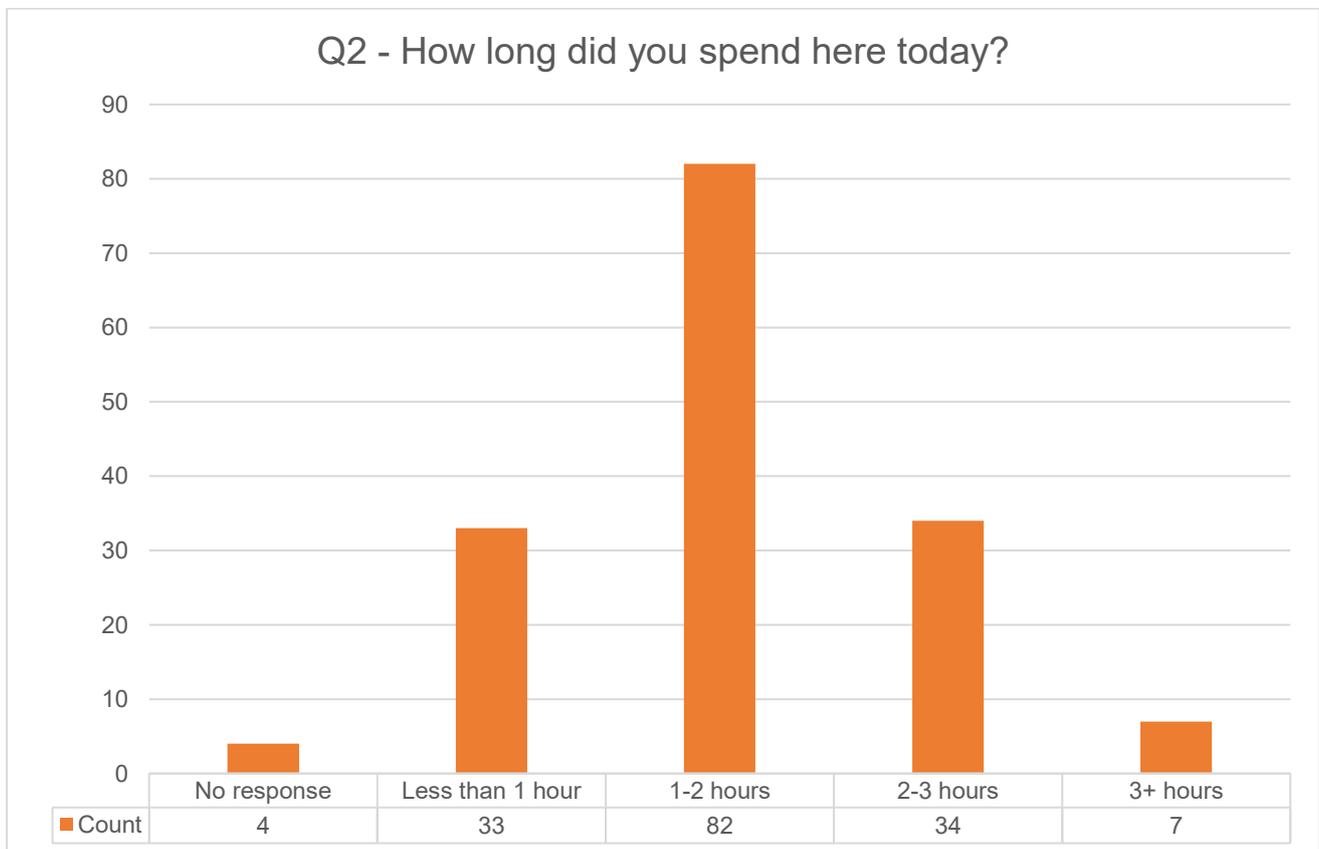
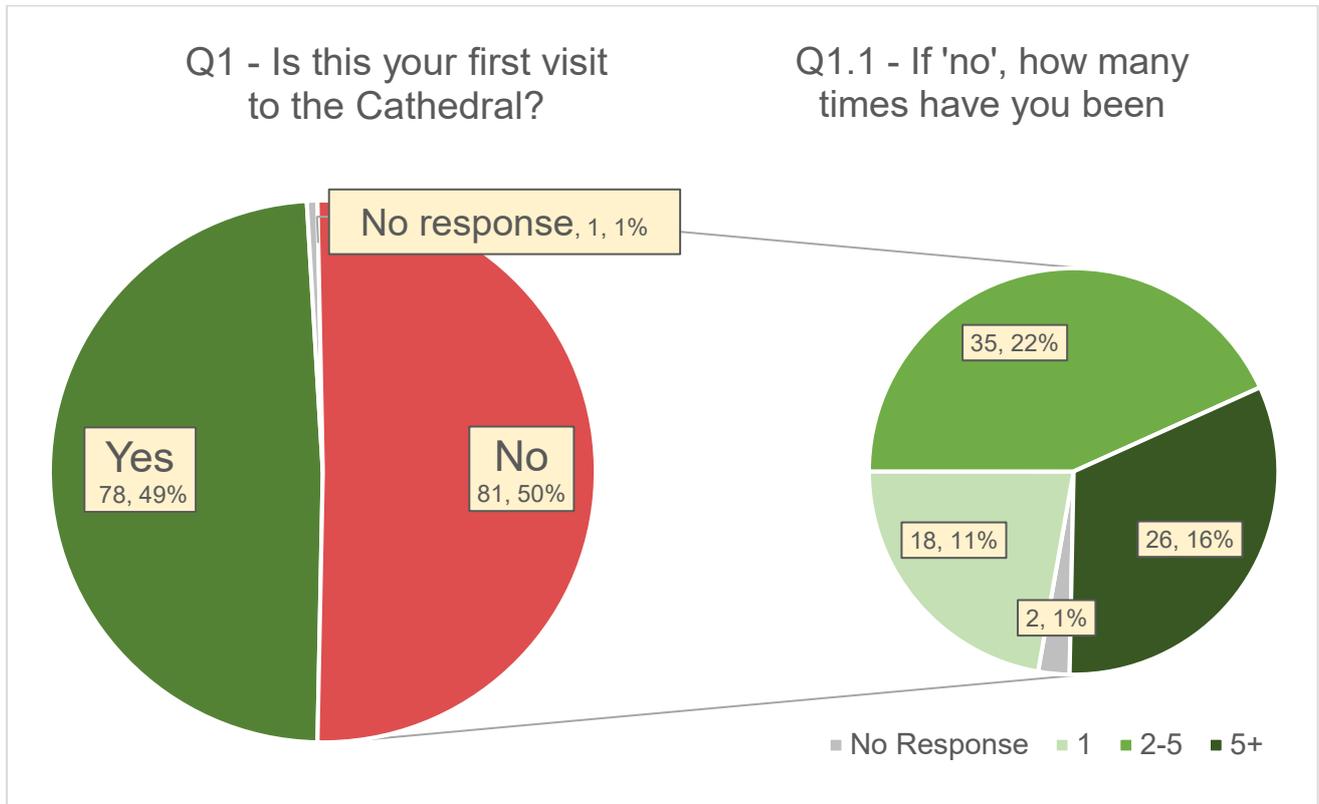
- *Let those present and to come know that I, John Romanus, Subdean of the church of St Peter of York, have sold to the commune of the Jews of York and of the other Jews of England, for a certain sum of money which they have given to me, the whole of that land of mine...as it lies in length and breadth between the land of the commons of the canons of the church of York and the ancient cemetery of the Jews... [Witnessed by the Dean, Treasurer, Precentor, and Chancellor, the Mayor of York, and the chief Jews of the city and realm]* **Charter of the Vicars Choral, c. 1230**
- *'John Brunhom, clerk of the parish of St Michael's on the Bridge, for adultery with Cecilia the wife of William de Cawod of York, and fornication with Alicia de Neusem, is suspended from his office in the parish for half a year, and must go on pilgrimage on foot to St John of Beverley, St Wilfrid at Ripon, and St William at York and offer a pound of wax to each saint.'* **Court of Audiences, 1375**

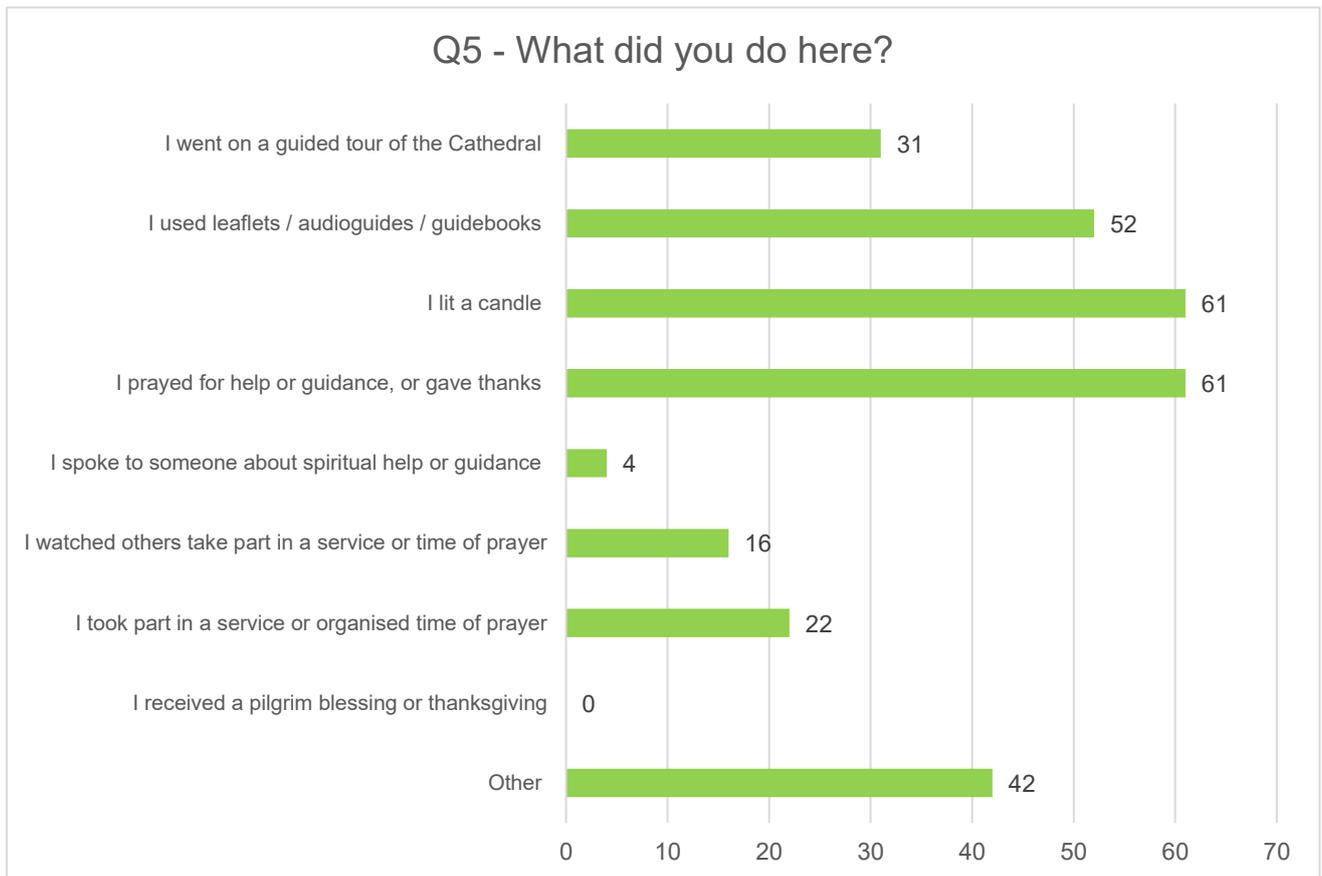
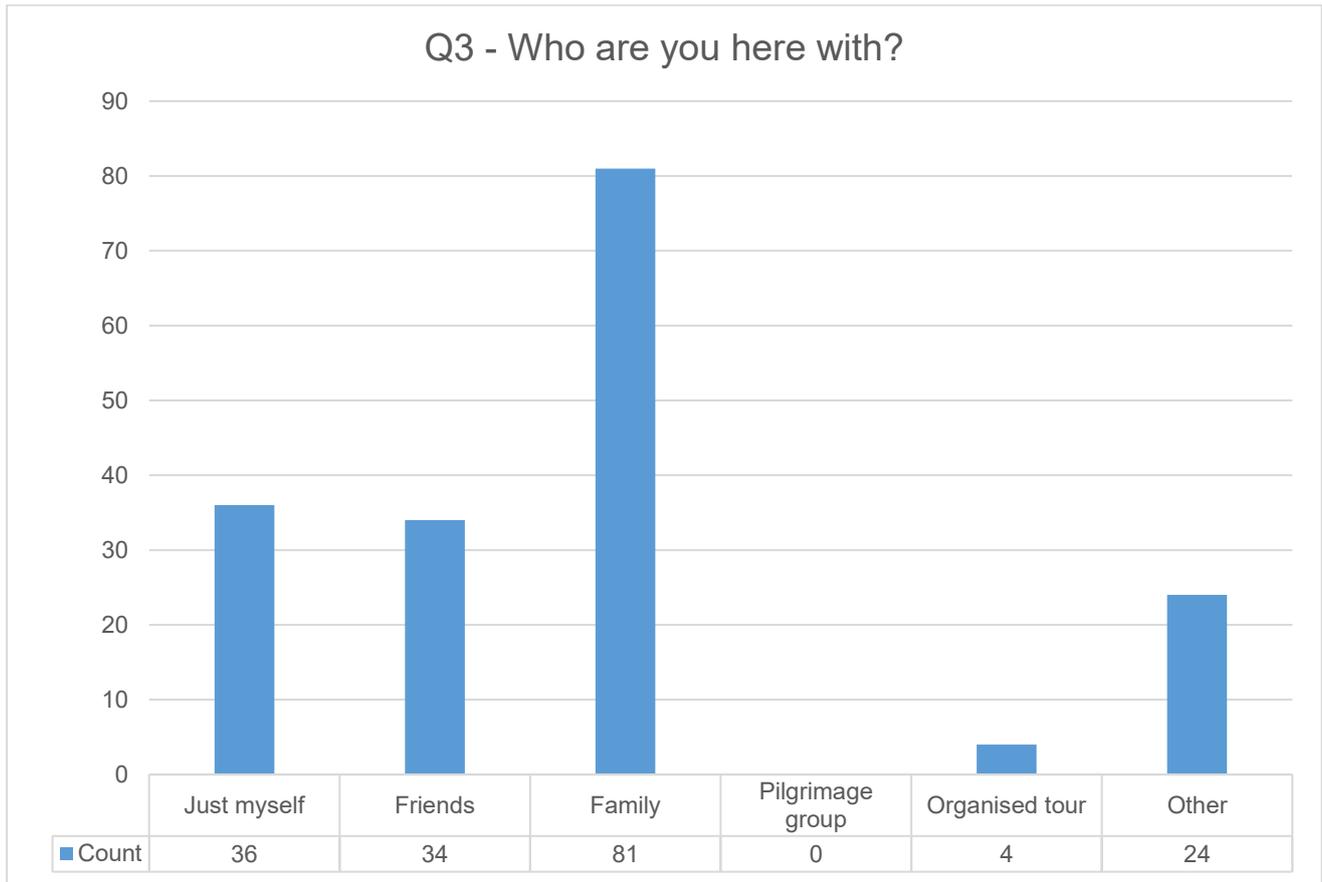
Contemporary evidence

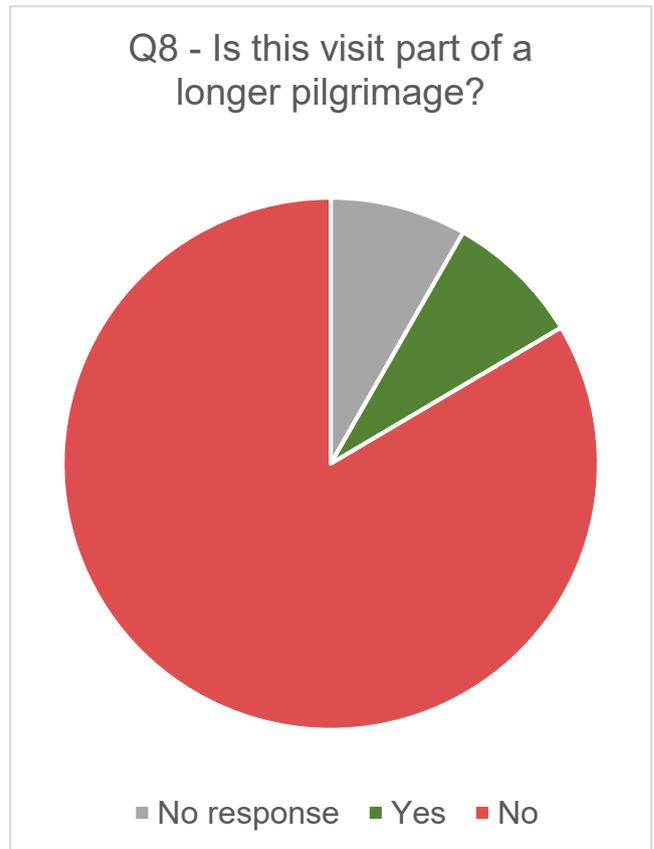
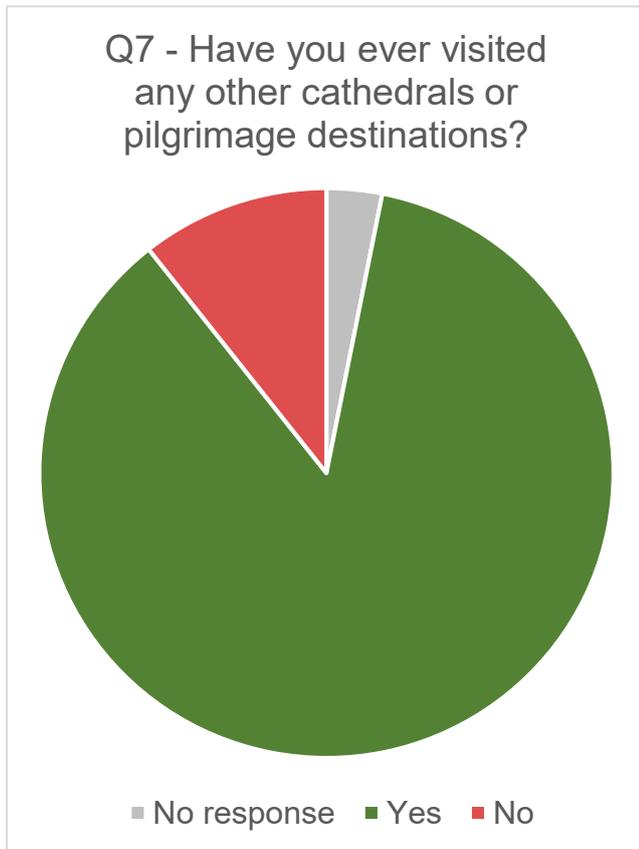
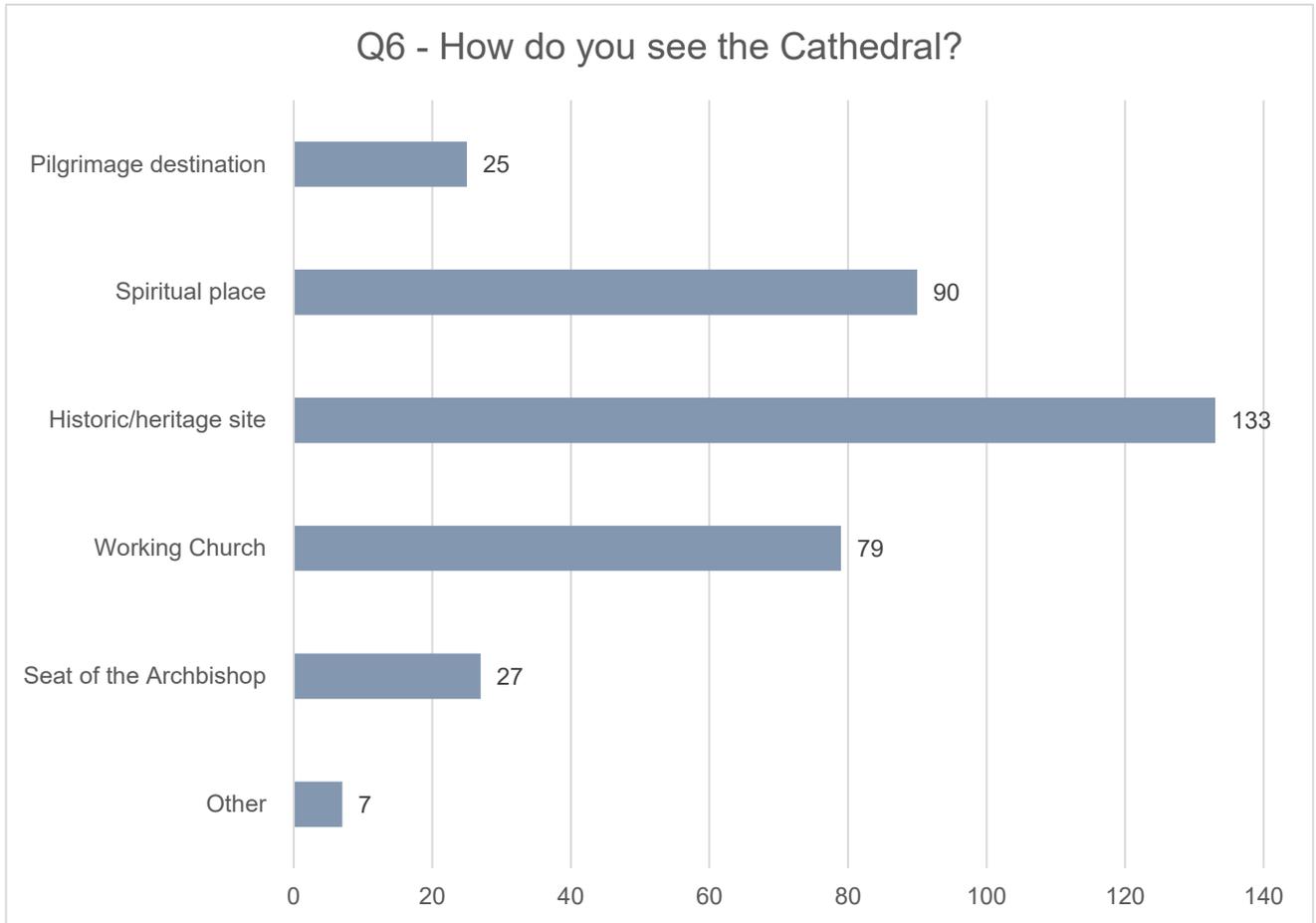
- *'I enjoy being parish priest and vicar... but coming in to the Minster you're in the mother church not only of the diocese but of the province of the North of England and it gives a chance to be in a slightly wider circle.'* **Voluntary chaplain**
- *'If you put on the local news 'Look North', the Minster comes up. Everybody knows the Minster... whether they understand and have visited it is a different matter in terms of engagement and outreach. But actually people have a relationship in a wider Yorkshire sense with the Minster... York does feed across the north, the northern diocese.'* **Former Cathedral staff**
- *'I always feel every visit is different ... whether I am on my own with my thoughts, or with visitors. Although I am a lifelong Roman Catholic, I consider the Minster belongs to all and am very proud of it as a York resident. The diversity, welcome and sanctuary is "time out " from hustle & bustle of everyday.'* **Local resident**
- *'There is a Walsingham cell here at the Minster, so a group of us meet together every so often for a special service here, in the Minster. And one of the canons is the head of the Walsingham group, and so we all meet together as a group, and then the people we go on pilgrimage with are from a parish up in Hordon, up in Peterlee, it's Tyneside, Middlesbrough area, so they come down with their bus, and we join with them, and we all go down on the coach together.'* **Cathedral staff**
- *'With RE groups we almost always finish in the Crypt... and we light candles down there, including the candles round the tomb, and put the lights out... We have them at the altar end, and we all have our own way of talking about the significance of light – I often base it on the Constantine story, actually, given that the remains of the military Governor's house are two and a half metres below that altar where Constantine Chlorus probably died or possibly died.'* **Cathedral staff**
- *'We've had an event called 'Six hundred candles', where we've lit 600 candles in memory of the 6 million people who died in the Holocaust, in the shape of the star of David, in the Chapter House, which isn't consecrated, and we have made that into a service that joins on to Evensong, and Evensong is structured appropriately for the Jewish community to attend if they wish... From the first year to the second year we saw about double the amount of people coming, and there's been a significant increase in the Jewish community attending Evensong as well. So that is quite powerful.'* **Cathedral staff**
- *'We've started to build into the annual guides' course an interfaith and culture element, looking at the different types of visitors and how we may accommodate them. We've just done some cultural awareness training for volunteers looking at what is culture, culture shock, the wide variety of visitors we get from all over the world, particularly Chinese visitors, and what challenges that might present to us, being a religious space, and how we might accommodate and understand those.'* **Cathedral staff**

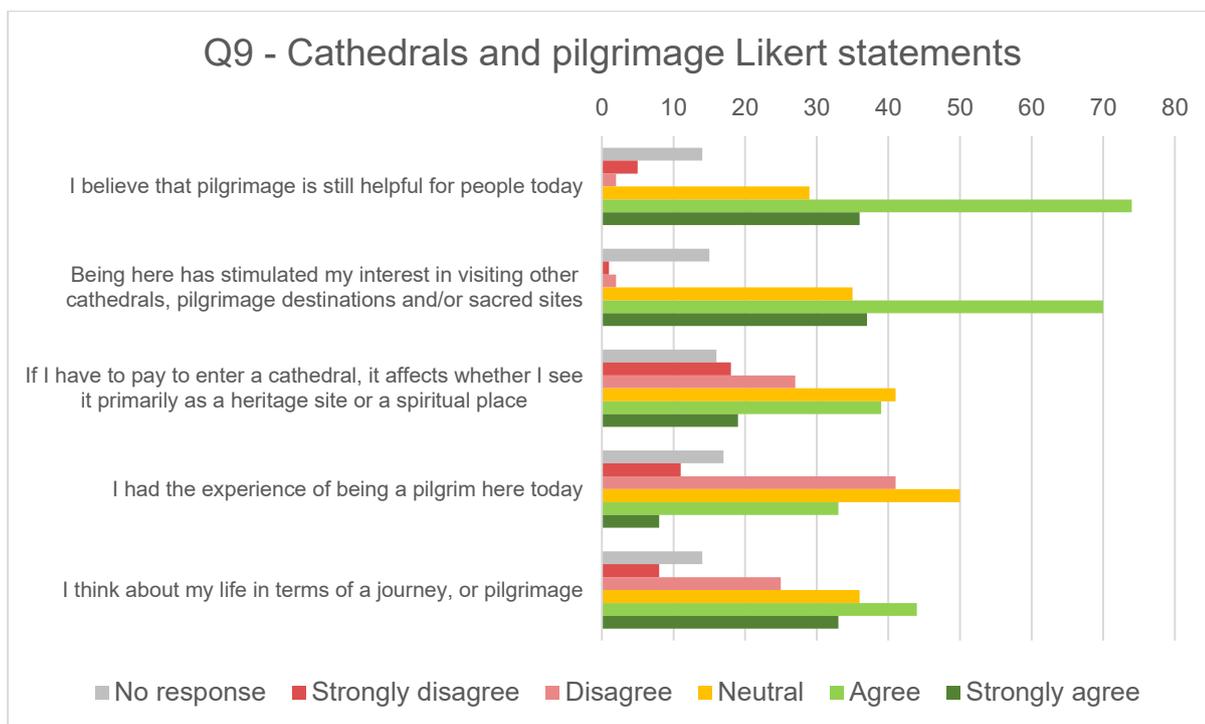
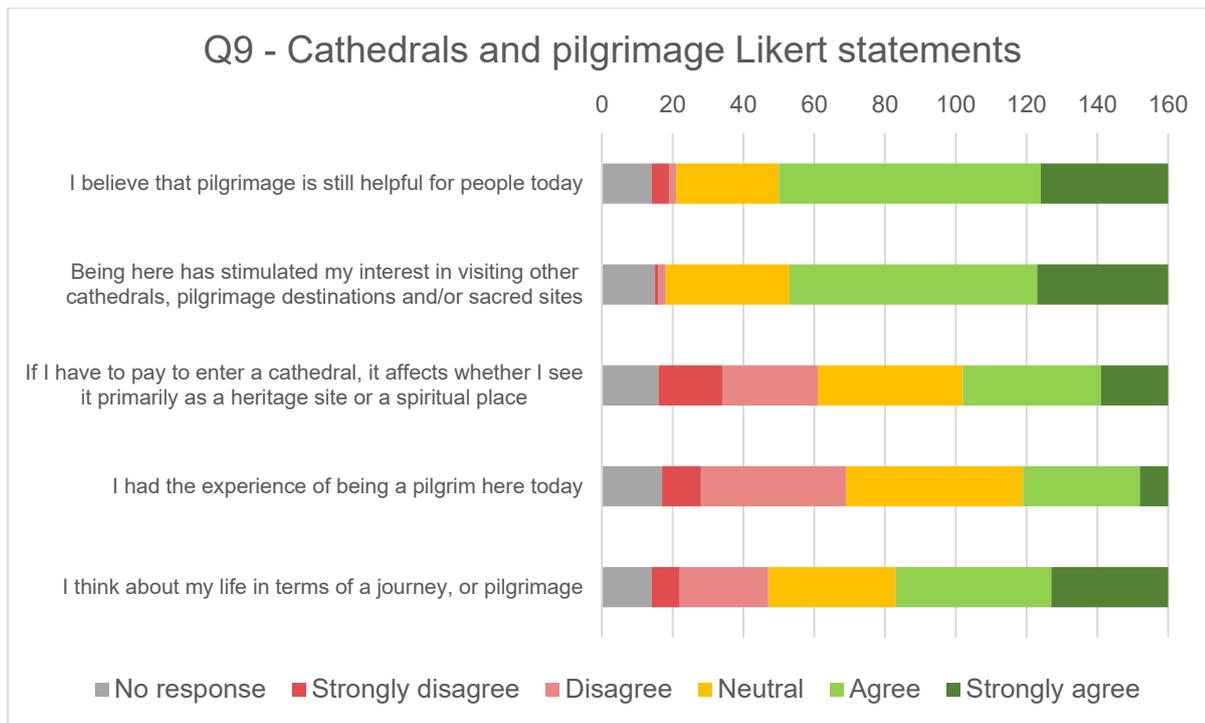
Appendix 1: York Minster question data overview

Total number of respondents: 160

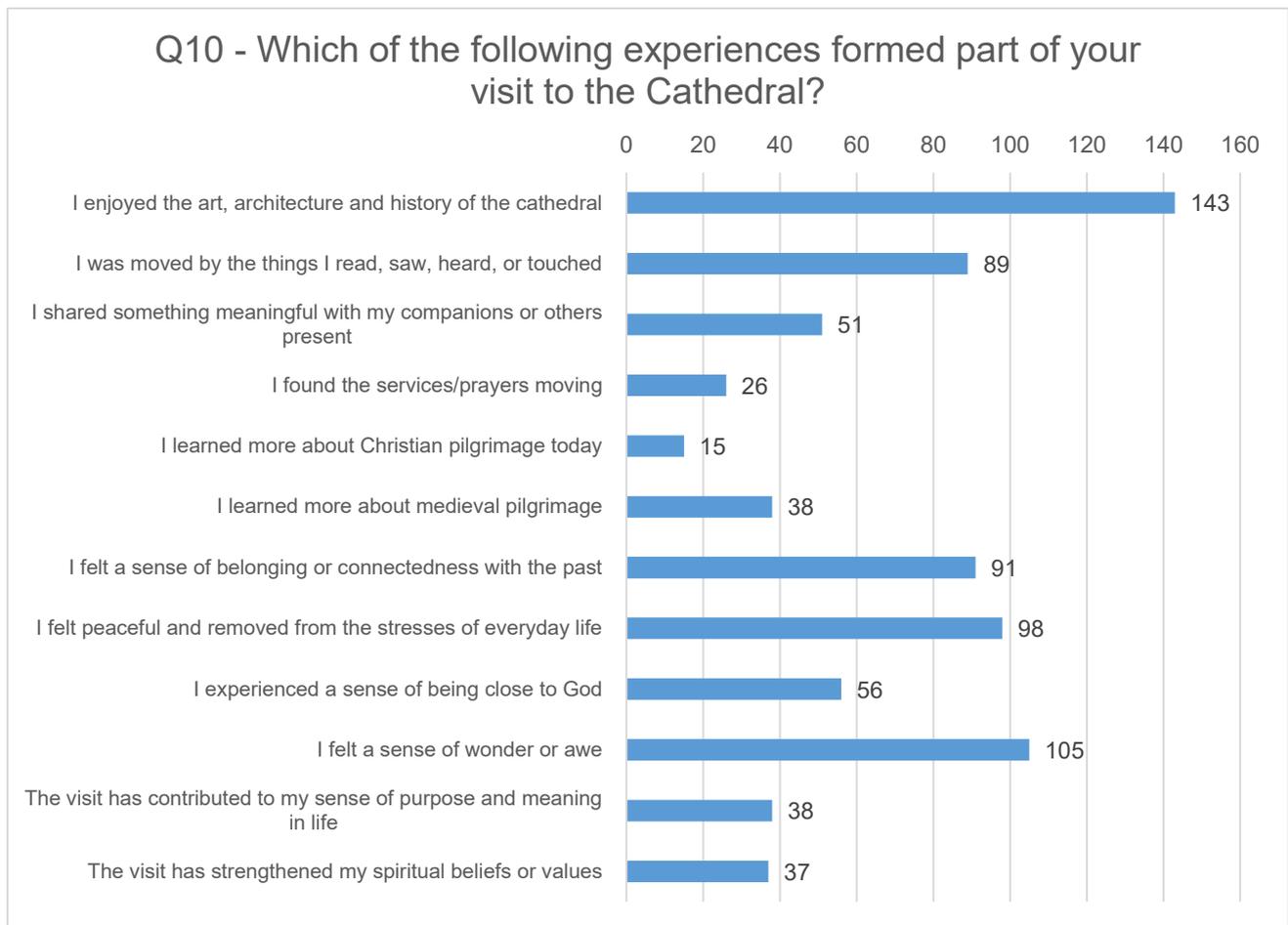






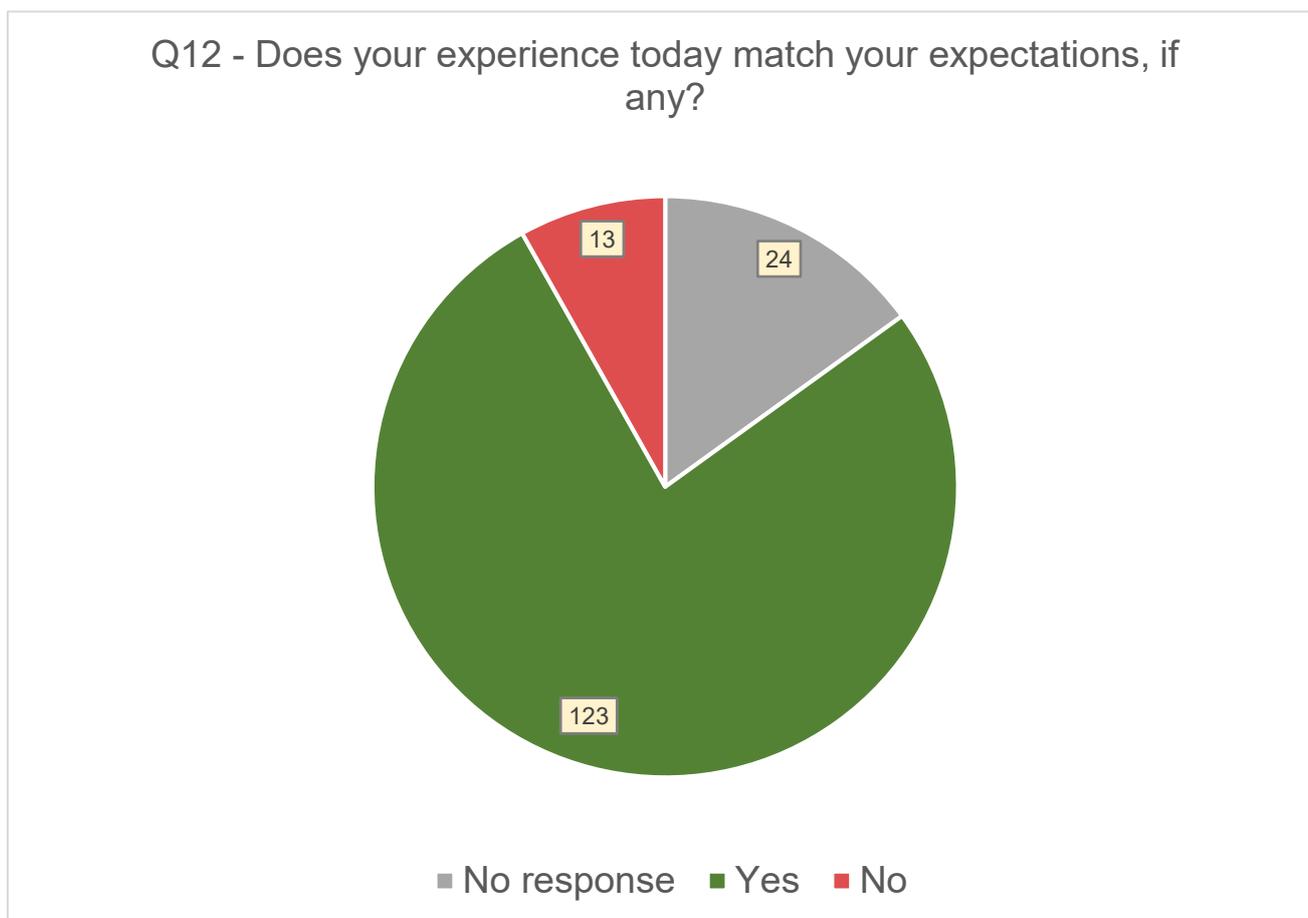
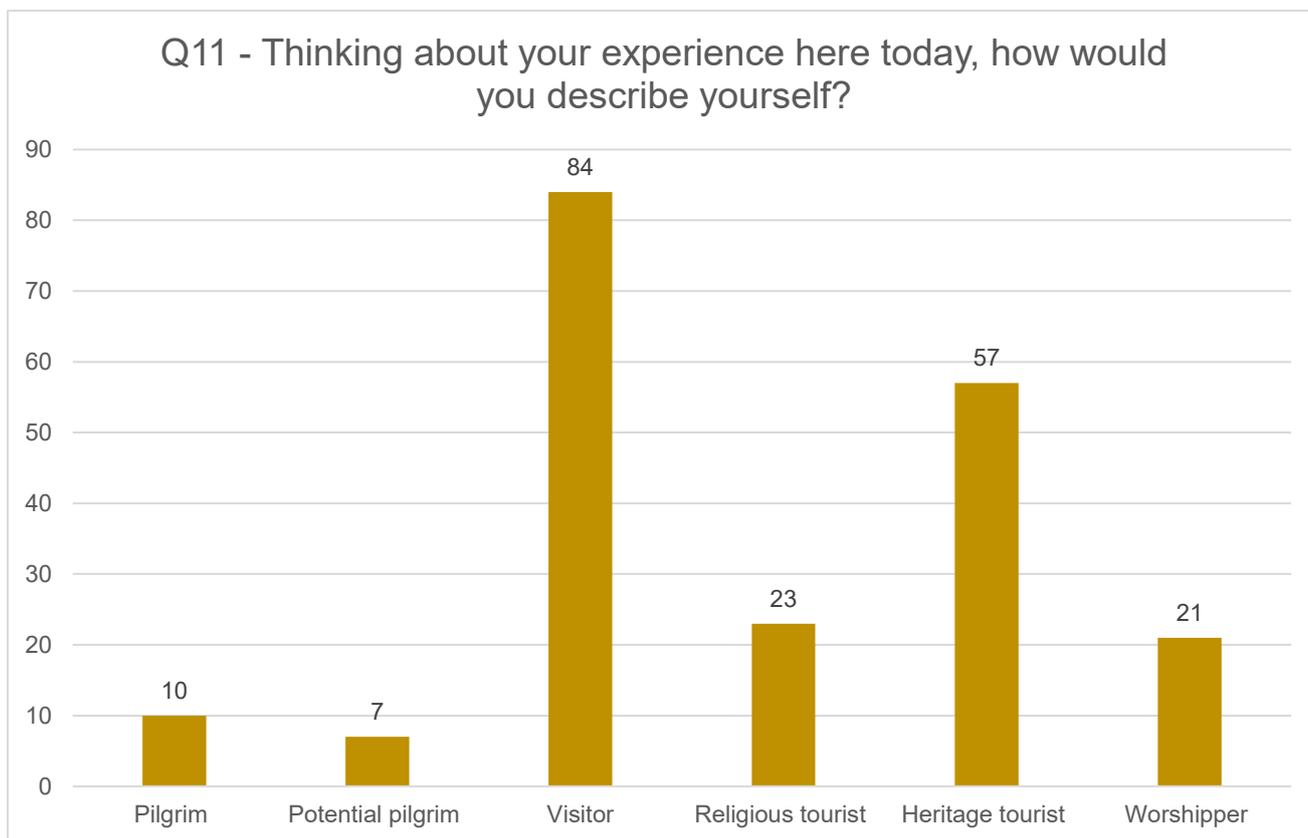


Q9 - Cathedrals and pilgrimage Likert statements – data overview						
	No response	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
I believe that pilgrimage is still helpful for people today	14	5	2	29	74	36
Being here has stimulated my interest in visiting other cathedrals, pilgrimage destinations and/or sacred sites	15	1	2	35	70	37
If I have to pay to enter a cathedral, it affects whether I see it primarily as a heritage site or a spiritual place	16	18	27	41	39	19
I had the experience of being a pilgrim here today	17	11	41	50	33	8
I think about my life in terms of a journey, or pilgrimage	14	8	25	36	44	33



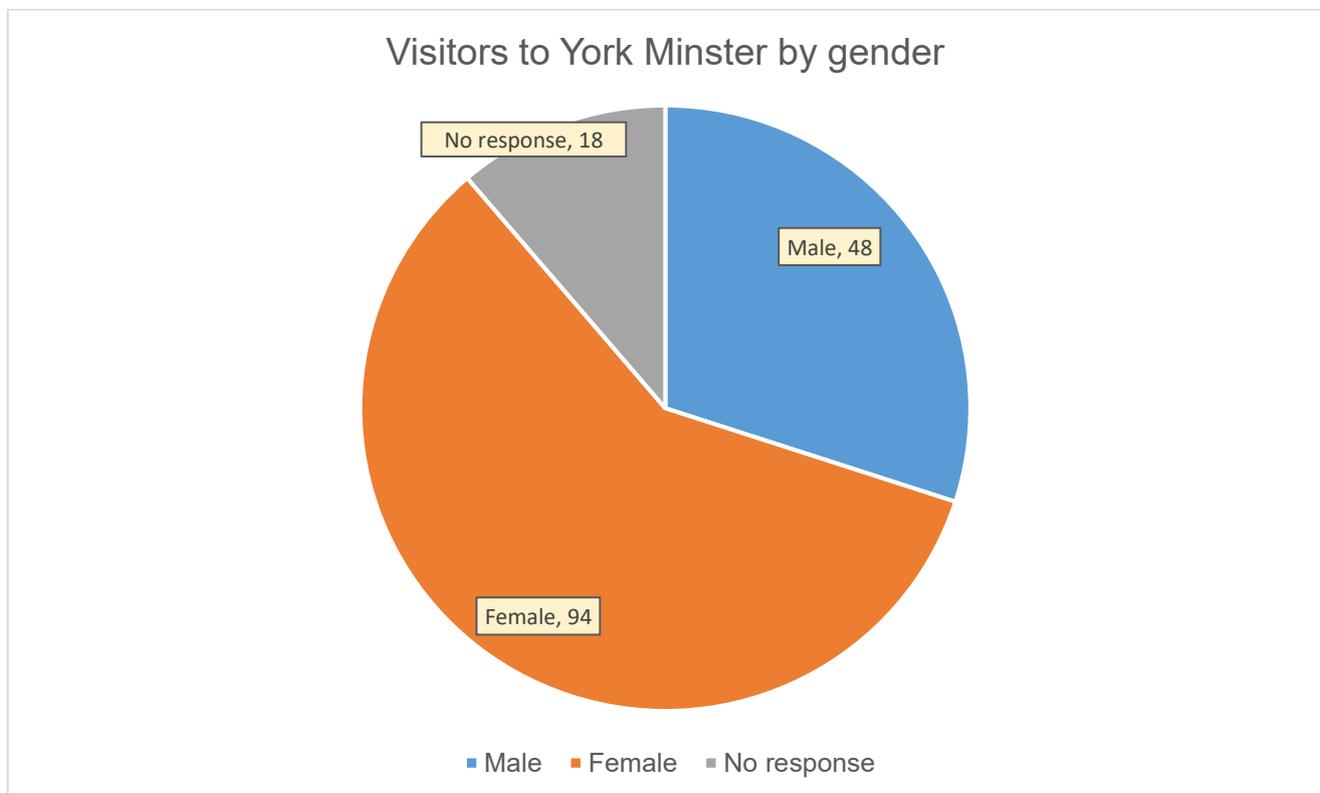
Full questions:

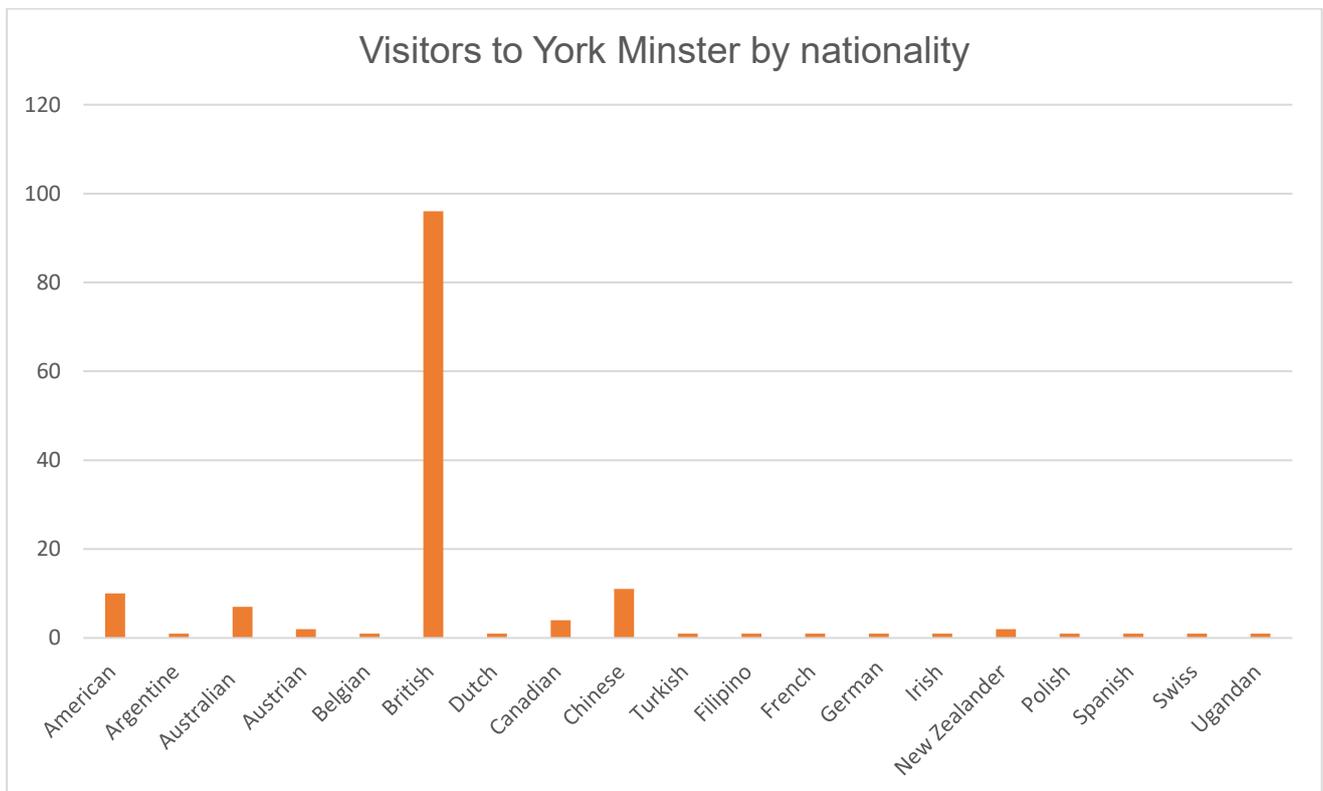
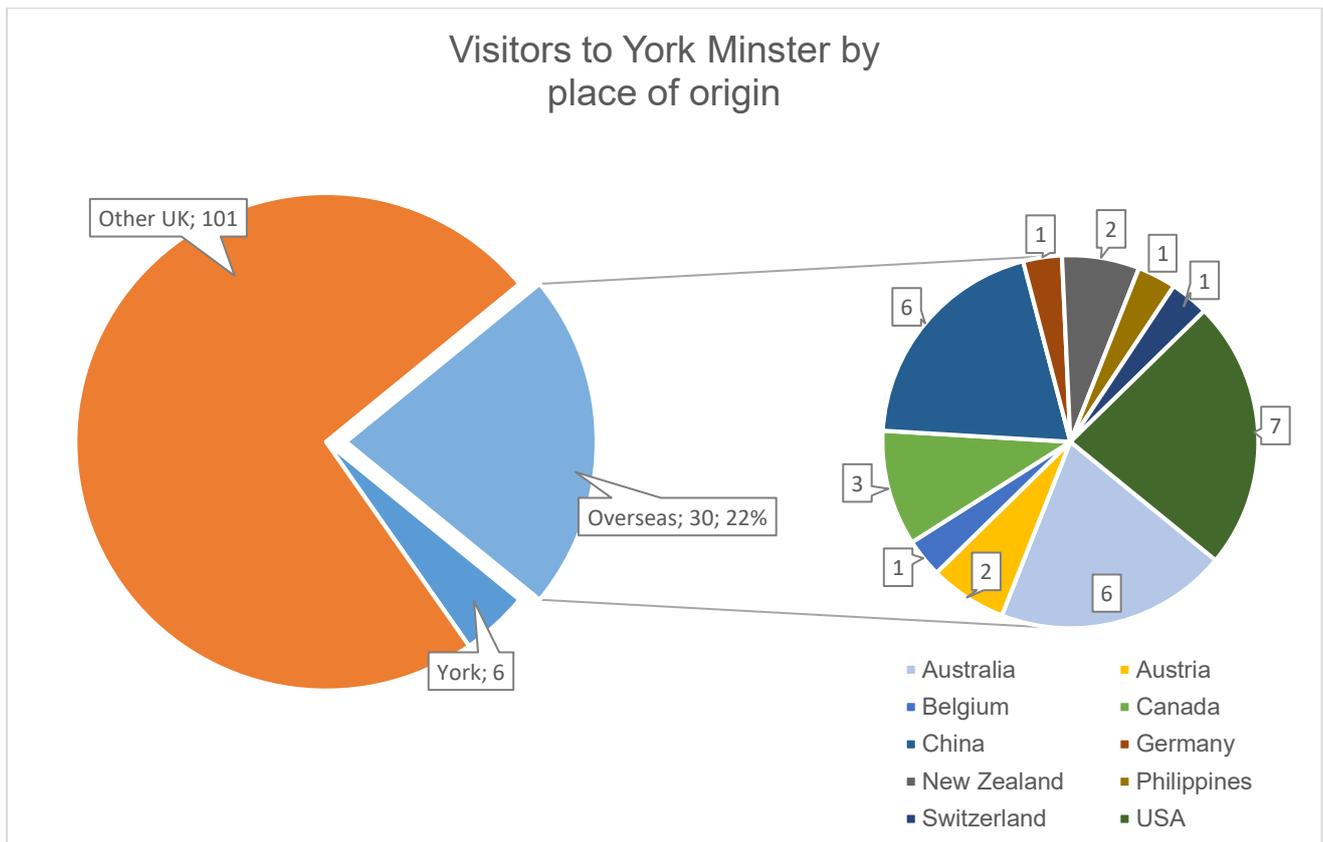
- I enjoyed the art, architecture and history of the cathedral
- I was moved by the things I read, saw, heard, or touched
- I shared something meaningful with my companions or others present
- I found the services/prayers moving
- I learned more about Christian pilgrimage today
- I learned more about medieval pilgrimage
- I felt a sense of belonging or connectedness with the past
- I felt peaceful and removed from the stresses of everyday life
- I experienced a sense of being close to God
- I felt a sense of wonder or awe
- The visit has contributed to my sense of purpose and meaning in life
- The visit has strengthened my spiritual beliefs or values



Appendix 2: York Minster demographic data overview

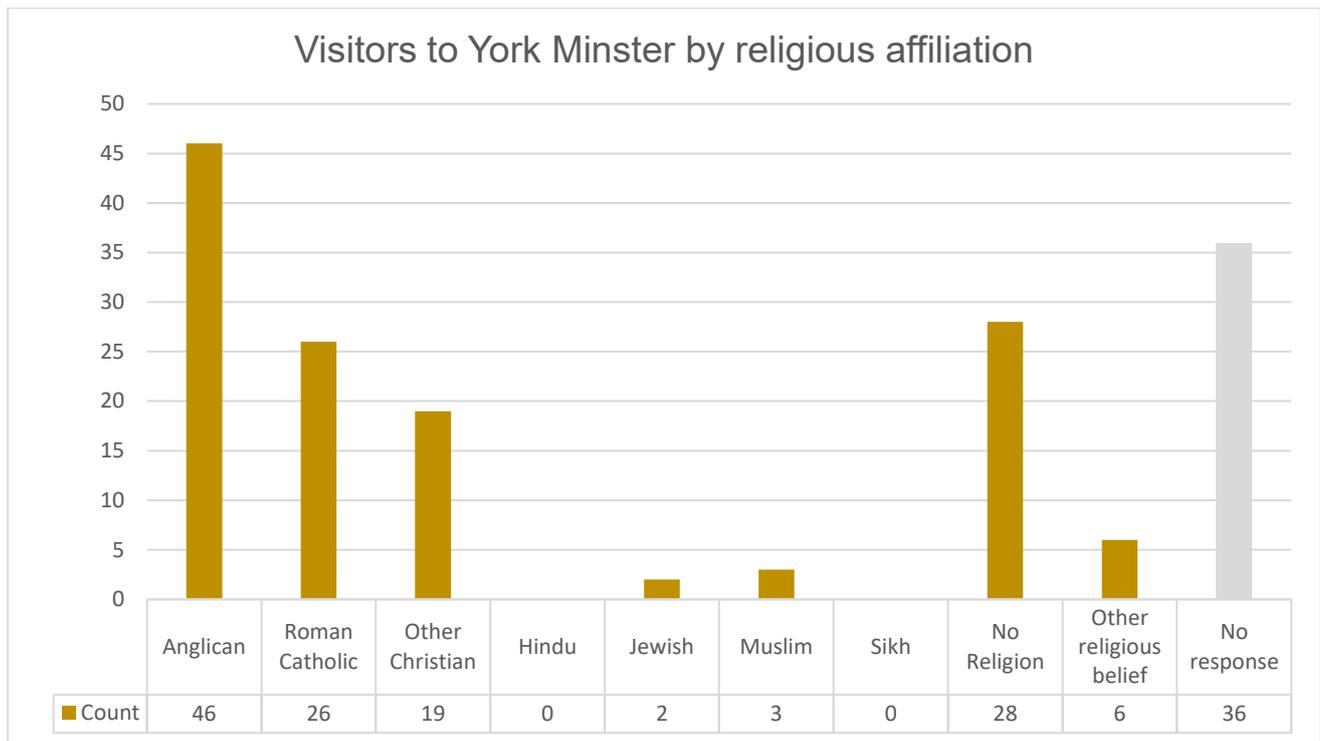
Total number of respondents: 160





Note:

- 'English' (17 responses), 'Northern Irish' (1), 'Scottish' (2) and 'Welsh' (1) amalgamated under 'British'.
- There were five instances where two nationalities were included within responses, indicating that two individuals were represented (eg. a couple, or two friends). These responses were separated and each was added to the respective nationality total.



Notes:

- This question allows respondents to choose more than one answer.
- The unusually high ‘non-response’ rate (36) suggests that the question (worded ‘Please indicate any religious affiliation’) was ignored by many respondents who had no religious affiliation. The ‘No Religion’ option is therefore likely to be negatively skewed.
- Answers to ‘Other Christian’ were: ‘Baptist/Pentecostal’; ‘C of E’; ‘Ecumenical’ (2); ‘Evangelical’ (2); ‘Free Evangelical Church’; ‘Jesus Fellowship Church (Baptist)’; ‘Katolig’; ‘Lutheran’ (3); ‘Methodist’ (3); ‘Non-denominational’; ‘Protestant’ (2). One respondent indicated ‘Other Christian’, but did not elaborate.
- Answers to ‘Other religious belief’ were: ‘Spiritualist’ (2); ‘Agnostic’ (2); ‘Rounded by interfaith discussions’; ‘Taoist’.

