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The Leadership Role of the Bishop and his Staff Team in the Formation of Strategy for Missional Ministry

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Abstract

Dioceses of the Church of England are engaged in the process of forming strategies for missional ministry. Three facts influence this process: the decline in the number of stipendiary clergy, the decline in Church attendance, and the decline in financial resources. In the latter part of the 20th century the assumptions behind the 'Christendom model' of Christianity have been challenged. It was recognised that the Church needed to reconceive itself as God's agent for mission in the world. The narrative of growth has displaced the narrative of decline.

Diocesan strategies and recent Church legislation have placed mission at the centre of the Church's task in witnessing to the nation. Ministry is called to be missional. In the formation of strategy for missional ministry, the leadership role of the bishop and his staff team is crucial. The context of their work is the diocese; a complex diverse organisation set in the wider institutional Church.

This study draws on Trinity as a model of *relational diversity* and Body of Christ as *communal diversity*. Organisation studies offer a model of *organisational diversity*, drawing on complexity theory and practical tools for change and development. The research focuses on four dioceses and the bishop's oversight and leadership role in collaboration with his staff. Such leadership calls for a balance between leading in mission and holiness, reversing decline and encouraging growth.

This thesis argues that the formation of strategy is not primarily about plans but the engagement of people through consultation and listening, envisioning a future they can work together for and own. However, in the formation process a tension emerges between the conceptual and the pragmatic, vision and utility. This calls for a locally adaptive re-shaping of the role of leadership and oversight; a development encouraged by an Anglican theology of episcopacy.

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Abbreviations

AbpC	Archbishops' Council
ABC	Anglican Book Centre
ABW	*A Better Way* (Derby Diocese)
ACC	Anglican Consultative Council
ACCM	Advisory Council for the Church's Ministry
AC	Anglican Communion
ACO	Anglican Communion Office
AI	Appreciative Inquiry
ARMPT	Advanced Research Methods in Practical Theology (Durham University)
AS	*Apostolicity and Succession*
BCP	*Book of Common Prayer*
BC	Bishop's Council and Standing Committee
BEM	*Baptism, Eucharist and Ministry*
BMO	Bishop's Mission Order
BSM	Bishop's Staff Meeting
CAS	Complex Adaptive System
CC	Church Commissioners
CDM	Clergy Discipline Measure 2003
CHP	Church House Press
CIO	Church Information Office
CLA	Church Literature Association
CLLS	*Canon Law: Letter and Spirit*
CMS	Church Mission Society
CoE	Church of England
CRR	Church Representation Rules
CLT	Complexity Leadership Theory
CT	Complexity Theory
CWOS	*Common Worship: Ordination Services (Study Edition)*

Abbreviations

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CWPS	*Common Worship: Pastoral Services*
CW	*Common Worship: Services and Prayers for the Church of England*
DBF	Diocesan Board of Finance
DCM	Diocesan Council for Mission
DD	Derby Diocese
DiSC	*Dominance, influence, Steadiness and Conscientiousness Behaviour Profiling Tool*
DMPC	Diocesan Mission and Pastoral Committee
DS	Diocesan Synod
ED	Exeter Diocese
ELS	Ecclesiastical Law Society
EM	*Episcopal Ministry: Report on the Archbishops' Group on the Episcopate*
EOM	*Ecclesiastical Offices (Terms of Service) Measure 2009*
FMLC	*Formation for Ministry within a Learning Church*
GCE	*The Governance of the Church of England*
GLC	Greater London Council
GS	General Synod (of the Church of England)
HALS	Hertfordshire Archives and Local Studies
HoB	House of Bishops (Church of England)
IME	Initial Ministerial Education
LC	Lambeth Conference
LEP	Local Ecumenical Project (commonly called 'Local Ecumenical Partnership')
LGL	*Living God's Love* (St Albans Diocese)
LQ	Lambeth Quadrilateral
LSX	London Stock Exchange

Abbreviations

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MAP   Mission Action Plan*

MC   Mission Communities

MCCO   Methodist Church Communications Office

MDR   Ministerial Development Review

MfM   *A Measure for Measures: In Mission and Ministry. Review of the Dioceses, Pastoral and Related Measures.*

MMA   Mission and Ministry Areas

MMWC   *The Mission and Ministry of the Whole Church*

MOiG   *Moving on in Growth* (Exeter Diocese)

MOiMM   *Moving on in Mission and Ministry* (Exeter Diocese)

MPM   *Mission and Pastoral Measure 2011*

MSC   *Mission Shaped Church*

ONS   Office for National Statistics

OS   Organisation Studies

OST   Open Space Technology

OxCEPT   Oxford Centre for Ecclesiology and Practical Theology

P (B) M1986   *Patronage (Benefices Measure) 1986*

PCS   *Porvoo Common Statement 1993*

PM   *Pastoral Measure 1983*

RL   Ripon and Leeds diocese

RM   *Renewing Ministry* (Derby Diocese)

RS   *Rural Strategy* (Ripon and Leeds Diocese)

SCM   Student Christian Movement Press

SPCK   Society for Promoting Christian Knowledge

SA   St Albans Diocese

SGM   *Synodical Government Measure 1969*

TWR   *The Windsor Report*

TSO   The Stationery Office

Abbreviations

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UE	*Unearthing and Earthing* (St Albans Diocese)
UK	United Kingdom
UPA	Urban Priority Area
US	*Urban Strategy* (Ripon and Leeds Diocese)
VA	*Vision for Action* (St Albans Diocese)
VO	Voluntary Organisation
WAOB	*Working As One Body*
WCC	World Council of Churches

My ethnographic present

The position is as stated on 31 December 2012.[1]

Interview Referencing

Interviewees are recorded in the thesis according to a numerical code. The purpose of this is to protect interviewee confidentiality. Attempts have been made to anonymise references in order to avoid identifying role or gender. The only exceptions are in the area of a role which might have otherwise compromised academic credibility. Material which is readily accessible in the public domain is referenced, but anything revealed by individuals in interviews is anonymised.

Items marked * in the text are given a fuller explanation in the 'Glossary of Terms' at Appendix 1.

Terminology – 'Mission and Ministry'

Whilst most dioceses refer to a strategy for 'mission and ministry' I have concluded, despite my frequent use of the term in the early stages of this research, that it is unhelpful. Terms like 'ministry', 'mission' and jointly, 'mission and ministry' are used liberally in dioceses. Some talk of their 'mission strategy', some of their 'ministry strategy'; others of their strategy for 'mission and ministry'. As this research has progressed I have become more convinced that the terminology we use, 'mission and ministry', is flawed and suggests a false dichotomy.[2] The purpose of ministry is to serve the mission to which the Church is called by God.[3] Ministry is therefore missional,[4] called and sent out.[5] As such I have concluded it is more helpful to refer to 'missional ministry' rather than 'mission and ministry'.

I have adopted the term 'missional ministry' throughout the thesis except where historical or referenced material dictates otherwise.

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[1] Reference to census data in this thesis relates to 2001, the 2011 relevant comparative data being published on 11 December 2012.

[2] *Presence and Prophecy: A Heart for Mission in Theological Education*, (London: CHP, 2002), 29.

[3] David Bosch, *Transforming Mission. Paradigm Shifts in Theology of Mission*, (New York: Orbis, 1991), 372.

[4] *The Mission and Ministry of the Whole Church*, (London: CHP, 2007), 64.

[5] Bosch, *Transforming*, 475.

Terminology – 'Bishop's Staff Meeting' (BSM)

Although I began this research project by referring to the bishop and his 'senior' staff I have adopted the terminology Bishop's Staff Meeting (BSM) throughout as being a more appropriate term. 'Senior' implies 'junior' and, as Michael Sadgrove suggests, 'senior' recalls the days of Barchester and the ascendancy of the 'gaitered class'[6] and, whilst residual elements remain, the term is less than helpful and Bishop's Staff is more appropriate.

Terminology – 'Episcopacy'

The spelling 'episcopacy' is adopted as the norm throughout this thesis except where the alternative 'episkope' is used by the particular author I am citing.

Declaration

None of the material contained in this thesis has been previously submitted for a degree in this or any other institution. The thesis is my own work.

Statement of Copyright

The copyright of this thesis rests with the author. No quotation from it should be published without the prior written consent of the author, and information derived from it should be acknowledged.

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[6] Michael Sadgrove, *The Role of the Bishop's Staff*, (Durham, 2005).

Acknowledgments

As this project has progressed and matured I have become conscious of 'living the thesis' through my daily work and encounters. I therefore owe a profound gratitude to many who have supported and encouraged me on the way:

- to my supervisors the Reverend Canon Dr Alan Bartlett and the Reverend Dr Gavin Wakefield for their curiosity and interest in my field of research and for their enthusiastic support, wisdom and advice;
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- to my PA Christine Taylor for transcribing the interviews, assisting with the practical aspects of the thesis and for showing an interest in the emerging conclusions;
- to the Reverend Jeanette Gosney, Parish Development Officer in the St Albans diocese, for proof reading the text;
- to Sue my wife and my family who have patiently waited for the restoration of time given over to days off and holidays so that the research could be written up and who, in so doing, have offered me their unfailing support.

Dedication

I dedicate this thesis to the bishops and their staff in the four dioceses of Derby, Exeter, Ripon and Leeds and St Albans thankful for their leadership and oversight of missional ministry, that what they have begun may truly flourish within the grace and love of God.

Chapter 1   Introduction

My thesis is that, in the formation of diocesan strategies for missional ministry, the leadership role of the bishop and his staff team is crucial. This role is challenging in a complex diverse organisation like a diocese. Dioceses are embedded in a society equally diverse. Not only is there a decline in adherence to the Christian faith;[7] bishops preside over dioceses that manifest decline not in faithfulness or commitment but in attendance.[8] Stipendiary clergy numbers have declined and financial giving is causing concern. The temptation is to respond with quick solutions, which I describe as utilitarian.*

The bishop's leadership role is one of oversight, a 'leader in mission', 'leading his people in the way of holiness',[9] providing direction for the diocese. A diocese as a complex, diverse organisation raises questions of appropriate leadership styles and what is an achievable mode of leadership. Complex Leadership Theory posits a shift from a 'heroic' to a 'distributive' model of leading and the lack of an overall strategic vision signals a failure of leadership.

Episcopal leadership in the Church of England (CoE) needs to be carefully nuanced. Although a bishop's leadership of the diocese may appear 'heroic', leading from the front, the reality is more complex. There is a legal framework and a variety of colleagues with canonical responsibilities holding the bishop's commission,* representing him in his 'corporate capacity'. Whilst the bishop's personal authority and leadership are significant, missional ministry is shared with others – a ministry in communality with ordained and lay, stipended and voluntary, which needs to be flexible and adaptive.[10]

Parishes offer a spectrum of diversity in theology, liturgy and outlook. The diocesan mission is supported by an administrative and financial structure with legal and public accountability. However, the bishop's ministry is by no means confined to his

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[7] Callum G Brown, *The Death of Christian Britain*, (Abingdon: Routledge, 2001), 198.
[8] Appendix 2.
[9] *Ordination Services - Study Edition*, (London: AbpC, 2007), 55, 61.
[10] Lambeth Quadrilateral (LQ). See Appendix 1.

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diocese; he holds a corporate and collegial view of a diocese, representing it to the

wider Church and vice versa.

The CoE holds that it is 'episcopally led and synodically governed'.[11] Avis argues:

> The bishop exercises leadership in council or in synod, in consultation
> with the presbyters and with the laity, for they too play their part,
> appropriately expressed, in the tasks of teaching, sanctifying and
> governing. Anglicanism reveals itself as the heir (along with all the
> historic churches in the West) of the Conciliar Movement of the fifteenth
> century, with its key principles of constitutionality, representation and
> consent. So bishops lead the Church, but they also consult the faithful and
> seek to carry the people with them.[12]

Contemporary society is influenced by individualism[13] competing with an institution

that values communality. At the same time there is also an 'intellectualist' approach to

the Faith as propounded in reports like *Mission Shaped Church*.[14] Here faith is

asserted in a set of 'propositions' based on 'association' competing with a

'communal'[15] responsibility to serve the whole parish, 'where the Faith is also bound

up with practices, structures of relation and forms of life…'. [16]

The Church is the Body of Christ located in the life of Christ with values around the

principles of sharing in partnership, mutual responsibility and concern for each other.

The Church values tradition, holding it to be continuity with the past[17] whilst

recognising the end of Christendom with its implications.[18] Maintaining a nationwide

ministry (to England) is a duty laid on the CoE with the rights of 'parishioners'

enshrined in common law.[19] The bishop's duty to provide that ministry arises, as

Richard Hooker observed and the Ordinal declares, from his sole responsibility to

ordain[20] and deploy.[21] There are complex demographic and social changes; a church

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[11] See Chapter 4.5.3 for further elucidation.

[12] 'The Vocation of Anglicanism', Paul Avis, *The Richard Hooker Lecture*, (Exeter: Centre for the Study of the Christian Church, 2009).

[13] John McManners in *Believing in the Church*, (London: SPCK, 1981), 210

[14] *Mission Shaped Church: A Mixed Economy for Mission (GS 1761)*, (London: GS, 2010)

[15] Giles Ecclestone (ed.), *The Parish Church?* (London: Mowbray, 1988), 5.

[16] Andrew Davison and Alison Milbank, *For the Parish*, (London: SCM, 2010), 22.

[17] Rowan Williams, *Why Study the Past?*, (London: DLT, 2005), 83.

[18] Lesslie Newbigin, *Foolishness to the Greeks*, (Geneva: WCC, 1986), 101; Bosch, *Transforming*, 274.

[19] In cases of marriage and burial. Norman Doe, *The Legal Framework of the Church of England*, (Oxford: OUP, 1996), 358.

[20] W Speed Hill (ed.), *The Folger Library Edition of the Works of Richard Hooker* (Cambridge, Massachusetts: Belknap, 1977), Book 7 (2) 3; *BCP*, 709; CWOS, 62.

[21] Canon C.18, *The Canons of the Church of England*, (London: CHP, 6th ed., 1969).

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experiencing a sharp decrease in the number of stipendiary clergy to deploy and a decline in church attendance with corresponding financial challenges.[22] The 'Christendom' presumptions of previous generations no longer hold in the contemporary situation;[23] the Church lives in a missional context and expects its bishops to lead people in mission and 'in the way of holiness'.[24]

Bishops are different and dioceses are different, complex and diverse. Whilst it cannot be assumed that dioceses are sensible coherent units[25] or that some are not dysfunctional,[26] this research demonstrates willingness by bishops to work with the givenness of the present and seek strategies that shape the diocese for mission. How coherent a diocese is has a bearing on the formation of strategy for missional ministry.

The bishop, by virtue of his office, exercises a relational ministry of oversight to parishes – clergy, laity, and the wider communities. As a *focus of unity*[27] he represents them to each other, drawing out the essence of communality. Relationality and communality emerge as key theological drivers behind this study, focused on Trinity as *relational diversity* and Body of Christ as *communal diversity*.

This research examines dioceses forming strategy for missional ministry amidst changing contexts in church and society.[28] The revision of the Pastoral Measure[29] through General Synod[30] provides a strategic and contemporary framework for strategy formation.

In the next chapter I outline my approach to the research project. I explain the development of my hypothesis and give an account of my method and methodology.

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[22] *Challenges for the New Quinquennium GS 1815*, (London: CHP, 2011), 8. See Appendix 2.
[23] *Mission-Shaped Church*, (London: CHP, 2004), 11.
[24] *CWOS,* 55, 61; Stanley Hauerwas, *Learning to Speak Christian*, (London: SCM, 2011), 151.
[25] *A New Diocese for West Yorkshire and the Dales*, (London: GS, 2011).
[26] John Gladwin and Rupert Bursell, *Interim Report of the Commissaries Appointed by the Archbishop of Canterbury in Relation to a Visitation Upon the Diocese of Chichester*, (London: Archbishop of Canterbury, 2012).
[27] *CWOS*, 62; Canon C.18; Colin Podmore, *The Governance of the Church of England and the Anglican Communion*, (London, 2009), 2.
[28] See, Diocese of Peterborough, *A Diocese Inspired by God's Passion for the World*, (Peterborough, 2005); Diocese of Bristol, *Looking Ahead with Confidence*, (Bristol: Diocesan Synod, 2008); Diocese of Leicester, *Shaped by God*, (Leicester, 2005).
[29] *Pastoral Measure 1983*, see also *Dioceses, Pastoral and Mission Measure 2007*, s.1.
[30] *A Measure for Measures*, (London: CHP, 2004).

Chapter three considers the employment of strategies in the Church. In chapter four I explore how Anglicans understand episcopacy, grounded in the doctrine of adaptability.[31] Oversight and leadership along with the place of the bishop in 'establishment' are also discussed. Chapter five considers diversity as a descriptor for a diocese rooted theologically in *relationality* (Trinity) and *communality* (Body of Christ). Chapter six evaluates an interdisciplinary dialogue between theology and organisation studies, drawing on Complexity Theory and its implications for adaptive leadership with practical tools for listening and consultation. Two further chapters set the context for the research, one describing the four dioceses which form the focus of this project, the other evaluating their strategies. Chapter nine analyses the research data which, while late in the thesis, sets the narrative of interviewees in the context of theological and descriptive analysis. A final chapter offers concluding reflections and recommendations with suggestions for further research.

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[31] LQ, Appendix 1.

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Chapter 2   Creating the Research Project

This chapter discusses research method and the methodology that underpins it.[32] Method is the means by which the research was driven forward, and methodology the conceptual and critical tools employed to critique it.[33]

The research examined four dioceses - Derby, Exeter, Ripon and Leeds and St Albans. The aim was to offer a 'rich and thick description'[34] of each diocese drawing on historical, sociological, demographical and ecclesiastical resources. A critical evaluation of literature on strategy in the wider context of the Church of England (CoE) and within the four dioceses followed. Questions emerged which were researched through individual and 'focus group' interviews.

Drawing on *relationality* (Trinitarian) and *communality* (Body of Christ), the research conceptualised common themes rooted in complex diversity. Dioceses are complex and diverse, difficult to read and distinctive in character with different ways of doing the same things with implications for the leadership of the bishop and his staff (BSM) in the formation of strategy. Complexity raises conceptual issues of leadership, communality and structures in dialogue with organisation studies; diversity engages conceptually with relationality and beliefs. As such this research is rooted academically in the discipline of practical theology[35] with clear outcomes offered for missional ministry.

2.1 Methodology[36]

Strategies for missional ministry drew me conceptually into a particular framework, an 'interpretative paradigm',[37] that a diocese is a *communal* entity and the bishop's leadership and oversight, along with his staff, is *relational*. Out of these reflections emerged two interrelating modalities; Trinity (*relationality*) and Body of Christ[38]

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[32] John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research*, (London: SCM, 2006), 74.
[33] Helen Cameron et al., *Studying Local Churches: A Handbook*, (London: SCM, 2005), 19.
[34] Swinton and Mowat, *Practical Theology*, 46. See Chapter 7 and 8.
[35] Paul Ballard and John Pritchard, *Practical Theology in Action: Christian Thinking in the Service of Church and Society*, (London: SPCK, 2006), 21.
[36] See also Appendix 5.
[37] Swinton and Mowat, *Practical Theology*, 34.
[38] Elaine Graham, Heather Walton, and Frances Ward, *Theological Reflection: Methods*, (London: SCM, 2005), 109. See Chapter 5.

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(*communality*) conceptually rooted in complex diversity.[39] Whilst *relationality* and *communality* are encountered in social dialogue on a 'horizontal' axis, for the theologian there is a 'vertical' axis engaging both incarnationally and pneumatalogically with the issues.[40] This provides a deeper basis for reflection than the more cyclical approach offered by the Pastoral Cycle.[41] The 'correlative' model offered dialogue between theology and organisation studies, contributing insights from the 'secular' world.[42] The 'vernacular' model focused on culture and context in the shaping of strategy.[43]

This study focuses on the twin theological disciplines of missiology and ecclesiology. Here I adopt and assert certain theological norms drawn from systematic theology and biblical studies, among them 'Trinity' (relationality) and 'Body of Christ' (communality). This is a thesis about Anglicanism and draws on the Anglican understanding of 'the Church' both as 'institution' as part of the One, Holy, Catholic and Apostolic Church',[44] and as 'organisation' as expressed and experienced through dioceses and parishes.[45] Reflecting through empirical research[46] on the real life of the Church, as evidenced in dioceses and parishes as the place where theological truth is evident in dialogue with human reality, episcopal leadership and those invited to share in it is exercised out of a deep sense of 'calling', a vocation, which is an Anglican theological norm in the understanding of missional ministry. Such integration in modes of thinking – a dialogue between the anthropological and the theological – reflects the ecclesial context of the thesis and further anchors this study in the discipline of Practical Theology.

The missiological premise is based on the work of Bosch, with reference to Bevans and Schroeder,[47] Newbigin[48] and Kirk.[49] Bosch, drawing on Karl Barth,[50] saw the

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[39] Leonardo Boff, *Trinity and Society*, (Exeter: Burns and Oates, English ed., 1986), 92; Yung Suk Kim, *Christ's Body at Corinth*, (Minneapolis: Fortress Press, 2008).

[40] Avery Dulles, *Models of the Church*, (New York: Image, Image Books ed., 2002), 43.

[41] Ballard and Pritchard, *Practical Theology*, 81.

[42] Graham, Walton, and Ward, *Methods*, 152. See Chapter 6.

[43] Graham, Walton, and Ward, *Methods*, 200. See Chapters 7 & 8.

[44] Canon C.15.

[45] Philip Selznick, *Leadership in Administration: A Sociological Interpretation*, (New York: Harper & Row, 1957), 5.

[46] See Chapter 9.

[47] Stephen B Bevans and Roger R Schroeder, *Constants in Context. A Theology of Mission for Today*, (New York: Orbis, 2004).

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primary task of the Church as missiological, rooted in the *missio Dei* expressed as 'God the Father sending the Son, and God the Father and the Son sending the Spirit', expanded into a new theological paradigm of 'Father, Son and Holy Spirit sending the Church into the world'.[51]

My interest is in Anglican ecclesiology.[52] Ecclesiology is the doctrine of the 'nature, story and study of the Christian church' expressed visibly as a community 'where Christians come together for worship, prayer, communal sharing, instruction, reflection and mission'.[53] This visible expression has characteristics of complexity and diversity determined by denominational history and development. An interest in Anglicanism cannot be in isolation from the universality of the Church and comparative reference is a source of enrichment and clarification. Paul Avis,[54] Stephen Pickard,[55] Christine Hall and Robert Hannaford,[56] and Martyn Percy[57] are seminal in understanding Anglican ecclesiological perspectives. From a comparative angle Richard Gaillardetz[58] sets the intersection of ecclesiology and missiology in the context of globalisation. Nicholas Healey[59] argues that the Church is a concrete reality called to witness and service; discipleship and pastoral care rooted in the cross of Christ,[60] contrasted with a Church frequently preoccupied with internal agendas, failing to account adequately for 'corporate sinfulness'.

As a canonist I draw on the canonical tradition of the CoE. Robert Ombres argued that canon law is 'applied ecclesiology'.[61] The Church is an institution structured as organisation needing a framework to protect the liberty to express and practise faith;

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[48] Lesslie Newbigin, *The Gospel in a Pluralist Society*, (London: SPCK, 1989).

[49] J. Andrew Kirk, *What Is Mission?*, (London: DLT, 1999).

[50] Barth first proposed the missiological nature of the Church at the Brandenburg Missionary Conference (1932) and articulated the concept at the Willingen Conference of the International Missionary Council (1952).

[51] Bosch, *Transforming*, 390.

[52] Article 19.*

[53] Gerald Mannion and Lewis Mudge, S (eds.), *The Routledge Companion to the Christian Church* (Abingdon: Routledge, 2008), 3.

[54] Paul Avis, *Anglicanism and the Christian Church*, (Edinburgh: T & T Clark, 2nd ed., 2002).

[55] Stephen Pickard, *Theological Foundations for Collaborative Ministry*, (Farnham: Ashgate, 2009).

[56] Christine Hall and Robert Hannaford (eds.), *Order and Ministry* (Leominster: Gracewing, 1996).

[57] Martyn Percy, *The Ecclesial Canopy*, (Farnham: Ashgate, 2012).

[58] Richard R Gaillardetz, *Ecclesiology for a Global Church*, (New York: Orbis, 2008).

[59] Nicholas Healey, *Church, World and Life: Practical-Prophetic Ecclesiology*, (Cambridge: CUP, Kindle ed., 2000).

[60] Galatians 6:14.

[61] Robert Ombres, OP, 'Why Then the Law?,' *New Blackfriars* 55, no. 296 (1974), 296.

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the freedom of the children of God.[62] Canon law undergirds and protects that freedom, and the doctrine and practice of the CoE,[63] providing a framework for enabling the formation of strategies for missional ministry.[64]

In the formation of diocesan strategies the twin theological tools of missiology and ecclesiology, including canon law, provide a rich foundation and authenticate reflective practice.

2.2   Research methods

My approach has been twofold. First, an extensive literature-based search drawing on strategy documents and reports from the 'central church'[65] and the four dioceses.[66] This produced a rich bank of original literature for critical review and analysis which also helped me to formulate the interview questions[67] out of which emerged qualitative evidence from interviewees. Theological resources on Anglican understanding of episcopacy,[68] along with complexity and diversity as ways of conceptualising a diocese,[69] are drawn on to interrogate and explore the hypothesis. Secondly, this was tested by empirical qualitative research methods through individual and 'focus group' interviews. The methodology was driven by reflections on *relationality* (Trinity) and *communality* (Body of Christ) in the context of complex diversity in conversation with theology and organisation studies.

Method draws on experience grounded in reflective practice from which emerges conceptualisation. Further research and reflection on experience leads to further conceptualisation which points to recommendations and praxis evidenced in the structure of this thesis. In this way method engages with methodology and establishes

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[62] Romans 8:21. See Chapter 5.7.
[63] Norman Doe, 'Towards a Critique of the Role of Theology in English Ecclesiastical Canon Law,' *Ecclesiastical Law Journal* 2 (1992), 328. Mark Hill, 'Gospel and Order,' *Ecclesiastical Law Journal* 4, no. 20 (1997), 659. David Hope, 'The Letter Killeth, but the Spirit Giveth Life,' *Ecclesiastical Law Journal* 4, no. 21 (1997), 694. Trevor Jones, *The Employment of Theological Ideas in Anglican Canon Law* Dissertation, 2004.
[64] C.f. John 10: 1-10.
[65] Chapter 3.
[66] Chapter 8.
[67] Appendix 3.
[68] Chapter 4.
[69] Chapter 5.

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the research as practical theology giving weight to the empirical research conducted through the qualitative interviews and the written analysis.[70]

The choice of four dioceses was significant. Although the research project demonstrates that any one diocese is complexly diverse, the choice of four represented one tenth of CoE dioceses. My initial assumption had been to provide a reasonable spread in terms of geography, demography and ethnography; rural, urban and suburban. However, it was evident that my assumptions were wrong and each diocese displayed a complex picture of diversity both socially and theologically.[71] Furthermore, as the diocese in Anglicanism is an expression of the 'local Church',[72] sharing through the bishop a unity with the universal Church, thus sometimes described as 'trans-local',[73] but also having a geographical location and boundary (locality),[74] any one strategy would reflect not only the context and needs of that diocese, but also the style of leadership and oversight of the bishop concerned. Having chosen four dioceses it became apparent that they were at different stages in the formation of strategy. Derby was developing a *re-focused* strategy because of problems arising from perceived imposition of plans. Exeter had an *established* strategy. Ripon and Leeds offered a different approach which intentionally *delegated* the process to the parishes. St Albans, with a recent 'Vacancy in See' process that called for leadership in the formation of strategy, offered an *emerging* strategy. I therefore concluded that four dioceses would give a richer, broader basis for the research than just one and would identify areas of commonality and difference.

To make the task manageable I selected from the bishop's staff (BSM):

the diocesan bishop;

a suffragan bishop;

an archdeacon;

the diocesan secretary.

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[70] Chapter 9.
[71] Chapter 7.
[72] A term rooted in antiquity, 'a mystical whole, a eucharistic community gathered around its liturgical president' (the bishop), Paul Valliere, *Conciliarism: A History of Decision Making in the Church*, (Cambridge: CUP, 2012), 114.
[73] Valliere, *Conciliarism*, 23.
[74] Podmore, *GCE*.

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These were the nucleus of the individual interviews. There is a wide variety of BSMs
so I interviewed some diocesan officers with portfolios for 'mission' and 'ministry'
who were either members of the BSM, or attended when the agenda required it. I also
interviewed one national officer with responsibilities apposite to the research area.
This gave a total of 36 individual interviewees whom I saw in their own location. No
one refused to be interviewed.[75] The agreement was to meet for one hour[76] but all
were generous with their time and candid and honest with their comments. The
originality of this project is that it is the first to interview a sample of BSMs, a point
confirmed by the national officer.[77]

I did not interview cathedral deans. In origin the Dean and Chapter were the bishop's
familia, the first model of the bishop's staff.[78] Whilst the contemporary BSM has
emerged separate from the cathedral chapter, deans are members of the BSM but with
a dual focus, cathedral and diocese. Sadgrove suggests that the dean as 'senior priest'
could be Chair of the House of Clergy, but as an elected position such a proposal
could prove contentious.[79]

As well as individual interviews I met with a small 'focus group' from each diocese.
The purpose was to explore how those in leadership roles perceived the leadership of
the bishop and BSM in the formation of strategy. The following categories were
selected:
chair, House of Clergy;
chair, House of Laity;
Area/Rural Dean;
lay chair, deanery synod.

As an archdeacon who spent 10 years on General Synod, to some extent I knew
everyone interviewed. This meant I approached the interviews without the impartiality
of an independent researcher. However, this was by degrees. In my own diocese I was

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[75] One officer declined on understanding of role in BSM, but was keen to help in other ways.
[76] Letter to participants, Appendix 4.
[77] 28.
[78] Stephen Platten and Christopher Lewis (eds.), *Flagships of the Spirit* (London: DLT, 1998), 38.
[79] Michael Sadgrove, *The Dean in the Bishop's Staff Meeting*, (Durham, 2010).

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in the role of 'participant-observer'[80] and there were times when I had to tame my desire to help colleagues in their responses to my questions. In other dioceses the sense of knowing people proved advantageous with comments as 'I know you and I can trust you'.[81] Sharing together at a level of 'seniority' drew out the best from interviewees. But dangers need to be heeded, not least the potential for complacency and a lack of rigour in probing for answers.

All interviews were recorded and conducted under strict confidentiality in compliance with the university's ethical code.[82] Each interview was transcribed and printed. Detailed analysis followed using 'Nvivo' and 'free nodes' were allocated in order to locate the issues and concepts raised and then grouped into 'tree nodes'.[83] The results of the analysis are evaluated in Chapter 9.

The interview questions focused strictly on the *formation* of strategy and were closely aligned to my hypothesis.[84] The questions were the starting point for the exploration of ideas and concepts developed further by supplementary questions. All this was clearly and closely related to what I was seeking to prove, the direction of the interview being in my hands. It was therefore important that questions were sufficiently open-ended to allow interviewees space to respond from their point of view.[85] Such encounters raise questions of power and control, assumptions and prejudices, to which I now turn.

2.3   Reflexivity

As a researcher and practitioner in the field of 'practical theology', I bring to the task a commitment which is vocational, both in the general sense of Christian calling and specifically in the call to priesthood. This is a spiritual calling with a complex range of values and a diversity of interpretations; an engaging process of living and growing that shapes theological questions.

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[80] Swinton and Mowat, *Practical Theology*, 64.
[81] 25.
[82] Appendix 4.
[83] Appendix 6.
[84] Appendix 3.
[85] Swinton and Mowat, *Practical Theology*, 64.

My earliest memory of Church is from the age of 7 when I joined the choir and became a server. I felt a sense of personal importance and affirmation. The church I attended struggled and was not 'successful.' My enduring memory however is of a faithful core committed to prayer and worship. My catholic upbringing left a suspicion of evangelicals, although I really had not met any! As a parish priest I later discovered friendship among evangelicals in clergy chapter and a spirituality rooted in scripture. Recognising the complex diversity of a diocese I am committed to a balance of traditions in the CoE. I worry that my 'affirming Catholic' tradition is less represented in the CoE and is in danger of its values of tolerance and inclusivity becoming intolerant towards those with whom it disagrees.

As archdeacon, I am conscious that, whilst valuing my own tradition, it is essential to be fair, open and hospitable to those whose traditions differ from my own. Diversity reflects the nature of the God I experience through the common activity of prayer and worship and in daily relationships with colleagues and others, both in and outside the Church.[86]

I bring to this research gratitude for identity and meaning gained from my experience of the CoE which gives me an enduring, but hopefully not uncritical, loyalty to a Church I have a strong desire to promote. With my experience of Church rooted in 'failure' but characterised by 'faithfulness', I recognise faithfulness as a Christian value greater than success.[87] I am encouraged by the world-wide, global Church, and the ecumenical perspectives that nurture theological reflection, stimulated by the richness of a variety of traditions. I value the breadth of difference within the Anglican tradition and the CoE in particular, perceiving this to be a strength. I have a high doctrine of order but, as a canonist, recognise that law must facilitate, provide a framework for things to happen. As archdeacon, I am driven by the desire to 'make things work', appreciating the opportunities and pitfalls of pragmatism,[88] yet seeking to promote and make known the missional character of ministry and 'protect'[89] those

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[86] For discussion on the use of 'Church' in this thesis see above, 2.1 at page 20.

[87] 1 Corinthians 4:2 at *Holy Bible. New Revised Standard Version*, (London: Collins, Anglicized ed., 2007).

[88] Doris Olin (ed.), *William James: Pragmatism in Focus* (London: Routledge, 1992).

[89] Canon C. 22.4.

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engaged in it. As I have formed my questions, explored concepts and issues, I am
mindful how such experiences impact on and shape research.

2.4   Hypothesis

My initial hypothesis has been shaped and developed by the research process. The
fundamental question I explore is that the leadership role of the bishop and the BSM
is crucial in the formation of a strategy for missional ministry,

> It will be argued in this thesis that the formation of diocesan strategies for
> mission and ministry requires of the bishop and his senior staff a key role
> in leadership and discernment. Diocesan strategy also involves statutory
> bodies such as diocesan pastoral and mission committees, boards for
> mission and ministry, bishops' councils, and diocesan synods and their
> officers. My working definition is that strategy is understood as 'the long
> term direction'[90] for the diocese; a plan which reflects the values, culture,
> vision and goals of the organisation.[91]

This led me to examine how Anglicans understand episcopacy and the diocese as a
complex, diverse 'organisation' located in the 'institution' of the Church.[92] The
research process has developed my thinking on strategy. Initially I adopted the classic
definition of strategy as a 'plan'. Whilst I recognise that many see strategy as a plan,[93]
Gary Hamel's insights offered me a more critically rigorous approach with a sharp
critique of the strategy process. Hamel argues that there is a failure to distinguish
planning from *strategizing*. Planning leads ultimately to the development of
programmes and fails the test of engagement for those most affected. Strategy is less
about implementing plans and more about 'discovery' and 'involvement'.[94] His
concerns echo the principles of 'complexity theory' in relation to 'engagement', the
need for listening in a process of consultation.[95]

The key issues of 'complexity' and 'diversity' were identified in the research process,
and validated through the interviews. Whilst implicit in my initial thoughts,
particularly in the context of difference, 'diversity' became more explicit and

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[90] Gerry Johnson, Kevan Scholes, and Richard Whittington, *Exploring Corporate Strategy*, (Harlow:
Prentice Hall, 7th ed., 2005), 13.
[91] ARMPT, 2009.
[92] See Chapter 5.7.2.
[93] The need to be cautious is highlighted by Woody Allen who said, 'If you want to make God laugh,
show him your plans'!
[94] Gary Hamel, 'Strategy as Revolution,' *Harvard Business Review* July-August, no. 96405 (1996), 71.
[95] See chapter 6.1.

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significant as the research proceeded, not least in relation to methodology and the identification of two key original models – *relational diversity* and *communal* diversity. *Relational diversity is* rooted in Trinitarian theology, and *communal diversity* rooted in the ecclesiology of the Body of Christ. Conceptually 'Trinity' and 'Body of Christ' whilst rooted theologically in the tradition of the Church are also grounded in the practical experience of ecclesial communities who draw on them to express their fidelity to the tradition, an observation confirmed through the empirical research, both in the literature from the dioceses and in the responses of interviewees. 'Complexity' emerged in the literature research and became the common thread in the conversation between theology and organisation studies.

One of my major concerns is the tendency for strategies to be imposed as pragmatic solutions to solve deep problems employing utilitarian* methods,

> …there can be a failure to fully engage in the conceptual, theological issues concerning the nature of the Church in which ministry has a missional character. Mission initiatives may be planned in isolation from ministerial resources, and ministry deployment forged on short term solutions. Given the opportunities and the challenges facing dioceses in the 21st century, the thesis will argue that strategies for mission and ministry need, in their formation, to engage 'the whole diocese' in the process. This requires from boards, committees, councils and officers; deaneries and benefices, clergy and laity, under the leadership of the bishop and his senior staff team, engagement in a common vision and a sense of ownership of the strategy. Strategy formation must be a theological as well as a practical process.[96]

The interviews confirmed this presumption, with a significant absence of theological engagement with the issues and a lack of any corporate sense of values or vision in some cases.

I argue for a 'holistic' approach to strategy by the bishop and BSM whereby strategy is formed by engaging the 'whole diocese' in the process: a consultative task inclusive of parishes and deaneries; clergy and laity; boards, councils and committees, along with their chairs, members and officers. This begins to build under the leadership of the bishop, appropriately locally adapted, a corporate sense of diocese, recognising

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[96] ARMPT, 2009.

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the importance of diversity with practical outcomes for sustained missional ministry.
As a process it calls for patience.[97]

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[97] David Willows and John Swinton (eds.), *Spiritual Dimensions of Pastoral Care* (London: Jessica Kingsley Publications, 2000), 33.

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Chapter 3   A Strategic Church?

Literature and statistics from the national church and dioceses indicate decline in the number of stipendiary clergy, church attendance and financial commitment. Whilst the accuracy of these trends has been robustly challenged, overall the situation indicates little room for complacency.[98] A corresponding threefold growth agenda emerge – to increase more vocations, especially among younger people;[99] to grow congregations, develop 'Fresh Expressions' and forms of networking;[100] and address the issues of commitment and giving in the context of 'discipleship and mission'.[101] This background provides a rationale for this study and a narrative that impacts on the formation of strategy.

This chapter considers pastoral provision in the CoE and its impact on the formation of diocesan strategy. 'Pastoral' is a contentious term so some elucidation follows of 'pastoral provision' and 'pastoral care' in relation to missional ministry. An overview is offered of the legal framework of the Church as it responds with flexibility to changing needs. Proposals for change and development recommended in the 'Toyne'[102] report, set amidst a shifting social context demanding a fresh approach to missional ministry, are evaluated. A 'comparative study' from another Anglican province is offered to sharpen the focus on the polity of the CoE and the strategic issues facing a bishop and his staff (BSM) in the formation of strategy.

3.1   Pastoral or Missional?

A diocesan strategy needs focus. However, a dichotomy has emerged between 'pastoral' and 'missional'.[103] Some diocesan strategies predicate themselves on moving from a 'pastoral' to a 'mission' mode.[104] If this means the shift in priorities needs to move from an 'assumed' Christendom model, with a 'come and join us'[105] to a more engaging 'moving outwards' approach, then the issue is not only the right

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[98] Riazat Butt, 'Church of England Attendance Falls for Fifth Year in Row', *The Guardian* 2010. See David Goodhew (ed.), *Church Growth in Britain: 1980 to the Present* (Aldershot: Ashgate, 2012).

[99] *Call Waiting*. 2012. The Church of England, http://callwaiting.org.uk/ (accessed 7 October, 2012). Appendix 2, tables 9, 10, 11.

[100] MSC, 12; *A Growth Strategy for 2010-15*, (London: HoB, 2009).

[101] *Giving for Life*, (London: GS, 2009), 4.

[102] After Professor Peter Toyne who chaired *A Measure for Measures*.

[103] *The Truth Shall Make You Free: The Lambeth Conference 1988*, (London: CHP, 1988), 29.

[104] Bishop of Derby Clergy Day, *Renewing Ministry*, 8 December 2003.

[105] MSC, 63.

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strategy to promote but a recognition of the complex interaction of pastoral and missional.[106] Whilst the word 'pastoral' may be presented as problematic it becomes a serious ecclesiological challenge to the CoE to move from a 'pastoral' to a 'missional' mode of ministry without some elucidation of what this means. The CoE in its theology and practice demonstrates that the pastoral, and indeed pastoral care, is integral to the 'missional'.[107] Avoiding such sterile dichotomies is essential in the formation of strategies which need to be firmly rooted in theology, ecclesiology and missiology if they are to connect with people's lives.[108] In a complex changing world, Vatican II called the Church to offer humankind honest assistance in fostering the 'brotherhood of all men'.[109] Bevans and Schroeder observed the Church was now called into 'positive dialogue with the world'.[110] The CoE is a Church with a pastoral heart,[111] the bishop exercising pastoral responsibility and oversight as 'Chief Pastor'[112] and sharing the cure of souls in the diocese 'as a whole'[113] through pastoral provision,[114] a concept discussed later in relation to episcopacy.[115]

Robert Warren stimulated thinking on building 'missionary congregations' through an analysis of 'pastoral mode' and 'missionary mode'. Warren describes 'pastoral' as the 'clerical' perspective, a modality concerned with the organisation, internally focused with an intensely ecclesiastical focus.[116] 'Missionary mode' is outward looking, 'whole-life focused', bearing a 'community character' with an overt spirituality at its heart.[117] In focusing the 'missionary mode' of the church in its locality,* this sharp distinction helps to clarify the missional task which is inclusive of pastoral care.

Warren's use of 'pastoral' invites simplistic interpretations focusing on evangelism and outreach at the expense of the pastoral care of the wider parish and canonical

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[106] Lesslie Newbigin, *The Good Shepherd*, (Leighton Buzzard: Faith Press, 1977), 16.
[107] Paul Avis, *A Church Drawing Near: Spirituality and Mission in a Post-Christian Culture*, (Edinburgh: T & T Clark, 2003), 180.
[108] David Bosch, *Believing in the Future: Toward a Missiology of Western Culture*, (Leominster: Gracewing, 1995), 34.
[109] Walter M Abbott, S.J. (ed.), *The Documents of Vatican II* (London: Geoffrey Chapman, 1965), 201.
[110] Bevans and Roger R Schroeder, *Constants*, 250.
[111] Paul Avis, *Church, State and Establishment*, (London: SPCK, 2001), 3.
[112] Canon C. 18.1.
[113] *Mission and Pastoral Measure 2011*, s.3(a).
[114] Canon C. 18.6.
[115] Chapter 4.
[116] Robert Warren, *Building Missionary Congregations*, (London: CHP, 1995), 15.
[117] Warren, *Congregations*, 19.

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responsibility for occasional offices.*[118] On the other hand in an increasingly
individualistic, complex and diverse society, pastoral means for some 'pastoral care of
me', a manipulative form of social control inhibiting change and personal growth.[119]
This is a serious factor in a bishop's relationship with his diocese. It raises issues of
perception and expectation among clergy and laity and needs to take human
ambiguity seriously. The importance of clarity is crucial when talking about pastoral
as 'pastoral mode' and as 'pastoral care' because the former offers restrictions and
limitations to the task of missional ministry, whereas the latter is seen as a critical
outcome of it.

Purves urges a reconstruction of our understanding of pastoral rooted in Christology.
Church doctrine is ultimately practical theology; our knowing God and his relatedness
to us in Christ through the *missio Dei*, 'in which the person and act of God in Jesus
Christ are held together in such a way as the one cannot be understood without the
other'.[120] Pattison argues pastoral care provides a balance for understanding mission
beyond conversion or colonisation; 'one of the places where the humanizing vision of
Christianity comes into sharp practical focus'.[121]

Willows and Swinton offer four theological modalities which can be drawn on in the
formation of policy for missional ministry. First, there is the *eschatological,* holding
to the Christian sense of the fulfilment of history with that which is yet to come.
Strategies in this model will be characterised by provisionality with the potential for
change and development whilst pointing to the Christian belief of a future hope.
Second is *patience*, a willingness to 'wait', a virtuous quality in Christian faith. In the
formation of strategy this means consultation and listening, discerning together the
right way forward. Third is *companionship*, a journey undertaken with others within
the community of faith. This model commends collaboration, valuing mutuality
among those called to exercise missional ministry. The final model is *incarnational*,
rooted in the practical realities of this complex life, discovering God, revealed yet

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[118]Davison and Milbank, *Parish*, 165. See Canon C.24, B.22.4, B.30.3, B.38.2.
[119] Willows and Swinton (eds.), *Dimensions*, 21.
[120] Andrew Purves, *Reconstructing Pastoral Theology*, (Louiseville: Westminster John Knox Press, 2004), 9.
[121] Stephen Pattison, 'Is Pastoral Care Dead in a Mission-Led Church?,' *Practical Theology* 1, no. 1 (2008), 9.

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hidden.[122] In the formation of strategy this model resonates with Anglican theological method and practice with the sense of 'presence' deeply embedded in Anglican ministry.[123]

In the formation of strategy pastoral and missional are complementary and need to be held together located in the shared narratives of 'the lives and action of committed individuals and communities.'[124] This is a profoundly Anglican way of doing missional ministry drawing on a rich theological tradition.

3.2   The wider context

Oppenheimer argues that the Church is there 'to make God findable'.[125] Billings says '…the ordained minister stands for the possibility of God and helps make 'God possible''.[126] Ministerial practice is shaped as much by its social context as it is by theology because 'while the mission of the Church may remain the same from age to age and place to place, the institutional embodiment of that mission has to take account of particular and changing circumstances.'[127]

British society is accommodating of competing religious, political and social convictions.[128] In the 1960s Leslie Paul commented on the changing social order affecting parochial life.[129] These changes were not solely demographic, although he predicted a rising birth rate, along with the impact of planning and modifications to infrastructure. Tiller observed Paul was right about clergy deployment, but wrong about population increases as birth rates began to fall rather than continuing to rise.[130] At the same time Britain emerged from a post-industrial to a technological society, more permissive, multi-cultural, multi-faith and pluralistic.

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[122] Willows and Swinton (eds.), *Dimensions*, 33.
[123] Frederick D Maurice, *The Prayer Book*, (London: Macmillan, 1880), 290; Michael Ramsey, *Canterbury Pilgrim*, (London: SPCK, 1974), 39.
[124] John O'Brien, 'Ecclesiology as Narrative,' *Ecclesiology* 4, no. 2 (2008), 153.
[125] Helen Oppenheimer, 'Making God Findable' in, Ecclestone (ed.), *Parish?*, 73.
[126] Alan Billings, *Making God Possible*, (London: SPCK, 2010), 8.
[127] Billings, *Making*, 1.
[128] Berger P, Davie G, and Fokas E, *Religious America, Secular Europe?*, (Farnham: Ashgate, 2008), 49.
[129] Leslie Paul, *The Deployment and Payment of the Clergy*, (London: CIO, 1964), 59.
[130] John Tiller, *A Strategy for the Church's Ministry*, (London: CIO, 1985), 17.

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Callum Brown challenges the perceived wisdom that industrial Britain had
increasingly been caught in the grip of secularisation which was popularly regarded as
an on-going process. He argued that this took no account of a period of growth, albeit
short-lived, in post-war Britain.[131] Conversely he gives weight to a cultural shift in the
1960s including changes in family and moral values and the decline of women's
church allegiance.[132] Brown observed that McLeod attributed social class as the key
differentiating characteristic of church going prior to the 1960s, but argued that the
continuing decline was not explained by the same criterion in the post 1960s as many
of the social conditions among the working classes had begun to improve.[133] Brown's
analysis suggests that changes in society caused decline in the Church, but this does
not account for the role of the Church in society, embedded in communities yet failing
to understand changing cultural and social shifts.

Amid rapid social change Harvey Cox described the need to develop a 'theology of
social change', recognising that a Church that is defined by what God is doing *now*
cannot be imprisoned by antiquated specifications of 'preservation and
permanence.'[134] The CoE's Doctrine Commission reflected on the place of 'Salvation'
in the context of scientific progress and social change in a pluralist society; an
individualistic framework where people sought personal autonomy and self-
fulfilment.[135] Relationships between men and women, based on equality, were
changing and feminism began to challenge structures, authority and power.[136]

In the light of changing culture John Drane applied George Ritzer's four
characteristics of McDonaldization to the Church[137] - efficiency, calculability,
predictability and control - drawing an alarming correlation between society and the
churches as they attempted to function in a fast, changing and complex world.
Churches were beginning to display an increased neurosis about decline and
responded by emphasising measurable targets for growth.[138] Moynagh described a

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[131] Brown, *Death*, 173.
[132] Brown, *Death*, 179.
[133] Brown, *Death*, 30.
[134] Harvey Cox, *The Secular City*, (London: SCM, 1965), 105.
[135] *The Mystery of Salvation*, (London: CHP, 1995), 32.
[136] *Mystery*, 15.
[137] John Drane, *The Mc Donaldization of the Church*, (London: DLT, 2000), 35.
[138] Bob Jackson, *Hope for the Church: Contemporary Strategies for Growth*, (London: CHP, 2002),
166.

changing world of choice, 'a new consumerism,' in which the churches, he claimed, could hardly afford to stand aloof.[139] The report *Mission Shaped Church* (MSC) recognised the impact of a 'consumer society' yet cautioned embracing 'consumerism'.[140] John Hull urged the Church to adopt a 'prophetic' role, in contrast to the contemporary culture of 'choice'.[141] A more recent report observed that a consumerist culture ought not to be dismissed as unpromising ground, arguing that 'personal choice' is not incompatible with Christian life.[142] What emerges is complex and pluriform cultural fluidity; a challenging context for the formation of strategy.

3.3   Resources for missional ministry

From the 1960s the resources of CoE deployable stipendiary parochial clergy declined significantly, the number of vocations decreased, along with congregation sizes which began to shrink, with consequential reductions in finance. In 2007 there were 6,733 male clergy compared to 8,829 in 1999, a loss of 2,096 although women clergy[143] increased, 1,531 in 2007 compared to 1,003 in 1999. The overall picture for deployment is concerning. The ratio of parochial clergy to parish was 0.58 in 2007 compared to 0.68 in 1999. The ratio to 1,000 of population was 0.14 in 2007 compared to 0.18 in 1999.[144] The situation is that 'the total of stipendiary clergy available for appointment continues to decline'[145] and the number of people 'entering stipendiary ministry is not sufficient to replace those who are retiring'.[146] Parish incomes in 2009 decreased by £889K compared to 2008 due to less committed giving and the low return on income from investments. In parishes and cathedrals across a typical month in 2009, 1.7 million were attracted to worship, although only 1.3 attended on Sundays.[147] Whilst the decline in attendance is not as dramatic as first thought, statistical evidence underlines the challenge for dioceses in the formation of strategy.[148]

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[139] Michael Moynagh, *Changing World, Changing Church*, (London: Monarch, 2001), 34.
[140] MSC, 10.
[141] John Hull, *Mission Shaped Church: A Theological Response*, (London: SCM, 2006), 19.
[142] *Fresh Expressions in the Mission of the Church*, (London: CHP, 2012), 158; Deuteronomy 30:19; Luke 9:23; Matthew 6:19-21.
[143] Licensed priestly ministry opened to both women and men from 1994.
[144] Appendix 2 for statistical detail.
[145] *Statistics of Licensed Ministers*, (London: GS, 1999), 3.
[146] *Church Statistics 2009/10*, (London: AbpC, 2011), 7.
[147] Source *Statistics*, 8. See Appendix 2 for detailed table of attendances 2000-2019.
[148] Esther Addley, 'Church of England Embraces Aldi-Style to Bring Back Worshippers', *The Guardian*, 22 September 2009.

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Statistics help track and discern trends but can lead to an obsession with targets and outcomes. Statistics can become the focus and undermine morale. A more fruitful approach is to differentiate between 'targets' and 'indicators' for growth, the latter offering a more diagnostic, qualitative approach to 'get behind' the statistics.[149] Examples of 'indicators' would be transformative worship, effective leadership and oversight, time given by volunteers, vocational formation, and greater financial commitment.[150] Such strategies get beyond the statistics of decline offering a more hopeful narrative of change and growth.

Ann Morisy draws on John Kay's argument from obliquity.*[151] The 'principle of obliquity' echoes Michael Polanyi, who argued that definitions of knowledge can be too narrow, with a single mindedness that fails to recognise the complexity of issues. He drew a distinction between *tacit knowing* and *focal knowing*.[152] Emphasising decline and the corresponding need for congregational and financial growth by pressing the case for targets, can be discouraging and counterproductive. In the formation of strategy, given the practical issues of decline, a BSM focusing on growth can set targets, but this will engage people at the level of statistics and a concern for numbers as the criterion for measuring success. Growth is more than the quantative measurement of success, for the tacit awareness of growth needs first to focus on questions of faith and faithfulness, vocation and commitment, discipleship and ministry[153] with the focal awareness being the outcome and measurement of such questions.

The Church faces challenges of deployability, availability, affordability and sustainability. In maintaining a 'nationwide (missional) ministry' the CoE faces issues of *resources* and *assumptions*. The *resources* are people and money, buildings being in good supply notwithstanding the argument for rationalisation.[154] The proposal that each diocese should implement an audit of church buildings, along with adapting

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[149] *Challenges*, 7.
[150] *Challenges*, 10.
[151] Ann Morisy, *Journeying Out: A New Approach to Christian Mission*, (London: Morehouse, 2004), 14.
[152] Michael Polanyi, *The Tacit Dimension*, (London: Routledge and Kegan Paul, 1959), 24.
[153] Interview question 8.
[154] MfM, Recommendation 40.

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them to face new challenges,[155] provides a positive assessment of resources for missional ministry.[156] Whilst the Church faces a dilemma, not least one of cost, between 'maintenance and mission',[157] there is a change of emphasis emerging that sees the maintenance of buildings strategically for mission[158] and as places of significance and identity for local communities.[159] The *assumptions* are about mission. Both MSC and *A Measure for Measures* indicate that the CoE cannot continue to rely on a 'Christendom Model' inviting people to 'come to us'.[160]

3.4   Legal Framework for Pastoral Provision

Concern for communities through pastoral provision can be traced from the 19th century onwards.[161] However, two patterns need to be differentiated. In the 19th century the CoE had to respond to population *increases*, whereas in the 20th century, especially after the First World War, the response was to population *movement*. The corpus of legislation is enormous and points to growing flexibility in the CoE.[162]

Hart's theory that law is about 'order' and 'facility'[163] is apposite as church law provides for people's 'rights' according to the 'established order' and facilitates a process of orderly, flexible development. Others would seriously question this assertion.[164] However, as John Rees argues,[165] there is ignorance of legislation which already provides a permissive framework for pastoral provision. The *Pastoral Measure*[166] along with the *Extra-Parochial Ministry Measure*[167] facilitates scope to

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[155] *Building Faith in Our Future*, (London: CHP, 2004), 10.

[156] *Local Building Audits*, (London: CC, 2008), para. 9.5.

[157] *Resourcing Mission for a 21st Century Church*, (London: CHP, 2006), 23.

[158] *Care of Churches and Ecclesiastical Jurisdiction Measure 1991*,'Any person or body carrying out functions of care and conservation under this Measure or under any other enactment or rule of law relating to churches shall have due regard to the role of a church as a local centre of worship and mission'. Helen Cameron, *Resourcing Mission: Practical Theology for Changing Churches*, (London: SCM, 2010), 81.

[159] John Inge, *A Christian Theology of Place*, (Aldershot: Ashgate, 2003), 130. Nigel Walter, *The Gate of Heaven*, (Cambridge: Grove, 2011), 21. Percy, *Ecclesial*, 58.

[160] MSC, 11.

[161] See *Pluralities Act 1838, 1850, Diocesan Reorganisation Committees Measure 1941*; *Diocesan Reorganisation Committees Measure 1941*; *New Parishes Act 1843*; *New Parishes Measure 1943*; *Pluralities Act 1838, 1850*; *Pluralities Measure 1930*; *The Reorganisation Measure 1944*; *Union of Benefices Act 1860, 1898*; *Union of Benefices Measure 1923*, No.2.

[162] Will Adam, *Legal Flexibility and the Mission of the Church*, (London: Ashgate, 2011).

[163] H.L.A. Hart, *The Concept of Law*, (Oxford: OUP, 1997), 27.

[164] MSC, 125.

[165] John Rees, 'Legal matters – what you need to know' in, Steven Croft (ed.), *The Future of the Parish System.* (London: CHP, 2006), 174.

[166] *Pastoral Measure, 1968, 1983*, No.1.

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respond to changing circumstances with relative speed and creativity. Nevertheless, the CoE was losing ground in the area of mission and outreach because its systems were perceived as insufficiently flexible to respond. Whilst I would argue they were flexible, they were also laborious and lengthy to implement which added to the impression that legislative change was needed.[168]

3.5 'A Measure for Measures' – A Review

In 2000 a review was set up by GS to consider the workings of the *Dioceses Measure* (DM)[169] and the *Pastoral Measure* (PM).[170] Whilst the PM provided considerable flexibility, DM was certainly inflexible and almost unworkable, as its first chair admitted; a 'lack of powers…particularly in the matter of diocesan boundaries and reorganisation'.[171] Whilst there was a proven need to reform the DM, which had achieved little, the case was less convincing for PM. However, there were concerns as to whether PM could accommodate 'new ministry arrangements' or embrace some of the thoughts and ideas proposed in MSC. The review produced the report *A Measure for Measures* (MfM) which took account of the primary calling of the Church to mission and new emerging patterns of ministry in a changing, complex social context.

MfM considered pastoral provision and recommended a more explicit reference to 'mission' and 'financial considerations' alongside the established foundational concept of cure of souls.[172] A 'Code of Practice'[173] should accompany the Measure with 'advice on the development of diocesan plans for mission and ministry',[174] 'plans' revealing a particular view of strategy.

MfM had two guiding principles. The first was to provide a piece of 'light touch legislation' enabling and facilitating the Church in her mission strategy.[175] The second was a desire not to be too prescriptive. Such a 'light touch' is seen in the provision of

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[167] *Extra-Parochial Ministry Measure 1967*, No.2.
[168] MfM, 3.
[169] *Dioceses Measure 1978*, No. 1.
[170] *Pastoral Measure 1983*.
[171] *The Dioceses Measure 1978: A Review (GS 925)*, (London: CHP, 1990), para. 9.
[172] MfM, 21.
[173] *Pastoral Measure 1983: Code of Recommended Practice*, (London: CC, 5th ed., 2009).
[174] MfM, 22. Professor Peter Toyne in, *Report of Proceedings February Group of Sessions*, vol. 35 (London: CHP, 2004), 161.
[175] *Report of Proceedings*, vol. 36, *November Group of Sessions* (London: CHP, 2005), 69.

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the *Bishop's Mission Order* 'to provide for experimental arrangements'. This is in keeping with the philosophy of the report to offer a framework of order and moderation; an enabling Measure whereby a bishop can respond to mission initiatives 'meeting the needs of communities which cannot readily be defined geographically', enhancing the provisions of the parochial system and enabling a diversity of groups to function within the CoE.[176]

'Toyne' received unanimous approval.[177]   The report raised questions of responsibility for the formation of strategy and, in a theological reflection on *Episcope* (oversight), – affirms it as the means of binding the universal Church with the diocese, the 'local Church'; a 'visible expression of Anglican ecclesiology' and an 'essential tool of mission'.[178] The issue, however, raises a potential area of conflict which is also at the heart of what is anecdotally described in the CoE as a Church that is 'episcopally led and synodically governed' although claims are made that its derivation is found in Augustine of Hippo (354 – 430).[179] The bishop with the BSM has a definitive role in strategy.[180] But dioceses also have elected 'Mission and Pastoral Committees' (MPC) which are synodically accountable.[181] It requires a careful reading of the Measure[182] to untangle areas of responsibility. Ultimately the MPC recommends to the bishop but he may also give directions. The distinction is a subtle one but the lines of responsibility are sometimes unclear. It is therefore important to be clear about responsibility and expectations in a consultatative process leading to the formation of strategy if confusion, misunderstanding and aggravation are to be avoided. Such feelings were evident in the interviews.[183]

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[176] MfM, 32.

[177] Ingrid Slaughter, 'The Dioceses, Pastoral and Mission Measure 2007,' *Ecclesiastical Law Journal* 11, no. 1 (2009), 4.

[178] MfM, 124.

[179] 'Vobis enim sum episcopus, vobiscum sum Christianus', 'As a bishop I am set over you; as a Christian I am one of you'. St Augustine of Hippo, *Sermon* 340. *Synodical Government in the Church of England*, (London: CHP, 1997), 8. See also Sister Susan, SLG, 'The Influence of St Augustine of Hippo,' *Fairacres Chronicle* 42, no. 1 (2009). For furher discussion on this see Chapter 4.5.3.

[180] Canon C.18.

[181] MPM, Part 2, s.2 (1).

[182] MPM, Part 2, s.3(3)(c).

[183] Chapter 9.

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3.6   The Diocese of Toronto – 'a comparative study'

In providing missional ministry a bishop must balance responsibility for pastoral provision with new missional opportunities in a changing social landscape. A bishop and BSM face the challenge of providing 'a Christian presence in every community' with opportunities for missional growth.

One influential document discussed in the House of Bishops came from Toronto and is seen as a basis for the formation of strategy. It exemplifies complexity as a diocese deals with diversity and the challenges of competing priorities. Whilst not strictly a piece of comparative ecclesiology,[184] Toronto highlights issues being tackled by churches in the Anglican Communion albeit with a different polity. A number of dioceses have adopted a similar approach but adapted its method.[185]

The Church of Canada experienced decline in parish membership allegiance by 53% between 1961 and 2001. In response Toronto Diocese formed a strategy to reverse the trend by re-allocating resources. Whilst the diocese experienced growth in total population of one million people, within this there were profound demographic changes. 40% of its population were immigrants, the proportion declaring 'English ethnicity' declining from 51% in 1981 to 10% in 2001. These changes impacted on the composition of local communities and the 'ability of the Church to advance its mission within the diocese'.[186]

The response was the development of a framework for resource re-allocation across the diocese. Four principles informed the policy:

1. Embracing *every member ministry* where 'everyone' is called to use God's gifts for the Church's work;
2. A collective obligation to exercise stewardship of resources to promote 'healthy and vibrant' ministry.

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[184] Robert Haight, S.J., 'Comparative Ecclesiology' in, Mannion and Mudge (eds.), *Companion*, 387.
[185] E.g. London and St Albans.
[186] *Sustainable and Strategic Ministry: Resource Re-Allocation in the Diocese of Toronto*, (London: CC, 2010), 1.

3. The parish church as central, existing in the context of the mission of the diocese. It 'delivers ministry to the local community on behalf of the whole diocese';[187] diocese and parish exist in a partnership of mutuality.

4. Parishes and congregations are not self-designating nor self-determining; their status is temporal because, given the shifts in population, they are subject to change. Mutuality of relationship between diocese and parish church requires discernment of ministry resources locally and, when insufficient, deployment by the 'wider church'.

The policy provides a diagnostic framework classifying every parish as *sustainable*, *static*, *strategic* or *unsustainable* through a discernment process assessing if a parish has 'the resources, people, buildings, and spiritual health to carry out their mission'.[188] *Sustainable* and *strategic* churches are those 'able to articulate a vital mission and ministry appropriate to the context'. *Static* and *unsustainable* have 'no clear mission context' are 'inward looking and maintenance focused'.[189] On the positive side a *sustainable parish ministry* has clergy and active lay leadership with skills to manage programmes, property and mission and the energy and resources to meet the challenges of the communities it serves. It is financially viable and operates from revenue rather than depleting capital or reserves. A *strategic parish ministry* is one 'strategic to the mission of the diocese'[190] which aligns mission with the 'vision and priorities of the diocese'. It is outward looking, strategically located and makes a 'discernible difference' in people's lives. On the negative side a *static* parish is financially sustainable but inward looking. An *unsustainable* parish ministry is non-aligned with diocesan vision and priorities, not mission focused, and absorbs resources which could be applied more positively elsewhere. It draws on capital assets or reserves to fund current needs and is dependent on outside resources.

Toronto benchmarked its parishes by undertaking a 'demographic study of the diocese' in order to analyse what impact a parish is having on its local community.

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[187] *Sustainable,* 3.
[188] *Sustainable,* 3.
[189] *Sustainable,* 3.
[190] *Sustainable,* 4.

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Each parish was categorised against congregations of similar size based on Arlin

Rothauge's typology[191] of congregational size:
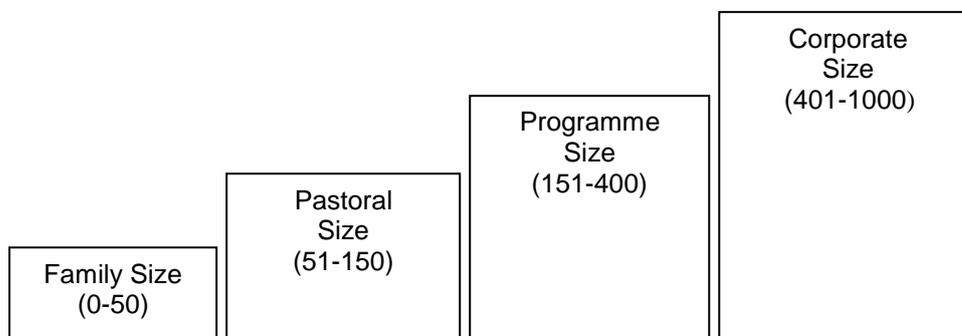
Figure 1: Diocese of Toronto - church size categories

Toronto developed 'best practices', that 70% of income comes from free-will

offerings,* more than 50% of income comes from one-third of identifiable givers

where giving represents 2% of total 'household income'. The larger the congregation

the more 'employed' resources are required to deliver missional ministry. The bishop

and BSM offer their time and resources to 'strategic' parishes which are allocated 'the

most able clergy'.[192] It is the bishop's responsibility, 'in consultation with others', to

declare a parish *strategic*.[193] Where a parish is declared *unsustainable* opportunities

are provided for 'situational' options including support in vacancies, interim ministry,

'turn-around' strategy, or closure.[194]

Whilst the Toronto strategy has a number of attractive features - its commitment to

the promotion of missional ministry, enabling parishes to flourish through

sustainability criteria - it offers a different polity from the CoE. Toronto amended

their canon law to terminate a priest's appointment on 'non-disciplinary grounds',[195]

addressing an employment issue once a parish becomes *unsustainable*. In comparison,

the CoE, through patronage,*[196] has less flexibility in the area of deployment.[197] The

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[191] Arlin J Rothauge, *Sizing up a Congregation for New Member Ministry* (New York: Episcopal Church Center 1986).

[192] *Sustainable,* 4.

[193] *Sustainable,* 7.

[194] *Sustainable,* 7.

[195] See Canon 10:10 *Canons of the Diocese of Toronto 2009*, (Toronto, 2009), 32.

[196] *Patronage (Benefices) Measure 1986*, No.3.

[197] *Ecclesiastical Offices (Terms of Service) Measure 2009*, s.3.

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continuation of the 'freehold office' for some time,[198] with the incumbent's right of veto over re-organisation schemes, will delay things unless dioceses implement redundancy plans and compensate the clergy,[199] although 'Common Tenure'* will continue to offer more flexibility.

3.6.1 'Every Member Ministry'

An area of concern is Toronto's claim for 'every member ministry'. A common feature in the diocesan literature on strategy is the weight placed on this concept.[200] Its uncritical promotion in strategy formation, however, undermines a principle of CoE polity – presence and inclusivity offered through missional ministry. Toronto has a stronger sense of 'congregationalism' than the CoE, reflected in the first principle of resource allocation: the presumption of 'every member ministry' suggests a focus on individuals and their membership of the congregation. By contrast, the CoE is not a 'membership' church, the nearest being the Church Electoral Roll through which 'membership' is declared.[201] However, non-membership of the Roll does not prevent the rights of resident parishioners under common law or, in the case of marriage, equally through a 'qualifying connection'.[202]

The temptation for the Church is to adopt a theology of ministry which becomes 'inappropriately inclusive'.[203] Robert Hannaford suggests that terms like 'every member ministry' reflect a creeping individualism at the heart of the Church; 'while ministry is a gift bestowed on individuals it nonetheless arises out of the character and identity of the whole Church'.[204] Individuals are called into community and to exercise their giftings corporately within the Body.[205]

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[198]Tiller argued greater permissiveness in structures, Tiller, *Strategy*, 18; Paul argued replacement of freehold with 'limited leasehold', Paul, *Deployment*, 176f, Morley advocated concept of 'Diocesan Clergy', Fenton Morley, *Partners in Ministry: The Report on the Commission and the Deployment of the Ordained Clergy*, (London, 1967), 22.

[199] *Pastoral Measure 1983*, S.26 and Sch.4.

[200] See Chapter 8.5.

[201] *Church Representation Rules*, (London: CHP, 2012), Appendix 1.

[202] *The Church of England Marriage Measure 2008*, s.1 (3).

[203] Paul Avis, *A Ministry Shaped by Mission*, (London: T & T Clark, 2005), 47.

[204] Hall and Hannaford (eds.), *Order*, 23.

[205] Romans 12:5.

David Heywood prefers the phrase 'whole church ministry',[206] conveying a corporate understanding of missional ministry, relational and communal, rather than the more individualistic model implied by the term *member*. 'Whole church ministry' describes what the Church is called to *be*, rather than focusing on what the individual is called to *do*, rooted in a community called to worship, learn, pray, transform and evangelise. 'Congregational' churches promote uncritically an individualistic approach to 'every member ministry', a term rooted in the Body of Christ metaphor; a charismatic community with the character of mutual interdependence.[207] This individualistic approach fails to take account of the reality of the social context in the early Christian communities. As James Dunn argues, the New Testament ecclesial communities were small 'house' or 'tenement apartment' churches, perhaps more adequately described as gatherings or assemblies.[208] It relates to a period when Christian communities were small and where Paul's vision of 'every member ministry' was achievable.[209] These small groups gave opportunity for 'lay' people to minister. 'Paul can only have presented this understanding of Christian life and worship on the assumption that the churches throughout his mission usually met in small, household groups ….'[210] in which all had a role.

Dunn describes religious experience as having a corporate dimension, mirroring the divine-human relationship; a charismatic community,[211] the Body of Christ which is local in the context of the Pauline age, not universal as we would understand it today.[212] Ministry in the Pauline churches belonged to all, and each depended on the diverse ministries of fellow members.[213] By contrast, later developments saw the Church grow, the 'gathering' becoming significantly larger. Larger churches gave rise to a pattern of three-fold ministry consequentially 'side-lining' the laity. 'Congregations of hundreds of souls would not use the gifts of lay individuals as would the earlier churches of two or three dozen.'[214]

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[206] David Heywood, *Reimagining Ministry*, (London: SCM, 2011), 158.
[207] 1 Corinthians 12: 8-10. See James D.G Dunn, *The Theology of Paul the Apostle*, (Edinburgh: T & T Clark, 1998), 557.
[208] James D.G Dunn (ed.), *The Cambridge Companion to St Paul* (Cambridge: CUP, 2003), 6.
[209] Jerome Murphy-O'Connor, '1 and 2 Corinthians' in Dunn (ed.), *Paul*, 74.
[210] Hall and Hannaford (eds.), *Order*, 65.
[211] 1 Corinthians 12: 14-27.
[212] James D.G Dunn, *Jesus and the Spirit*, (London: SCM, 1975), 263.
[213] James D.G Dunn, *Unity and Diversity in the New Testament*, (London: SCM, 3rd ed., 2006), 123.
[214] Hall and Hannaford (eds.), *Order*, 98.

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Dunn, however, was very clear that within the Body of Christ every member of the body had a gifting,[215] *charisma*, called to be a functioning member 'speaking some word or engaged in some activity which expresses the Spirit of the community and serves its common life'.[216] Whilst Dunn describes this as Paul's understanding of ministry,[217] it is more in keeping with the meaning of 'discipleship' than ministry in a more structured form beyond the Pauline churches.[218]

The diverse contemporary English ecclesiastical scene presents a growing confusion between discipleship[219] - carrying Christian witness and service into everyday life,[220] and ministry - called out and authorised by the Church.[221] The CoE's commitment to a nationwide ministry, being 'a Christian presence in every community',[222] calls for a particular strategy, albeit worked through differentially by each diocese. It also calls both theologically and ecclesiologically for a different interpretation of membership. The CoE sees membership in the wider context of the 'parishioner' who through baptism is made 'a member of Christ, the child of God, and an inheritor of the kingdom of heaven'. The Church is 'the Body of Christ through which Christ continues his reconciling work'.[223] This baptismal theology is reflected liturgically and canonically in the CoE.[224]

For the CoE, the dual partnership of diocese and parish remains paramount to its polity.[225] However, the effects of decline are not dissimilar from those experienced by Toronto and, whilst from a different context, the policy offers some strategic insights. Toronto's policy of categorising parishes in relation to growth potential and targeting the resources of the bishop and BSM is plausible for strategy and a similar model has been developed in England by at least one diocese.[226] It raises questions about the

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[215] Romans 12. 4-8; I Corinthians 12. 4-7, 14-26.
[216] Dunn, *Unity*, 119.
[217] Dunn, *Unity*, 120.
[218] MMWC, 67.
[219] Matthew 28: 19-20.
[220] Roger Walton, *The Reflective Disciple*, (London: Epworth, 2009), 80.
[221] MMWC, 61; see also Avis, *Shaped*, 44.
[222] See www.churchofengland.org visited 31/03/11.
[223] *The Revised Catechism*, (London: SPCK, 1962), I.3; III. 12.
[224] Canon B22. 4.
[225] Canon C8. 2(a), 3.
[226] *Report to Diocesan Bishop's Council from the Mission and Ministry Group*, (London, 2006).

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leadership of the bishop and the need to consult and communicate, balancing strategy
with morale and avoiding antagonising parishes.

For the CoE, however, the issue relates not only to declining congregations.
Deployable stipendiary ministry resources are declining and finance is challenging.
Contextually, complex society, which the parish serves, is changing. The CoE is
challenged at the heart of its pastoral organisation and provision – the parochial
ministry. An important question is how can the diocese strategically shape and equip
this essential organism to face the challenges of missional ministry.

At the same time the CoE values and respects its laity. Retaining 'conciliarism' at the
heart of its polity means that the responsibility for the wellbeing (the doctrine,
worship and mission) of the Church rests with the whole Church.[227] The primary lay
vocation is through their lives 'in the world'.[228] Nicholas Taylor argues that with
declining clergy numbers the church has increasingly looked to its laity to be involved
in activities beyond governance which have never strictly required the ordained. The
severity of the clerical deployment issue has led to a dependence on lay people in
areas of liturgy and pastoral ministry. He questions whether the internalising of the
laity in the church has somehow exacerbated the 'decline', monopolising lay people in
the domestic affairs of the church and removing them from the sphere of witness in
secular society. Whilst he regards this as a 'theologically ill-considered' development,
drawing laity into the 'ecclesiastical' affairs and denying the Church a mission
focused witness looking outward on the world,[229] Taylor's assumption that
involvement in the internal life of the Church is at the expense of witness in daily life
needs challenging. The laity in the Church as Body of Christ (*communal diversity*)
needs to be a part of any strategy for missional ministry, but there are few genuinely
'lay' voices at the heart of the BSM[230] and laity, whilst playing a representative role
synodically, in general are disengaged in diocesan matters.[231] The challenge is for the

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[227] Paul Avis, *Beyond the Reformation? Authority, Primacy and Unity in the Conciliar Tradition*,
(London: T & T Clark, 2006), 184. Valliere, *Conciliarism*, 162.
[228] *The Truth Shall Make You Free: The Lambeth Conference 1988*, 32.
[229] Nicholas H Taylor, *Lay Presidency at the Eucharist: An Anglican Approach*, (London: Mowbray,
2009), 236.
[230] See Appendix 4.1.
[231] Chapter 6.5.1.

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bishop through the diocesan strategy to engage with and relate to parochial reality (*relational diversity*).[232]

3.7   Conclusion

Pastoral provision is an important factor in diocesan policies for missional ministry and the bishop and BSM have a key role. These policies discover their rationale in the challenges offered by the complexity of the changing social context and statistics pointing to the need to address growth in all aspects of the Church's life. Our understanding of pastoral, though, needs to be thoroughly rooted in theological, ecclesiological and missiological models if it is to have meaning and resonate in the lives of the communities the CoE seeks to serve. To this end the Church has become more flexible in its legal framework, developing a more permissive character which, despite the many complexities, provides for the bishop and BSM a framework in which to be imaginative in the formation of strategy. Part of that imagination must include insights from lay people.

Strategy formation requires flexible, 'locally adapted',[233] leadership from the bishop working on a wider canvas, maintaining the bigger picture; engaging in a listening process, respecting complex diversity and developing a sense of corporateness. Given the crucial leadership role of the bishop in the formation of strategy, the next chapter explores how Anglicans understand episcopacy.

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[232] See Chapters 4.2; 5.
[233] LQ, Appendix 1.

Chapter 4   Bishops in Mission – An Anglican understanding of episcopacy

The bishop as chief pastor and principal minister exercises *episcope*, oversight, in the diocese. Oversight involves sharing the cure of souls and exercising episcopal missional ministry on a 'wider canvas' in a Church 'established according to the laws of this realm'.[234]

Anglicans value the three-fold order of ordained ministry[235] which emerged through complex historical developments.[236] Anglicans hold that its continuation and validity is assured by the episcopate.[237]

The primacy of the bishop's office gives it a strategic role in the Church and in the diocese the bishop leads in mission, oversight and pastoral care.[238] Leadership is located in oversight which is not just about efficiency, functionality and organisation, but is adaptive,[239] grounded in relationality and communality. It is shaped by complex diversity, with a profound sense of spirituality, leading the Church in the way of holiness,[240] 'a sacred trust to govern for the good of all'.[241] Strategy is inherent in the bishop's office and responsibilities.

Anglicans hold foundational principles of episcopacy expressed as personal, collegial and communal. Anglicans understand authority is dispersed with governance by the bishop in synod, a mark of conciliarity, episcopacy expressed within a collaborative framework. Anglicans also recognise that in the practice of episcopacy, flexibility is a key insight, 'locally adapted in the methods of its administration'.[242] Gillian Evans describes adaptability as a concern that formal authority structures, whilst conscious

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[234] Canon A.1.

[235] Canon A.4, A.5; Article 36.

[236] *Baptism, Eucharist and Ministry*, (Geneva: WCC, 1982), 24.

[237] Canon 18.6; CWOS, 62.

[238] *The Principles of Canon Law Common to the Churches of the Anglican Communion*, (London: ACO, 2008), Principle 31, p.44.

[239] See Chapter 6.2.

[240] Geoffrey Rowell, Kenneth Stevenson, and Rowan Williams (eds.), *Love's Redeeming Work* (Oxford: OUP, 2001), 376. Percy, *Ecclesial*, 11.

[241] Reflection on Daniel 5: 23 in, Steven Croft, *Reflections for Daily Prayer*, (London: CHP, 2011).

[242] LQ, see Appendix 1. See J. Robert Wright (ed.), *Quadrilateral at One Hundred* (Cincinnati: Forward Movement Publications, 1988), 6, 19.

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of the permanent validity of fundamentals, are flexible, cognisant of local needs and adaptive enough to respond to 'contemporary anxieties as raised by the fashions of theological debate'.[243] Martyn Percy suggests 'topography' can be used as an interpretative key to ecclesiology. Drawing on 'terroir'* he argues that Anglicanism is embedded in local conditions which, like soil, appear the same yet possess different properties producing distinctive blends and styles.[244]

4.1   Anglican Identity

The historic three-fold order of ministry is embedded in a Church that claims identity from the common origins of the One, Holy, Catholic and Apostolic Church.[245] This identity is rooted in the worship of the Triune God with the Church's doctrine 'grounded in the Holy Scriptures', the teachings of the ancient Fathers and Councils, consonant with the said scriptures.[246] The Church of England (CoE) holds these tenets of faith which it is 'called upon to proclaim afresh in each generation', and witnesses to Christian truth 'in its historic formularies, the Thirty-Nine Articles* of Religion, *The Book of Common Prayer* and the Ordering of Bishops, Priests and Deacons'.[247]

The 'Lambeth Quadrilateral'* describes Anglican identity and unity.[248] It provides Anglicanism with a 'normative' practice whereby 'scripture is *read*, tradition is *received*, sacramental worship is *practised*, and the historic character of apostolic leadership is *retained*',[249] albeit with the distinctive Anglican proviso that it is flexible, 'locally adapted'.[250] Bartlett describes this as an Anglican preference for 'doing' rather than for 'defining'.[251] The Canons undergird 'doing' but, unlike Roman Catholic Canons,[252] do not 'define' meaning.[253] Anglicanism is '… formed by and

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[243] Gillian Evans, 'Permanence in the Revealed Truth and Continuous Exploration of its Meaning', in Wright (ed.), *Quadrilateral*, 115.
[244] Percy, *Ecclesial*, 150.
[245] Canon A.1. Canon 3 (1603) cited in Gerald Bray (ed.), *The Anglican Canons: 1529-1947* (Woodbridge: Boydell, 1998), 271.
[246] Canon A.5.
[247] Canon C.15.
[248] *Lambeth Conference*, (London: ACC, 2011), Res 11, 1888.
[249] *The Windsor Report*, (London: ACC, 2004), 26.
[250] LQ, Appendix 1.
[251] Alan Bartlett, *A Passionate Balance. The Anglican Tradition*, (London: DLT, 2007), 26.
[252] Robert Ombres, OP, 'Canon Law and Theology,' *Ecclesiastical Law Journal* 14, no. 2 (2012), 193. See (RC) Canon 897.
[253] Canon B.8.

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rooted in Scripture, shaped by its worship of the living God, ordered for communion, and directed in faithfulness to God's mission in the world'[254] which reflect a particular Anglican position arising from its history.[255]

4.2   Service and authority

Episcopacy raises issues of service and authority. In the primitive Church the bishop was urged to have a concern for the poor, a basic gospel value which he was expected to espouse and represent.[256] Podmore argues that bishops in the CoE are not simply ministers with a function, nor just 'ministers of oversight'. Bishops also have a 'relational ministry', linking their 'local' Church to the wider Church 'as successors of the Apostles' and as 'focus of unity'.[257] Such issues impinge on the bishop's strategic role in promoting a 'corporate sense of diocese', which is at the heart of strategy formation, whilst respecting difference and the complexity of dioceses as places of relational and communal diversity.

Avis argues the 'power base' of the bishop is located in parishes,[258] a receptive rather than coercive power, where the bishop is acknowledged in his leadership; the site of his credibility. Claiming this 'parochial power base' does not mean that a diocese is an aggregate of parishes[259] but rather the 'local Church', the primary ecclesial unit with the bishop as 'principal minister'[260] exercising a 'general cure of souls' across the diocese[261] shared with the parochial clergy.[262] Jeremy Taylor (1613 – 1667) argued that the 'cure' of the diocese is in the bishop through visitations, maintaining authority in all parts of the diocese[263] thus linking bishop, clergy and laity.

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[254] Stephen Pickard, 'The Bishop and Anglican Identity' in, Martyn Percy et al. (eds.), *Christ and Culture* (Norwich: Canterbury Press, 2010), 28.

[255] Oliver O'Donovan, 'What Kind of Community Is the Church?,' *Ecclesiology* 3, no. 2 (2007), 190.

[256] Mark 10:21.

[257] Colin Podmore, 'The Church of England's Understanding of Episcopacy,' *Theology* CIX, no. 849 (2006), 177.

[258] Paul Avis, *Authority, Leadership and Conflict in the Church*, (London: Mowbray, 1992), 9.

[259] *Podmore, GCE, 2.*

[260] Canon C.18.4.

[261] *Duke of Portland v Bingham* (1792) in John Haggard, *Reports of Cases Argued in the Consistory Court of London*, vol. 1 (London: Butterworth, 1822), 161.

[262] Canon C.24.

[263] Charles P Eden (ed.), *The Whole Works of the Right Rev. Jeremy Taylor* (London: Longmans, 1849-61), Vol V, 156.

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4.2.1   Cure of Souls

The link between the bishop, clergy and parishes is grounded in the doctrine of cure of souls originating in *cura animarum* - the exercise of an ecclesiastical office through teaching, sanctification, pastoral oversight and maintaining 'order'.[264] Anglicans concur with this view, recognising the bishop has cure of souls in the diocese 'as a whole',[265] sharing his oversight, a 'cure', with those whom he commissions for ministry;[266] it is a foundational principle of Anglican ministry. Roman Catholic ecclesiology emphasises the relational nature between bishop, priest and the faithful rooted in a theology of participation, each sharing in a ministry and a responsibility which is derived from Christ. As such the priest is canonically described as the *proper pastor* who exercises ministry in his own right, but shared with his bishop.[267] Anglican understanding is similar. One bishop interviewed distinguished the *sharing* of the *cure*, the essence of collaboration, with the *giving* of permission to exercise ministry, the expression of authority,

> It is what I share, the 'cure', rather than the 'permission' to exercise ministry.[268]

'Cure of souls' needs to regain its understanding in an episcopally ordered Church, rooted in the historic three-fold ministry, resonating with the needs of the whole of human life and the spiritual nurture of parishioners.[269] Quintessentially the ordination prayer for a bishop reflects this, giving meaning to pastoral ministry as Anglicans understand it.[270]

4.3   Functionary or Apostle?

4.3.1   Common features

Whilst the temptation for certainty should be avoided,[271] the CoE through scripture and tradition receives and values the three-fold order of ministry. Porvoo describes the historic episcopal succession as 'a sign of the Kingdom of God',[272] placing it in the

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[264] 'Cure of Souls in *Catholic Encyclopaedia* at http://www.newadvent.org/cathen/0452a.htm accessed 28 September 2011. See also(RC) Canon 515 at G Sheehy, *The Canon Law: Letter and Spirit*, (London: Geoffrey Chapman, 1995), 285. Anglican Canon C. 24.

[265] MPM, s.3(a).

[266] John Halliburton, *The Authority of a Bishop*, (London: SPCK, 1987), 28.

[267] (RC) Canon 519; RC Canons 208 – 231, on rights and responsibilities of faithful, CLLS, 287; 118f.

[268] 18.

[269] Canon C.24.

[270] *CWOS*, 67. See also *BCP* 711.

[271] Williams, *Past?*, 88.

[272] *The Porvoo Common Statement*, (London: CHP, 1993), para.50.

full context of 'the continuity of proclamation of the Gospel of Christ and the mission of his Church'.[273] The CoE understands episcopacy as 'the continuity of the ministry of oversight….within the continuity of the apostolic life and mission of the whole Church'.[274] Episcopal ordination is a public declaration of the Church's faith and communicates its 'care for continuity in the whole of its life and mission, and reinforces its determination to manifest the permanent characteristics of the Church of the apostles'.[275] Anglicanism has, however, held a variety of views. Richard Hooker (c.1554-1600) maintained that episcopacy had apostolic credence but in itself did not represent the essence of Christianity.[276] Tractarians like John Keble (1792-1866) argued that episcopacy was of the *esse** thus maintaining sacramental assurance.[277] In a later ecumenical context episcopacy was seen as the *plene esse** of the Church pointing to the 'fullness' rather than 'essence' of the Church.[278]

 The BCP does not mention leadership in the consecration service. The bishop is to 'feed the flock' as a pastor and teacher, preaching the word diligently and administering 'godly discipline'.[279] He is admitted to 'government in the Church', to teach and to banish erroneous doctrine; a good example to others maintaining 'quietness, love and peace'. He is to be faithful in ordaining; 'gentle and merciful' to the poor and destitute.[280] CWOS is equally sparse in its mention of leadership except he is to lead his people 'in the way of holiness'[281] particularly 'leading his people in mission'[282] as 'an initiator of outreach to the world surrounding the community of the faithful'.[283] As 'chief pastor'[284] exercising oversight, the bishop is given authority to lead relationally and communally in the diocese. Such authority is inherent in the office[285] and validated in the community.[286]

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[273] PCS, para.50.
[274] *Apostolicity and Succession*, (London: GS, 1994), 28.
[275] AS, 29.
[276] Hill (ed.), *Hooker*, VII, xiv, 11:3, p.232.
[277] John Keble. *Tract 4*.   http://anglicanhistory.org/tracts/tract4.html (accessed 16 December, 2012).
[278] H. W. Montefiore in, Kenneth Carey (ed.), *The Historic Episcopate in the Fullness of the Church* (London: Dacre Press, 1954), 105f.
[279] BCP, 703.
[280] BCP, 708/710.
[281] CWOS, 61.
[282] CWOS, 55.
[283] LC, 1988, 61.
[284] CWOS, 61.
[285] BCP, 711; CWOS, 67.
[286] *Synodical Government Measure 1969* s.4 (b), 3.

The bishop is a *minister of the local Church*. As the 'local bishop' he is to 'baptize and confirm nurturing God's people in the life of the Spirit'. Bishops are 'to love and pray for those committed to their charge.'[287] He is *focus of unity* expressed through presidency of the Eucharist[288] and membership of the House of Bishops (HoB), uniting parishes with each other and the diocese with the universal Church. He is to 'promote peace and reconciliation in the Church and the world' and strive for the visible unity of Christ's Church.'[289] As *teacher and guardian*, he is to 'teach the doctrine of Christ as the Church of England has received it', refute error and hand on 'entire the faith that is entrusted' to him.[290] He is the *minister of ordination*, called to be faithful in 'ordaining, sending or laying hands upon others'[291] representing in his office the *sacerdos perfectus*, a practical expression of Anglican Orders in which the bishop is also a deacon and a priest. The bishop therefore represents the completeness of holy orders in the Anglican understanding of the threefold ministry.[292] This function indicates inherency in strategic leadership, the bishop having responsibility for recruiting, deploying and supporting ministerial resources.[293] The bishop is a *leader in mission* concerned with the 'internal' forum of church order, government, and organisation and with the 'external' forum beyond the Church. He is to proclaim the gospel[294] 'so that the good news of salvation may be heard in every place.'[295] The correlation of missional and pastoral is reflected liturgically when, receiving the Bible, the bishop is exhorted to,

> Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost.[296]

4.3.2   Canonical provision

A bishop leads and 'administers' a diocese, a 'portion of the people of God',[297] the 'local Church', described by Karl Rahner as '…..the geographical and cultural site, in

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[287] CWOS, 61; BCP, 712. See also *Common Worship*, (London: CHP, 2000), 159.
[288] CWOS, 61; BCP, 703. (Explicit in CWOS, more assumed in BCP).
[289] CWOS, 62; BCP, 709.
[290] CWOS, 62, 67; BCP, 709, 712.
[291] BCP, 709; CWOS, 62.
[292] G.R. Evans, *Authority in the Church: A Challenge for Anglicans*, (Norwich: Canterbury Press, 1990), 68.
[293] Anthony Russell, *The Clerical Profession*, (London: SPCK, 1980), 261; Paul R Kolbert, 'Rethinking Ministerial Ideas in Light of the Clergy Crisis,' *Ecclesiology* 5, no. 2 (2009), 211.
[294] I Timothy 1:11.
[295] CWOS, 62.
[296] BCP, 712; CWOS, 61.

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which the gospel is always being proclaimed, received and lived out'.[298] Another view describes the diocese as 'a geographical area and a circuit of jurisdiction'.[299] In the CoE the bishop is 'the chief pastor of all that are within the diocese, as well laity as clergy, and their father in God'.[300] Upholding 'sound and wholesome doctrine' whilst banishing and driving away 'all erroneous and strange opinions'[301] are key aspects of the episcopal office. He is to be exemplary in his own life with a duty to maintain 'quietness, love and peace'.[302] The bishop is more than *pastor pastorum*; his care embraces the whole diocese, laity and clergy, making strategy wider than the core issues of recruitment, deployment and training.

The bishop has 'ordinary jurisdiction'.[303] As 'principal minister' he conducts, orders, controls and authorises services in churches, chapels, churchyards and consecrated burial grounds. The care of church buildings falls within his responsibility and, through the consistory court,[304] faculties are granted. New ministries are inaugurated by the bishop through services of institution, collation or licensing, along with others whom he admits to ecclesiastical office, ordained and lay.[305] The bishop has rights of visitation through which he can enquire into 'the state, sufficiency, and ability of the clergy and other persons whom he is to visit.'[306] This ensures access into the parishes 'for the edifying and well-governing of Christ's flock, that means may be taken for the supply of such things that are lacking and the correction of such things that are amiss.'[307]

The bishop has a particular responsibility for commissioning ministers[308] and for ensuring that 'in every place in his diocese there shall be sufficient priests to minister the word and sacraments to the people…' This impinges on the bishop's strategic role given his responsibility for vocations and deployment. He is responsible for

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[297] RC ecclesiology adopted by Anglicans, Canon 369 in Sheehy, CLLS, 210.
[298] Cited, R. R Gaillardetz, *The Church in the Making*, (New Jersey: Paulist Press, 2006), 107.
[299] EM, 188.
[300] Canon C.18.1; BCP, 703; CWOS, 61.
[301] Titus 1:9; Canon C 18.1; BCP, 709; CWOS, 62.
[302] Titus 1.8; I Timothy 3:2; Canon C.18.1; BCP, 709; CWOS, 62.
[303] Canon C.18.2.
[304] Canon G.1.
[305] Legal Officers, Readers, Churchwardens.
[306] Canon C.18.4.
[307] Canon G.5.
[308] Canon C.18.6; BCP, 709; CWOS, 62.

discipline,[309] 'by virtue of his office and consecration';[310] a dual pastoral and juridical function[311] raising complex juridical and pastoral aspects of a bishop's ministry, himself being subject to discipline.[312]

Scripture, the canons and ordination rites elucidate the role of the bishop as not merely an administrator but a leader and pastor with a 'cure', responsible for the care of the whole diocese. The bishop's ministry is shaped by a 'wide canvas', flexibly leading the 'local Church' to reach out beyond its internal boundaries to the wider diverse communities of the diocese. How the bishop does this depends on complex factors: the landscape that defines a particular diocese; the skills, adaptability and interests of a particular bishop.

4.4   Balancing Bishops

The CoE embraces within its polity a system of checks and balances. Anglicanism describes authority as dispersed.[313] This means that authority is not held by one person but dispersed across the whole Church. Stephen Sykes observes the distributive nature of God's gifts to the Church meaning there cannot be a single voice of authority but rather 'voices of authority' consequential on God's call to every Christian believer 'to embody the saving Gospel in his or her own life, and to receive the empowering gift of his Holy Spirit to that end.'[314] It is not so much the holding or embodiment of authority that matters to Anglicans; it is its pursuit and discovery.[315] The relationality of episcopacy in the CoE is expressed as 'personal, communal and collegial'. This contributes to the interpretation of the 'voices of authority' both in the classical texts and in the process of reception, through the building of the *consensus fidelium*[316] in what is for Anglicans a spirit of 'critical openness' expressed through personal leadership, the mutuality of collegiality and the sharing of conciliarity.

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[309] Canon C.18.7; BCP, 712; CWOS, 61.
[310] *Clergy Discipline Measure 2003*, s.1.
[311] Nicholas Papadopolis, 'Shepherd and Judge: A Theological Response to the Clergy Discipline Measure,' *Theology* 110, no. 858 (2007), 402. Christopher Hill, 'Clergy Discipline and Pastoral Care,' *Theology* 113, no. 874 (2010), 255.
[312] CWOS, 63; *Clergy Discipline Measure 2003*, s.37.
[313] Distinction between 'specific' or centralised, and 'general' or dispersed led authority, in Michael Polanyi, *Science, Faith and Society*, (Chicago: The University of Chicago Press, 1964), 59.
[314] Stephen Sykes, *Unashamed Anglicanism*, (London: DLT, 1995), 169.
[315] Stephen Sykes, *The Integrity of Anglicanism*, (London: Mowbray, 1978), 98.
[316] Rowan Strong, 'Classic Texts and the *Consensus Fidelium*,' *Journal of Anglican Studies* 5, no. 2 (2007), 145.

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As well as the relational, episcopacy also has a representational function. Representation is first a function of the whole Church in its mission to represent Christ.[317] However, the representative ministry of the bishop is seen particularly as the 'principal minister of word and sacraments' with a 'duty to listen to the community, to discern the mind of Christ…'[318] The bishop is an 'embodiment of religious and social values in what emerges as a heavy responsibility'.[319]

4.5   Personal, Collegial, Communal

The bishop's ministry is 'personal, collegial and communal'.[320] These terms clarify the leadership and oversight of the bishop in the context of dispersed authority. An individualistic society confuses *personal* with 'individual' notions of leadership. *Collegial* is seen as 'clerical' groupings of bishops and priests. *Communal* means 'social' gatherings. However, 'personal, collegial and communal' have a distinctive meaning when set in the context of Church and episcopacy.

4.5.1   Personal

Personal, meaning 'personal oversight' describes a relationship between the 'bishop and the local church'. At a prior level it is descriptive of the faith which the bishop is expected to profess and practise. He is to be 'persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ' and to 'instruct the people' committed to his charge.[321] In the CoE a bishop has to be consecrated to a place[322] and no bishop can be consecrated without the allocation of a See,[323] a practice which sharpens the personal relatedness of the bishop both to place and people.

In the relational aspect of *personal*, 'insight'[324] (eiscope), as well as 'oversight' (episcope), is significant.[325] The Ordinal focuses on interior faith and spirituality, the

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[317] John 17:18; 1 Corinthians 12: 4-11; Hebrews 3: 1, 14.
[318] *Bishops in Communion*, (London: CHP, 2000), 16
[319] Douglas J Davies and Matthew Guest, *Bishops, Wives and Children*, (Aldershot: Ashgate, 2007), 28.
[320] BEM, 26.
[321] BCP, 708; CWOS, 62.
[322] *Bishoprics Act 1878*, *Suffragan Bishops Act 1534*, EM, 147.
[323] Halliburton, *Authority*, 24; Doe, *Framework*, 166; BCP, 335.
[324] Proverbs 9:6.
[325] Michael Sadgrove, *Wisdom and Ministry*, (London: SPCK, 2008), 9.

bishop being first a spiritual leader.[326] Alan Ecclestone argued that '*Episkope* means insight as well as oversight, and demands attentiveness to the changing world that is not beguiled by appearances but is sensitive to the finger of God at work'.[327] Rowan Williams urged for 'the insight and the freedom to see where the new and living way opens up, where Jesus goes before us'.[328] Jane Steen suggests that the episcopal role should look to the interior function of insight, instrumental in the formation of Christian character with resources for oversight.[329] Alongside this is the richness of Anglican spirituality rooted in a classical tradition of prayer, a concern for 'interiority' and personal holiness.[330]

4.5.2   Collegial

Collegiality takes seriously relationality and representation. The HoB endeavours to be more 'inclusive', hearing the voices of women, ecumenical guests, laity, theologians and representatives of wider society.[331] This does not diminish episcopal leadership but recognises mutuality in ministry; a process of engagement and listening and commitment to collaboration. *Collegiality* allows the *personal* ministry of the bishop in the local Church to be represented in the wider Church and for the wider Church to be conveyed to the local.[332]

The diocesan bishop, as chief pastor and as leader, is a source of authority in the diocese which is consistent with the Anglican view that authority is dispersed not centralised.[333] This authority is inherent in the office, but dispersed and shared[334]; a suffragan's authority is delegated by the diocesan; the authority of an 'area bishop' is derived from the 'Scheme' itself.[335] There is a need to differentiate between 'order' and 'function' as there is only one order of bishop. A more collaborative exercise of

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[326] BCP, 708; CWOS, 62.

[327] Alan Ecclestone, 'The Bishop and his relationship with God' in *Today's Church and Today's World*, (London: CIO, 1978), 233.

[328] Rowan Williams, *God's Mission and the Bishop's Discipleship*, (London: The Lambeth Conference, 2008), 25.

[329] Jane Steen, 'Episkope and Eiscope' in Martyn Percy and Christina Rees (eds.), *Apostolic Women, Apostolic Authority: Transfiguring Leadership in Today's Church* (Norwich: Canterbury Press, 2010), 164.

[330] Rowell, Stevenson, and Williams (eds.), *Work*.

[331] Staff reporter, 'Meeting Heralds New Era for Episcopacy', *Church Times*, 23 September 2011.

[332] *The Nature of Christian Belief*, (London: CHP, 1986), 34. Gaillardetz, *Ecclesiology*, 276.

[333] Canon C.18 and other Measures – e.g. MPM 2011, CDM 2003, PBM 1986, EOM 2009.

[334] CWOS, 68. Sykes, *Unashamed Anglicanism*, 172.

[335] Augur Pearce, 'The Expression of the Anglican Understanding of *Episkope* in the Law of the Church of England' in *Visible Unity and the Ministry of Oversight*, (London: CHP, 1996), 147.

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episcopal ministry with several bishops in the diocese 'working in one episcopate….under the primacy of the diocesan bishop' has been argued[336] in contrast to *Episcopal Ministry* (EM) which espoused monepiscopacy.* EM accepted the need to be practical and, whilst offering the theological force of the argument, did not press it on the Church. It did call for a serious consideration of smaller dioceses.[337] Nevertheless, 'monepiscopacy' exists in one sense as there is one diocesan bishop. The issue is how episcopacy is exercised in the context of working collaboratively with the Bishop's Staff Meeting (BSM), sharing *episcope* with colleagues and episcopal ministry with suffragan bishops demanding a re-imagining of 'monepiscopacy' into 'neo-monepiscopacy'.*

4.5.2.1   The Bishop's Staff Meeting

The bishop may delegate to various persons who hold a commission*[338] - statutory legal offices of Chancellor [339] and Registrar,[340] the core of the BSM who by 'commission' exercise aspects of the bishop's ministry in his name. These include suffragan bishops, who are 'faithfully to execute such things pertaining to the episcopal office as shall be delegated to him by the bishop of the diocese',[341] and archdeacons who 'assist the bishop in his pastoral care and office' and who, like the bishop in the diocese, exercise ordinary jurisdiction with powers of visitation.[342]

'Staff meetings' have their origin in the medieval concept of the *familia*, the bishop's household, known as the cathedral chapter. At the Reformation cathedrals and 'households' went their separate ways. Vestiges of this practice are reflected in the presence of a dean at the BSM and an archdeacon, usually associated with the see town, as a canon residentiary. A late revival of the BSM is evidenced in the practice of bishops and archdeacons meeting together[343] with notable examples to the contrary.[344]

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[336] N-W Regional Suffragan Bishops, *Report on Suffragan Bishops*, (London, 2004).
[337] Sheila Cameron, 'Who Wants a See?,' *Ecclesiastical Law Journal* 6, no. 31 (2002), 389.
[338] Canon C. 18.3.
[339] Canon G. 2.
[340] Canon G. 4.
[341] Canon C. 20.
[342] Canon C. 22.
[343] J.D Lockhart, *Cosmo Gordon Lang*, (London: Hodder and Stoughton, 1949), 208; John Peart-Binns, *The Improbable Bishop: Ian Ramsey of Durham*, (Plymouth: Memoir Club, 2010), 43.
[344] Owen Chadwick, *Michael Ramsey: A Life*, (Oxford: Clarendon Press, 1990), 82.

Michael Sadgrove identified four modalities of BSM.[345] First, as 'Executive Committee' with a rationale for organisation seeking pragmatically to manage the diocese. It originates thinking on strategic and operational issues. Secondly, as 'Advisory Council' in which the BSM is seen as the bishop's close and trusted advisers, those with whom he takes counsel and advice. Whilst close to the historic *familia* model it also presumes a model of monepiscopacy* where the BSM collaborates in supporting and assisting the diocesan bishop. Thirdly, as diocesan 'senior staff'. The use of 'senior' implies hierarchy, a 'body of dignitaries' which Sadgrove argues presumes certain things about style and status which are no longer applicable, given the demise of the 'gaitered class'. Finally, 'Episcopal Team Ministry' with the bishop presiding over staff colleagues. Here *episcope* is viewed as a corporate ministry in the diocese. The diocesan bishop, as 'corporate personality', acts through the BSM where leadership has a corporate expression.

Each of these models is an expression of BSM and, from the evidence of this research, elements of all four are present from time to time. What the BSM brings into sharp focus is the theology of episcopacy. Whilst a BSM may operate collaboratively, there is an inescapable and consequential monepiscopate role, not in the purest sense of one bishop per diocese, but in the reality, ecclesiological and canonical, that the primary ministry is not just that of the bishop but the diocesan bishop.[346] This raises consequences for working relationships in the contemporary core membership of diocesan and suffragan bishops, deans and archdeacons along with the laity often solely represented by the diocesan secretary.

The BSM is an extension of the principle of collegiality and is crucial in enabling the bishop as strategic leader.[347] There is no blueprint for a BSM and no regulation or canon requiring one. The bishop alone constructs and summons it.[348] The BSM is the place where information is disseminated and shared; where strategic policy, decided synodically, is implemented and where ideas are generated and discussed. It is the BSM that represents the bishop in his 'corporate capacity.'[349] Furthermore, the bishop

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[345] Sadgrove, *The Role of the Bishop's Staff*.
[346] Canon C.18.
[347] Halliburton, *Authority*, 29.
[348] *Synodical Government in the Church of England*, 42.
[349] EM, 291.

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in representing his diocese through the function of collegiality does so as 'corporate person' who is 'with' his people, but acts 'for' them and yet has jurisdiction and responsibilities 'over' them.[350]

Bishops working through the BSM model an understanding of episcopacy which is both collegial and collaborative. An emerging framework on episcope from the CoE encourages thinking away from episcope as focused in one person's 'individual' ministry in favour of 'the collegial leadership provided by the BSM, or shared episcope models which include area/rural deans.'[351] Whilst not detracting from the personal leadership role of the bishop, the point is that oversight is not just about bishops;[352] *episcope* is a function of the whole Church.[353]

4.5.3   Communal

Communality is important for Anglicanism – conciliarity or the bishop in synod.[354] For political and ecclesiastical reasons,[355] the CoE was the last of the 'provinces' of the Anglican Communion to embrace synodical government.[356] It did so in 1969[357] and since 1970 the CoE in the three houses of Bishops, Clergy and Laity, has 'legislated' and 'deliberated' on matters of wide concern. The system is not without its tensions. It is said that the CoE is episcopally led and synodically governed, described by Mark Hill as 'a trite truism'.[358] Superficially this may seem to suggest that the bishops lead and the Synod governs. This is simplistic and only reveals part of the truth because the bishops themselves are part of the synodical process and their role is to govern the Church and guard the faith of the Apostles.[359] Although the CoE hesitates to call its Synod a 'parliament' the processes of legislation and deliberation are parliamentary and in this sense can be distinguished from 'government' as in the political life of the nation.[360]

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[350] Davies and Guest, *Bishops*, 59.
[351] *Building up a Picture of Episcope: A Framework*, (London, 2009), 5.
[352] Marilyn McCord Adams, 'The Episcopacy of All Believers,' *Modern Believing* 51, no. 4 (2010). Malcolm Grundy, *Leadership and Oversight: New Models for Episcopal Ministry*, (London: Mowbray, 2011), 212.
[353] Steven Croft, *Ministry in Three Dimensions*, (London: DLT, 1999), 142.
[354] Avis, *Beyond*, 1.
[355] K.A Locke, *The Church in Anglican Theology*, (Farnham: Ashgate, 2009), 107.
[356] William M Jacob, *The Making of the Anglican Church Worldwide*, (London: SPCK, 1997), 127.
[357] SGM.
[358] Mark Hill, *Ecclesiastical Law*, (Oxford: OUP, 2007), 38.
[359] BCP, 708; CWOS, 67.
[360] WAOB, 75.

The relationship of bishops and synods is an area where there is need for clarity. The role of 'bishop in Synod' links the bishop into a synodical process within the Church. General Synod (GS) is a legislative and a deliberative body but it would be naive to ascribe to it powers of governance over the CoE. As well as undermining a subsidiary structure of governance and dispersed authority throughout the Church at diocesan, deanery and parish level, it would fundamentally challenge the episcopate in its role as 'guardian of faith' and 'principal minister of word and sacrament'. To this end the HoB has a corporate role, inherent in the office of bishop and conveyed at consecration, both within and beyond the constitution of GS. The 'governance' of bishops cannot be proscribed by the GS, where the constitution reserves doctrinal and liturgical matters to the bishops. Whilst decisions require the 'final approval' of the whole synod,[361] it is constrained and can accept or reject a proposal from the HoB, but cannot change it. In this sense it is the role of the HoB to listen to and discern the mind of the Church.[362]

The bishop presides over the diocesan synod (DS) where resolutions require his assent which 'shall not lightly nor without grave cause be withheld.'[363] The DS is not only concerned with the organisation of the diocese but deliberates on matters of concern to the wider community. However, budgets, finance, and deployment are crucial to the life of the diocese and the bishop's leadership role impacts strategically on these, not least in the way he functions in synod displaying collaboration and competence; inspiring confidence and engendering commitment. To this end a more satisfactory elucidation of 'episcopally led and synodically governed' would be government of the Church by the 'bishop in synod' in the company of clergy and laity; a system of checks and balances consistent with conciliarity.

Lesslie Newbigin argued that the bishop has a dual role: spiritually, leading the 'family' in the way of Christ and organisationally, ensuring the efficiency and functionality of 'boards and committees'. The bishop has 'a very special task which no one else can perform….to seek the healing of the dichotomy'[364] between the

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[361] SGM, 1969, s. 7.
[362] Madeleine Davies, 'House of Bishops Acts to Revive Hopes for Women Bishops', *Church Times*, 14 December 2012.
[363] Canon C. 18.5.
[364] *Today's Church and Today's World*, 245.

missional and organisational. The bishop as leader holds together a diocese 'dispersed' in the parishes and 'centralised' through the 'diocesan administration' – synod, boards and committees supporting missional ministry on a wider horizon.[365]

This raises a tension at the core of Anglican ministry in the use of the term 'local'. Ecclesiologically the 'local church' is the diocese but for many people the parish church, the church in a 'locality'* is for them their local church, described by one interviewee as 'Church in localness';[366] a point where there is a clash between geography, identity and ecclesiology. This raises a crucial task in strategy formation, namely what shape does ministry need to take and what structures can best serve the diocese, questions this study seeks to evaluate.

4.6 Establishment

As chief pastor the role of the bishop in the established church engages with wider society and places politics under scrutiny[367] as he exercises a prophetic ministry. Episcopacy in the CoE cannot be understood without appreciating the relation of the Church to the Sovereign.[368] From the 15th to the 17th century, the practice of English religion[369] was subject to the predilections of the monarch.[370] Henry VIII and Edward VI sought to reform the Church in England and established the CoE subject no longer to Papal authority, the 'foreign law of the Vatican',[371] but to the sovereign law of the realm with the Monarch, a lay person, as Governor of the Church.[372]

Establishment is defined as 'the laws which apply to the Church of England and not to other churches'.[373] To be 'established' means to be 'settled'; not a 'state church' but one 'established by law'.[374] However, the term 'established' is not unproblematic and

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[365] Avis, *Establishment*, 5.

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[367] Rowan Williams, *Faith in the Public Square*, (London: Bloomsbury, 2012), 80.

[368] Bob Morris, 'The Future of Church Establishment,' *Ecclesiastical Law Journal* 12, no. 2 (2010), 215.

[369] Eamon Duffy, *The Voices of Morebath*, (Newhaven: YUP, 2001), 190.

[370] J. William Black, 'From Martin Bucer to Richard Baxter: "Discipline" and Reformation in England,' *Church History* 70, no. 4 (2001), 673.

[371] *Act in Restraint of Appeals 1553*, (24 Hen. VIII c. 12).

[372] Canon A.7; Ian Bradley, *God Save the Queen: The Spiritual Dimension of Monarchy*, (London: DLT, 2002), 175.

[373] *Church and State: Report of the Archbishops' Commission*, (London: CIO, 1970), 2

[374] Avis, *Establishment*, 19.

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requires some elucidation.[375] The relationship is between the Crown and the Church with bishops as church leaders playing their part in the legislature, the House of Lords, representing a continuous thread of participation in the life of the nation,[376] offering the monarch and the state a 'sacred canopy'.[377] The historical number of 26 bishops, now serving in rotation, represents a period prior to the growth of new dioceses.[378] Despite proposals for reform, and the desire to become more religiously plural,[379] the bishops continue to see the task 'not to represent the Church of England's interests: they are there as bishops of the realm, who have taken on the role of attempting to speak for the needs of a wide variety of faith communities'[380] and wider society.

Establishment is an area of debate amongst discordant voices. Michael Ramsey was never an enthusiast for establishment.[381] Rowan Williams was an advocate of dis-establishment prior to his appointment to Canterbury.[382] Colin Buchanan, a robust critic of establishment describes it as a 'limping relic'.[383] Others argue for change, from an 'established' to a 'national' Church to remove 'political control' over church affairs and bishops from the House of Lords as 'they constitute an unfair and ineffective mechanism for the faith groups of the United Kingdom to influence political decision making'.[384] Faith groups would not agree.[385]

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[375] Julian Rivers, 'The Secularisation of the British Constitution,' *Ecclesiastical Law Journal* 14, no. 3 (2012), 373.

[376] Leo Sherley-Price (ed.), *Bede: A History of the English Church and People* (London: Penguin, 1965), 147; see Henry V Act 1, Scene 1, *The Works of William Shakespeare*, (London: Warne, Victorian ed., 1861).

[377] Peter Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion*, (New York: Doubleday, 1990).

[378] *Bishopric of Manchester Act 1847*, (and later Acts).

[379] William McKechnie, *The Reform of the House of Lords*, (Glasgow: MacLehose, 1909), 108. Whilst the Chief Rabbi is in the Lords the Pope vetoed a proposal for the former Archbishop of Westminster to be a member. See, Cole Moreton and Edward Malnick, 'Murphy O'connor: I Don't Think We're a Nation of Unbelievers', *Sunday Telegraph* 2012.

[380] Rowan Williams in, 'Bishops' Dozen in Reformed Lords', *Church Times*, 30 March 2012.

[381] 'Church and State in England' in Ramsey, *Pilgrim*, 176.

[382] Stephen Bates, 'How Williams Changed Views on Splitting Church from State', *The Guardian*, 18 December 2008.

[383] Colin Buchanan, *Taking the Long View*, (London: CHP, 2006), 217.

[384] Iain McClean and Benjamin Linsley, *The Church of England and the State: Reforming Establishment for a Multi-Faith Britain*, (London, 2004), 2.

[385] Jonathan Sacks, *The Pesistence of Faith*, (London: Weidenfeld and Nicholson, 1991), 97. Amongst 'faith groups' Buddhism would be the exception.

Establishment builds on the principle of 'social capital'. The key aspect is behaviour learned and developed in the context of on-going social relationships in the community.[386] The CoE and bishops operate with increasing sensitivity towards other churches and faith communities on national and community issues.[387] Critics suggest the CoE struggles 'to find a satisfactory constitutional architecture in which the secular and religious may live together'.[388] Whilst some draw on the language of 'believing without belonging', critics argue that, despite the survival of faith in an 'age of science' which nonetheless deserves attention, crucially the facts point to the continuing decline of religion in modern Europe.[389] Nevertheless, the CoE is committed to 'a nationwide ministry' serving the nation [390] to 'advance the common good and in so doing to strengthen the social fabric of England.'[391] The arguments will continue but it remains the case that a bishop as a leader in the CoE is part of an 'established church'.

Bradley argues that 'Established churches particularly fit the British, and more especially the English, psyche and temperament because they encourage liberalism, openness and broadmindedness.'[392] Kate Fox's barbed description of the CoE as the 'least religious church on earth'[393] resonates with English culture pointing us to the significance of 'presence',[394] the sense of being present, there, an anthropological modality, as in the provision of parish priests facilitating local congregations, rooted and located in communities; but also interpreted in an ecclesial context as an incarnational modality.[395] The privileges of establishment are frequently raised[396] but it is difficult to assess what those privileges are in the sense of 'benefits solely available to us'.[397]

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[386] Paul Weller, *Religious Diversity in the UK: Contours and Issues*, (London: Continuum, 2008), 107.
[387] Avis, *Establishment*, 86.
[388] Bob Morris, 'The Future of 'High' Establishment,' *Ecclesiastical Law Journal* 13, no. 3 (2011), 273.
[389] Grace Davie, *Religion in Britain since 1945*, (Oxford: Blackwell, 1994), 93. For a robust contra view see, David Voss and Alasdair Crockett, 'Religion in Britain: Neither Believing nor Belonging,' *Sociology* 39, no. 1 (2005), 25.
[390] Charles Coren, 'Why I Am Pro Antidisestablishmentarianism', *The Times*, 18 February 2012.
[391] John Sentamu, *Presidential Address: Re-Connecting and Refreshing the Wellsprings of Solidarity in England*, (London, 2011).
[392] Ian Bradley, *Believing in Britain: The Spiritual Identity of Britishness*, (Oxford: Lion, 2007), 142.
[393] Kate Fox, *Watching the English: The Hidden Rules of English Behaviour*, (London: Hodder, 2004), 354.
[394] Samuel Wells and Sarah Coakley (eds.), *Praying for England* (London: Continuum, 2008), 5.
[395] See Canon C.25; C. 24. Willows and Swinton (eds.), *Dimensions*, 33.
[396] Jeremy Paxman, *The English*, (London: Penguin, Revised ed., 1998), 99.
[397] Sentamu, *Address*.

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Whilst opponents argue that establishment is 'exclusive' there is a strong counter argument that establishment is inclusive. Inclusivity means the marginalised are included.[398] It is an antidote to fundamentalism and sectarianism,

> Because established churches are intimately engaged with and active in public institutions like parliaments, local government, universities and hospitals, they must remain broad, moderate and inclusive. They promote pluralism and diversity.[399]

Bradley cites William Temple's fear that to disestablish the Church would hand it over to 'narrow-minded' dogmatists destroying its catholic character. Establishment places religion in the public space, is an antidote to the secularists' preference for the privatization of faith and religion.[400] The CoE's perception of 'serving the nation' through a commitment to be 'a Christian presence in every community'[401] 'asserts its responsibility for the nation as a whole.'[402] Here the representative role of the bishop is a balance to political partisanship and policy shifts which affect people's lives.[403] Despite arguments that establishment curtails the Church's critique of government, the record of bishops speaking critically and prophetically is to the contrary.[404] Examples include involvement in urban faith and life;[405] the Falklands conflict,[406] which Tom Butler argues marks a shift in understanding establishment as the 'established church in critical solidarity with the state'.[407] Further examples are criticism of the 'Big Society',[408] comments on the summer riots of 2011[409] and 'Occupy LSX' at St Paul's Cathedral[410] which showed the Church caught in a compromise between powerful institutions and protesters against greed and the abuse

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[398] Sam Jones, 'Former Canon of St Paul's Appointed Parish Priest at Inner-City Church', *Guardian.co.uk*, 1 April 2012.

[399] Bradley, *Britain*, 142.

[400] Roger Trigg, 'Religion in the Public Forum,' *Ecclesiastical Law Journal* 13, no. 3 (2011), 274.

[401] www.churchofengland.org accessed 30 September 2011.

[402] Mark Chapman, Judith Maltby, and William Whyte (eds.), *The Established Church* (London: Continuum, 2011), 191.

[403] Donald McFadyen, 'Admit It: The C of E Is in a Real Crisis Now', *Church Times*, 3 February 2012, 12. Resolution 18, 'Public Ministry of the Bishop', LC, 1978.

[404] Michael Turnbull and Donald McFadyen, *The State of the Church and the Church of the State*, (London: DLT, 2012), 121. See *The Church and the Bomb*, (London: GS, 1982) *Faith in the City*, (London: CHP, 1985) *Faith in the Countryside*, (London: Churchman, 1990).

[405] Davie, *Religion in Britain*, 151.

[406] Humphrey Carpenter, *Robert Runcie: The Reluctant Archbishop*, (London: Hodder and Staughton, 1996).

[407] Tom Butler, *Religion and Public Life*, (London: Continuum, 2012), 53.

[408] Tim Rose, 'Rowan Williams Attacks Coalitions Big Society and Spending Cuts', *Daily Telegraph*, 9 June 2011.

[409] Andrew Brown, 'The C of E's Response to the Riots Has Cemented Its Role in Society', *The Guardian*, 12 August 2011.

[410] October 2011.

of power.[411]   Bishops canonically are located in the 'local Church' and are therefore placed to be in tune with local opinion and need. They live in the communities they serve and represent,[412] and often minority groups turn to the bishop for support. Whilst appointed by consultation[413] rather than 'election', they have a representative function in the diocese, which transcends the 'internal forum' of the Church.[414]

4.8   Conclusion

In the contemporary milieu of establishment, the bishop exercises his leadership role; an incarnational ministry[415] finding God embodied in a particular place and shaping missional ministry accordingly.[416] Mission is at the heart of the Church's task, derived from the nature of God. It therefore arises in the context of the (Western) doctrine of the Trinity[417] classically expressed as the *missio Dei* - 'God the Father sending the Son, and God the Father and the Son sending the Spirit', expanded into a new theological paradigm of 'Father, Son and Holy Spirit sending the Church into the world'.[418] This paradigm, rooted in the typologies of relationality and communality,[419] provides a pattern for the bishop as leader in mission, characterised by engagement with the communities of the diocese, encouraging parishes to be centres of 'local' missional ministry.

Given these opportunities and challenges it is not surprising that a key quality sought in a bishop is that of 'leader in mission'.[420] Bishops are called to be 'apostolic pioneers' leading with courage and giving support to all those called to 'proclaim the

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[411] Andrew Brown, 'St Paul's Must Change Direction....And Has', *The Guardian*, 1 November 2011. John Milbank. 2011. *Anglican Church Spectacularly Blind to Protest Symbolism*. http://www.abc.net.au/religion/articles/2011/11/02/3354567.htm (accessed 15 November, 2011).

[412] Bishop of Leicester interview, BBC News 9 June 2011. Francis Davis, Elizabeth Paulhus, and Andrew Bradstock, *Moral, but No Compass: Government, Church and the Future of Welfare*, (Chelmsford: The Von Huegel Institute, 2008), 69.

[413] Includes consultation with local and district communities and elected leaders, results disseminated and fed into process. *Working with the Spirit*, (London: CHP, 2001).

[414] David Conn, 'Bishop's Goal Is to Tell Full Story of Hillsborough', *The Guardian*, 14 April 2010. Reported September 2012.

[415] Willows and Swinton (eds.), *Dimensions*, 33.

[416] Timothy Jenkins, 'Anglicanism: The Only Answer To Modernity' in, Duncan Dormor, Jack McDonald, and Jeremy Caddick (eds.), *Anglicanism: The Answer to Modernity* (London: Continuum, 2003), 200; See also 'The Formation of an Anglican – George Kennedy Allen Bell' in, Peter Walker, *Rediscovering the Middle Way*, (London, 1988), 13.

[417] Bevans and Roger R Schroeder, *Constants*, 291.

[418] Bosch, *Transforming*, 390.

[419] See chapter 5.

[420] CWOS, 55.

faith afresh', interpreting the Gospel in the context of fundamental questions which concern many, not least those outside the Church.[421] Here the bishop has to be flexible and adaptive, appreciating diversity while leading the diocese in forming strategy.

Bishops themselves are understandably keen to redress the balance between '*leading* the Church and *running* the Church' which betrays anxiety about excessive administration, an 'introversion' towards church work at the cost of engaging with the wider community.[422] However the bishop operates synodically and it is at this level we discover the complex and subtle processes in the formation of diocesan strategies through participation, debate and decision making; a dispersed authority where consultation and representation are crucial to the Anglican understanding of episcopacy and the governance of the Church. Furthermore, a strategy for missional ministry has to balance the competing needs of the internal church forum with the wider external community forum, with theology occupying the 'public space'.[423]

Anglican theology, in affirming apostolic succession, sees ministry as exercising a 'cure' and bearing a missional character led by the bishop, who has the care of the churches entrusted to him.[424] It is a ministry that engages the whole Church, clergy and laity, responding to the opportunities and challenges facing it. In this sense all ministry is missional and bishops are called to 'lead the faithful in mission to the world in the outworking of the apostolic calling of the people of God.'[425] It is a strategic task in which the leadership and oversight of the bishop, in partnership with his staff, the clergy and laity of the diocese, is a collaborative expression of conciliarity.

In Anglican polity a bishop needs a diocese and a diocese needs a bishop. But what do we mean by diocese? The next chapter explores the assertion that an Anglican diocese is complex, diverse and communal, with the bishop exercising leadership flexibly and relationally in the formation of strategy.

[421] *The Nature of Christian Belief*, 35. Canon C. 15.
[422] *Resourcing Bishops*, (London: CHP, 2001), 86.
[423] 'The Archbishop speaks, but who's listening? The dilemmas of public theology today' by, Elaine Graham, *The Richard Hooker Lecture*, (Exeter: Centre for the Study of the Christian Church, 2011).
[424] Charles Gore, *The Church and the Ministry*, (London: Longmans, 2nd ed., 1889), 303.
[425] MMWC, 69.

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Chapter 5   Strategy in Diversity

This chapter argues that an Anglican diocese is complexly diverse. Through faith in the Holy Trinity[426] the Church models relationality and, as the Body of Christ,[427] communality. A diocese, as 'a portion of the People of God',[428] is part of the Body of Christ and as such expresses communality through its people and parishes. The previous chapter argued that bishop and diocese need each other, the bishop exercising a relational ministry as the 'focus of unity' in a complexly diverse diocese, holding together the breadth of Anglican tradition.

A diocese needs the bishop's representational and relational roles in order to be engaged with the wider Church and for parishes to be engaged with each other. The Church of England (CoE) models complex diversity in doctrine and liturgy in its dioceses and parishes. The Church however inhabits communities and is therefore shaped in diversity by culture, demography, geography and theology.

Drawing on the works of Robin Greenwood, through the modalities of 'Trinity', and of James Dunn and Yung Suk Kim, 'Body of Christ', I explore diversity employing two original descriptors; *relational diversity* located in the Trinity, and *communal diversity* modelling the 'Body of Christ'. These theological tools underpin the conceptualisation of a diocese as a complexly diverse community and strengthen the argument that the bishop as adaptive leader in strategy has to take account of diversity.

5.1   Diversity in Context

Diversity is the common thread holding together relationality and communality in the life of a diocese. Jonathan Sacks argued that the unity of God is discovered in the diversity of creation with stories like Babel;[429] an anthropomorphic attempt to impose humanly created unity on divinely created yet diverse humanity.[430] Contemporary experiences of diversity arise in the context of globalisation, described by Sacks as

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[426] Article 1; BCP, 762.
[427] *Catechism*, 3.
[428] Podmore, *GCE*, 4.
[429] Genesis 11: 1-9.
[430] Jonathan Sacks, *The Dignity of Difference*, (London: Continuum, 2002), 53.

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'the interconnectedness of the world through new systems of communication'.[431] Zygmunt Bauman argues the paradoxical nature of globalisation: dividing as it unites with 'the causes of division being identical with those which promote the uniformity of the globe'.[432] Richard Gaillardetz considers the disruptive effects of globalization in the formation of cultural identity, influenced by the spread of western consumerism, displacing reality with fantasy.[433]

Diversity is lived human experience. The motto for the European Union *'United in Diversity'* conveys an aspiration of being united, claiming diverse European cultures, traditions and languages as a positive asset. The British Council promotes the UK as diverse, 'in terms of the countries that make up the UK ...… its ethnic and religious diversity, and its profile in terms of age, gender, sexual orientation, and disability'.[434] Peter Aspinall argues that the complexly diverse social setting of 21st century Britain has the potential for greater cultural diversity through intermarriage and migration flows.[435]

In England the population continues to become diverse, mobile and changing.[436] Drawing on the social sciences, *Mission Shaped Church* suggests that social trends over the past 30 years have affected family life creating fragmentation.[437] People reside in 'neighbourhoods' yet contemporary society is marked by greater mobility, choice and the growth of community networks through 'shared interests'.[438] Diverse society is marked by difference and consumer choice. However, the extent to which choice has universal application to all strata of contemporary society may be overstated.[439] MSC favours homogenous communities of the gathered like-minded and, whilst it acknowledges that the poor are excluded from a 'mobile lifestyle', so too are others – young families, the sick, infirm and elderly. Whilst network-planted

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[431] Sacks, *Dignity*, 26.
[432] Zygmunt Bauman, *Globalization: The Human Consequences*, (Cambridge: Polity 1998), 2.
[433] Gaillardetz, *Ecclesiology*, 75.
[434] *Diversity of the UK*. 2012. The British Council, http://www.britishcouncil.org/latvia-about-us-diversity-uk.htm (accessed 25 Februay, 2012). See also, Ian Bradley, *Grace, Order, Openess and Diversity*, (London: Continuum, 2010), 125.
[435] Peter Aspinall, 'The Challenges of Measuring the Ethno-Cultural Diversity of Britain in the New Millennium ' *Policy and Politics* 28, no. 1 (2000), 109.
[436] *Social Trends*. 2011. http://www.ons.gov.uk/ons/rel/social-trends-rd/social-trends/social-trends-41/index.html (accessed 25 February, 2012).
[437] MSC, 4.
[438] MSC, 6.
[439] Davison and Milbank, *Parish*, 68.

church communities might reach the mobile, the CoE has to balance its wider responsibilities to serve the community where it is located;[440] a contemporary tension between 'fresh and traditional expressions of Church'.[441] A further tension is in the 'intellectualist' approach to faith which denies a more rounded approach to learning and discipleship.[442] The Church needs to reflect a pattern of diversity and unity 'rooted in the triune, endlessly creative, life of God'.[443]

5.2 Trinity as *Relational Diversity*

Michael McCoy argues that the theological foundation and framework of Christian community is 'Trinitarian'. Consequently 'our ecclesiology has to be rooted in *relational terms*, rather than in the hierarchical or bureaucratic'.[444] The language of Christian community is rooted in concepts of partnership and friendship - koinonia.[445] The CoE firmly holds the doctrine of the Holy Trinity in its Articles.*[446] In liturgy, the Church roots itself publicly in the Trinity.[447] The Preface to the Declaration of Assent declares,

> The Church of England is part of the One, Holy Catholic and Apostolic Church worshipping the one true God, Father, Son and Holy Spirit.[448]

The CoE bears witness to Christian truth through 'declared doctrine',[449] the 'historic formularies', particularly the Apostles' and Nicene Creeds, the Thirty-Nine Articles* of Religion, the BCP and the Ordinal.[450]

Anglican theological method values *Lex Orandi-Lex Credendi*: 'the law of praying is the law of believing'. Worship and believing are part of a continuous strand in

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[440] Canon C.24.

[441] MSC, 74.

[442] Peter Honey and Alan Mumford, *The Learning Styles Helper's Guide*, (Maidenhead: Peter Honey Publications Ltd, 2000); Laurie Green, *Let's Do Theology*, (London: Mowbray, 2000); Jeff Astley, *Ordinary Theology. Looking, Listening and Learning in Theology*, (Aldershot: Ashgate, 2002), 10f. Davison and Milbank, *Parish*, 165.

[443] MSC, 13.

[444] Michael McCoy, "Community': A Postmodern Mission Paradigm?,' *Journal of Anglican Studies* 1, no. 1 (2003), 34. See also *The Virginia Report*, (London: ACC, 1997), para.5.4, p.29. Also TWR, para.3, p.19.

[445] Acts 2: 42; 1 Cor. 1:19; Phil. 2:1-2. Hall and Hannaford (eds.), *Order*, 163.

[446] Oliver O'Donovan, *On the Thirty Nine Articles*, (London: 2nd ed., 2011), 11.

[447] Daniel W. Hardy, *Finding the Church: The Dynamic Truth of Anglicanism*, (London: SCM, 2001), 25.

[448] Canon C.15.

[449]*Believing*, 109; Sykes, *Integrity*, 76; Paul Avis, *The Identity of Anglicanism. Essentials of Anglican Ecclesiology*, (London: T & T Clark, 2007), 49.

[450] Canon C.15.

Anglicanism, rooted in accessible common prayer.[451] An Anglican approach to the Trinity through prayer leads the worshipper into 'a divine dialogue within us' through which the 'flow of trinitarian life is seen as extending into every aspect of our being.'[452]

5.3   Trinity: a relational theology – Robin Greenwood

Robin Greenwood's thinking on missional ministry is shaped by trinitarian theology which he views as relational, offering a conceptual framework to describe the Church and its ministry.[453] His rationale came from his experience as an Anglican priest in Leeds where his thinking centred on the Church as 'community' grounded in a theology of the 'Kingdom'.[454] Greenwood argued that reflecting on God's nature shapes the views people hold and practise on ministerial priesthood which offered a glimpse of a specific theological method he later employed.[455]

Critical reflection on trinitarian doctrine is often cerebral, presenting a static and monarchical God, rather than a being in communion. Such an approach centres more on theory ignoring the multifaceted experiences of God's love encountered in human life.[456] Turning away from inherited monist tendencies about God, Greenwood favoured a more relational view rooted in an emerging doctrine of the 'social Trinity' evidenced in the work of four theologians. Leonardo Boff critiqued patriarchy and hierarchy in the life of the Church and argued that it deflected from the nature of God as relational.[457] Colin Gunton suggested Trinity was a way of seeing things differently with profound implications for viewing the world and relating to each other.[458] Jürgen Moltmann articulated an understanding of the relational Trinity through the death of Jesus[459] and John Zizioulas argued that relationships were essentially qualitative,

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[451] 'Concerning the Service of the Church', '…that the people might continually profit more in the knowledge of God, and be more inflamed with the love of his true religion', BCP 5.

[452] *We Believe in God*, (London: CHP, 1987), 111.

[453] Robin Greenwood, *Transforming Priesthood: A New Theology of Mission and Ministry*, (London: SPCK, 1994), 86.

[454] Robin Greenwood, *Reclaiming the Church*, (London: Collins Fount, 1988), 35.

[455] Greenwood, *Reclaiming*, 129.

[456] Robin Greenwood, *Transforming Church: Liberating Structures for Ministry*, (London: SPCK, 2002), 84.

[457] Boff, *Trinity*, 96.

[458] Colin E. Gunton, *The Promise of Trinitarian Theology*, (Edinburgh: T&T Clark, 1991), 4.

[459] Jürgen Moltmann, *The Trinity and the Kingdom of God*, (London: SCM, English ed., 1980), 31.

flowing from the risen Christ, grounded in the life of God as Trinity.[460] Greenwood draws on these contemporary sources to reject the view of those who exercised power hierarchically, but overstates the reciprocal relationships of the Trinity at the expense of any consideration of hierarchy. He adopted an 'inherently relational'[461] model. However, modalities of the social Trinity are not without their critics,[462] some claiming it is influenced by 'radical egalitarianism'.

Greenwood writes from the conviction that conceptually the Church and its ministry is 'intimately connected with the knowledge that God's own revealed life imparts concerning the ordering of all relations: between God and humanity, people and each other in society, and humanity and the universe'.[463] Ecclesiology is informed and nurtured by 'social trinitarianism' where plurality or diversity are as equal attributes of God as is unity. The Church is called to model what is believed about God.

Traditionally, theological education depended on a Christological model, the priest being an 'icon' or representative of Christ. The creation of a 'clerical profession' through the establishment of institutions for the training of the clergy undoubtedly raised standards in prayer, preaching, teaching and pastoral care.[464] It also unwittingly led to a clericalisation of ministry, with the consequence that power and hierarchy became increasingly seen as the exclusive preserve of the clergy.[465]

Developing a relational model for ecclesiology runs counter to contemporary British culture, where conceptually and experientially the social Trinity conflicts with the social architecture of society. The advent of consumerism and the emphasis on the individual is further fed by the anonymity of the supermarket and the shopping mall; the self-service petrol station and the self-service restaurant. All these display common elements of 'sameness' rather than 'diversity'; they emphasise individual choice and fail to engage with communities, denying the essential human need to be nurtured and sustained by relationships.

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[460] John Zizioulas, *Being as Communion*, (New York: St Vladimir's Seminary Press, 1985), 1.
[461] Greenwood, *Transforming*, 6.
[462] Jacob Aitken. 2012. *Review of 'the Trinity and the Kingdom' by Jürgen Moltmann*. http://www.goodreads.com/review/show/261172460 (accessed 22 October, 2012).
[463] Greenwood, *Transforming*, 86.
[464] Russell, *Clerical*, 46.
[465] Greenwood, *Transforming*, 32.

Greenwood prefers an ecclesiology modelled by a Church seeking 'a society formed by mutually constitutive relationships.'[466] Modelling the social Trinity, with the Father, Son and Holy Spirit mutually constituted through 'otherness-in-relation', the Church can show society the uniqueness and value of an individual who is mutually related to the whole. This is rooted in the heart of creation doctrine where the individual is called into community with wider responsibilities for others and the environment.[467] The social Trinity modality, and the relational theology derived from it in the mid-twentieth century, was on the one hand set in the context of an increasingly individualistic, consumerist society with an emphasis on 'freedom', but was also part of an interdisciplinary movement of diverse relationality evidenced in the work of Arthur Peacocke and the sciences of cosmology, anthropology, physics and psychology.[468] Moltmann in particular came to articulate the dialogue between God and humanity, principally by reflecting on the suffering God and the discovery of hope in the midst of adversity.[469] For Greenwood this is the ground for building Christian ministry based on 'a community of loving relationships' rooted in the loving community of the triune God.[470]

A Church can only act authentically when there is a critical correlation between scripture, tradition and the demands of the present day.[471] Greenwood's methodology is grounded in a contextualisation of theology and society; an interdisciplinary relationship with the natural and social sciences; economics and political philosophy.[472] From this enquiry there emerges what he calls an 'eschatological-trinitarian-ecclesiology', a concept also found in the work of John Habgood,[473] Daniel Hardy,[474] Colin Gunton[475] and Alistair McFadyen. The latter's study of 'personhood' draws on trinitarian relationality where the person emerges primarily a 'public

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[466] Greenwood, *Transforming*, 89.
[467] Genesis 1:24; 2:9.
[468] Greenwood, *Transforming*, 92.
[469] Jürgen Moltmann, *The Open Church*, (London: SCM, 1978), 95; Jürgen Moltmann, *The Crucified God*, (London: SCM, 1974) 241; 247.
[470] *The Church of the Triune God*, (London: ACO, 2006), para.4, p.13.
[471] Canon C.15.1 (1).
[472] Greenwood, *Transforming*, 99f.
[473] John Habgood, *Church and Nation in a Secular Age*, (London: DLT, 1983), 174. Willows and Swinton (eds.), *Dimensions*, 33.
[474] Hardy, *Finding the Church*.
[475] Gunton, *Promise*.

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structure' and only secondarily a private individual as 'psychological structure'.[476] A person, by definition, is one who is 'in-relationship'.[477] In drawing on the other disciplines, Greenwood seeks to 'draw attention to an instructive interplay between a trinitarian understanding of being as relational and the general tenor of some contemporary theories of human relatedness in freedom'.[478] In doing so he exposes a tension at the heart of the interplay between relationality and individuality especially where the latter is promoted as individualistic rather than personal and corporate.

At the heart of human existence is power. What matters is how power is exercised and Greenwood would argue that, for the Church, the exercise of 'power in relatedness' checks the abuse of excessive, exploitative power and encourages the freedom to participate. As the Trinity is not an aggregate of the three persons, so communities, including the Church, come to be seen as interpersonal relationships, thus becoming 'greater than the sum of its parts'.[479]

All this finds a practical expression in the life of the Church. Trinitarian communion invites people to participate in an interactive dynamic through baptism and the eucharist whereby relations are nurtured and regenerated.[480] Communion leads naturally to connectivity within a global environment between faiths, nations and society in general.

Greenwood critiques the prevailing patterns of ministry in the Church concluding that they are insufficiently robust in connecting the interrelatedness of God in the world with the community.[481] As Malcolm Grundy has observed, Greenwood offers not a prescriptive solution but a map to navigate the journey in order to explore what the Church is for and the complementary and collaborative roles of clergy, bishops and laity.[482]

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[476] Alistair McFadyan, *The Call to Personhood*, (Cambridge: CUP, 1990), 29.
[477] Greenwood, *Transforming*, 107.
[478] Greenwood, *Transforming*, 108.
[479] Greenwood, *Transforming*, 108.
[480] Robin Greenwood, *Parish Priests: For the Sake of the Kingdom*, (London: SPCK, 2009), 13.
[481] Greenwood, *Priests*, 58.
[482] Malcolm Grundy. *Review of Robin Greenwood, 'Parish Priests: For the Sake of the Kingdom'.* http://www.teal.org.uk/reading/FCL%20Robin%20Greenwood%20PP%20Review.doc (accessed 23 October, 2012).

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5.4   Body of Christ as *Communal Diversity*

Richard Hooker described the Church of Christ as his 'mystical' and 'visible' body.[483] 'Body of Christ' offers a corporate tool to interpret communal life. 'Body of Christ' is used liberally in the Church. We meet 'Body' language liturgically at the Peace.[484] An important element of the 'Body' metaphor, alongside unity, is Paul's teaching on diversity. N.T. Wright charts the development of diversity in Jewish identity and life where a variety of influences impacted on the social fabric of their communities. He classifies these into two; the longing for liberation in the messianic hope, and the splitting of Judaism into parties. The experience of diversity was not, however, simply confined to ideology; it was also a question of geography. The urban city of Jerusalem and the more rural parts of Galilee meant the context began to shape different social and cultural needs. These developments had an effect on the various strands of Judaism which were taken into the early Church with a clash of cultures and needs.[485]

There was conflict in the Church and meetings or councils were convened to reconcile differences.[486] Jon L Berquist comments that unity led to diversity and the recognition that living with differences gave them all the more reason to be together.[487] A Church that needed diversity had also a strong need to understand the meaning of unity,

> The early church struggled with its differences, just as the present church does. There has never been perfect agreement, because the church is a community that brings together differences.[488]

Rowan Williams suggests we need to employ the 'Body' metaphor with some caution. It can present the Church as an extension of Christ implying that where the Church is there is Christ, rather than 'where Christ is [there is the Church] because [the Church] is where persons find their identity through him and before him'.[489] James Dunn argues that unity and diversity are at the heart of the NT witness.[490] 'Unity', however, can also be presented as obedience to given norms, or in 'oppressive' terms, as Yung

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[483] Richard Hooker, *Of the Laws of Ecclesiastical Polity*, 2 vols., vol. 1 (London: Dent, 1907), 296.
[484] CW, 290.
[485] N.T. Wright, *The New Testament and the People of God*, (London: SPCK, 1992), 167.
[486] C.f. Acts 15.6f.
[487] Jon L Berquist, *Incarnation*, (St. Louis: Chalice Press, 1999), 143.
[488] Berquist, *Incarnation*, 144.
[489] Rowan Williams, *Resurrection*, (London: DLT, 2nd ed., 1982), 76.
[490] Dunn, *Unity*.

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Suk Kim argues, demanding single-mindedness and conformity of practice.[491] It is to these issues of unity and diversity, drawing on the work of Dunn and Kim that I now turn.

5.5 'Unity and Diversity' – James Dunn

Dunn argues that the Church held to an essential of faith expressing a 'fundamental unity'; the crucified Jesus was raised at Easter, and his spirit was poured out on the Church at Pentecost. The unifying elements are based on the conviction that,

> the historical Jesus and the exalted Christ …had ministered, died and been raised from the dead to bring God and man finally together, the recognition that the divine power through which they now worshipped and were encountered and accepted by God was one and the same person, Jesus, the Christ, the Son of God, the Lord, the life-giving Spirit.[492]

Dunn concluded that no one Christology emerged during first century Christianity; 'there was no single orthodoxy'.[493] The Church was therefore characterised by diversity with one unifying belief, namely 'the identity of the man Jesus with the risen Lord'.[494] In examining the NT evidence, Dunn concluded that the Christian communities were diverse,

> each of which viewed others as too extreme in one respect or other – too conservatively Jewish or too influenced by antinomian or Gnostic thought and practice, too enthusiastic or tending too much to institutionalization.[495]

Dunn further argued that the nature of diversity is emphasised by the shape and expression of these Church communities. Neither 'monochrome' or 'homogeneous', he suggests we have to view them as a 'spectrum' for, when observing individual churches,

> the picture was the same – of diversity in *expression of faith and life-style*,[496] of tension between conservative and liberal, old and new, past and present, individual and community.[497]

Dunn's conclusion is that, whilst there is a unifying strand within the Canon of the NT, this has a narrow focus of unity on the person of Jesus himself; 'the unity

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[491] Kim, *Corinth*.
[492] Dunn, *Unity*, 437.
[493] Dunn, *Unity*, 244.
[494] Dunn, *Unity*, 245.
[495] Dunn, *Unity*, 407.
[496] My emphasis.
[497] Dunn, *Unity*, 407.

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between Jesus the man and Jesus the exalted one'.[498] The unity of first century Christianity focused on 'Christ alone'. Exploring the detail in the practices and the narratives that developed moves us into the realms of diversity which becomes as prominent as unity. We are drawn into a 'sharply contrasting picture' of 'a tightly focused unity' and a 'wide ranging diversity'.[499]

Dunn describes as 'fundamental' that which united all Christians from the beginning, rooted in the historical origins of Christianity. 'Unity' speaks into a fundamental consensus based on a common assumption about Jesus in the NT writings that point to the universal significance of Easter and Pentecost. However, at the heart of this 'fundamental unity' is a 'fundamental tension' in the cultural differences which Christianity embraced leading ultimately to a schism with Judaism. Christianity experienced continuity and a discontinuity with the OT which began to pull it in different directions.[500]

Diversity in the early Church is, in Dunn's assessment, a 'direct consequence' of the unity and the tension experienced in Christianity. The gospel came to be expressed in particular different situations and human contexts and the message was conditioned by its environment. 'Diversity of expression was an inevitable consequence'. Furthermore the 'fundamental tension' led to diverse expressions. The very nature of experiencing God, despite the essential provisional nature of that experience, gives rise to different emphases and expressions in 'confession and worship'.[501] Dunn maintained therefore that 'Diversity is fundamental to Christianity', as is 'unity', as is 'tension'. He asserted that in order to be Christianity 'it has to be diverse' and that diversity coheres with unity, and unity exists in diversity.[502] The archetype of this, drawn from the NT, is the Pauline concept of 'Body of Christ' which has a diversity of expression: 'one body in Christ',[503] as 'one body',[504] and where Christ is 'the head of the body'.[505] Dunn concluded that,

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[498] Dunn, *Unity*, 405.
[499] Dunn, *Unity*, 408.
[500] Dunn, *Unity*, 449.
[501] Dunn, *Unity*, 449.
[502] Dunn, *Unity*, 452.
[503] Romans 12:5.
[504] 1Corinthians 12:12.
[505] Ephesians 4:15.

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> diversity is not a regrettable rationalization of a basically unsatisfactory
> state of affairs, nor a decline from some higher ideal for which repentance
> is necessary. On the contrary diversity is integral to the pattern of
> community which God has established. Without diversity there cannot be
> unity, the unity which God intended.[506]

Dunn's thesis speaks into the contemporary Church where tensions over unity and diversity and statements on the subject must recognise historical conditioning and relativity.[507] However, Dunn is subject to criticism particularly from those with a conservative interpretation of scripture who feel it lacks a consideration of inspiration.[508] Nevertheless, his conclusions offer this research a critical appreciation of unity and diversity, drawn from scripture and the early church with themes around difference, identity, integrity and disagreement that resonate for a bishop leading his diocese on strategy formation. Fundamentally for Dunn, the Church is Christ's body and the body only exists as a unity because of its diversity.

5.6 'Christ's Body at Corinth' – Yung Suk Kim

Kim argued that the use of the language 'Body of Christ' does not denote membership of a 'party' but an association with the cross of Christ.[509] Claiming membership of Christ's body had become a 'boundary marker' leading to exclusivist claims and a cause for 'evil', promoting separation such as racism and sexuality. Reading the Body of Christ as a metaphor for an

> institutional or ecclesial organism contributes to this exclusivism by
> seeking to unify the community that is the Church at the price of diversity,
> while marginalising others and their vision of the community.[510]

To conceive the 'Body of Christ' as metaphor for those associated with Christ on the cross means for Kim, as with Moltmann,[511] that his broken body identifies 'with many broken human bodies and communities through history and culture'.[512] Kim's thesis suggested that the obsession with the metaphor 'Body of Christ' as 'belonging' results

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[506] Dunn, *Unity*, 452.
[507] Ernest Best, 'Review of James D.G. Dunn 'Unity and Diversity in the New Testament',' *Scottish Journal of Theology* 32, no. 3 (1979), 288. Morna Hooker, 'Review of James D.G. Dunn 'Unity and Diversity in the New Testament'. (3rd ed.),' *The Journal of Theological Studies* 59, no. 1 (2008), 444.
[508] Roger Nicole, 'The Inspiration and Authority of Scripture: J.D.G. Dunn Versus B.B. Warfield,' *Churchman* 98, no. 3 (1984).
[509] Kim, *Corinth*, 2.
[510] Kim, *Corinth*, 3.
[511] Moltmann, *Crucified*, 267.
[512] Kim, *Corinth*, 3.

in sectarianism, exclusivism and conflict. It is not a static concept denoting boundaries but dynamic in the sense of being a 'living body'.[513] He approached with suspicion interpretations of the text which suggested a model of 'unity', claiming it as 'oppressive and destructive language'.[514] The text, he argued, needs to be reimagined, pointing to diversity and difference.

Kim, a native of Korea, comes from a world view dominated by repression and multiculturalism. He maintains that 'community' is deterministic of an understanding of the metaphor, 'Body of Christ'[515] and explores Paul's language from 'a holistic religious and interreligious, intercultural outlook, rather than from an exclusivist perspective.'[516] His hypothesis is that 'Diversity resides in God's creation; diversity is God's intent, and the world lives by it',[517] and that the problem of the Corinthians was rooted in their failure to respect the diversity of others.

The corpus of scripture illustrates the tension amongst people of faith in the issues of unity and diversity. On the one hand Nehemiah and Ezra[518] convey a tradition hostile to diversity. In contrast, Ruth and Jonah[519] embrace diversity recognising that 'the notion of the community is incomplete, as long as *others* are left out in God's world'.[520] Kim preferred 'an ethic of diversity and solidarity to one of imposed unity'[521] which aims at 'respecting differences', engaging the other in self-critical awareness and 'caring for the other in solidarity and for creation in wonder'.[522]

Kim is not without his critics. Daniel Christiansen regarded his thesis as 'highly ideological',[523] the book being too slim to develop the argument to its full potential. However, David Wenham recognised Kim's challenge of the 'traditional understanding' of 'Body of Christ' as a metaphor of 'unity' as being 'not satisfying in

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[513] 1 Corinthians 12:27.
[514] Kim, *Corinth*, 4.
[515] Kim, *Corinth*, 11.
[516] Kim, *Corinth*, 8.
[517] Kim, *Corinth*, 97; c.f.Gen.1:28; 9:1,8.
[518] Nehemiah 13:23; Ezra 10: 11.
[519] Ruth 1:16; Jonah 4:11.
[520] Kim, *Corinth*, 98.
[521] Kim, *Corinth*, 101.
[522] Kim, *Corinth*, 102.
[523] Daniel L Christiansen, 'Review of Yung Suk Kim,' *The Bible and Critical Theory* 5, no. 3 (2009), 44.1.

today's diverse world'. He posits however that this is Kim's agenda rather than Paul's.[524] Kim nevertheless encourages a fresh assessment of the text, especially 1 Corinthians 12, arguing with passion and originality for a serious appreciation of the binding significance of diversity, where the Body of Christ metaphor draws out the need to respect difference. His argument echoes that of Sacks, differentiating humanly interpreted unity imposed on divinely created diversity.[525] As an image of unity it points to unity in Christ rather than a single mindedness of views and practice.

Dunn and Kim argue that in the 'Body of Christ' metaphor there is a unity of faith. The empirical evidence in this research points to a heavy reliance on the metaphor by dioceses in the formation of their strategies. Dunn and Kim, as biblical scholars, are reflecting on a tradition grounded in scripture and on which dioceses are drawing and as such illuminate the human reality of being the Church whilst offering a normative source rooted conceptually in diversity. However, they approach the question from different perspectives. For Dunn, Jesus is the one whom God raised from the dead whose Spirit fills the Church.[526] Kim focuses around the brokenness of Christ on the cross engaging with and uniting the brokenness of humanity.[527] Both scholars draw on the significance of diversity as essential to understanding the Church that emerged among diverse communities, with the differences and conflicts that ensued. The metaphor 'Body of Christ' roots the contemporary Church in the tradition of the NT and the early Church. It is a metaphor that aids an understanding of a diocese as a place of *communal diversity*.

5.7 Relational and Communal Diversity and Diocesan Strategy

Relationality and communality, rooted conceptually in Trinity and Body of Christ, are inextricably bound together both in the office and public ministry of the bishop and in the life and witness of a diocese. Relationality and communality are experienced in the lived practice of a complexly diverse diocese. It is to the practical expression of relationality and communality that I now turn and its application in the formation of strategy.

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[524] David Wenham, 'Christ's Body in Corinth: The Politics of a Metaphor,' *Journal for the Study of the New Testament* 32, no. 5 (2010), 95.
[525] Sacks, *Dignity*, 53.
[526] 1 Corinthians 15; Acts 2.
[527] 1 Corinthians 1:23f.

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5.7.1   Relational Diversity and Diocese

A diocesan bishop exercises a relational ministry as a member of the House of Bishops (HoB) which highlights the principle of collegiality - a representative role. The Bishop represents the diocese (the 'local Church') to the wider Church and the wider Church to the local. Collegiality therefore brings the issues of the wider Church into the diocese as the local Church, by virtue of the bishop's representative, and therefore relational, role and in this sense bishop and diocese are inextricably bound together.[528] Current issues facing the Church such as the ordination of women to the episcopate, human sexuality and questions of authority form a context of diversity where a desire to impose 'unity' can devalue difference. The bishop is identified with such issues because they inhere in his representative role, which also brings into play relationality because he cannot stand aloof as chief pastor in the diocese. This process of identification was described by Davies and Guest as 'cultural intensification'. A diverse diocese, overseen by its bishop, requires a style of leadership they call 'vagueness',[529] the bishop operating over a wide range of churchmanships, liturgical practice and doctrinal divergence.[530] However, 'vagueness' presents a rather negative picture of the bishop overseeing a diverse diocese. Whilst there are indeed sharp differences highlighting diversity, instead of 'vagueness' the bishop must be seen as the point of 'convergence'[531] through a relational ministry characterised by openness, with the capacity to embrace difference thus avoiding partisanship. 'Convergence' should not to be confused with 'consensus' but the respecting of different traditions by valuing what each has to offer to a diverse diocese. It is the relational function of 'focus of unity' where the task of the bishop is to ensure that differences on issues are held together in a courteous, gracious and generous manner, reflecting the graciousness of the triune God.[532]

However, the relational becomes problematic where the bishop's jurisdiction is not accepted or where it is claimed he has 'lost his authority' because his views on issues are perceived to be 'contrary to scripture' or 'divisive'. Such a situation can be seen in

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[528] EM, 121.
[529] Davies and Guest, *Bishops*, 180.
[530] Davies and Guest, *Bishops*, 178.
[531] BEM, ix.
[532] Ephesians 1:5-12; Resolution 3:2, *LC*, 1998.

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a diocese through groups such as 'Reform'* and 'Forward in Faith'*[533] often leading to the polarisation of theological positions. Equally the more entrenched views of proponents can compound the polarities even further.[534] Nevertheless, the bishop cannot escape from the responsibility inherent in his office to be chief pastor of all within the diocese and the relational ministry he must therefore exercise.[535]

A less contentious issue facing dioceses is between the bishop and those parishes operating on 'associational' rather than the more common CoE 'communal' model. Giles Ecclestone and others sought to answer the question, 'does society still need a parish church?' In the pursuit of an answer the primary issue to be addressed is the nature of God, and what vision the Church has of its role and function.[536] Church is seen in social terms as an institution 'of and within' society which is marked by 'a paradigm of individualism' stemming, it is argued, from the Enlightenment, where fragmentation and individualism are the characteristics of post-modernity. The implications of this cultural shift in understanding and behaviour is particularly challenging for the Church.[537]

The 'parish church' is examined in its 'communal' and 'associational' expressions. The 'communal' church serves its community, 'the parish'; the 'associational' serves its 'members', the 'congregation'.[538] This distinction highlights the way these different interpretations of 'parish church' view the meaning of 'local church'. In classical Anglican ecclesiology 'local Church' is the diocese,[539] but increasingly the 'associational' model of Church sees itself as 'a local church'. Even where the parish church is 'communal', serving its community, it can view the diocese as distant and with some hostility not least over issues of deployment, pastoral reorganisation and the payment of Parish Share.* However, churches adopting the 'associational model' often see the diocese as 'administrative' providing ecclesiastical functions and the bishop as external to their own understanding of 'local Church'. The bishop becomes

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[533] Anthony Saville, 'Where We Went Wrong,' *New Directions: serving Catholics and Evangelicals seeking to renew the Church in the historic faith* 14, no. 197 (2011).
[534] *Watch.* http://www.womenandthechurch.org/ (accessed 16 August, 2012).
[535] Canon C.18.
[536] Ecclestone (ed), *Parish?* 3.
[537] Ecclestone (ed), *Parish?* 4.
[538] Ecclestone (ed), *Parish?* 5.
[539] BCP, 373; CWOS, 61. Canon C. 18; *The Truth Shall Make You Free: The Lambeth Conference 1988*, 61.

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'a symbol of the collective fellowship of a group of independent churches'.[540] Neither bishops nor dioceses are viewed as having a specific spiritual function. The 'communal', it is argued, has the potential to become a 'living organism'. This model views the diocese as facilitating its tasks by providing 'an appropriate context in which to function'[541] such as the ordained ministry offering leadership to a 'parish' which is part of something bigger than itself.

Arguing from the psychological model of 'projection', the bishop becomes the key symbol of the diocese on whom projections are directed. The bishop in the community has status relating not only to the parish, the churches, but to the wider institutions of civil society and in local and national government, operating in an establishment mode. This is a complex function which requires holding in balance the tension of the 'local Church' with its spiritual and administrative demands on the one hand, and the competing demands for leadership and support in the wider community on the other. That same community, whilst increasingly suspicious of authority figures, seeks an interpretative ministry in the midst of the 'longings and confusions' of contemporary society. It is a role that is both vulnerable and ambiguous and requires of the bishop and the wider Church 'a passionate belief in the office'.[542]

In the diocese with the 'bishop in synod', the representative role of the bishop meets with the representative synod governing the Church collaboratively as bishop, clergy and laity. Synodical Government maintains a framework for governance in the Church, and synodality reaches into the diocese. The bishop's operation in Synod requires him to relate to complex diverse structures acting as a 'bridge' between the parishes and the diocesan administration, advisory and support structures; committees, councils and boards. This task belongs inherently to the bishop's office[543] and is essentially relational, giving him the unique position to shape a diverse diocese, gaining loyalty, affection and trust.[544]

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[540] Ecclestone (ed.), *Parish?*, 13.
[541] Ecclestone (ed.), *Parish?*, 14.
[542] Ecclestone (ed.), *Parish?*, 15.
[543] Canon C. 18.4 & 5.
[544] Gordon Oliver, *Ministry without Madness*, (London: SPCK, 2012), 96.

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5.7.2 Communal Diversity and Diocese

A diocese is shaped by communal diversity. Whilst some interviewees[545] suggested that one diocese might be more homogenous than another, it would be difficult to find an example of a homogeneous diocese. Homogeneity implies sameness, uniformity.[546] Dioceses are heterogeneous and display diversity.[547] Diversity occurs when the Church engages with different contexts and gives birth to a variety of shapes.[548]

Acts of Uniformity sought to impose the BCP on the country.[549] By the 20th century the CoE could hardly be said to experience uniformity in its worship. Liturgical revision from 1965 onwards,[550] culminating in the *Alternative Service Book*[551] then *Common Worship* (CW), brought to an end a period of chaos with some semblance of order. This was characterised by diversity rather than uniformity, but with an expectation of conformity in worship.[552]

Anglicanism is shaped by worship. Anglicans have a long tradition of understanding worship as 'common prayer', a common activity, a communal expression of life under God. Parishes offer worship, and BSMs ground their business and deliberations in worship and prayer consistent with the calling of episcope to oversight and insight, leading 'in the way of holiness' and in 'the offering of prayer and praise'.[553] Such an 'offering' however, is itself a complex activity; people come together to worship yet do so with different needs and expectations,[554] engaging in a common process of intensification.[555]

The diversity of an Anglican diocese is most evident in worship. It has been said that 'Anglicans are what Anglicans do, and what Anglicans do best is worship'.[556]

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[545] 23.

[546] Ian T Douglas, 'Anglicans Gathering for God's Mission,' *Journal of Anglican Studies* 2, no. 2 (2004), 20.

[547] Fergus J King, 'Mission Shaped or Paul Shaped?,' *Journal of Anglican Studies* 9, no. 2 (2011), 238.

[548] Michael Moynagh and Philip Harrold, *Church for Every Context*, (London: SCM, 2012), 190.

[549] *Act of Uniformity*, 1549, 1552, 1559, 1662.

[550] *The Prayer Book (Alternative and Other Services) Measure 1965*, No.1.

[551] *The Alternative Service Book*, (Oxford: Oxford/Mowbray, 1980).

[552] Canon B.1.

[553] CWOS, 61; Canon C. 18.4.

[554] Malcolm Goldsmith, *Knowing Me, Knowing God*, (Nashville: Abingdon, 1997).

[555] C.f. Luke 22:44.

[556] Hereford Diocese on introduction of parish 'Worship Audits'.

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Worship is central to understanding Anglicanism.[557] The recognition of diversity, variety and difference has been one of the outcomes of the CW project through the provision of texts, 'contemporary as well as traditional, which are resonant and memorable, so that they will enter and remain in the Church of England's corporate memory'.[558] Balancing issues of being Anglican - identity, conformity of worship - is challenging in the contemporary CoE where there is not only diversity but divergence in the area of liturgy. As John Sweet argues, liturgy since the time of Cranmer has had a 'constant evolving identity'. In the contemporary CoE, church planting with Bishop's Mission Orders (BMO)[559] has led to divergence in practice which obscures identity and Anglican distinctiveness, not least in Local Ecumenical Partnerships. A 'common core' is needed for a sense of belonging in any Anglican church.[560]

Issues of complex diversity for a diocese arise with 'Fresh Expressions' and the provision of a BMO where there is a 'church plant'.*[561] This invites the bishop to be innovative, to do what Rowan Williams called some 'institutional risk-taking'. The challenge is, 'Is it Anglican?' Given the diversity of being Anglican that is not always an easy question to answer. But Williams goes on,

> And if you're not sure whether it's Anglican or not I'm inclined to say, *'make'* it Anglican' by your prayer and your critical faithfulness and your friendship. If you discern it to be of God, draw it in by your commitment.[562]

Recognising diversity is crucial in pastoral provision, central to the rationale for a diocesan strategy. With declining clergy numbers and financial challenges the same provision cannot be assumed universally across a diocese. Dioceses need to adjust structures to meet the pressing needs of mission, to make 'better provision for the cure of souls', responding creatively to changing circumstances with appropriate pastoral provision.[563]

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[557] Richard Giles, *How to Be an Anglican*, (Norwich: Canterbury Press, 2003), 64.
[558] CW, x.
[559] *Diocese, Pastoral and Mission Measure 2007:Part V: Mission Initiatives. Code of Practice*, (London: GS, 2008), Part V.
[560] J Sweet, 'Identity and Tradition: a Theological Reflection' in, Michael Perham (ed.), *The Renewal of Common Prayer: Unity and Diversity in Church of England Worship* (London: SPCK/CHP, 1993), 68.
[561] Bill Bowdler, 'First Bishop's Mission Orders Issued', *Church Times*, 12 November 2009. See also, *Breaking New Ground: Church Planting in the Church of England*, (London: CHP, 1994).
[562] Williams, *God's Mission and the Bishop's Discipleship*, 26.
[563] MPM.

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Communal diversity means that there are common bonds that hold us together beyond the things that divide. Employing the 'Body of Christ' metaphor as a model of diversity is challenging as it is presented in terms akin to *covenant* – Christ embraces us in his body. Communal diversity means living with difference, facing challenges from which we cannot walk away. Analogously we can refer to 'family', bonded through blood affinity; whatever happens we are still part of 'family' as both Dunn and Kim cogently argue.

'Partners in Mission' promotes 'partnership in the AC and World Mission Agencies' by linking dioceses.[564] Interviewees observed that such relationships extend their understanding of the Church expanding their theological and cultural horizons; learning from and learning about another part of the diverse Anglican community.[565] These experiences reflect the origins of such partnerships, founded on personal relationships and transcending ecclesial bureaucracy, shifting the 'giver/receiver' model of mission to one based on mutuality;[566] a potentially enriching expression of *relational* and *communal diversity*.

The distinction between organisation and institution is crucial, for whilst a diocese as organisation may be re-organised or even dissolved,[567] the Church as institution is a 'natural community' embedded historically in the fabric of society, but qualified theologically as grounded in the Trinity.[568] Paradoxically the diocese, constituted as organisation, a term described by Selznick as a 'technical instrument for mobilizing human energies and directing them towards set aims', is located in the institution of the Church and therefore displays something of the distinctive identity of that of which it is a part.[569] Fundamentally a diocese is a complexly diverse communal organisation overseen by a bishop whose ministry is relational interacting with people and parishes. The relational nature of the bishop's ministry is drawn from the faith the CoE holds in the Trinity where Godhead is expressed as a relationally diverse

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[564] *Church of England Year Book* (London: CHP, 2011), 179.
[565] 6, 24.
[566] Jesse Zink, 'Changing World, Changing Church: Stephen Bayne and "Mutual Responsibility and Interdependence",' *Anglican Theological Review* 93, no. 2 (2011), 243.
[567] *Dioceses Measure 1978*. As amended by *Dioceses, Pastoral and Mission Measure 2007*.
[568] *Report of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate*, (Toronto, 1994), 17.
[569] Selznick, *Leadership*, 5.

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community of three, and offers a model for ministry. This relational ministry links to the 'personal' nature of episcopacy[570] where 'oversight' and 'insight' cohere together in a leadership role which enables the Church to grow in faith and witness. As a complexly diverse communal organisation a diocese expresses a common life together theologically rooted in the doctrine of the Body of Christ.

5.8 Conclusion

Drawing on the doctrines of *Trinity* as *relational* diversity and the work of Greenwood, and *Body of Christ* as *communal* diversity through the works of Dunn and Kim, I have argued that a diocese is a complexly diverse organisation overseen by a bishop whose ministry is relational. This relationality can draw out the enrichment of diversity as the bishop can hold together difference. Dioceses are not homogenous units as they contain differences of culture, demography, geography and theology which means that the formation of strategy needs to respect and reflect difference as was evident in the interviews.[571] How bishops with their BSMs deal with diversity is crucial to their adaptive leadership and oversight.

Relationality is fundamental to the bishop and BSM in their engagement with the diocese. To this end remoteness and distance will disable the process of strategy formation. Whilst faith in the Trinity does not of itself deny hierarchy, it offers a model for balancing the relational. As Greenwood argues, it builds an ecclesiology modelling constitutive relationships, a place where 'reciprocity and hierarchy meet'.[572]

Relationality is fostered and cemented by embracing opportunities to worship and pray together, deeply rooted in Anglicanism and practised regularly in BSMs, laying the agenda and decisions to be made before God in prayer;[573] an approach to the task grounded in humility. Spirituality and the quest for holiness is at the heart of the CoE's faith in the Trinity.[574]

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[570] See chapter 4.5.1.
[571] Chapter 9.
[572] Hall and Hannaford (eds.), *Order*, 163.
[573] 15, 18.
[574] 'Quicunque Vult', BCP, 116.

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Communality is embedded in the nature of the Church as the Body of Christ. Dunn's argument that the Church focused on the man Jesus as risen Lord witnessed through diverse communities and Kim's emphasis on the brokenness of Christ crucified pointing to the need to respect the diversity of others needs to be reflected in the communities and parishes of a diocese. Maintaining the essential relationship between diocese and parish, bishop and people, recognising unity in diversity fosters communality and builds up a corporate sense of being a diocese which develops a climate for the formation of a strategy for missional ministry.

Relational Diversity and *Communal Diversity* are theological tools for reflection on the relationship with God and with each other and provide the foundation for appreciating the significance of complex diversity in the life of the diocese. A diocese is also an organisation and the bishop and BSM, in the exercise of adaptive leadership and oversight, cannot avoid the needs and demands of such an organisation. They need to inspire confidence and trust if they are to encourage people to embrace a strategy. This will involve listening through a process of consultation, drawing on 'patience',[575] which is serious and of appropriate length.[576] A pre-requisite to consultation is for a complexly diverse diocese to recognise what it means to be a 'learning organisation' if the theological and practical rationale for change is to be understood. I therefore turn to the interface between theology and organisation studies.

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[575] Willows and Swinton (eds.), *Dimensions*, 33.
[576] Alan Smith and Peter Shaw, *The Reflective Leader*, (Norwich: Canterbury, 2011), 41.

Chapter 6   Organisational Diversity: Theology in dialogue with organisation studies (OS)

In this chapter I consider complexity theory (CT) and what it offers the formation of strategy. Classical theories of organisation have focused variously on the need for efficiency, on people in the organisation, and on leadership and styles of decision making. My interest is in complexity theory applied to a diocese as a diverse 'CAS'. A CAS is described as interacting and interdependent agents networking together, with a common goal, outlook, and need. In this chapter I also explore Complexity Leadership Theory (CLT) as an operative mode for the bishop and his staff (BSM).

Organisation theory is viewed with suspicion in the Church[577] fearing bishops will be seen as 'managers'[578] rather than 'spiritual leaders'. When we speak of the diocese as 'organisation' this needs to be in conversation with theology in order to confront these suspicions of 'managerialism'.[579] Theologically the Church, echoing Selznick's sociological distinction,[580] is a body instituted and a body constituted. The Church is instituted by Christ and its life is constituted by the Holy Spirit who draws people into a lived experience.[581]

The Church is a complex and diverse organisation requiring a style of leadership which is consultative and open. CT provides a new paradigm for this leadership through CLT. I employ a further descriptor, *organisational diversity* in dialogue with theology and draw on some practical tools for the bishop and BSM in strategy formation.

6.1   Complexity

A recurring theme in this thesis is that a diocese is a diverse and complex organisation. Complexity is described as the 'liminal space' between order and chaos, 'a place of undefined potential' where something new can be discovered.[582] However,

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[577] WAOB, 44.
[578] 4.
[579] Richard Roberts, *Religion, Theology and the Human Sciences*, (Cambridge: CUP, 2002), 158. See also Trevor Beeson, *The Bishops*, (London: SCM, 2002), 1.
[580] Selznick, *Leadership*.
[581] Zizioulas, *Being*, 140.
[582] Alan J Roxborough, *The Missionary Congregation: Leadership and Liminality*, (Harrisburg: Trinity Press International, 1997), 32.

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complexity is integral to 'order' because complex organisations are places of potential order expressed through commonality of purpose of interacting and interdependent human relationships without becoming simple organisms.

It is crucial from the outset to distinguish between *complexity* and *complicated*. Organisations may be complicated in the sense of being mixed-up or messy; disjointed or badly organised. CT offers a different analysis as 'the study of the phenomenon which emerges for a collection of interacting objects'[583] as part of a social process.[584] Organisations can be approached as either rational, observable phenomena, or as complex phenomena. Ralph Stacey offers a hypothesis that the world, and the communities inhabited by the business community involve 'politics, culture, acts of interpretation and expressions of emotion'[585] where 'organisations are complex responsive processes of relating people'. This includes 'official ideological themes that determine what it is legitimate to talk about in an organisation and the unofficial ideologies which may be supporting or subverting official ideologies'.[586]

Complex organisations are described in CT as CAS, 'a network of interacting, interdependent agents who are bonded in a cooperative dynamic by common goal, outlook, need etc.'[587] Mitchell Waldrop describes a complex organisation as a system where many independent agents are interacting with each other in many ways. Stephen Wolfram argues that the basic components and the basic laws are simple but complexity arises when many of these simple components interact simultaneously. The complexity is actually in the organisation as there are many components to interact. Stuart Kauffman argues that the complex whole may exhibit properties that are not readily explained simply by understanding its parts; it can often exhibit collective properties, 'emergent' features that are lawful in their own right. John Holland states that the behaviour of a whole CAS is more than a simple sum of the behaviours of its parts; it is a basic unit of analysis, interacting and interdependent,

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[583] Neil Johnson, *Simply Complexity: A Clear Guide to Complexity Theory*, (Oxford: Oneworld, 2007), 4.
[584] Benyamin Lichenstein et al., 'Complexity Leadership Theory: An Interactive Perspective on Leading in Complex Adaptive Systems,' *Emergence: Complexity and Organisation* 8, no. 4 (2006), 3.
[585] Ralph Stacey, *Strategic Management and Organisational Dynamics. The Challenge of Complexity*, (Harlow: Prentice Hall, 5th ed., 2007).
[586] Stacey, *Complexity*, 436.
[587] Mary Uhl-Bien, Russ Marion, and Bill McKelvey, 'Complexity Leadership Theory: Shifting Leadership from the Industrial Age to the Knowledge Era,' *Leadership Quarterly* 18, no. 4 (2007), 299.

bound in a cooperative dynamic through a common goal, perspective or need. CAS abounds in nonlinearities.[588] In the light of this analysis a diocese can be viewed as a CAS given the complexity of its diverse parts, a unit of interdependent parts. A diocese comprises archdeaconries, deaneries, organised into benefices which can be single or multi-parish, with further layers of 'teams' and 'groups', served by an episcopal and synodical structure.

Richard Seel argues CT means that organisations cannot be changed 'according to plan or desire; instead the best we can do is to try to build new connections and relationships so that a process of self-reorganisation can take place'. The theory therefore espouses 'change from within'. The focus for change in the organisation has to shift from 'planning change' to 'facilitating emergence'. Seel suggests that to enable this process to come to birth we need a new metaphor which he calls 'midwife'. He commends this approach because the organisation is seen as an organism to be worked *with* rather than worked *on*. However, as a metaphor it has limitations because it implies intervention. He argues that the complex systems approach 'invites us to work *in* the system, to give up the illusion that we can comprehend its complexity and to adopt more modest aims'.[589] A different model is offered which he calls 'virus', or 'missionary'! It involves 'participants' seeing themselves as 'change agents', 'spreading the word and engaging in different kinds of conversations with colleagues'.

CT challenges the assumption that change can be 'managed'. Alan Roxburgh questioned whether 'management and predictability' could be trusted.[590] CT offers a greater sense of 'connectivity' between people. This kind of approach counters the 'top-down'/'bottom-up' axis, replacing it with a new concept described as 'middle-out'. It provides a more inclusive process where 'everyone is involved and there is no preferred starting place' and also avoids the sterile debate between 'top down/bottom up' solutions.
People, consciously or otherwise, adopt a Newtonian position between 'cause and effect'.* For example, a bishop and BSM seeking to avert decline may adopt a crude

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[588] Waldrop, Wolfram, Kauffman and Holland as cited by Richard Seel. 2000. *Culture and Complexity*. http://www.new-paradigm.co.uk/complex-od.htm (accessed 21 October, 2011).
[589] Seel, *Complexity*.
[590] Alan J Roxborough, *Missional Map Making*, (San Francisco: Jossey-Bass, 2010), 72.

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strategy for growth which looks at reasons for decline, backed by statistical evidence. CT suggests a more rigorous analysis, avoiding false assumptions, and adopting an 'emergent' approach. This suggests that the overall picture is greater than the sum of the parts; more complex and less predictable. What emerges is trust as a relational property rooted in the 'values' of the organisation. One concern identified in this research was the lack of clarity among interviewees regarding values.[591]

In a world of CAS 'cause and effect' are decoupled. CT suggests that leaders need to get used to being 'comfortably out of control'[592] which is a serious challenge for any leader. However, there emerges a theological paradox between responsibility and oversight, remembering on the one hand the words of the Ordinal[593] and the surprising unpredictability of the intervention of the Holy Spirit. The kenosis of Incarnation attests the one who has equality with God is born in human form.[594] Paradoxically, the one who humbles himself becomes exalted;[595] the one who 'empties' himself is filled with greatness.[596] Paul challenges self-interest[597] and points to the theological character of ecclesial communities.[598] The formation of strategy must be grounded in theology which is essentially *relational* and *communal*, providing a robust exploration of the principles on which it will be located and a rationale for the leadership it needs, shaped by wider theological resources from pneumatology and kenosis.

Tim Harle argues that the task for the 'leader' is to recognise the feelings and challenges that 'ordinary' people face, not least the sense of uncertainty in the face of decline and potential re-organisation; in a word - change.[599] In such situations leaders need to demonstrate 'consistency' in their dealings in order to engender a climate of confidence and security.[600] CT espouses the need for encounters but with boundaries which, at one level can be seen as exclusive, yet also provide a safe place for meeting and encounter. It also stresses the importance of steadfastness, avoiding inconsistency with unpredictable patterns of praise and blame which may result in disastrous

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[591] Appendix 3, 3.1 question 6; chapter 9.
[592] Tim Harle, *Leadership Insights from Complexity Theory*, (Cambridge: Grove, 2011), 8.
[593] BCP, 712; CWOS, 63.
[594] Philippians 2. Willows and Swinton (eds.), *Dimensions*, 33.
[595] Philippians 2:8, 9.
[596] Philippians 2:10, 11.
[597] Philippians 2:4.
[598] Philippians 2:16.
[599] Astley, *Ordinary Theology*, 21.
[600] Harle, *Leadership*, 9.

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implications for pastoral relationships and prove damaging to the perception of the bishop's leadership.[601]

6.2   Complexity Leadership Theory (CLT)

CT offers a different paradigm for leadership within the framework of CLT. Its hypothesis is that organisations have emerged out of the managerialism of the 'industrial era', through the post-industrial, service-society with a legacy of service offered, rather than products made, by people, into the 'knowledge economy' where the environment is characterised by technology and information; a competitive landscape driven by globalization and innovation. Classic theories of leadership have focused on the *individual leader*, their actions and behaviour, largely ignoring the complexity of systems and processes and the dynamic complex interaction of a number of forces that comprise *leadership*.[602]

Simon Western argues that contemporary consumerist society has 'dumbed down' leadership, reducing it to quick, slick answers with solutions to complex and challenging situations.[603] This process of reductionism results in an individualistic view of leadership expecting from leaders the development of specified traits and 'competencies'. What ensues is a failure to embrace complexity and uncertainty.[604]

CLT recognises three broad types of leadership: *traditional* (or *administrative*) grounded in bureaucratic notions of hierarchy; *enabling* which assists the CAS to address problems creatively through adaptability and learning; and *adaptive*[605] which engages with the CAS as it strives to hold the tensions of an emerging pattern of relating and working. Diversity is an emergent characteristic of a CAS given the interdependent relationships, variety of skills and beliefs which leads to an 'increasing internal complexity'.[606]

Within CLT the three types of leadership cohere in one theory, representing three 'functions' – administrative, enabling and adaptive. These three functions are

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[601] C.f. Lamentations 3:22.
[602] Uhl-Bien, Marion, and McKelvey, '*Complexity*,' 299.
[603] E.g. Kenneth Blanchard, *Leadership and the One Minute Manager*, (New York: Harper, New ed., 2000).
[604] Simon Western, *Leadership: A Critical Text*, (London: Sage, 2008), 26.
[605] See also LQ, Appendix 1.
[606] Uhl-Bien, Marion, and McKelvey, '*Complexity*,' 303.

intertwined, described as 'entanglement', 'a dynamic relationship between the formal *top-down, administrative forces* (i.e., bureaucracy) and the informal, *complexly adaptive emergent forces* (i.e., CAS) of social systems.'[607] Here there is a delicate balance; administrative and adaptive leadership can interact or may act in opposition to each other. Administrative leadership can be excessively authoritarian and controlling; adaptive leadership can operate with a degree of independence of administrative leadership and therefore undermine strategy. 'Entanglement' enables leadership to become a 'collaborative change movement' which assists two potentially opposing forces to work in tandem. CLT offers an understanding of *leadership* existing in and functioning through *interaction*, although this does not exclude individual leaders having a role in the dynamic. CLT challenges the classic theory that leadership is by individuals who, through a top-down process, inspire others to follow the 'vision'.

6.3   Complexity, Diversity and Diocese

Dioceses comprise a variety of churchmanships with a spectrum of theological views. They are diverse, heterogeneous units with an 'increasing internal complexity'[608] which relates to the number and levels of interdependent relationships and the variety of skills, outlooks and situations.[609] Within each diocese, given the distinctiveness of the CoE where all parishioners have rights of access to ministry and their parish church, there is also an inevitable breadth of commitment with various strands. Some people form part of the 'visible witnessing community', the 'congregation'; others are on the 'fringe' and others make occasional demands.[610] There are also varieties of commitment and stages of 'faith development'.[611] There are divergent views on ethical matters like human sexuality, theological differences on the ordination of women and practical differences over clerical and lay attitudes to discipline and common tenure.*

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[607] Uhl-Bien, Marion, and McKelvey, '*Complexity*,' 305.
[608] Uhl-Bien, Marion, and McKelvey, '*Complexity*,' 303.
[609] See chapter 7 for a more detailed contextual analysis of the four dioceses.
[610] MSC, 37.
[611] James Fowler, *Faith Development and Pastoral Care*, (Philadelphia: Fortress Press, 1987), 79.

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An area of conflicting interest is over the meaning of local. Anglican polity holds that the diocese united with the bishop as chief pastor, is the sign of the local Church,[612] but a commonly held view is that the parish church is 'the local church'.[613] This arises from the physical presence of the parish church building and the activities associated with it relating to the local community's life in times of joy and sorrow, communal and personal, which helps form identity.[614] There is a conflict between expressed doctrine and felt reality which in itself is complex and adds to the diversity of views.

A diocese can be viewed as a CAS in that parishes are interdependent but also part of an intersecting and cooperative dynamic (as in groups, teams, multi-parish benefices and deaneries) working broadly with a common goal, God's mission to the world, and a common task, the cure of souls. In this context a diocesan strategy provides vision and the framework to enable the common tasks and needs to be affirmed, resourced and to function more effectively. However, CT raises questions about the nature of change and offers a challenge to strategy formation in that simply offering plans will not suffice. Building connectivity and developing relationality takes seriously the people who form a voluntary organisation.[615]

Charles Handy argued that organisations are about people.[616] The Church of England (CoE) is a distinctive voluntary organisation (VO)[617] which can best be described as a 'voluntary association of people'[618] bound together in a common purpose based on principles of cooperation and mutuality. At the heart of the Church's activity are worship, outreach and pastoral care which are equally reflected in the BSM. As a VO the CoE, whilst operating within a legal framework which preserves liberty[619] including the common law rights of parishioners,[620] is not bound by statutory state

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[612] Podmore, *GCE*, 2.
[613] Raised in Chapter 5.7.1.
[614] Martyn Percy, 'Many Rooms in My Father's House', in Croft (ed.), *Future*, 11.
[615] Kester Brewin, *The Complex Christ*, (London: SPCK, 2004), 85.
[616] Charles Handy, *Understanding Organisations*, (Harmondsworth: Penguin, 1976), 212.
[617] Article 19.
[618] Article 20, UN Declaration of Human Rights; ECHR Article 11; 'The first Provincial Synod in South Africa', in G.R Evans and Robert Wright (eds.), *The Anglican Tradition: A Handbook of Sources* (London: SPCK, 1991), 325. c.f. Mark 10:17-27; Matthew 9:9.
[619] Rowan Williams, 'An Appreciation of the Ecclesiastical Law Society,' *Ecclesiatical Law Journal* 14, no. 3 (2012), 324.
[620] Baptisms, weddings, funerals and burial rights.

law[621] in its service to communities located in parishes.[622] Whilst deploying and paying stipendiary priests who have the status of office holders, and whilst a PCC may contractually employ people for specific tasks, a vast amount of church work is undertaken by volunteers who aid both the Church's mission and its own infrastructure.[623] Funding the Church is based on a 'voluntary contribution', compared with 'statutory contributions', both individually through giving[624] and corporately through the collection of Parish Share.*[625] Only Parliament may raise 'statutory contributions' through taxation.[626] However, the Church centrally can set and raise parochial fees by Order laid before Parliament.[627] As a VO, the Church has charitable status and its financial activities and privileges are regulated.[628] Legally, as a VO, the CoE is self-regulating[629] and bishops in their jurisdiction may issue guidelines and regulations to order the life and witness of the Church.[630]

Everyone who wishes to be involved chooses to be so. In terms of strategy there are some in the organisation who choose not to be involved, disengaging from the process. This adds another dimension to understanding a diocese as a CAS with challenges in adapting to change which strategic planning requires. As far as diocesan strategy is concerned there is a longing for certainty and assurance in the midst of uncertainty; what has been described as a mood developing in 'an anxious Church'.[631] However, recognising complexity creates opportunities for participants to engage in an intuitive and creative process. It recognises the reality of change; that ultimately this cannot be imposed but that there needs to be a reception of ideas and proposals. It becomes a relational process in a communal context, accepting diversity and building connections. Theologically, drawing on the theory of 'relational diversity', the doctrine

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[621] Except for secular law - e.g.'safeguarding', health and safety, buildings, finance and charitable status.
[622] Grace Davie, *Religion in Modern Europe*, (Oxford, 2000), 38.
[623] Cameron et al., *Local Churches*, 71.
[624] *The Revised Catechism*, para. 24.2; *First to the Lord*, (London: AbpC, 1999), 29.
[625] SGM 1969, s.5 (4); Canon B17A; BCP, 372.
[626] *Attorney General V Wiltshire United Dairies*, (1921).
[627] *Ecclesiastical Fees Measure (1986), Ecclesiastical Fees (Amendment) Measure (2011)*, No. 2.
[628] *Charities Act (2011)*, c.25.
[629] Norman Doe, *Law and Religion in Europe*, (Oxford: OUP, 2011), 89; Russell Sandberg, *Law and Religion*, (Cambridge: CUP, 2011), 73.
[630] Doe, *Framework*, 85.
[631] In conversation with a bishop.

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of the Trinity echoes the theory of complexity as the 'fluctuating movement in the relationship of the personal participants...a perichoretic community of love...'[632]

The effectiveness of any organisation is influenced by numerous complex factors which focus into two streams: the individuals and the environment. In the Church there are a variety of individuals: clergy, laity and within them other groupings – bishops and the BSM; incumbents and assistant curates, chaplains and diocesan officers (lay and ordained); Church schools and children; churchwardens, PCC members, congregations and the wider parishioners. Environmentally, the diocese comprises sharp demographic and geographical differences and is lived out in each parish in a locality* where there are degrees of commitment and identities. What emerges is the complexity of relationality in communality.

An Anglican diocese is a diverse organisation in which we need to hold the balance between the episcopal and the synodical. This presents a complex organisation which has both a bishop and in most cases a suffragan/s, archdeacons and a diocesan secretary; bishop's office and a diocesan office; a BSM and a diocesan staff; a cathedral church and parish churches; a BSM and a synodical structure: statutory and non-statutory Boards, Councils and Committees, each diocese organising themselves differently to fulfil their missional and financial objectives. Dioceses are diverse in geography, culture, communities; in liturgy and theology, and call for flexible and adaptive leadership.

Handy argues that people want things to be predictable but, paradoxically, resent it when it stifles initiative.[633] 'Predictability' is needed because it is part of stability and reflects continuity, but this needs to be kept in check if new initiatives are to flourish.[634] Furthermore, where such organisational diversity exists, predictability is shaped by the differences in expectation which calls for diplomatic and sensitive handling by the bishop and BSM. The crucial point is developing relationality in a context of communality, thus shifting the priority from 'planning change' which may be more predictable to 'facilitating emergence' which may be less predictable. In the context of the formation of diocesan strategy this means employing tools that

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[632] Greenwood, *Transforming*, 152.
[633] Charles Handy, *Understanding Voluntary Organisations*, (London: Penguin, 1990), 145.
[634] Handy, *Voluntary*, 148.

demonstrate intent on the part of the bishop and BSM to listen, consult and be surprised.

6.4   What kind of leader is a bishop?

CT offers discernment and insight into what is emerging. CLT requires risk, listening, consultation, flexibility and openness from the bishop and BSM. The formation of strategy implies transition, an 'in-between' period of moving from one thing to another.

Leadership is a technical word full of assumptions. One interviewee, a bishop, felt 'leadership' had 'slippery' overtones.[635] His preference was for collaboration and mutuality shared across the BSM, a view rooted in the primary concept of *episcope,* 'oversight'. Others held firm to the view that the bishop and BSM must exercise leadership.[636]

At one level it is difficult to derive models of leadership from the Bible although our understanding is grounded biblically in our interpretation of God's purpose for the world.[637] It could be argued that the contemporary presumption in favour of leadership has no specific warrant in scripture; conceptually and literally the word is not known to biblical authors and is a modern concept with secular overtones imposed on the narrative.[638] John Barclay suggests that 'Christian leadership' as a task can only be fulfilled 'at the bidding of the Lord'.[639] John Adair argues that there is legitimacy by inference and deduction that in Jesus the chief qualities of leadership are to be found.[640]

A review of apostolic leadership exercised by Paul suggests he adopted different styles for different situations.[641] Leadership and oversight is a gift of authority,

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[635] 24.
[636] 4, 7, 10, 18, 32.
[637] Justin Lewis-Anthony, *If You Meet George Herbert on the Road, Kill Him*, (London: Mowbray, 2009), 178.
[638] Croft, *Ministry*, 26.
[639] John Barclay, *1 Corinthians* in, John Barton and John Muddiman (eds.), *The Oxford Bible Commentary* (Oxford: OUP, 2000), 1114. See 1 Corinthians 3 and 4.
[640] John Adair, *The Leadership of Jesus and Its Legacy Today*, (Norwich: CP, 2001), 178.
[641] Acts 16:4; Acts 20:28; Romans 12:8; 1 Corinthians 12:11f; Colossians 2:8f.

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derived from being the *apostoloi Christou*,[642] and entrusted to him, not by the Church, but by God.[643] In so doing, avoiding temptations of power, deception, flattery and greed are crucial in the exercise of the gift and calling.[644] Conceptually, *relational* and *communal* diversity remain foundational and provide the style and context for leadership which is in partnership with others,[645] to build up 'the Body', equipping 'the saints',[646] calling people to a life of holiness[647] rooted in love,[648] with a care and compassion for 'those outside'.[649]

A diocesan strategy needs leadership appropriate to the vision. Douglas Davies and Matthew Guest argue that the CoE is an institution requiring 'an effective professional personnel to ensure its future existence'. The essential character is that 'its personnel exist as those possessing a vocation to serve God'.[650] The 'statements of need' submitted to the Crown Nominations Commission frequently emphasise the importance of forming and developing strategy; it is seen as a priority if the diocese is to move forward and fulfil its mission. However, leadership and the skills of strategy formation may not be the natural mode of operation for a bishop; not least there will be varieties of style and aptitude.[651]

The key elements of episcopal leadership that emerged earlier[652] were: pastor, teacher, preacher, governor and overseer. Uhl-Bien, Marion and McKlevey through CLT offer a different paradigm of leadership based on three 'entangled' leadership roles – administrative, adaptive and enabling which relate to the bureaucratic, administrative functions of the organisation and the emergent, informal dynamics of CAS. Plowman argues that leadership is exercised in complex organisations where leaders are 'enablers' rather than 'controllers' who disrupt existing patterns of behaviour to bring

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[642] 1 Thessalonians 2:7.
[643] 1 Thessalonians 2:4.
[644] 1 Thessalonians 2:3, 5.
[645] 1 Thessalonians 5:12-22.
[646] 1 Thessalonians 5:8.
[647] 1 Thessalonians 4:7.
[648] 1 Thessalonians 4:8.
[649] 1 Thessalonians 4:12.
[650] Davies and Guest, *Bishops*, 85.
[651] Richard Higginson, *Transforming Leadership. A Christian Approach to Management*, (London: SPCK, 1996), 34.
[652] Chapter 4.3.1.

about change.[653] Such an approach engenders 'shared understanding' and energises 'collective action' and a common language which is 'expressive and inspirational'.[654] In this context we have to view episcopal leadership where the key elements inform theologically the task of enabling which is both relationally and communally diverse.

The primary nature of the Church is that of 'institution' rather than 'organisation'.[655] The bishop is an 'office holder' (Latin 'officium' meaning duty) rather than employee.[656] He is consecrated as a bishop 'in the Church of God'.[657] Yet, he is chief pastor of a diocese which is an organisation. The bishop's leadership has a symbolic function expressed conceptually as 'corporate personality'[658] holding the key theological elements in tension with the organisational demands. 'The bishop' has a representative function within the institution of the Church, and also embodies the values of the diocese, a role differentiated by Selznick between the 'institutional' and the 'interpersonal' leader.[659] The 'leadership role' of the bishop is institutional, exercised in a relational (interpersonal) and communal environment located in a diverse diocese.[660] Through CLT the 'corporate' role of the bishop can find an expression through collegiality and collaboration with a BSM, and parishes through the cure of souls. Furthermore, conciliarity places the bishop in synod where the common mind is sought and decisions made.

Martyn Percy argues that leadership requires 'connecting the human to the divine; neither separating the two nor conflating the self with one; it is *being* the body of Christ'.[661] This provides a theological context to evaluate episcopal leadership. Because the Church is a faith community, those who exercise leadership within it are not mere functionaries. Adrian Nichols argues the nature of true Christian leadership is 'not about us, it is about God', which gives a contextual dynamic to the exercise of

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[653] Dande Ashmos Plowman, et.al, 'The Role of Leadership in Emergent, Self-Organisation,' *The Leadership Quarterly*, no. 18 (2007), 344.
[654] Plowman, '*Leadership*,' 352.
[655] Selznick, *Leadership*.
[656] *Ecclesiastical Offices (Terms of Service) Measure 2009*, s.1(1)(b). s.1 (1) (b).
[657] BCP, 711, CWOS, 67.
[658] EM, 179.
[659] Selznick, *Leadership*, 27.
[660] David Runcorn, *Fear and Trust: God-Centred Leadership*, (London: SPCK, 2011), 42; Vincent Donovan, *Christianity Rediscovered*, (London: SCM, 2001), 157.
[661] Martyn Percy, *Shaping the Church: The Promise of Implicit Theology*, (Farnham: Ashgate, 2010), 128.

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leadership by the bishop intersecting the human and the divine, leading in mission and in the way of holiness.[662]

There are two approaches to understanding strategy as discussed earlier, differentiating *planning* from *strategizing*.[663] The first is that it is about the centralisation of policy with accompanying plans. Given this interpretation, it is not surprising that people in the Church are strongly resistant to the principle. An Anglican diocese is a complex organisation with a diversity of views and a variety of experiences. It is inconceivable to coerce groups into one way of 'being Church', especially as they form a 'voluntary association' of people. Such action can only lead to a greater sense of fragmentation.[664] A more engaging approach argued by Gillian Stamps, echoing Hamel,[665] is that strategy is about the 'imagined or deemed future' for an organisation or group.[666] The growing practice of dioceses encouraging parishes to undertake a Mission Action Plan*[667] (MAP) offers a foundation from which to identify opportunities, needs and resources[668] on which dioceses can then shape their strategies, drawing on needs identified by parishes.

Richard Higginson[669] distinguishes between leaders and managers, where leaders have the task of nurturing cultures, setting vision and laying out 'sweeping strategies'. This would correlate with the bishop's role as the one who maintains the 'bigger picture', identified in the interviews as a key episcopal task.[670] Managers, however, are given to detail, concentrating on strategies, searching for solutions and correcting strategic weaknesses, a role correlating more closely to the diocesan secretary.[671] Both roles are important and contribute to effective strategy formation within the BSM.

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[662] Adrian Nichols, *The Realm*, (Oxford: Family Publications, 2008), 131.
[663] Chapter 2.4.
[664] Malcolm Grundy, *What's New in Church Leadership?* , (London: Canterbury Press, 2007), 59.
[665] Hamel, '*Strategy*,' 71.
[666] Cited in Grundy, *Leadership*, 59.
[667] Employed by all 4 dioceses in this research.
[668] Mike Chew and Mark Ireland, *How to Do Mission Action Planning: A Vision-Centred Approach*, (London: SPCK, 2009), 59.
[669] Higginson, *Leadership*, 32.
[670] 1, 18.
[671] 4, 22.

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Brierley describes strategy as the 'grand strategic' and the 'local strategic'.'[672]
Bishops developing 'the grand strategic' need to do so in collaboration with others,
developing a vision which gives a diocese, albeit complex and diverse, a sense of
corporate identity. The 'local' strategic is the place where parishes are encouraged to
form their own MAP, interpreting their own needs and direction but with diocesan
('grand strategic') support and resourcing.

Malcolm Grundy argues there is a vacuum in leadership and seeks a rediscovery of
'*episkope*'[673] as relationality and communality, rather than as deference to authority
and hierarchy. Distance and remoteness previously associated with the bishop and the
BSM have been replaced by a climate of suspicion over perceived imposed solutions
associated with the lack of clergy.[674] He advocates a strong 'unity' motif based on the
quest for 'reconciliation' as central to the bishop's task. This needs to be balanced
with the strength of difference and diversity, but Grundy fears this leads to 'division'.
He underestimates the strength of diversity that the bishop, as overseer, needs to
value.[675]

Leadership, rooted in the value of holiness, moves us from self-absorption to the true
service of God.[676] Holiness asserts that the Church belongs to God[677] and is his
missional instrument in the world.[678] The bishop's leadership role is inextricably
linked to that of chief pastor, the one who exercises *episcope,* oversight. Leadership
is thus rooted in and subservient to oversight in the bishop's public ministry. Bishops
are to lead people 'in the way of holiness'. Such a task, however, is not carried out in
isolation as it is 'their duty to share with their fellow presbyters the oversight of the
Church'.[679] Furthermore, leadership correspondingly implies 'followership'
conceptually identified in secular terms as dualistic, with corresponding active and

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[672] Peter Brierley, '*Thinking strategically'* in, John Nelson (ed.), *Leading, Managing, Ministering*
    (Norwich: Canterbury Press, 1999), 127.
[673] Grundy, *LO*, 8.
[674] Grundy, *LO*, 9.
[675] Grundy, *LO*, 207.
[676] Hebrews 12: 14f.
[677] Gordon Roe, *The Public Roles of those exercising Episcopacy in the Church of England* in, *Visible
Unity and the Ministry of Oversight*, 164.
[678] Bosch, *Transforming*, 172; Bevans and Roger R Schroeder, *Constants*, 8.
[679] CWOS, 61.

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passive modes.[680] Theologically, the model of Jesus in the call to discipleship is more robust: 'follow me',[681] a relational calling into communality.[682] As such, this implies a degree of mutuality between leaders and followers in the context of the Church, with leaders accountable for those whom they lead and oversee, and the led assuming responsibility for the wellbeing of the leader.[683]

Whilst the bishop's leadership role in the formation of strategy is crucial, carried out with others and particularly the BSM, it is a task both subservient to and consequential on his primary role as overseer, *episcope*. What emerges is paradoxical leadership. The diocese as organisation needs strategic leadership if it is to move forward in growth and avert decline. Yet the leader is servant, chief pastor, who must value people, leading them in 'mission' and in 'the way of holiness'; it is adaptive leadership that is both relational and communal.

6.5   Organisational Diversity

I have argued for a style of leadership based on CLT where the three organisational functions - administrative, enabling and adaptive - interact with the key theological elements of pastor, teacher, preacher, governor and overseer, in strategy formation; an emergent pattern of relating and working. OS also offers, in the context of this leadership style, practical tools that can aid the bishop and BSM in their task.

6.5.1   Learning Organisations

Peter Senge suggests that diversity is a learning phenomenon given that complex organisations are confronted with 'workplace diversity' raising fears, anxieties and opportunities which need to be recognised if any organisation is to flourish and develop. Leaders need to work within the tensions this brings, addressing not only the perceivable differences, but the dynamics of diversity, including 'rank, power, privilege, and prejudice'.[684]

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[680] Western, *Leadership*, 53.
[681] Mark 1:17.
[682] Walton, *Disciple*, 147.
[683] Hebrews 13: 7.
[684] Peter Senge, *The Dance of Change*, (London: Nicholas Brealey, 1999), 279.

There is a conviction that the Church is called to be 'a learning Church' invited to venture deeper into God through service to the world and renewal of itself through 'worship and learning'[685] in which the diocese has a key role.[686]

Senge's theory of organisations derives from the concept of 'learning'. He starts from the premise that we are taught to 'break apart problems' which leads to fragmentation. The consequence is the loss of an 'intrinsic sense of connection to a larger whole'.[687] The bigger picture is fragmented and reassembling the parts is profoundly complex.

Senge's thesis is that to accept a model that the world comprises separate and unrelated forces is illusory. When we stand back from this illusion,

> we can then build 'learning organisations' where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together.[688]

The rationale is that at the heart of our humanity is the desire to learn.[689] Senge suggests that 'Team Learning' is a fundamental discipline for learning organisations. This requires a process of suspending assumptions in favour of dialogue and conversation.

For Senge the practice of 'discipline' is to become a 'lifelong learner'. There is no sense of having arrived; it is a lifelong process of mastering the disciplines. What distinguishes Senge's propositions from classic management theories is that they are personal disciplines to be embraced and shared rather than models to be emulated and desired.

At the heart of Senge's theory is the 'Fifth Discipline', that 'Systems Thinking' is the one that 'integrates the disciplines, fusing them into a coherent theory and practice'.[690] 'Systems Thinking' enables the whole picture to be viewed with a tool to explore how the disciplines interrelate. Senge argues that each discipline needs the other and that

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[685] *Formation for Ministry within a Learning Church*, (London: AbpC, 2003), 36.
[686] FMLC, 61.
[687] Peter Senge, *The Fifth Discipline: The Art & Practice of the Learning Organisation*, (London: Random House, 2006), 3.
[688] Senge, *Discipline*, 3.
[689] Senge, *Discipline*, 4.
[690] Senge, *Discipline*, 12.

this approach does not merely define action, but fundamentally requires a reorientation of the way we think. This Senge calls 'Metanoia', a 'fundamental shift of mind'.[691]

Senge places 'Systems Thinking' in the context of 'complexity', not so much as a theory but as a way of describing how things appear in the world. Complexity can, however, 'undermine confidence and responsibility'.[692] 'Systems Thinking' is an antidote to feelings of helplessness as it 'is a discipline for seeing the 'structures' that underlie complex situations, discerning high and low leverage change',[693] where 'leverage' is about the measure of focus applied to a situation. It does so because it works at the capacity to begin to see things whole rather than fragmented.

Senge believes that a crucial task in any organisation is changing the way people think. In a diocese, this shift of mind needs to happen at various levels – the bishop and BSM and, because of the variety of people involved but with greater difficulty, in parishes. Fundamentally in a BSM there needs to be that 'shift of mind'. Strategy formation needs to embrace 'shared 'pictures of the future''[694] and Senge argues for an understanding of organisations as 'learning organizations' to be 'continually expanding [their] capacity to create [a] future'.[695] However, dioceses need to address the frequent suspicion around 'teamwork' both formally and informally, if working across boundaries and learning together in a team context is to succeed.[696]

Using Senge's approach, we can ask to what extent diocesan strategies attempt to address fundamental issues rather than attempting to solve symptomatic causes leaving underlying problems unaltered.[697] Strategies for missional ministry address growth, yet the rationale is often expressed through decline – in stipendiary clergy, congregations and finance. Senge would describe such actions as 'shifting the burden' of the problem to other solutions. He offers a serious reflection on change and raises some challenging issues in a diocesan context. The argument is predicated on

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[691] Senge, *Discipline*, 13.
[692] Senge, *Discipline*, 69.
[693] Senge, *Discipline*, 69.
[694] Senge, *Discipline*, 9.
[695] Senge, *Discipline*, 14.
[696] Bob Jackson, *The Road to Growth: Towards a Thriving Church*, (London: CHP, 2005), 17.
[697] Senge, *Discipline*, 103.

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understanding the nature of 'the whole' where parts and wholes are interrelated. Since the Enlightenment the western pattern of thinking has become mechanistic, working on the assumption that wholes are made up of parts. Living systems are different, organic like a body or a tree which 'are not mere assemblages of their parts but are continually growing and changing along with their elements'.[698] Furthermore, the 'whole exists through continually manifesting in the parts, and the parts exist as embodiments of the whole'.[699] There is a tendency for adults to carry the 'memory, expectations and emotions of their own experience'. The danger is that an organisation's members become 'vehicles for presencing the prevailing systems of management because those systems are most familiar'.[700] Where habit governs thinking, especially the mechanistic concepts such as control, predictability and standardisation, the status-quo will remain and be replicated in institutions.

Another tendency in human nature is 'to revert to what is habitual when we are in a state of fear or anxiety'.[701] This mode of behaviour can be described as 'reactive learning' taking comfort in a world that looks the same. By contrast, the practice of 'Presence' as espoused by Senge et al, is an idea they develop from the natural world where the whole is entirely present in any of its parts, and the parts exist as embodiments of the whole, echoing theologically 'Body of Christ'.[702] It is a means of accessing the future, a process involving 'deep listening' and 'letting go' of old identities and the 'need to control' in order to participate in a 'larger field for change'.[703] When this occurs the result is a re-orientation away from a tendency to want to recreate the past to the realisation of an emerging future.

In a diocese clergy and laity can display inherent conservatism in response to proposals for change.[704] The crucial role for the bishop and BSM and other officers who hold the 'bigger picture' is to convey with patience,[705] sensitively and confidently proposals for change, recognising the need to consult by drawing those

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[698] Peter Senge et al., *Presence: Exploring Profound Change in People, Organizations and Society*, (London: Nicholas Brealey, 2005), 5.
[699] Senge et al., *Presence*, 6.
[700] Senge et al., *Presence*, 9.
[701] Senge et al., *Presence*, 10.
[702] 1 Corinthians 12.12; see Chapter 5.4.
[703] Senge et al., *Presence*, 14.
[704] 10, 32.
[705] Willows and Swinton (eds.), *Dimensions*, 33.

consulted into a learning experience. Such an approach differentiates between *consultation* and *presentation*; it is crucial that those leading such a process know the difference between the two.

6.5.2   Appreciative Inquiry (AI)

At the heart of strategy formation is the need for change. CT has already signalled that change cannot be managed 'top down'.[706] Institutionally, the Church proclaims a Gospel of change,[707] yet as an organisation its adherents resist change. David Cooperrider describes AI as a way of organisational change. Contrasting 'deficit-based change' and the language of 'gap analysis', 'variances', 'root causes of failure' or 'problem solving', he asks what would happen if we began with the positive presumption that organisations, as centres of human relatedness, were 'alive' with infinite constructive capacity? [708] The focus on the positive and constructive, rather than problem-solving, is highlighted by Charles Elliott, who describes how this corporate sector methodology has been used with churches and communities to plan an improved future.[709]

AI is based on the principle that 'conversations matter about things that matter most to people' making real and tangible 'the highest potentials of an organisation'.[710] The crucial question is where the conversations happen and who they are between. A traditional 'top-down' model would see the people at the top of an organisation, as in a diocese the bishop and BSM, discussing plans, creating the future, then 'rolling them out' to people in the organisation – to the deaneries and the parishes; the boards committees and councils 'bottom-down'- in the hope that people will 'buy in' to what is on offer. 'They generate visions, values and strategies – and then systematically tell and sell their plans to the members of the organisation'.[711] AI offers an alternative approach to managing change which is not about structural change, but a learning

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[706] See above, 6.1.
[707] Matthew 4:17-22; Revelation 21:5.
[708] Ronald Fry et al. (eds.), *Appreciative Inquiry and Organizational Transformation: Reports from the Field* (Conneticut: Greenwood, 2002).
[709] Charles Elliott, *Locating the Energy for Change: An Introduction to Appreciative Inquiry*, (Winnipeg: International Institute for Sustainable Development, 1999).
[710] Diana Whitney and Amanda Trosten-Bloom, *The Power of Appreciative Inquiry: A Practical Guide to Positive Change*, (San Francisco: Berrett-Koehler, 2nd ed., 2010), 74.
[711] Whitney and Trosten-Bloom, *Power*, 75.

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experience in which people change the way they think. It warns that the first question we ask people is 'fateful', meaning we can elicit negative or positive responses.

AI starts with the premise that we should choose the positive as the focus of inquiry. 'Significant organization change is usually catalyzed by some form of external pressure or opportunity'.[712] The rationale for a strategy for missional ministry is the need to reverse decline and address resourcing issues. This can result in a negative 'doom and gloom' scenario, focusing on pressures and problems, rather than challenges and opportunities. 'Appreciative Inquiry *begins* when the organization consciously chooses to *focus on the positive as the focus of inquiry*'.[713] The choice is between 'positive' or 'deficit-based' inquiry.

Mark Branson reflects on AI from the perspective of congregational change. Locating 'themes' and developing a 'narrative' are important elements in the process. In a congregational context,[714] AI offers the chance to reflect on personal and corporate stories, and to root them into the biblical narrative to make 'connections between their narrative and God's presence'.[715] Such engagement is crucial as it contributes to and helps to shape what Branson calls the 'interpretative community'. This is not simply the structure but also the meanings at the core of self-understanding and activities.[716] AI is a tool for understanding assumptions and aims to develop beyond the short-term to a change of habit; a way of looking by changing attitude, focusing on the positive which Branson argues arises from a sense of gratitude.[717]

6.5.3 Open Space Technology (OST)

OST was created by Harrison Owen who observed that free space at conferences - over coffee, at the meal table - is the time that genuine conversations and encounters happen. OST seminars invite people to sit in a circle and create their own agenda

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[712] Jane Magruder Watkins and Bernard J Muhr, *Appreciative Inquiry: Change at the Speed of Imagination*, (San Francisco: Jossey-Bass/Pfeiffer, 2001), 53.
[713] Magruder Watkins and Muhr, *Inquiry*, 54.
[714] Equally transferrable to a diocesan strategy.
[715] Mark L Branson, *Memories, Hopes and Conversations: Appreciative Inquiry and Congregational Change*, (Herndon, Virginia: The Alban Institute, 2004), 59.
[716] Branson, *Memories*, 23.
[717] Branson, *Memories*, 43. See Henri Nouwen, *The Return of the Prodigal*, (London: DLT, 1994), 85. c.f. Luke 15:11f. See also, Gavin Wakefield, *A Few Notes on the Biblical Basis for Grace, Gratitude, Generosity and Giving. Unpublished Paper for Archbishop's Staff Meeting* (York, 2011).

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described as the 'village market place'. It is based on the premise that 'conversation qualifies as real work' and enables organisations to 'thrive in times of swirling change'.[718] The basic principle of OST is that people come with a passion to 'take some responsibility for creating things out of that passion'. It is an effective tool for learning and change when 'a large, complex operation needs to be thoroughly reconceptualised and reorganized – when the task is just too big and complicated to be sorted out 'from the top''.[719] It operates within certain parameters, but people are invited to contribute to the debate and to raise issues freely.

In the formation of strategy, OST becomes a useful tool to aid consultation and to distinguish between 'presentation' and listening through 'consultation'. OST theory suggests to a bishop and BSM that some of the issues they are facing are perhaps too large and complex for them to provide the solution 'top down'. Strictly speaking, the process for change in a diocese prevents an 'imposed' solution,[720] yet people often feel the opposite. Hence the need to be patient, take time, listen and consult. OST provides a forum where the 'bishop's agenda' and the 'parish's agenda' can meet, be listened to and debated.

OST has parallels with 'Indaba',[721] a Zulu word which describes a gathering for 'purposeful discussion'; a process and a method of engagement whereby 'everyone has a voice' in which convergence is sought and people are held together 'in difference 'as they seek a deeper understanding of the issues under discussion. This method was employed by the Lambeth Conference in 2008, where the pressing need was for bishops to listen and receive each other's contributions.[722] The nature of the diocese as 'organisation' is complex and the need for change requires a formal process of consultation, although the advice is to engage first in an 'informal' process.[723] Such a process is complex and there can be misunderstandings; tools like

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[718] Michael Herman. 1998. *Working in Open Space: A Guided Tour*.
www.openspaceworld.org/cgi/wiki.cgi?WorkingInOpenSpace (accessed 28 May, 2012).
[719] Harrison Owen. 2011. *Open-Space Technology*.   http://www.co-intelligence.org/P-Openspace.html
(accessed 21 October, 2011).
[720] *Mission and Pastoral Measure 2011*, s.3.
[721] Peter John Lee, 'Indaba and Obedience,' *Journal of Anglican Studies* 7, no. 2 (2009), 149.
[722] Anglican Communion Office. 2008. *Essence of Indaba*.
www.aco.org/vault/Reflections%20document. (accessed 21 October, 2011).
[723] *Pastoral Measure 1983: Code of Recommended Practice*, (London: CC, 1999), para. 2.41. See also
Mission and Pastoral Measure 2011: Code of Recommended Practice, (London: CC, 2012), para 2.29.

OST are valuable in helping people make positive contributions, through their participation. Given the diversity of a diocese, where people with different views are gathered together relationally, there is the potential to affirm difference within the communality of the Body. OST offers a practical method for the BSM to engage consultatively with deaneries and parishes, to listen patiently and move towards strategic solutions which have greater ownership.

6.5.4   Group Behaviour Tool: 'Dominance, influence, Steadiness and Conscientiousness' (DiSC)*

A bishop convenes senior people in a diocese to meet as the BSM and advise him. People bring 'to the table' their own individual, complex personalities. Individuals interact with each other and work together in a group environment. Alongside personality issues are varieties of experience and diverse theological traditions across a spectrum of age and gender. BSM members are appointed at different times, bringing diverse and complementary skills which are inherited by an incoming bishop. Other new members bring fresh talent and experience and can mark moments of transition and change which point to significant challenges for the group. The need to engage together in the common task of leadership and oversight is crucial for the growth and development of a diocese. A dysfunctional BSM challenges the bishop's ability to lead effectively, undermining morale and the commitment to strategy. Good, effective, working relationships depend not only on the appreciation of personality types but also on understanding the complex interaction that takes place when a group meets together. Whilst there is some evidence that BSMs recognise the preferences and strengths of individual members,[724] there is little evidence of understanding what happens when the group meets and works together.[725]

DiSC conceptualises 'group culture' showing the tendency of groups to develop their own style, as 'personality type' demonstrates an individual's own unique style. 'Culture' is the way we do things, described as 'an informal combination of behaviours, values, and attitudes that most people in the group take for granted'.[726] The theory argues that whilst individuals might resist group pressure, most members

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[724]   1.

[725] 28.

[726] *DiSC Classic Group Culture Report*, (Minneapolis: Inscape Publishing, 2005), 3.

of the group feel under a pressure to conform and act in a particular way. There are those who are comfortable, fit into the group and feel at home. There are others who feel alienated; the environment is uncomfortable. Within the group culture implications arise for the fulfilment of tasks, the effectiveness of dealing with the agenda, attention to detail and the risks members are prepared to take.

Group culture is not simply the sum total of the members comprising the group. A complex mix of factors begins to shape a particular culture. Among these are the style of the leader, the dominant styles in the group; the group's history, goals and mission and the extent to which its membership is cohesive or diverse. An understanding of the BSM's culture is important if its members are to work effectively together, appreciate one another and build on its strengths. DiSC enables individuals to assess their reactions in a group setting, reflecting on their response to the 'group culture'. It also helps them understand how they feel about another person's behaviour in the group, developing an appreciation of one another's strengths and weaknesses.

Active/Fast Paced

D   i

Questioning/   **Accepting/**
Logic Focused   **People Focused**

C   S

Thoughtful/Moderate Paced
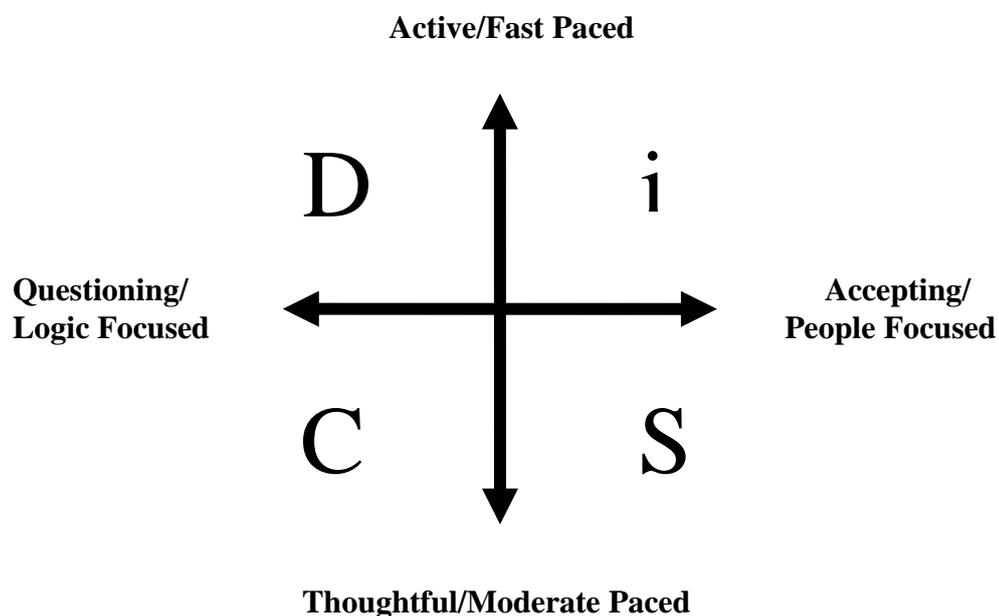
Figure 2: DiSC Group Culture

Essentially DiSC is indicative of pace and focus. Some groups will develop a dynamic pace of working, where others will be more moderate and reflective. Some groups will focus on ideas and the factual; others will give priority to relationships and

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feelings. As a tool for understanding behaviour, DiSC can assist the BSM to discern the strengths and direction of the group, the qualities and behaviours it values. What DiSC seeks to do is to enable increased self-awareness and personal effectiveness. As with any tool, it is an indicator rather than a descriptor; it cannot in itself guarantee better group behaviour, but it can inform group members and lead to understanding and enable working relationships in the group. A BSM can therefore be better equipped in the task of working with the bishop in leadership and oversight.

6.6   Conclusion

Organisation Studies offers insights on *Organisational Diversity* and aids an understanding of the diocese as a complex, diverse organisation. Leadership and oversight are exercised in a theological milieu with the task rooted in a calling and responded to as a vocational task. Bishops and BSMs serve an organisation, the diocese, located in the Church, an institution. This means that their response to the strategic issues confronting them is both pragmatic, making the diocese work as 'organisation', but with insights and values drawn theologically from the faith the institution holds and values.

A diocese is shaped in complexity and reflects diversity. For a bishop and BSM, CT provides insights for understanding the organisation they lead. CLT offers a mode of leadership which, while not undermining the role of the bishop as chief pastor and overseer, respects the diocese as a dynamic complex interaction of a number of forces. Such leadership must act flexibly, listen patiently, consult and allow things to change in such a way that people recognise they are taken seriously. However, CLT does not mean there are no parameters. As a VO, the Church is still defined by doctrine and canon law. Transferring this concept from a business/commercial environment to a diocese is applicable given its emphasis on networking, interdependence and the interaction of people; the recognition of need and the search for a common goal. If there are any concerns about CT and the Church, it has to be the presumption that a diocese as a CAS can change 'rapidly' in response to 'environmental' changes, given that some of the pressing issues brought on by decline have been developing over the past 50 years with little attention or urgency. The nature of diversity in the Church adds to the complexity along with an innate conservatism and fear of change. One interviewee pointed to the willingness to vote for change in the synodical system, but

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suggested this was accompanied by a lack of 'ownership' and commitment to what had been agreed.[727] This points bishops and BSMs to the need to employ appropriate tools for learning and change in strategy formation.

At the heart of an organisation is the need to learn. The CoE commends the practice of a 'learning Church' as part of the on-going commitment to discipleship.[728] Learning presumes a dialogue rooted in conversation and listening, a prelude to the formation of strategy, although valuing team work and team learning is a challenge most dioceses need to address. AI and OST are learning tools to engage people in a complex process of consultation in strategy formation; aids to conversation and listening. It is, however, important to be realistic about people's resistance, fear and inherent conservatism.

A BSM needs to appreciate the personalities of individual members and the nature of 'group culture'. DiSC enables a better understanding of the complex processes influencing meetings and aids the development of more effective working relationships with the prospect of positive outcomes for the diocese.

In leading the formation of strategy the bishop and BSM need to recognise and understand the diocese as a complex, diverse organisation. CT aids such understanding. The next chapter explores the context of the four dioceses in order to capture something of the setting in which a bishop and BSM work and to which they respond in the formation of strategy.

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[727] 10.

[728] Frances Ward, *Lifelong Learning: Theological Education and Supervision*, (London: SCM, 2005), 79.

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Chapter 7   Four Dioceses – Context

7.1   Introduction

In this chapter I describe the context of the four dioceses, capturing aspects of history, sociality, ethnicity, opportunities and landscapes as well as a snapshot of 'the diocese'. There are marked differences between and within four diverse and complex dioceses. Employing the Anglican doctrine of 'locally adapted' the data here helps shape an understanding of each of the bishop's leadership roles. Context helps to explain the *situation* of my interviewees and to understand their *experience* and 'seeks to capture the essence of a phenomenon in a way that communicates it in all its fullness.'[729] Theologically it aims to understand Christian faith in a particular context which is 'part of the very nature of theology itself'.[730]

7.2   The Diocese of Derby (DD)

Before 1884 Derbyshire was in Lichfield diocese and later transferred to the new Southwell diocese. Chadwick observes, 'Derbyshire did not easily marry Nottinghamshire'.[731] In 1927 the new diocese of Derby was formed out of Southwell.[732] The archdeaconry of Derby, originally co-terminus with the county of Derbyshire, is ancient in origin.

DD is 'Derbyshire, except for a small area in the north (Chester); a small area of Stockport; a few parishes in Staffordshire.'[733] It has a population of 1,010, 000 and covers an area of 997 square miles. In 2010, stipendiary clergy numbered 136 compared with 160 in 2002.[734] In 2010, there were 151 benefices, 253 parishes and 330 churches. This compares in 2002 with 163 benefices, 255 parishes and 333 churches.[735]

DD is led by the Bishop of Derby assisted by the Bishop of Repton with the Archdeacons of Derby and Chesterfield. There are sixteen deaneries. The dean leads

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[729] Swinton and Mowat, *Practical Theology*, 123.
[730] Stephen B Bevans, *Models of Contextual Theology*, (New York: Orbis, 2006), 3.
[731] Owen Chadwick, *The Victorian Church: 1860-1901*, vol. 2 (London: 3rd ed., 1966), 346.
[732] Michael Austin, *A Stage or Two Beyond Christendom: A Social History of the Church of England in Derbyshire*, (Cromford: Scarthin, 2001), 169.
[733] *Year Book 2011,* 41.
[734] *Year Book 2011*, xlix.
[735] Appendix 2, Tables 1, 2.

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the cathedral with three residentiary canons, one of whom is a diocesan officer. The Diocesan administration is led by the diocesan secretary who, while secretary to the DBF, is not concerned with strategic development.[736] The diocese has a 'Derbyshire Churches' ecumenical link with the United Church of North India. DD was described as 'a diocese at ease with itself', a phrase probably influenced by John Major's comment on the nation: 'I want to see us build a *country that is at ease with itself...*'[737]

Derbyshire has a strong sense of identity. The Derbyshire Peak District and Dales promote farming and tourism.[738] Farming in the Peak District has occupied residents for over 4,000 years[739] and in the Dales the agricultural community forms a significant proportion of the population, the majority living and working on family smallholdings.[740]

Derbyshire hosted the mining industry, first lead and then coal, leading to 'urban' expansion in the 19th century. The Peak District was the most important lead mining area in the world.[741] Coal mining prospered, leading to population growth.

The City of Derby benefitted from the railway industry. In 1839 the 'Midland Railway Company' started manufacturing railway engines, capitalising on the industrial infrastructure of coal, iron and steel. Brewing, textiles and the paint industries were also established and Rolls Royce came to Derby in 1907, manufacturing cars and aircraft engines.[742]

DD is a complex mixture of rural and urban communities. Trends indicate a slight decline in the population in the urbanised areas, with greater increases in the rural communities. Whilst there are significant minority ethnic communities, and small groupings of other faiths, Derbyshire and its diocese are overwhelmingly white with a

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[736] 8.
[737] 28 November 1990.
[738] http://www.visitpeakdistrict.com/ accessed 4 January 2011.
[739] http://www.peakdistrictonline.co.uk/peak-district-farming-c2399.html accessed 4 January 2011.
[740] http://www.derbyshiredales.gov.uk/health_and_wellbeing/health_education/farm_out/default.asp accessed 4 January 2011.
[741] http://www.derbyshireuk.net/leadmining5.html accessed 4 January 2011.
[742] http://www.localhistories.org/derby.html accessed 4 January 2011.

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declared allegiance to the Christian religion. The trends suggest that there are no issues of real significance.[743] Given that this 19th century diocese was born into an era of social concern, there are challenges to the Christian gospel in the areas of employment and social mobility. Another challenge is that 'the proportion of people aged over 65 will grow significantly over the next ten years. Young people are leaving the area and older people are moving to Derbyshire to enjoy their retirement'.[744] Important issues arise for industry and agriculture with major opportunities in tourism and conservation. As a diocese 'at ease with itself' it is important to assess how far this has developed lively engagement for missional ministry or simply led to complacency, being one of the first dioceses to develop a strategy for missional ministry which is now being *re-focused*.[745]

7.3   The Diocese of Exeter (ED)

ED is almost coterminous with Devon, in area 2,575 square miles.[746] It comprised 183 benefices in 2010 compared with 216 in 2002. There were 489 parishes in 2010, 496 in 2002. Church buildings numbered 615 in 2010 compared with 619 in 2002. In 2010 there were 194 stipendiary clergy compared with 255 in 2002.[747]

The Bishop of Exeter has overall responsibility for the diocese, which is divided administratively into four archdeaconries: Exeter, Totnes, Plymouth and Barnstaple. An informal area scheme operates with two suffragan bishops: Crediton having delegated responsibilities for the archdeaconries of Exeter and Barnstaple, and Plymouth for Totnes and Plymouth. There are 25 deaneries. The cathedral, led by the dean, has four residentiary canons, two of whom hold diocesan responsibilities. The diocesan secretary heads up administration as 'Director of Support Services'. ED is linked with the Diocese of Cyprus and the Gulf and informally with the Roman Catholic Diocese of Bayeux-Lisieux.

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[743] Source, *ONS: Census 2001. Commentaries - Ethnicity and Religion*, (London: TSO, 2003).
[744] http://oneplace.audit-commission.gov.uk/infobyarea/region/area/pages/areaoverview.aspx?region=49&area=336 accessed 4 January 2011.
[745] Diocese of Derby, *Renewing Ministry*, (Derby, 2003).
[746] Exeter Vacancy in See Committee, *Statement of Needs*, (Exeter, 1999), 2.
[747] Appendix 2, Tables 1, 2.

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Devon covers 2,700 square miles, dividing into three main areas of concentrated population: North Devon, East Devon; and in the south a coastal area from Exeter to Plymouth, with a fourth more rural and scattered area which has Dartmoor at the centre.[748] The population focuses on three 'centres': Exeter 111,000; Torbay 129,000; and Plymouth 240,000.[749] Devon has few towns over 10,000, but a significant number of smaller towns and villages 'divided from each other by steep hills and valleys.'[750]

Devon has a deep Christian inheritance and a diocese with a rich history. Boggis described the south west as 'thoroughly ecclesiastical' with a hagiography 'extensively and deeply impressed upon its place names'.[751] Rowan Williams describes the contemporary diocese as '…still focused upon the mystery and the gift of Christ that first stirred the people of the region to celebration and sacrifice all those centuries ago in the 'Age of the Saints'.'[752] ED as constituted from 1043 comprises 'Devon except for one parish in the south-east (Salisbury) and one parish in the west (Truro); Plymouth, Torbay'.[753] It originated with Sherborne in 705, under the episcopate of Aldenham, following the conversion of Devon and Cornwall to Christianity c. 450 - c.600. The new Diocese of Crediton, centred on a small market town associated with Boniface, was formed in 909 under Bishop Eadwulf. Further division came in 931 with the See of St German's serving Cornwall, only to be reunited in 1043 under Lyfing Bishop of Crediton. This reunion was made by a Charter of Edward the Confessor under Pope Leo IX, who directed the See town to be Exeter as he disliked villages as See towns! In 1876 the new diocese of Truro was created, thus dividing Devon and Cornwall ecclesiastically.

ED is a large diocese in a county that ranks amongst the largest in England. The population, whilst overwhelmingly white and British, has small groupings of minority ethnic communities and other faith groups.[754] It sits in the South West region, with the lowest population density of any region and 'the highest proportion of older people

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[748] *The Devon Rural Network*, (Exeter, 2003), 3.
[749] Exeter Vacancy in See Committee, *Statement*, 2.
[750] Exeter Vacancy in See Committee, *Statement*, 2.
[751] R.J.E Boggis, *A History of the Diocese of Exeter*, (London: Pollard, 1922), 1.
[752] Rowan Williams in, Nicholas Orme, *The Pilgrim's Guide to Devon's Churches*, (Exeter: Cloister Books, 2008), 7.
[753] *Year Book 2011*, 54.
[754] ONS. 2001.

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and a population rising faster than the England average'.[755] There is richness both
hidden and apparent in ED, not least its history, traditions, fine cathedral and parish
churches. But the contemporary diocese faces challenges on a number of frontiers.
There is a vast range of rurality, deep urbanity, sub-urban sprawl, and coastal
diversity. There is inherent conservatism and a culture of deference;[756] a broad apathy
along with hidden and apparent social needs. All this presents competing needs and
demands in a diocese already overstretched in its resources with an *established*
strategy for missional ministry.[757]

7.4   The Diocese of Ripon and Leeds (RL)

RL in the Province of York covers 'the Dales', the western and central third of North
Yorkshire, originally known as the West and North Riding.[758] Major local government
reorganisation introduced a 'lack of correlation in many places between the diocesan
boundaries and the new county boundaries within Yorkshire.'[759] To the north is
'South Teesdale', administered by County Durham but regarded locally as part of
Yorkshire. The main centres of population are the cities of Ripon, Leeds and the
towns of Harrogate, Richmond and Knaresborough. The River Tees forms the
northern boundary of the diocese. RL was reconstituted in1836 out of York and
Chester dioceses. The original title 'Ripon' was amended in 1999 to 'Ripon and
Leeds'[760] recognising the importance of Leeds, '…regarded in some circles as second
only to London for the provision of professional, legal and accounting services'.[761]
The city has an ethnically mixed population which makes the diocese a multi-faith
area.[762]

Leeds has an ancient history rooted in the Christian mission in the north of England.
Bede refers to it as 'Loidis'.[763] The prosperity of Leeds is grounded in its geological
and geographical location which provided the right climate for the woollen industry.

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[755] www.statistics.gov.uk/cci/nugget_print.asp?ID=2237 accessed 7 November 2010.
[756] 29.
[757] Diocese of Exeter, *Moving on in Mission and Ministry*, (Exeter, 2003).
[758] *Local Government Act 1972*, c.70.
[759] *The Dioceses Commission*, (London: GS, 2010), 36.
[760] General Synod, *Report of Proceedings November 1988*, 3 vols., vol. 29 (London, 1998), 768.
[761] General Synod, *Proceedings* 770. With current economic challenges this emphasis could be changing.
[762] ONS. 2001.
[763] Sherley-Price (ed.), *Bede*, 127. This name probably describes an 'area' rather than a specific place.

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The population expanded from 10,000 at the end of the 17th to 30,000 by the end of the 19th century.[764]

RL covers 'the central third of north Yorkshire; Leeds, except for an area in the west (Bradford), an area in the east (York) and area in the south (Wakefield); an area of south-western County Durham.'[765] Leeds is surrounded by three other dioceses, whose boundaries include parts of the city with 23 parishes out of 85 in other dioceses.[766] Two city parishes are in the Richmond Archdeaconry, which has a rural character. The Dioceses Commission (DC) recommended that all Leeds parishes form a new Archdeaconry of Leeds in order that 'the same area bishop and archdeacon … can represent all of the Leeds parishes to the city authorities.'[767] Subsequently, following responses to their report, the DC will consult on a new diocese based on Leeds.[768]

The diocese covers an area of 1,359 square miles.[769] In 2010, there were 108 stipendiary clergy, compared with 127 in 2002. There were 106 benefices in 2010, 120 in 2002 and 165 parishes in 2010, 166 in 2002. There were 256 churches in 2010, 264 in 2002.[770] RL is linked with the diocese of Colombo and Kurunagala (Sri Lanka).

The present Bishop of RL, the first to hold that title, shares his ministry with the suffragan bishop of Knaresborough, and the archdeacons of Leeds and Richmond. There are 9 deaneries. The Cathedral Church of St Peter and St Wilfred is in Ripon led by the dean and three residentiary canons, one of whom is Archdeacon of Richmond. The cathedral functions well with the 'county set', but reflects the 'division' between urban and rural in the diocese.[771] The diocesan secretary is

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[764] http://www.leeds.gov.uk/page.aspx?pageidentifier=B08840B63BB604C480256E1B00307E07 accessed 5 December 2010.
[765] *Year Book 2011*, 108.
[766] *The Dioceses Commission*, 36.
[767] *The Dioceses Commission*, 66.
[768] Paul Wilkinson, 'Leeds Is Confirmed as Centre of the West Yorkshire Mega-Diocese,' *Church Times*, no. 7755 (2011), 8.
[769] http://www.cof.anglican.org/info/statistics/churchstats2008/diocesanstatistics2008.htm accessed 6 December 2010.
[770] Appendix 2, Tables 1, 2.
[771] 24.

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responsible for strategic planning.[772] Whilst this is an overall responsibility,
coordinating finance and resources, RL under the leadership of the present bishop has
a strong sense of strategy *delegated* to parishes. This raises questions about the role of
the diocese and how a corporate vision for missional ministry can be achieved.

7.5   The Diocese of St Albans (SA)

Henry VIII intended that SA should be one of fifteen new dioceses, but '…only six
materialised and St Albans was not one of them.'[773] The present diocese was created
in 1877. It had its own bishop,[774] and 'St Albans Abbey' (793 A.D.) was designated
the cathedral but there were 'neither Dean nor Chapter in St Albans until 1900'.[775]

The contemporary diocese is complex, reflecting some of the controversies and issues
surrounding its foundation. Chadwick eloquently described the problem as bizarre.[776]
Robert Runcie[777] suggested that '*this* diocese of St Albans' will survive in some shape
because of the inspiration provided by Alban himself. [778] That remains a prophetic
statement with the recent establishment of the national 'Albantide Pilgrimage'.[779]

Hertfordshire had been in London and Lincoln Dioceses, the latter described as
having 'the better half of Hertfordshire'. Under reforms proposed by Charles
Blomfield,[780] this part of Hertfordshire was moved[781] along with Essex, into the
Rochester diocese, having previously been in the London diocese, with St Paul's as
the cathedral church. Blomfield gave his consent to this scheme not as 'the best
possible, but the most feasible.'[782] This bizarre situation was partly resolved by the
Bishop of Rochester moving his residence to Danbury close to Chelmsford in Essex.

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[772] 11.

[773] Rosemary Hearle, *New Status, Old Structures: Problems and Progress at St Albans Cathedral 1877-1914* Dissertation, 2006 8.

[774] Thomas Lee Claughton, Bishop of Rochester 1867-1877.

[775] Archivist, St Albans Cathedral, 30 November 2010.

[776] Owen Chadwick in, Robert Runcie (ed.), *Cathedral and City: St Albans Ancient and Modern* (London: Martyn Associates, 1977), 72.

[777] Robert Runcie, Bishop of St Albans 1970-1980.

[778] Runcie (ed.), *Cathedral and City*, 118.

[779] *The Alban Pilgrimage*.   http://www.stalbanscathedral.org/visit/pilgrimage/pilgrimage-at-st-albans (accessed 4 November, 2012).

[780] Charles James Blomfield, Bishop of London (1828–1856).

[781] Detached from Lincoln, annexed to Rochester by Order in Council 8 August 1845.

[782] Alfred Blomfield (ed.), *A Memoir of Charles James Blomfield, DD Vol II* (London: John Murray, 1863), 81.

It was not a cohesive solution, not least with a cathedral south of the Thames. Eventually Chelmsford Diocese was formed in 1914 for Essex and, in the same year, Bedfordshire, at one time in the Lincoln Diocese, as was Hertfordshire, was detached from Ely to form, with Hertfordshire, the new diocese of St Albans. Following the abolition of the GLC[783] parts of the London Borough of Barnet, historically in Hertfordshire, moved from the Diocese of London to SA, putting Hertfordshire in one diocese, but none of this did much to improve cohesion given the complex diversity of Hertfordshire.

SA comprises the Counties of Hertfordshire and Bedfordshire and parts of the London Borough of Barnet, '…except for a small area in the south (London) and one parish in the west (Oxford) …. except for one parish in the north (Ely) … and one parish in the west [of Bedfordshire] (Oxford)'.[784] Under the re-organisation of local government, Luton became a unitary authority, and in 2009 'Bedfordshire' became largely a ceremonial county on the creation of two further unitary authorities, 'Bedford' and 'Central Bedfordshire'.

SA covers an area of 1,116 square miles and has a population of 1,773,000 people. In 2010 there were 201 benefices, compared with 202 in 2002. There were 336 parishes in 2010, 335 in 2002. The diocese had 408 churches in 2012, compared with 411 in 2002. Stipendiary clergy numbered 223 in 2010, 257 in 2002.[785]

The diocese is led by the Bishop of St Albans assisted by two suffragan bishops and three archdeacons. Whilst not a formal 'area system',* the Bishop of Hertford covers Hertfordshire and Barnet with two archdeacons, St Albans and Hertford; the Bishop of Bedford covers Bedfordshire and Luton, with the archdeacon of Bedford, but, given that Hertfordshire has twice the population of Bedfordshire, episcopal ministry operates 'diocesan wide'. There are 20 deaneries. The cathedral in Hertfordshire is a contemporary pilgrimage centre[786] given the promotion of Alban, Britain's first

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[783] *Local Government Act 1963*, c.33.
[784] *Year Book 2011*, 114.
[785] Appendix 2, Tables 1, 2.
[786] *St Albans Cathedral and City Become Founder Members of International Green Pilgrimage Network*. 2011.   http://www.stalbanscathedral.org/home/2/233-st-albans-announced-as-founding-member-of-green-pilgrimage-network (accessed 9 November 2011).

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martyr, as a candidate for Britain's patron saint.[787] The cathedral is led by the dean and five canons residentiary, three of whom have diocesan responsibilities. The diocesan secretary leads the administration team. The diocese has a companion link with the Caribbean. There are European ecumenical links with Italy, Sweden and Germany.

SA has sparsely populated districts in north Bedfordshire and east Hertfordshire with a variety of settlements, many that can be described as 'commuter rural'. These contrast with modern urban conurbations in Luton and Dunstable, and Watford/Rickmansworth and some north London suburbs. The diocese has a mix of ethnicity.[788]

An issue shaping strategy in SA is the number of new housing developments. Hertfordshire is the birthplace of the 'new towns' and 'Garden Cities' which have impacted on ecumenism, SA being in the top 5 dioceses with LEPs.[789] However, SA presents issues of scale, cohesion, organisational complexity and social and religious diversity. It is a diocese pulled in a number of directions – London and the South East, Cambridge, Peterborough and the East, each with a different ethos and demands. Mobility is significant, with large numbers of people commuting to London impacting on infrastructure and transport. Socio-economic factors create the 'asset rich, cash poor' syndrome.[790] Making sense of these differences challenges a diocese with an *emerging* strategy for missional ministry.[791]

7.6 Conclusion

Each diocese, like each county, is unique, shaped by its character, context, people and history. There are areas of commonality, but the differences between the dioceses are also sharp. The common challenges are decline in attendance at public worship[792] and

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[787] *Who Should Replace St George?* ,
http://www.bbc.co.uk/radio4/today/reports/archive/features/results_stgeorge.shtml (accessed 4 November, 2012).
[788] ONS. 2001.
[789] 34; C of E Research and Statistics Department as at 22 December 2010.
[790] 'Equity Release' in http://www.bowenssolicitors.co.uk/cms/catsection/equity_release.html accessed 3 December 2010.
[791] *Living God's Love: 2020 Vision for Ordained and Authorised Ministry*, (St Albans, 2012).
[792] Appendix 2, Tables 3, 4, 5.

reductions in resources.[793] The potential for greater commitment and more sacrificial giving is evident from the data and key challenges for a strategy are the harnessing of resources through committed giving and the encouragement of vocations.[794] Closely related to the financial issue is the deployment of clergy resources. Three of the four dioceses have not drawn fully on their share of allocated clergy for two reasons; the ability to attract clergy to vacant posts and the lack of finance.[795]

Statistical data from the Census 2001 indicated two overwhelming facts. The first is the population of each diocese is white British, but with significant pockets of minority ethnic people. Secondly, considerable numbers declared themselves 'Christian'.[796] For diocesan strategies this is an opportunity and a challenge. CoE dioceses are uniquely placed to respond given that, through their parishes, they are embedded in local communities. The strap-line, *The Church of England: a Christian presence in every community*,[797] reflects the classical Anglican principle that the Church is present to serve the community in which it is embedded.[798] The bishop and BSM need not only to take account of this but also believe in it passionately in promoting missional ministry. In the formation of strategy, clarity and understanding the context are crucial in a Church with competing voices that argue for communal/associational models of church.[799]

Theological reflection on context informs good practice grounded relationally and communally. The distinctive Anglican approach, whilst recognising a multi-ethnic/multi-faith presence applicable to all four dioceses, is nurtured by a strategy that values the embeddeddness of the Church in the context, thereby promoting missional opportunities, hospitality and friendship, open to others through dialogue.

The relationship between diocesan and civic authority boundaries is important. Structurally, a diocese works best when the ecclesiastical and civil boundaries are co-

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[793] Appendix 2, Tables 6, 7, 8.
[794] Appendix 2, Tables 9, 10, 11.
[795] *Year Book*, xlix.
[796] ONS. 2001. The 2011 Census indicates decline from 71.2% to 59.3%. ONS. 2012. http://www.ons.gov.uk/ons/rel/census/2011-census/key-statistics-for-local-authorities-in-england-and-wales/rpt-religion.html (accessed 11 December, 2012).
[797] http://www.cofe.anglican.org/ (accessed 10 December 2010).
[798] Canon C.24.
[799] See Chapter 5.7.1.

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terminus. This is not simply about geography, but more fundamentally the lives of the people the Church and civic authorities seek to serve. Bishops and deans relate to civic leaders in the exercise of a public, representational office. Responding to needs and opportunities is about the development of strategic priorities which discharge missional imperatives and supply ministry which is missional.[800] It is Anglican practice to engage with the nation and its localities; relationality and communality operating in harmony which features in the practice of all four dioceses and their bishops.

Each diocese is complexly diverse; a kaleidoscopic mix of urban, suburban and rural. Embracing diversity and understanding complexity are crucial to the formation of a diocesan strategy for missional ministry, as is understanding the context of the diocese. Each diocese is located in a different 'region'. Although the Government abolished regions,[801] the CoE retained a regional structure for meetings of senior clergy and officers and some training or administration on a regional basis.[802] Whilst regions have marked differences, dioceses tend to reflect and respond more closely to the cultural variations and needs prevalent in their own areas. A further element is the ability to manage change at a strategic level. The history and development of each diocese represents a process of on-going change with a consequential impact on missional ministry. It is a contextual factor in shaping missional ministry which in turn forms the bishop's relational ministry with his diocese. Equally, each diocese is diverse, which engages it as 'organisation' with the deeper theological questions of relationality and communality which emerge in the formation of strategy. How the bishop and BSM engage theologically will impact on the formation of strategy.

The task of the Bishop and BSM is to seek to understand complexity and value the diversity that shapes context in order to inspire confidence to face contemporary challenges and 'proclaim afresh' the faith to this generation.[803] This calls for a theological methodology which is practical and embedded in the context out of which strategy is formed. How four dioceses responded is the subject of the next chapter.

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[800] Avis, *Shaped*, 88.
[801] 2010.
[802] Appendix 2, Figure 3.
[803] Canon C.15.

Chapter 8   Four Strategies – a critical review

In evaluating the strategies, this chapter draws on the organisational concepts of complexity and diversity and the theological concepts of relationality and communality, identified earlier.[804] The assessment includes consideration of what it means to be a diocese with a bishop and BSM and the role each plays in the formation of strategy.

Each diocese is at a different stage in the process. Derby is engaged in a *refocused* strategy following a perceived lack of consultation and imposed solutions. Exeter has an *established* strategy with *Mission Communities* as the outward expression. Ripon and Leeds represents the conviction that strategy belongs in parishes, *delegated* by the bishop, resourced and supported by the diocese. St Albans has an *emerging* strategy with consultation continuing.

A number of questions arise which can be used to interrogate these strategies: how has the bishop's leadership with his staff (BSM) shaped the formation of strategy? Does the strategy have a clear theological rationale and how does it reflect the values of the diocese, if stated? To what extent does the strategy appear as a solution to a problem, given that dioceses are faced with reductions in stipendiary clergy, congregations and finance?

8.1   Derby (DD) – A re-focused strategy

DD began the strategy process when Diocesan Synod (DS) adopted *A Better Way* (ABW).[805] It sought to undergird strategic planning with a vision and a theological rationale grounded in a strategy for 'developing the ministries of the whole people of God'.[806] ABW seeks 'to define ministry in general and it challenges some of our inherited models of the roles of lay people and clergy'.[807] ABW followed two years' consultation[808] and was a response to a plea for a better way of organising ministry strategically rather than '*merely* spreading clergy ever more thinly on the ground and

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[804] Chapter 5.
[805] *A Better Way: Ministry Strategy for the Derby Diocese*, (Derby, 1998).
[806] Diocese of Derby Vacancy in See Committee, *Statement of Needs*, (Derby, 2004), 5.
[807] Bailey, Foreword to *Better,* 1.
[808] Bailey, Foreword.

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lumping parishes together'.[809] ABW explored 'what sort of Church we perceive ourselves to be at present, and what sort of Church God is calling us to become in the future.'[810] It explored a theological rationale in the context of Trinity as relational diversity, 'We are made in the image of God who is Trinity'.[811] As the Godhead is a communion of three relating to each other in mutual equality but with 'distinction of identity and diversity of function',[812] so relationships in the Christian community should reflect the Trinitarian image. Experiencing and sharing God's salvation are key elements in the 'Diocesan Vision'[813] with the imperative to share 'God's salvation'.[814] The challenge is the extent to which theology is worked out in the formation of strategy. As I shall argue, this calls for a more practical rather than systematic theological methodology if a diocese is to engage relationally and communally in the process, not least drawing in lay people.

ABW is concerned for the renewing of ministry in the diocese. Ministry is 'the outward expression of our inner Christian faith and discipleship. All faithful disciples have a ministry' expressed differentially according to gifts, commitments and obligations. It is as much to do with a person's life situation as the place where they worship.[815] Laity can make connections between church activity and everyday life and work. The Church witnesses that God's Kingdom 'may come on earth as it is in heaven'. Mission involves engagement with God's world as 'God's agents for his Kingdom'.[816] A mission-focused Church serves the Kingdom and seeks to avoid becoming absorbed by 'internal concerns'.

DS approved a strategy 'based on the fundamental conviction that baptism marks the beginning of Christian discipleship, and all disciples are called to ministry'.[817] Parishes are encouraged to 'promote a culture where ministry review and renewal is

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[809] *Better,* 1.
[810] *Better,* 1.
[811] *Better,* 2.
[812] *Better,* 2.
[813] Derby DS 14 March 1998.
[814] *Mystery,* 35. See also 2 Timothy 1:9-10.
[815] *A Better Way: Ministry Strategy for the Derby Diocese*, 3. See 1 Corinthians 12; Ephesians 4:7, 11-13.
[816] *Better,* 3.
[817] *Better,* 3.

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available for 'every member' on some regular basis'.[818] The 'ministry of the baptised'
requires a re-appraisal of the ministry of the clergy. The strategy is grounded in
concepts such as 'every member', 'collaborative', 'co-operative', 'clergy and lay
people working together on a commonly agreed purpose, sharing the ministerial
functions of the 'royal priesthood' amongst the communion of the baptised'.[819] The
role of the clergy in this 'type of shared priesthood' is to exercise in their locality*
what the bishop exercises at diocesan level, '…a servant leadership of caring
oversight that will enable the priesthood of the baptised'.[820] The lay/clergy partnership
is modelled in the doctrine of the Trinity, a community of relationality, enjoying
mutual equality, but with distinct identities and diverse functions.[821]

In 2003 *Renewing Ministry* (RM) was introduced to 'shape a moving Church' and
liberate it from a culture trapped by the 'traditional pattern and expectation of
parochial ministry'.[822] It suggested that understanding and experience of 'community'
is shifting and complex, no longer to be constrained by geography. RM was,

> a strategy to encourage growth by drawing churches into co-operative
> clusters called Mission and Ministry Areas (MMAs), enabling them to
> benefit from the advantages of working together more closely and
> specifically to share vision and resources in the witness and service they
> offer in the communities they serve.[823]

The very language of entrapment suggests a 'tell and sell' approach by the bishop and
BSM, rather than one of engagement and mutual discernment leading to a common
vision of how such a situation might be transformed. Referring conceptually to
parochial ministry as a 'traditional pattern' from which the diocese needs to be
'liberated' equally raises questions of expectation, but also has the potential to
undervalue and undermine areas of faithful ministry as is illustrated by responses
from interviewees.[824]

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[818] *Better,* 4.
[819] *Better,* 5. 1 Peter 2:9.
[820] *Better,* 5.
[821] *Better,* 6.
[822] Diocese of Derby, *Renewing* 1.
[823] http://www.derby.anglican.org/index.php/church-at-work/renewing-ministry accessed 4 March
2011.
[824] 19, 30.

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RM confronts 'reducing resources both of personnel and money, and within a society in which change itself is built into people's attitudes'.[825] It assesses church culture based on a model that expects people will 'come to us' contrasted with Jesus who commands his Church 'to go to them'.[826] This situation requires flexibility as it is unlikely that 'one model of ministry will be sufficient to the task'. The problem is that what emerged was a common model, the MMA, with supportive paperwork suggesting common structures. Resourcing MMAs was chiefly about staffing.[827] Each MMA was to have a paid 'Rector' exercising 'oversight', working with the 'lay people of the area'. A team approach was encouraged, engaging other paid and volunteer ministers including Readers, pastoral assistants, children and youth workers, evangelists and churchwardens.[828] All of this follows naturally out of the analysis offered to but not necessarily owned by the parishes. Here we have a pragmatic solution to a pressing problem, but with little evidence both from the narrative and from interviewees that there was any attempt to engage people in the process and fundamentally change the way they see things or think about the challenges facing the diocese.[829]

Whilst ABW set out a vision and a theological rationale rooted in the Trinity and baptismal ecclesiology, there are no stated values as to how the diocese would behave in delivering and supporting the strategy. Interviewees suggested that there needed to be more time for reflection and assimilation of the vision as offered in ABW. Instead, RM was driven as a pragmatic solution to clearly perceived problems of deployment and finance, a strategy formed on utilitarian* methods. Furthermore, the diocesan bishop, whose leadership was valued and trusted, was retiring at the point of implementation and he was keen to see the strategy in place. A sense of haste emerged that left people bruised over what was seen as a rushed consultation process.

The new bishop inherited a strategy and feelings of dissatisfaction.[830] The strategy therefore needed to be re-focused.[831] Whilst the strategy drew on the models of

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[825] *Renewing,* 2.
[826] See http://www.backtochurch.co.uk ; Matthew 28: 16-20.
[827] *Renewing,* 16.
[828] *Clergy in-Service Day on 'Renewing Ministry' - 8 December 2003*, (Derby, 2003), 21.
[829] 12, 16.
[830] 30.
[831] *Bishop's Visitation*, (Derby, 2008).

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Trinity and Body of Christ, the interweaving of these theological themes was absent

from the process through a failure to engage the diocese actively in the formation of

the strategy. The question is how this is grounded in the life of the diocese. Whilst the

strategy draws on theological resources, interviewees suggested that structural needs

came first with a theological framework following later. One interviewee felt that,

whatever consultation the bishop and BSM thought had been undertaken, the

implementation was done with speed and a theological rationale was only sought

afterwards.[832] This offers some insights into a bishop and BSM's operation where

sometimes strategy formation can be 'in their heads' and divorced from reality.

8.2   Exeter (ED) – An established strategy

ED established its strategy, *Moving on in Mission and Ministry* (MoiMM)[833] in 2003.

A number of policy initiatives had preceded it. Seeking a new bishop, ED recognised

the need for 'agreement on, after due consultation, an overall strategy with agreed

priorities'.[834] The roots of MOiMM go back to 1975 when the *Exeter Commission*[835]

considered clergy deployment following the *Sheffield Report**[836] on fair distribution

of resources according to the needs of dioceses. The *Commission* sought to provide

adequate pastoral ministry 'to the laity' with fewer clergy, assuring priests 'a fulfilling

sphere of work; a realistic income and support from trained auxiliaries'.[837] In 1975

ED faced a reduction of 63 stipendiary clergy, which, if the trend continued, would

mean a loss of 119 priests (from 412 to 293) by 1980. Confronting these realities, the

Commission recommended widespread re-organisation, developing new patterns of

ministry with parishes held in 'plurality'* or joined into teams or groups.[838]

In 1997 DS adopted a *Policy Statement on Ministry* building on the *Commission's*

work. It promoted 'lay ministry' as part of the solution to clerical deployment issues

with parishes remaining the focus of missional ministry. Further reductions in the

stipendiary clergy to 251 in 2001 were envisaged, so collaborative ministry was to be

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[832] 16.
[833] *Moving on in Mission and Ministry*, (Exeter, 2003).
[834] Diocese of Exeter Vacancy in See Committee, *Statement of Needs*, (Exeter, 1999), 6.
[835] *The Exeter Commission*, (Exeter, 1975).
[836] House of Bishops, *The Deployment of the Clergy*, (London, 1974).
[837] *Moving,* 6.
[838] *Moving,* 7.

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encouraged within parishes and across larger ministerial units created by pastoral re-organisation.[839]

The arrival of a new bishop coincided with the realisation that the diocese was pressed to find resources to fund the clergy needed. Common Fund* increases, 8% in 2001, and the lack of clergy, presented practical challenges. The new bishop initially spent his first months visiting clergy and attending deanery meetings in a process of listening and fact finding. He then established a working party which produced MOiMM.[840]

The strategy is based on three fundamental principles. First, 'the primary calling of the CoE in the 21st century is mission. Secondly, a structure needs to support that task: a 'praying, worshipping, witnessing community in the human communities of Devon'.[841] Thirdly, the structure needs to be 'locally determined and based on an enduring partnership'.[842]

The Exeter strategy is rooted in a vision of the Church in Devon with the creation of *Mission Communities* (MC) as its cornerstone:

> They embody the vision of a Church which is both universal and local and in which we are called to grow in our discipleship, to develop a pattern of shared ministry, and to explore our vocation to the Mission and Ministry of the Church of God.[843]

The working party asked, 'What is God calling the Church of England in Devon to become in the 21st century?'[844]

The strategy roots its theological principles in the concept of discipleship; the whole Church is commissioned to preach the gospel, making new disciples in the company of ecumenical partners, and working together to achieve the vision.[845] The Church is the Body of Christ; God's call to the Church is 'to become a body which enables this vision to be realised'. To this is added pilgrimage, 'We are pilgrims on a journey, not

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[839] *Policy Statement on Ministry*, (Exeter, 1997).
[840] *Moving,* 27.
[841] *Moving,* 5.
[842] *Moving,* paras. 2.1, 2.2, 2.3.
[843] Bishop of Exeter, *Mission Communities: The Local Church in Its Fullness*, (Exeter, 2008), 5.
[844] *Moving,* para. 1.1.
[845] Matthew 28: 19-20.

builders of boundary walls'. The strategy affirms the value of the 'parish-based geographical way in which the Church of England has been organised', whilst encouraging a greater breadth of inclusivity towards other forms of community and networks. It challenges the diocese to embrace change, especially in the provision of ministry 'in order to fulfil the purpose to which God has called us'. Exeter presents a theologically strong 'communal' motif rooted in 'Body of Christ' and baptismal ecclesiology and expressed strategically through the formation of MCs.

As with DD, ED's strategy is built on the presumption that extending and re-organising the present structure is unsustainable: 'to add more parishes to one vicar', hence the proposal for MCs,[846]

> rooting the task right into the heart of the being of the Church,
> to look beyond itself and make disciples of Christ. 'Community' is a rich
> term resonating with the NT experience of *koinonia*[847] which describes
> 'our own common life in Christ' and encourages us to 'look outward to
> the human communities in which we participate and among which we
> live.[848]

In essence a MC, which expresses the diocese's values,[849] will have a 'clear vision and purpose' based on a Mission Action Plan* (MAP).[850] 'Commended[851] MCs are asked to develop a MAP as an essential tool for their on-going work and development'.[852] MCs need to be able to fund their work and be 'financially self-sustaining and viable', including funding their own ministerial needs and making a contribution to a diocesan 'mission opportunities budget' for work in areas which cannot be self-financing.[853] MCs are also encouraged to plan for 'outward giving' to 'the work of mission in God's world'. Strong encouragement is given to working ecumenically 'wherever possible'. Whilst there is a recurring organisational motif to the strategy, the inclusion of tools like MAP provides the opportunity for people to be engaged locally and, within given parameters, to determine their structure and ministry called 'enduring partnerships'.

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[846] *Moving,* 6.
[847] Acts 2:42-47; 1 Corinthians 10:16.
[848] *Moving,* 12.
[849] *Draft Strategic Plan*, (Exeter, 2012), 4.
[850] *Creating a Mission Action Plan* (Exeter, 2005).
[851] Two stages of becoming a 'Mission Community'; 'commended' which is the preparatory stage and 'celebrated' when the actual MC status is conferred.
[852] *Hallmarks of a 'Fit for Purpose' Mission Action Plan* (Exeter, 2007), 1.
[853] *Moving,* 6.

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A common theme in diocesan strategies is that they cannot continue stretching existing resources. However, to reorganise existing structures and draw on lay resources for support and encouragement does not rigorously address the needs of Anglican ministry. A more grounded solution is needed in the formation of strategy if the CoE is not to lose ground in its parochial commitment,[854] not only reversing negative trends but, employing the principle of obliquity,* asserting the positive through initiatives like vocations. It is evident that ED has employed this,[855] although the challenge of balancing the ministerial age profile applies nationally.[856]

MOiMM concluded the likely number of sustainable MCs would be 150.[857] Determining how many units of mission were needed was the first priority followed by what kind of ministry was required.[858] 'Pioneers', described as a 'mission dividend', would be deployed in difficult areas. 'Local ministry' was encouraged, licenced as well as informal, 'under the authority of the Bishop'. Training and support was seen as crucial throughout.

Alongside MOiMM is a subsequent report, *Moving on in Growth* (MOiG) which coincided with the 1100th anniversary of the founding of the diocese. In essence MOiG sought to,

> … set out afresh to fulfil Christ's Great Commission[859] and plan to increase by 25% over the next five years.[860]

The diocese looked to growth, 'rounded growth', being spiritual growth through teaching and discipleship; numerical in the communities of the diocese; and financial through stewardship and realistic, proportional giving. All this sought to challenge a 'self-perpetuating spiral of decline'.[861]

ED had strong support and leadership from its bishop. The strategy emerged from a period of listening and consultation. A strong doctrine of mission is central in the

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[854] Canon C.24.
[855] *Draft Strategic Plan*, 6.
[856] Appendix 2, Tables 9, 10 and 11.
[857] More likely to be adjusted downwards to 120. Currently 76 are in different stages of the process. Source, Diocese of Exeter, 30 September 2011.
[858] *Moving,* 15.
[859] Matthew 28:19-20; *Draft Strategic Plan*, 5.
[860] *Moving on in Growth*, (Exeter, 2009), 8.
[861] *Growth,* 9.

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rationale for MCs. The process was undergirded with a theological rationale rooted in baptismal ecclesiology with the call to discipleship, the Church conceived as the 'pilgrim people' of God, the Body of Christ expressed through diverse forms of community. As the process has moved on from MoiMM to MOiG, the focus on growth highlights traits of managerialism with an emphasis on goals and targets.[862] This raises a question as to whether in forming strategy the attention to growth inevitably focuses on the measurement of growth through targets and quantative tools emphasising process. The failure to achieve the first target in financial growth led ED to some heart searching; a direct outcome of a 'failed' target.[863]

8.3   Ripon and Leeds (RL) – A delegated strategy

RL describes itself as the diocese whose strategy is not to have a strategy. A more precise definition is 'every parish has a mission strategy'.[864] This may be the aspiration but the result is patchy in terms of commitment and variable in relation to content. Whilst this approach is a policy decision of the bishop and BSM, it compounds the complexity of the process not least in relation to the role of the diocese; it also raises the question, what is a diocese?

In 2000 the bishop's enthronement sermon offered a vision for the future,[865] although only one interviewee made reference to it.[866] In 2006 the bishop toured the diocese addressing a paper 'Where is the Diocese Going?' as a response to calls for a 'diocesan strategy'.[867] The response was that mission strategy belongs in the parishes. Such an approach on the one hand recognises the communal diversity that constitutes the Body of Christ in the diocese, and the complexity of relationality between the bishop and the parishes. However, it raises questions of coherence and the value or otherwise of understanding the corporate nature of 'diocese'.

Delegating strategy to parishes was described as a 'dispersed understanding of mission'.[868] This may be the intention, but the process has to include more than just

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[862] *Draft Strategic Plan*, 6f.
[863] 29.
[864] 15.
[865] *Ripon and Leeds Annual Review*, (Leeds, 2008).
[866]   4.
[867] *Mission Toolkit*, (Leeds, 2007), 1.
[868] 29.

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'understanding'. It is not for a diocese, or more accurately the bishop, to impose ways

parishes set up their priorities and respond to missional needs, but the lack of an

accessible framework raises some concerns about listening and consultation and how

a bishop and BSM coherently relate to the diocese as a whole.

This point was well made by research undertaken in 2007 by the Oxford Centre for

Ecclesiology and Practical Theology (OxCEPT) to discover ways in which the

Diocesan Council for Mission (DCM) could understand the needs of those it serves,

especially marginalised and disadvantaged groups. It was also to consider models for

resourcing mission. One outcome was how the diocese was perceived:

> Setting priorities for the resourcing of mission is difficult if the definition
> of what constitutes the diocese is not shared.[869]

Responding, the DCM observed:

> It is important that the diocesan policy is to resource local parishes for
> mission. This cannot be over-emphasised. Yet there needs also to be a
> debate about the wider picture. If God is working in his Church then we
> need collectively to identify the direction in which he is taking us.[870]

What emerges is a confused and occasionally inconsistent approach.[871] An insistence

that the diocese will not dictate or provide a framework raises the question how

collectively the diocese discerns and identifies the way God's mission is moving and

who, if not the bishop and BSM, has the key role in overseeing this. It could be that it

is the DCM, but Anglicans have never sought to substitute the bishop, whose ministry

is essentially collaborative, by a committee. In a diocese where the bishop is

collaborative this might not be the intention, but it is a consequence.

To suggest that RL has no strategy is misleading. The complexly diverse nature of this

diocese - rural, suburban and urban - led to the formation of two strategic policy

documents: the 'Urban Strategy' (US) and the 'Rural Strategy' (RS). US[872] focuses

exclusively on Leeds described as a 'two speed city'. 'Buzzing Leeds' is represented

by the university, business, sport and leisure, contributing to national and international

economics, along with political and cultural life. There are pockets of 'deprivation'

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[869] Helen Cameron and Hilary Ison, *Mutual Resourcing for Mission*, (Oxford: Oxford Centre for
Ecclesiology and Practical Theology, 2007), 13.
[870] *Mutual Resourcing for Mission - Action Plan*, (Leeds, 2007), 2.
[871] 15.
[872] Approved by RL DS, March 2006.

where 20% of the city's population live in neighbourhoods that are among 10% of the most deprived in Britain. US calls on the diocese to engage 'in those areas where poverty, poor health and poor educational opportunity are at their worst'.[873] US is rooted in a theology of missional ministry in which 'We are working with God to reveal God's kingdom on earth'. US implicitly draws on Bosch's description of the *Missio Dei* [874] where every Christian is embraced into the Trinitarian missional partnership through baptism by which humanity discovers its true image.[875] Kingdom values, the eradication of injustice and the establishment of peace are at the heart of the strategy.[876] The role of the Church is to be a transforming and healing agent in society.[877] Ministry in UPAs is fragile and vulnerable; weak in finance and numbers but strong in faithfulness and commitment to local mission through devoted prayer and worship. Church schools are also part of the commitment, not least the establishment of 'Mark 1 Academies'[878] in poorer areas.

RS[879] is located in the *diocese* which provides interconnectivity: socially, economically and from the faith perspective, 'as part of the one Body of Christ expressed through the mission and ministry of the whole diocese'. RS 'needs to be owned by and for the whole diocese and not just by rural church communities'.[880]

Rural communities are often portrayed as traditional, conservative and self-reliant, whilst change is a factor at the heart of rural life without which it would not have kept pace with demands. The diocese needs 'to engage prophetically with current concerns about the future of the countryside', employing biblical and theological insights to reflect on these issues.[881]

RS acknowledges that the church is embedded in local communities. RL, through this strategy, has committed itself to sustaining the life of the church in rural communities 'as a source of community and proclamation' along with churches in the market towns

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[873] *A Strategy for Mission and Ministry in the Urban Priority Areas of Leeds*, (Leeds, 2006), 1.
[874] Bosch, *Transforming*, 370; Bevans and Roger R Schroeder, *Constants*, 290.
[875] Mark Oxbrow, *Fully Resourced Mission Partners: Missiological Principles*, (Oxford: CMS, 2005).
[876] Zechariah 8.
[877] Luke 4: 17-21.
[878] Labour Government 2006-2010.
[879] Approved by RL DS, March 2007.
[880] *Rural Strategy for the Diocese of Ripon and Leeds: Sustaining an Effective Christian Presence in the Countryside*, (Leeds, 2007), 1.
[881] *Rural,* 2.

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and the way they might impact on their 'hinterland'.[882]   A major concern is rural disadvantage, hidden deprivation behind prosperity and tranquillity. The strategy encourages 'parishes, deaneries and the diocese to look at ways in which the church can address rural social needs' and asks the DBF in the management of the Glebe portfolio to look at initiatives in affordable housing. [883]

The maintenance of ministry in the rural areas is challenging. The deployment of clergy following the continuing reduction of numbers has seen the growth of 'multi-parish benefices' where the presence of the 'parson' continues to be valued and expected. RL's response has been to develop formal Team Ministries[884] and informal 'ministry teams' for support and to reduce administrative burdens through pooling resources. Lay ministry is crucial for 'pastoral and worship teams'.[885]

RS promotes three missional aspects to rural life. *'Presence'*[886] in the countryside, through the tangible, physical, maintenance of ministry and buildings, highlights an important aspect of Anglicanism[887] and is endorsed as a diocesan priority; strong *ecumenical* relationships, and the effective use of church *buildings* for mission and community development.[888]

RS and US illustrate how complexly diverse RL is. Whilst they focus on particular needs, it is RS that offers an understanding of diocese as providing 'interconnectivity' building on communality. Both strategies offer agendas for action in different aspects of missional ministry, supplying some vision but lacking an overall strategic direction in which the whole diocese can engage. As the starting point is in the localities of the diocese, there is the potential for fragmentation and a lack of a coherent vision which might otherwise flow from a diocesan vision led by the bishop and BSM.

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[882] *Rural,* 2.
[883] *Rural,* 3.
[884] 24.
[885] *Rural,* 4.
[886] See *Presence: A Workbook to Help Promote and Sustain an Effective Christian Presence in Villages*, (London: MCCO, 2004).
[887] See discussion at page 63 above.
[888] Cameron, *Resourcing Mission*, 38.

RL has other strategic policies. One deals with ministerial strategy,[889] offering a framework in which the Church can respond 'to God's mission in a changing and complex world'.[890] The context is fragmentation in Church and society where the Church is a 'missionary community' in which ministry seeks to serve God's intention for the whole of creation.[891] The purpose of the 'Ministry Strategy' is to 'encourage the development of new patterns of lay and ordained ministry of all the baptised'[892] and therefore to develop 'an appropriate educational formative foundation for everyone to exercise their ministry'.[893] This led RL to place special emphases on a number of tasks including fostering discipleship and a culture of 'lifelong learning'; responding to mission priorities in pastoral re-organisation; encouraging new ministries and collaborative ways of working, in partnership with other 'regional providers', including a 'clergy leadership programme'.[894] The question is whether these strategic policies stand alone or whether a diocesan framework led by the bishop and BSM might offer better integration for the support of missional ministry.

In 2008 a document on ministerial deployment[895] referred to an 'Emerging Diocesan Strategy' setting out 'our own diocesan values which are intrinsic in 'our developing diocesan strategy'.[896] The document identifies the roles and responsibilities 'in the Episcopal and Synodical arenas', delineating who does what in the area of deployment strategy.[897] Nothing concrete has emerged which might be indicative of differing emphases or priorities in the BSM. Furthermore, to present 'episcopal' and 'synodical' arenas as separate, rather than complementary, interrelating modes of operational responsibility offers potential for fragmentation, illustrating a lack of perception and subtlety of understanding of what a diocese with a bishop is in the context of governance.

RL is committed to a strong emphasis on strategy being something worked out in localities at parish level. Trinitarian and Body of Christ concepts drive the strategies

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[889] *Formation, Education and Training Strategy*, (Leeds, 2006).
[890] *Formation*.
[891] *Presence and Prophecy*, 29.
[892] *Formation,* 2.
[893] *Changing Patterns of Ministry*, (Leeds, 2004).
[894] *Changing,* 5.
[895] Diocese of Ripon and Leeds, *Ministerial Deployment* (Leeds, 2008).
[896] *Deployment,* 2.
[897] *Deployment,* 3-4.

with a strong emphasis on collaboration reflected in the bishop's leadership. Baptismal ecclesiology and the significance of discipleship underpin the literature. However, theology derives from a systematic methodology, justifying what is being done rather than emerging from experience. As OxCEPT observed, the lack of any definition of what it means to be 'diocese' leads to confusion and a lack of cohesion. This is shown in the variety of strategies and strategy documents. The commonality of transferable concepts, for example 'deprivation', as well as distinctiveness of rural and urban ministries, could lead to a more coherent overview, a sense of complementarity and the valuing of diversity, if there was one comprehensive strategy. Consequently there is a tendency to compartmentalise theological reflection according to the focus of the strategy document rather than developing a broader theological vision which a whole diocesan strategy might offer. Focusing on the parish as the place for strategy, with the diocese as a resource, does give less of a feel of managerial supervision, although deployment and finance cannot be overlooked.

8.4   St Albans (SA) - An emerging strategy

In the submission to the Crown Nominations Commission SA identified the first priority for the bishop was to provide leadership and vision in developing 'a strategy for mission and ministry and actively encouraging its implementation.'[898]

In 1982 SA reviewed structures and policy with Charles Handy as consultant.[899] The outcome recommended the separation of 'executive responsibilities' from the 'policy arm of the diocese'[900] allowing 'elected representatives' more time to devote their energies to 'reflect and decide on policy and directions for the Church.'[901] Policy should be *proposed* by the boards and statutory committees, *looked at* by the Bishop's Council (BC), *decided upon* or *amended by* DS and *voiced by* the Bishop and his staff. This illustrates the complexity of policy discussion and implementation in a diocese and suggests clarity is needed between the people and bodies involved. Handy, by excluding key areas such as the 'non-statutory' where important policy and budgetary decisions affecting parish ministry are made, presents an incomplete diocesan picture. This debate also highlights a crucial and critical point in the relation between the

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[898] Diocese of St Albans Vacancy in See Committee, *Statement of Needs*, (St Albans, 2008).
[899] Charles Handy (1932-) organisation and management consultant.
[900] Compare legal doctrine of 'Separation of Powers'; Doe, *Framework*, 18.
[901] *Unearthing and Earthing*, (St Albans, 1993), 4.5.

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diocese in its synodical expression and the BSM. Handy's solution does not give due weight to the conciliar process embedded in Anglican governance, particularly in relation to the role of the BC and the 'bishop in synod' where he and BSM colleagues are more than just a mouthpiece for policy. Their task is to implement policy but they are also involved in shaping, while not determining, the process.

In 1991 BC established a 'Policy and Resources Group' to examine policy making, long-term planning, forecasting, and prioritising.[902] The group produced *Unearthing and Earthing* (UE). SA recognised there had been previous strategic initiatives led by a new bishop.[903] A serious inhibiting factor was a cultural suspicion in the Church towards management and strategy; a fear of trusting in 'human wisdom, rather leaving the results to God'.[904] Such suspicions are equally live issues in the contemporary Church. UE concluded that the tendency in the Church is to respond to challenges that present themselves randomly rather than by forming an 'overall plan'. 'A strategy worked out by clergy and laity together, based on theological principles, is often regarded as impracticable and a luxury.'[905] Despite equating strategy with an 'overall plan', UE illustrates the tendency to attempt to solve problems with pragmatic, utilitarian* solutions and the frequent assumption that theology is applied to rather than drawn out of the situation.

A new initiative emerged in 1995, known as the 'Bishop's Goals'. These were described as 'the initial material to work on for a Strategy',[906] to be 'liberating rather than constricting, energising rather than deadening'. [907] They were introduced to DS following discussion in BC. The 'Goals' were to focus all that was done as a diocese, as deaneries and in parishes to 'develop a sense of common purpose and a real sense of moving forward together'.[908] The Diocesan Pastoral Committee held a 'mid-term' review of the Goals and established a 'Development Group' for 'co-ordinating all that

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[902] *Policy and Resources Group*, (St Albans, 1991). Archived at HALS.
[903] *Unearthing,* 2.5.
[904] *Unearthing,* 2.9. This represents a contemporary distrust of management in the Church, see Tim Ling 'Continuing Professional Development' in, Tim Ling and Lesley Bentley (eds.), *Developing Faithful Ministers* (London: SCM, 2012), 179.
[905] *Unearthing,* 8.2.
[906] "A Strategy for Growth – Paving the Way", in *Development Group*, (St Albans, 1999).
[907] 8 April 1997.
[908] Christopher Herbert, *Presidential Address 03/97*, (St Albans, 1997).

is happening in the diocese.'[909] Arising from that review, SA promoted *Vision for Action* (VA),[910] an 'initiative' rather than a 'strategy'. VA recognised the need 'for a continuous review of priorities and structures in the light of a realistic assessment of available resources.'[911] It set aims for the diocese, its boards, committees and parishes in five areas – mission, ministry, church buildings, stewardship and children and young people, including schools. Commitment by the leadership of the diocese is paramount:

> Members of Bishop's Council and senior staff will need to be seen to be supporting and promoting the strategy whenever the subject arises in their daily activities.[912]

VA is foundational in understanding developments in the strategic direction of SA.[913] It was designed to change thinking and behaviour;[914] to focus priorities and develop a sense of corporateness across the diocese.

SA has explored issues of strategy for a number of years. A 'Ministerial Deployment Formula',[915] approved by DS in 1996, gives **'**an estimate of the demand for ministerial provision' in the light of national guidance under the 'Sheffield Formula',*[916] and under the diocese's Pastoral Policy, consistency and reasonable fairness in the distribution of ministerial resources.[917] Essentially these strategies were structural and organisational, delivering ministry but without the underpinning of vision.

A further process of strategy formation was embarked on from 2009.[918] The new bishop shared a 'vision' with three parts: *Going deeper into God; Transforming Communities; and Making New Disciples*.[919] This threefold vision is part of an emerging strategy, recognising that,

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[909] "The Tasks of a Development Group" in *Development Group*, (St Albans: 1999).
[910] Diocese of St Albans, *Vision for Action*, (St Albans, 2005).
[911] *Communique*, (Chennai, India: Anglican-Lutheran International Commission, 2008), 6.
[912] Simon Best, *A Vision for Action: Giving Effect to the Strategy*, (St Albans, 2004), 2.
[913] *Annual Reports for 2009*, (St Albans, 2010).
[914] Best, *VA Giving Effect*, 3.
[915] *The Ministerial Deployment Formula*, (St Albans, 2010).
[916] *Deployment of the Clergy (the 'Sheffield Report')*, (London: HoB, 1974).
[917] *Pastoral Policy*, (St Albans, 2003).
[918] Alan Smith, *Development of the Next Stage of the Diocesan Strategy after Vision for Action*, (St Albans, 2010).
[919] Saturday 19 September, Alan Smith, *Enthronement Sermon of the Rt Revd Dr Alan Smith as 10th Bishop of St Albans*, (St Albans: Bishop of St Albans, 2009).

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> Wide consultation would be needed, beginning by identifying how different groups within the diocese related *to* the whole and *as* a whole.[920]

Through BC and DS the bishop consulted the elected membership following discussions with the BSM.[921] He toured deaneries meeting chapters and synods as well as the wider community.[922] DS engaged a management consultant[923] who, employing techniques like Appreciative Inquiry (AI) and Open Space Technology (OST)[924] asked synod to imagine how other groups would see SA in 2020, a process which is less about forward planning and more about vision and priority setting. Following these deliberations, BC considered suggestions from DS and named the strategy *Living God's Love* (LGL). DS adopted Mission Action Planning* (MAP)[925] as a tool to aid parishes 'to move forward in mission and ministry and develop the three themes of LGL in their locality'.*[926] Moreover, the diocese as a whole, its Boards and Committees, was encouraged to employ the MAP process in order to become more strategic.[927]

A recent development is the formation of a ministry strategy[928] led by the bishop and BSM. It affirms the parish system, encourages 'Fresh Expressions' and initiatives on 'vocation'.[929] It is a 'discussion paper' initiated by the Bishop and BSM[930] consulting 'Boards and Committees' representing strategic work in progress.[931] Not unlike other dioceses, SA sets the context of its strategy in the challenge of decline in stipendiary ministry numbers and declares, 'we are going for growth' in the quantifiable areas of ordained and lay ministry.[932] Whilst the literature speaks about the corporateness of the diocese SA, unlike DD and ED, currently offers no structural template for pastoral provision which might become the vehicle for achieving that sense of corporateness. What emerges is a corporate vision around LGL but with an assumed theological

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[920] *Reports 2009*.
[921] 11, 1.
[922] Alan Smith, *Presidential Address 06/10*, (St Albans, 2010), 2.
[923] *Going, Transforming, Making*, (St Albans, 2010).
[924] See Chapter 6.5.2; 6.5.3.
[925] *Report of the Working Party on Mission Action Planning*, (St Albans, 2010).
[926] SA DS 9 October 2010. See *Mission Action Planning Guide*, (St Albans, 2010).
[927] SA BC 2 March 2011.
[928] *A Strategy for Ordained and Authorised Ministry in the Diocese of St Albans:2020*, (St Albans, 2011).
[929] *Ministry,* 5.
[930] *Ministry,* 1.
[931] *Ministry,* 1.
[932] *Ministry*, 4.

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methodology grounded in the call to 'discipleship', rooted in baptismal ecclesiology within the body of Christ.

8.5 Conclusion

This chapter has critically reviewed the literature produced by four dioceses. Behind the strategies is a common narrative: declining clergy numbers, falling congregations and financial challenges.[933] There is a recurring emphasis on organisational issues and strategies are seen as plans to organise and deploy resources. The organisational mode is signalled through the assertion that dioceses can no longer continue to spread more thinly the ministerial resources available for deployment. What emerges is a way of structuring the diocese for missional ministry which draws on a utilitarian,[934] organisational method with a theological rationale rooted in Trinity, baptismal ecclesiology with an uncritical emphasis on 'every member ministry', and Body of Christ.[935] Relational and communal diversity are thus interwoven with the vision in the strategies. However, the theological methodology employed is essentially *systematic*, relying on the theological tradition to resource the strategies, rather than *practical*, drawing out experience through a consultation process, addressing situationally the issues and challenges.

Theology in the strategies is 'drawn on' rather than 'derived from' the process. This highlights two kinds of thinking where strategies are concerned. Bishops and BSMs appear to be more comfortable with the theological tradition to support and resource their strategies. What is lacking is the employment of practical theology which not only draws on past tradition but engages with the present in order to think theologically and collaboratively into the future, allowing theology to arise out of reflective practice.[936] This leaves the impression that theology is pre-determined by a working party or the bishop and BSM rather than emergent through a consultative, listening engagement with the diocese. As such it does little to employ theological

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[933] Justin Welby, *Press Conference - 9 November 2012*, (London: Lambeth Palace, 2012).
[934] See Chapter 2.4.
[935] See Chapter 3.6.1.
[936] Green, *Theology*.

reflection in the process and the understanding to be gained from shared insight which might lead to a deeper commitment to the process.[937]

The principles enshrined in organisations as 'learning organisation' mean that the bishop and BSM must engage relationally with the diocese in the process of strategy formation. As we have seen in our dialogue with organisation studies a diocese, as a complex adaptive system, points to the need for genuine, open processes of consultation, if the perception of imposed solutions is to be avoided, and shared collaborative insights valued.[938] AI and OST are valuable tools here not only for listening and engagement but as a prerequisite for a bishop and BSM to demonstrate the seriousness of consultation in order to encourage a shared understanding of diocese. The recognition of diversity will mean that this is a complex process but one that needs to value difference.

Fundamentally the formation of a diocesan strategy begs the question 'what is a diocese?' My earlier[939] reflection on Anglican understanding of episcopacy concluded that a diocese is an expression of 'ecclesial communion'; the local Church in communion with the bishop.[940] At the same time the formation of diocesan strategies is often faced with a strong culture of 'parish as local', and this even surfaces in a muddled way in some of the literature. However, dioceses are not an aggregate of parishes. Whilst they are a geographical area and therefore territorial, they are also both an ecclesiastical administrative unit and an ecclesiological entity. I have argued that a bishop needs a diocese, but a diocese also needs a bishop. In its origins the word diocese is derived from 'household' and households need leadership and oversight. A diocese is also a legal entity with legal personality having duties and accountability to Church and State, a position not exclusive to the CoE.[941] This all amounts to a situation that is immensely complex and diverse. Drawing on my earlier discussion of complexity theory[942] points us to the need to appreciate complexity as a

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[937] Patricia O'Connell Kileen and John de Beer, *The Art of Theological Reflection*, (New York: Crossroad, 1994), 17.
[938] Chapter 6.1.
[939] Chapter 4.
[940] Colin Podmore, *Aspects of Anglican Identity*, (London: Church House Publishing, 2005), 85.
[941] *The United Reformed Church Act 1972*, *Charities Act (2011)*.
[942] Chapter 6.1.

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means of understanding the organisation and the leadership and oversight needed in the formation of strategy.

A diocesan strategy raises tensions at the heart of the governance of the CoE.[943] It is said that the CoE is 'episcopally led and synodically governed', a claim which confuses the respective roles of bishop and synod and undermines conciliarity in a Church 'governed by the bishop in synod with clergy and laity'.[944] Canonically, and by virtue of his episcopal office, the bishop holds certain responsibilities in regard to doctrine and liturgy and the deployment of ministry which are independent of the synodical system, although this has to be tempered with practical realities such as finance.[945] The process of strategy formation is essentially a partnership between bishop and diocese. Such a position draws out the importance of relationality and communality, grounded in experience of Trinity and the Church as Body of Christ. The leadership of the bishop and BSM emerges as crucial. They are the group with the key role to form, interpret and implement strategic policy, holding the 'bigger picture' with the capacity to draw together the resources needed.

The leadership role of the bishop is missional and spiritual. This sets the tone for strategy formation which is more than organisational and utilitarian. Some strategies appear 'domestic', concerned only with the internal affairs of the diocese. It is the bishop in his role, exercising a collaborative ministry which is personal, collegial and communal, with leadership and oversight which is relational and flexible, who can rescue strategies from the organisationally mundane.[946] Leading in mission and 'in the way of holiness'[947] gives a sense of freshness and outreach, grounded in spirituality, not merely in the Church, but through the Church into the wider community where it is embedded and which it is called to serve. The role, however, is a complex one in four dioceses which are as diverse from each other as much as they are within their internal boundaries. Prioritising growth emphasises managerial and organisational methods, measuring targets for growth. This sets up tensions between the task of missional ministry and the achievements sought through a growth agenda.

[943] Simon Sarmiento, *Thinking Anglicans: More Coverage of CofE Statement on Equal Civil Marriage*, (St Albans, 2012) 13 June 2012.
[944] See Chapter 4.5.3.
[945] Canon C.18.
[946] See Chapter 4.5.
[947] CWOS, 61.

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How the bishop, BSM and others see their role is discussed in the fieldwork in the next chapter.

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Chapter 9   The Interviews

In this chapter I analyse the material from interviewees who, through their narrative, reflect on their role in the formation of strategy. Leadership is identified as crucial, the bishop and staff (BSM), working collaboratively and collegially together. Diversity describes and shapes a diocese. Relationality characterises leadership, and communality the context in which it is exercised. Conversation and consultation in the formation of strategy is therefore essential. The responses indicate the complexity of a diocese and the flexibility required of episcopal leadership.

9.1   The Bishop's Staff (BSM)

There are differing perceptions and mis-conceptions about the BSM with confusion between 'episcopal' and 'synodical' roles viewed as separate rather than complementary. The 'bishop in synod' is crucial to the synodical process. One bishop said that whilst the BSM 'is not there to make the big broad strategic decisions' it undertakes detailed thinking and 'dialogues and debates with the bishop's council and the synod' and is 'the senior management team delivering the strategic that has been bestowed by the whole People of God.'[948]

A bishop's leadership on strategy is derived from the office he holds.[949] He exercises this role both with and under authority, authentically expressed in the parishes of the diocese and shared with colleagues. One interviewee made this point aptly speaking about the bishop's juridical role,

> …whenever there is pastoral reorganisation the bishop is juridically involved because the scheme is the bishop's scheme…a very clear leadership there in saying 'how can this be done in a different way?'[950]

A BSM member expressed a mode of working for the bishop and his staff which is collaborative and collegial, identifying *incarnation* as one of the theological modalities for strategy[951]

> …we are trying to be incarnational in our support, our engagement and our presence and relationships with people in the parishes, and with the clergy in particular…I feel that within our bishop's staff there is a genuine

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[948] 1.
[949] Canon C. 18: 4 and 6; Canon A 6; CWOS, 61.
[950] 32.
[951] Willows and Swinton (eds.), *Dimensions*, 33.

> sharing of episcopal ministry…there are distinct roles, there has to be, but very often it could be a bishop or an archdeacon; it is who is the best person for it.[952]

Incarnational occurs frequently and represents a strand of Anglicanism in the articulation of theology rooted in practical situations.[953] The Bishop and BSM, engaging with parishes, do so not only organisationally through pastoral provision, but personally in shared worship, engaging spiritually, conceptually and practically with parishes, balancing oversight with insight, mission with holiness.

A member of a focus group observed,

> …it wasn't until about 6 years ago that I had any understanding of [the strategy] from the diocesan synod; that is when I learned of the work that was done, and my perception of it is that the role of the bishop is to look ahead and plan for this diocese, and I understood it to be something about trying to create some stability…. what the bishop and his senior staff do in terms of leadership.[954]

A member of the same group observed that as the bishop moved around the diocese, engaging in conversation, listening and consulting, a picture emerged of serious decline where he 'realised things had to change drastically if there was going to be survival and indeed growth'.[955]

Perceptions of the bishop and his staff are important. One interviewee pointed to the importance of modelling themselves what they are commending strategically to the diocese.[956]

9.1.1   The Bishop

The bishop normally chairs the BSM.[957] One saw his role as bringing out the best in each member,

> I chair our senior staff team and I believe that we know pretty well what our own particular roles are. The staff meeting monthly is an opportunity to explore those areas where we interact and to give encouragement to

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[952] 15.
[953] Willows and Swinton (eds.), *Dimensions*, 33.
[954]   6.
[955] 10.
[956] 26.
[957] 28.

each other and sometimes to work out who will be taking the lead in a particular area of work.[958]

One, echoing the sentiments of others, described the role as,

> …the articulation of the vision and then putting in place a strategy which would deliver the vision, and then the resources that would provide the management to enable the strategy to become reality.[959]

Another bishop saw his task in terms of shared collegiality,

> …to help the whole Church to move forward together, and at one level that is with my fellow bishops. There is then….the senior staff, who are effectively the day to day group which manages and takes us forward…. working through the synodical system.[960]

The importance of sharing underlines the collaborative nature of the bishop's ministry. In the interviewees' responses leadership is assumed but perhaps not fully understood in relation to its complexity, hence the value of 'Complexity Leadership Theory' as a tool to unpack what is implicit in the responses.[961]

The bishop's role is about building and maintaining morale. The effects of decline and inadequate structures can have a serious effect on clergy and laity. Getting out, being seen, listening, knowing and being known[962] in the diverse communities of the diocese are important in strategy formation reflecting a *companionship* modality of operation,[963]

> …there was a crisis of morale among the clergy of the diocese…a diocese that had become increasingly absorbed in its own life and needing to turn out again to re-engage with the communities that it was there to serve.
> …we are a parochial system; the aim of any strategy ought to be to strengthen the Church in each locality*…[964]

Recognising diversity, an interviewee said that there is no one way of being a bishop or having a staff; the role is developed in the context where it is exercised.[965]

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[958] 24.
[959] 18.
[960]　1.
[961] Chapter 6.2.
[962] CWOS, 61.
[963] Willows and Swinton (eds.), *Dimensions*, 33.
[964] 18.
[965] 25.

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The bishop is called to be a 'leader in mission'.[966] One observation was that, with the end of the 'Christendom' model,[967] the danger for the Church is a 'club mentality'. The task for the bishop, with others, is to 'try and… paint a picture of what the future could be.'[968] The significance of 'the bigger picture' emerged frequently. As 'leader in mission' there is a tension between strategy and flexibility. The office of bishop creates demands and imposes limitations,

> We are struggling at present to see, within the multiplicity of demands of General Synod and Parliament, how the bishops…...can still get out and about….with those tasks, primary evangelism and apologetic teaching and engage in Christian initiation.[969]

Another expressed the fear of making bishops into 'super managers',

> I just wonder where they find the space to do some theological reflection to enable them to lead in mission…. [when] we continually load them with all that managerial stuff.[970]

As 'leader in mission' there are wider community issues where the expectation is that the bishop can make a difference,

> …they are looking to someone who would be able to articulate a word of good news into a situation in which they strive and struggle. I have certainly found no difficulty at all about arguing for and attesting for the Gospel as public truth in a county like X.[971]

The bishop's wider role helps to form mission strategies which could otherwise become internally focused,

> he does really good work [with] the civic leaders…and commends the Church and its message to them at that level successfully.[972]

Leadership, inherent in the bishop's role, becomes exemplary, embodying strategic dimensions in the Church and engaging in the community,

> …a bishop provides leadership and so leadership becomes a key strategic role in the mission by helping to focus the resources, focus the energy and

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[966] CWOS, 55; *The Report of the Lambeth Conference 1978*, (London: CIO, 1978), 94; *The Truth Shall Make You Free: The Lambeth Conference 1988*, 61; *Lambeth Conference 1988, Resolution II.6.C*. 1998. ACC, http://www.lambethconference.org/resolutions/1998/1998-1-10.cfm (accessed 18 November, 2011).

[967] David Smith, *Mission after Christendom*, (London: DLT, 2003), 123.

[968]   1.

[969] 18.

[970]   4.

[971] 18.

[972] 16.

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> thinking…the bishop(s) becomes an example of mission by the way that they exercise their office and engage with society.[973]

Others raised suspicions about 'leader in mission', suggesting negative consequences, veering towards 'monepiscopacy'.* It was argued that the bishop's role has to be collaborative, valuing others, operating with mutuality,

> …the two words 'leader' and 'mission' are so problematic…that is not to say that I don't think that there are elements of leadership which are within my role…but the leadership is encouraging and working with and collaborating with my colleagues.[974]

The leadership role creates the right environment in which people and God's mission can flourish,

> …develop capacity to imagine how things might be different and how God might want to use them for his mission to the world.[975]

Another interviewee saw a difference between a strategy on paper, which 'probably doesn't ever get into the churches' and the personal ministry of bishops,

> You can see them in the smallest parish and the largest ones and every time they visit they come as missioners. It does enliven parishes.[976]

9.1.2   The Suffragan Bishop

Episcopal ministry is defined by the Ordinal and Canon Law. A suffragan bishop exercises a ministry delegated from the diocesan bishop, who commissions and licenses the suffragan.

Reflecting on his role, one suffragan said,

> I suppose I have a primary role as the 'bishop's curate'…doing those functions and supportive of the bishop's episcopal ministry.[977]

The word 'curate' was not negative, as with 'episcopal curate' sometimes expressed by the disenchanted.[978] The language was genuine, if not literal; sharing a 'cure'.[979]

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[973] 34.
[974] 24.
[975] 31.
[976] 20.
[977] 12.
[978] EM, 198.
[979] *Talent and Calling (GS 1650)*, (London: AbpC, 2007), 43, para. 5.2.3 suggests 5 categories of suffragan bishop.

Another saw it as negotiating a position with the bishop and BSM, and operating on a wider, but 'local', canvas,

> it is much better if the agreement is that you release the suffragan for mission….you appoint people who are able to encourage and teach the faith and be out there, not on a national stage, but locally.[980]

'National' and 'local' juxtaposed in this way differentiates a diocesan bishop who has both 'local' and 'national' responsibilities in an established Church, with a suffragan primarily rooted in the 'local'.

One spoke of the opportunity to support and challenge the diocesan bishop, working with specific responsibilities but in partnership with BSM colleagues,

> to be a full participant with a particular contribution based on the significant operational role that the suffragan bishop has out and about, seeing things… in the parishes and to be both a support to and from time to time a challenge to the bishop himself.[981]

The choice of 'operational role' is indicative of a ministry in the *companionship* mode, engaging with parishes and people.[982]

9.1.3   The Archdeacon

As members of the BSM, archdeacons take on 'diocesan wide' responsibilities according to their gifts and abilities, often in relation to strategy,

> …the bishop asked me to chair a working party on future patterns of ministry.   Having done that I became, as it were, the public face of [the strategy].[983]

One archdeacon said that his role was being part of the 'mind of the bishop';[984] a 'corporate made' thing. As such this involved not only communicating and representing the 'mind' in the diocese, but also, through the BSM, helping to form the 'mind'. At a critical point in the formation of strategy one archdeacon was absent on sabbatical,

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[980] 29.
[981] 13.
[982] Willows and Swinton (eds.), *Dimensions*, 33.
[983] 35.
[984]   8.

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> just when we needed somebody who understood what was happening on
> the ground to come and work with deaneries and rural deans, he
> disappeared for three months, which was quite frustrating.[985]

Archdeacons are part of the 'glue' that holds things together, 'representing the diocese

to the parish and the parish to the diocese', operating a *companionship* model,

> …being out and about…[ensuring] that the bishop and his staff know
> what is going on, but also through them the parishes know what is going
> on.[986]

Relationally, 'there is something specific about the diocesan and his archdeacons in a

way that is different from the suffragan and the archdeacons'.[987] This relates

distinctively to 'ordinary jurisdiction'[988] exercised by diocesan bishops and

archdeacons, but raises issues of complexity of roles and relationships in the BSM,

where suffragan bishops do not possess jurisdiction.[989] Avoiding the danger of being

trapped in managerial systems which limits missional opportunities is crucial,

although the archdeacon is key to the 'structural provision'.[990] One archdeacon

stressed the importance of being territorially embedded,

> …I am a priest with priests; I want to be out in the parishes because
> in the parishes are the people that count. I sit in DAC* meetings for the
> parishes to help them be the 'People of God'; it does and I want to be
> there.[991]

A sense of theological rationale comes through as one interviewee reflected on how

he was reminded by his bishop,

> …you will sit in endless meetings with mounds of paper…ask yourself
> one question, 'what has this got to do with the Kingdom of God?' If the
> answer is nothing, pack your papers up and go home. So in terms of my
> role I have tried to always have that as the thing that underpins, undergirds
> what I am trying to do, enabling mission and ministry of the parishes; of
> the clergy; of the wider diocese.[992]

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[985] 33.
[986] 18.
[987] 29.
[988] Canon C.18.2; Canon C.22.2.
[989] Canon C.20.
[990] 29.
[991] 26.
[992] 15.

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9.1.4   The Diocesan Secretary

The secretaries interviewed spoke of strategic oversight of policy and resources. One said the role included 'sharing in the leadership of the diocese' and 'facilitating the priorities of bishops and archdeacons'.[993] Of primary importance is 'a key responsibility for financial viability'.[994] This calls for skills in 'legislation, accounting'; the application of 'stewardship…using people's gifts'.[995]

The expectation and style of the diocesan bishop is crucial in the operational role of diocesan secretary. Whilst some dioceses offer the diocesan secretary the role of chief executive, this is misplaced in the broader understanding of diocese under the leadership of the bishop. 'Director of Operations'[996] is a more accurate description and this is reflected in interviewees' responses. One spoke of 'quite a reactive role with the previous bishop' but, with a new bishop, had become proactive in the formation of strategy, 'doing a lot of 'horizon scanning' with other members of bishop's staff'.[997] What did not emerge was the responsibility held by the diocesan secretary for the synod. One spoke of the synod in relation to the 'strategic direction of the diocese' asking 'what sort of story we want the synod meeting to take'.[998] Here is a unique role as a conduit between the episcopal and the synodical, representing the bishop to the synodical as the link between boards and committees and diocesan office staff, and the synodical to the bishop and BSM. All said, 'I am the only lay person', feeling out of their depth when theology emerged in discussion,

> I am not a theologian and some of my colleagues wax into theology. I find that not uncomfortable but I don't feel it's easy for me to engage…I will challenge from a lay perspective quite deliberately to say 'yes, but put this into words of one syllable that people might understand', or from a lay perspective and a commercial perspective background, 'this isn't making any sense'.[999]

This underlines the argument that bishops and BSMs operate on a systematic theological level but in strategy formation need to ensure that the process is accessible widely, giving space to the 'lay' voice through consultation and theological reflection. To this extent bishops and BSMs can display a measure of impatience leading to

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[993] 22.
[994] 4.
[995] 22.
[996] Advertisement, Diocese of Coventry, *Church Times*, 16 November 2012, 46.
[997] 14.
[998] 14.
[999] 4.

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quick solutions. The modality of *patience*[1000] encourages leaders to confront

complexity through consultation and listening over a sustained period.

9.1.5   The Diocesan Officer

Some diocesan officers are members of BSM. Others, not directly members, related

closely and were interviewed because of the impact of their work on strategy. One

officer had a place on the BSM, as

> a link…between the team and the bishop's staff, encouraging joined up
> thinking within the staff, the wider diocese and the Mission and Ministry
> Team'.[1001]

Another with a similar role was not a member of BSM but attended for specific items

and was content to 'carry out on behalf of the bishop's staff an understanding of

ministry that the diocese wishes to promote.'[1002] This raises a tantalising question of

what exactly this means and perhaps points to some of the tensions; how does the

diocese know the 'understanding of ministry' it wishes to promote without the BSM

having a key, somewhat directive, role in that? Direction for a BSM does require

differentiation between presentation and consultation. Put another way, 'how does the

BSM understand the diocese?'

9.1.6   Impact on Senior Staff

Strategy formation requires the bishop in the BSM 'to keep us looking at the bigger

picture where God is calling us'.[1003] An interviewee described this as 'to step back

and see the bigger picture'.[1004] Strategy is more than an organisational tool, but a

process which focuses on priorities and raises challenging questions on how things

relate to the 'underlying vision'. The Church as 'institution' constantly challenges the

diocese as 'organisation' raising theological questions; 'put at its most basic, where is

God in all this?'[1005]

A task for the BSM is maintaining the momentum and 'ownership' of strategy

formation. Here the impact is on the bishop in particular in the *companionship* mode.

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[1000] Willows and Swinton (eds.), *Dimensions*, 33.
[1001] 33.
[1002] 34.
[1003] 1.
[1004] 18.
[1005] 18.

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One interviewee said there was a time when the clergy in the parish just got on with their part of the 'franchise'. This has to change and a complex set of issues reveal themselves, '…how we raise the sights, how we raise the morale, how faith grows and how we can get real growth'.[1006] The bishop and BSM expect more of the clergy which is why they themselves need to be 'in and out of the parishes, listening, engaging, telling the stories….because that is encouraging'.[1007] Another interviewee was more sceptical. It is fine amongst the BSM and boards and committees; the challenge comes in the parishes as 'further down the communication chain the weaker [the strategy] gets'. This is indeed a real problem to be grappled with and one that raises the connectivity and communication between the BSM and boards and committees, and the parishes. There can also be governance problems as at diocesan synod 'people do not own what they vote for'.[1008] In one diocese there had been much work to get people

> to see this vision and what was needed…many didn't and thought 'why do we need this and what is it all about?' They couldn't actually see the position the diocese was in.[1009]

Commitment and engagement of BSM is important to the wider diocese and points to the significance of relationality and *companionship*. A willingness to be patient, consulting and listening through the employment of practical tools like Appreciative Inquiry and Open Space Technology, point to the importance of process. Where interviewees suggest one or more of the BSM are 'disengaged' from the process it has a debilitating effect on colleagues and a negative impact on the diocese as a whole.[1010] Using a 'common language' helps communicate the strategy, commending priorities in the parishes, the boards and committees.[1011]

BSMs are 'quite a diverse group of people'[1012] with an 'independence of mind' which minimises fear and enhances debate. Individual responsibilities amongst the BSM, however, introduce the possibility of 'compartmentalisation', each member

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[1006] 1.
[1007] 1.
[1008] 29.
[1009] 10.
[1010] 33.
[1011] 35.
[1012] 15.

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negotiating their position.[1013] Flexibility is an asset allowing diverse contributions on issues, although there comes a point where decisions are needed. The relational surfaces, because how people 'get on' affects the way they work: 'It does help that we as a bishop's staff actually like each other'.[1014] A contributing factor is the underlying relationships within the meeting and a strong sense of *relational diversity* is evident amongst those interviewed. Working 'collegially' there is appreciation of different skills and gifts; 'we are mutually affirmative and able to be critical'.[1015] Whilst not all dioceses have a single strategy document, those that do detect within their BSM 'a sense of growing strategy and of working to a strategy'.[1016]

Getting the balance right in the BSM is important. One interviewee observed, 'we have not been good at thinking strategically'. The temptation is to focus on the things 'we like', which can be dealt with immediately with tangible results. This calls for a different style of meeting, constructing an agenda for priorities rather than the distraction of 'the day to day'.[1017] A note of caution was sounded on being 'strategy driven' and the danger of 'for ever discussing strategy and trying to respond and be imaginative about everything.'[1018] To counter this, the interviewee also argued that an agreed strategy can be releasing and provide coherence in the exercise of leadership by members of BSM. Another argued that a formal strategic statement helps to focus the agenda.

Some dioceses were more focused, questioning what fitted with the strategy; 'if it doesn't, why are we even spending time talking about it?' Requests to BSM are checked; 'if [officers] come up with something that is completely hard to see how it fits, it is really going to be sharply challenged'.[1019] Such a 'hard focus' raises questions about the breadth and flexibility of a BSM. This was eloquently addressed by an interviewee, who spoke of 'balance' needed in the agenda to hold in tension the strategic priorities with responsibility towards 'those people in their care' held by the

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[1013] 12.
[1014] 15.
[1015] 31.
[1016] 33.
[1017] 22.
[1018] 25.
[1019] 14.

bishop and BSM,[1020] a tension between 'missional' and 'pastoral'. This surfaces in the complexities of vacancies and appointments. Vacancies are the bishop's responsibility because they affect the vision and focus of the diocese and the day to day relationships with parishes, especially churchwardens in charge of a vacant parish.[1021] Appointments impact on the strategic direction of a diocese provided new appointees 'buy into' the strategy and help to deliver it and keep it alive. This highlights the responsibility of the bishop and BSM to commend the strategy through support offered to new appointees. However, appointments are not wholly in the hands of the bishop. Whilst BSMs consider potential candidates, appointments are by patronage,* independent of the bishop whose right of veto must be exercised with caution.[1022]

The need to balance the agenda if priorities are not to be marginalised was raised, '…we need to spend time working on strategic issues rather than just finding the right person to go into X place'.[1023] Whilst the freedom to appoint might be overstated, there are questions of confidence, especially in vacant benefices, and the BSM has to approach vacancies, appointments and the needs of parishes seriously recognising the consequential effect on the morale of clergy and lay leaders[1024] and the strategic direction of the diocese.

9.2   The Formation of Strategy

9.2.1   The Diocese and Strategy

A diocese's experience of strategy is closely linked to the bishop's understanding of strategy. One interviewee observed that it can be '…a bit like a pendulum…each bishop is different from his predecessor'.[1025] How strategy evolves and how it survives between episcopates is a serious matter for dioceses. One bishop said,

> if you are thinking this is just another bright idea from the bishop's staff, get over that because this is going to be around long after I have gone, long after everybody who is on the bishop's staff currently has gone. This is not an idea that will sustain for five years. This is our plan for the next 30 or 40 years.[1026]

[1020]   2.
[1021] *Church of England (Miscellaneous Provisions) Measure 1992*, No. 1.
[1022] *P (B) M1986* s17 (1). *Benefices Measure 1972, No. 3*.
[1023]   4.
[1024]   5.
[1025] 23.
[1026]   2.

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This may be *this* bishop's plan, but is too fixed, lacking theological insight into issues of provisionality as offered by the *eschatological* model.[1027]   The question is how strategy can bind successive bishops and synods. Continuity and development are, however, serious issues to be addressed,

> …if I retired tomorrow somebody else could come in, scrap all this and go back to the old way of doing it…[1028]

Another interviewee said,

> I do not perceive him [the bishop] as being good on strategy and vision in the diocese. I think that means that we are often confused and not quite knowing where we are going.[1029]

The bishop's vision is important,

> he could hold together all that big picture, be clear of the whole, but at the same time have that pastoral concern also.[1030]

Balancing the missional and the pastoral surfaces in responses and reflects a characteristic Anglican value in a Church that is communally diverse within the Body of Christ.

Whilst a diocese, at a vacancy, makes its 'Statement of Needs' to the Crown Nominations Commission,[1031] the way things feel in the diocese depend on the bishop's style and personality.[1032] One interviewee described this as 'unavoidable',[1033] whilst a bishop said of himself,

> it is not the way I would have done it; I am not that kind of person.[1034]

Another interviewee suggested that we are dealing with the interface of personality and diverse culture; doing what is contextually appropriate and having the right personality to drive it forward. The bishop in this instance

> can handle detail … I think it is the context and personality of the diocesan that sets a big picture.[1035]

[1027] Willows and Swinton (eds.), *Dimensions*, 33.
[1028] 25.
[1029] 16.
[1030] 19.
[1031] 17.
[1032] Roy Oswald and Otto Kroeger, *Personality Type and Religious Leadership*, (Herndon,VA(USA): Alban Institute, 1998); BBC Radio 4 'Sunday' 30 December 2012.
[1033] 5.
[1034] 25.
[1035] 29.

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Consultation is an important principle in the CoE,[1036] embedded in the principle of

'conciliarity'. The requirement to consult impacts on the BSM in their thinking and

planning. Alongside this is listening and interpreting. Interviewees observed the

importance of consulting and listening in the process of strategy formation,

> My understanding is that during his first few months in the diocese he
> actually visited every single priest…he had a conversation with them
> about how things were…So my impression is not that he came to the
> diocese with [the strategy] in mind but that it grew out of his initial
> observation.[1037]

Such accumulated knowledge is not only dependent on memory; perception and

interpretation also played a part,

> X was saying, 'yes, there was a full and thorough process of consultation';
> it was presented to the Diocesan Synod and it all passed with only one
> abstention, therefore it was quite a unanimous vote in favour of it. People
> who were at that meeting will say, well, they felt they were given little
> choice on the matter. So I think in my view I would say it was too hastily
> delivered and not sufficient consultation.[1038]

Another interviewee, reflecting the organisational mode of strategy and the potential

pitfalls of 'targets', observed,

> I think the perception now is that [the strategy] has happened, we have got
> the figures we were aiming for; a defined number of clergy in various
> places, organisation has happened and any last minute sort of changes or
> difficulties…the archdeacons can fix them.[1039]

As well as consultation, issues emerged about time. Strategies can be rushed without

due allocation of time, resources, and the necessary patience, employing utilitarian*

methods affecting perception and reception,

> [the strategy] was pushed very hard in the first three years, in order to get
> parishes to sign up to it and I think there were maybe good pragmatic
> reasons for that, but it meant that probably a number of issues weren't
> addressed, and that a number of fault lines which have opened up
> subsequently were established or not paid attention to.[1040]

Another observed,

> [the strategy] did have a lot of consultation at the beginning, diocesan
> people coming out talking to deanery synods and other people coming
> along to the parishes. I think that was quite good actually from my

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[1036] *Mission and Pastoral Measure 2011*, 3.6.(1).
[1037] 35.
[1038] 16.
[1039] 30.
[1040]   8.

recollection, but the difficulty was doing it at deanery level and what support you had.[1041]

In all four dioceses 'strategy' was presented through deaneries and parishes. However, some of the 'road shows' have the appearance of presentations. It is important, therefore, to distinguish what is really *presentation* from what is genuinely *consultation*, a process aided by engaging with Complexity Leadership Theory.[1042]

9.2.2   Social Context and Values

In forming strategy dioceses have to deal with practical and pressing problems. They can, however, succumb to the temptation to deal with practical and immediate challenges and fail to address wider contexts of missional opportunity. One interviewee said,

> we did try to make it not simply pastoral reorganisation, but I think it got precariously close to being just that because that is the kind of default place Anglicans go to…I was clear in my mind [it] was a strategy for change; to rethink the Church towards mission and to work more collaboratively...So it was a strategy for fresh thinking and entrepreneurial ideas and imagination....[1043]

Another described the strategy as 'churchy', nevertheless, enabling 'a more 'fit for purpose' Church, better able to engage with a far wider society'.[1044]

Dioceses as diverse organisations is a recurring theme, reflecting communal diversity within the Body of Christ. Differentiating community needs featured strongly,

> We were certainly recognising in the diocese there were some pretty deprived rural areas and that there were some pretty deprived inner city areas, particularly in X, and a recognition that we did not wish to disenfranchise either of those two.[1045]

Another reflected on the diverse nature of the communities that make up the diocese,

> you will have some truly rural communities which have particular social needs as a result of what is happening in the farming industry…Similarly the challenge of people who are working at a fairly high professional level, often commuting, who often have economic power both in the fact of their own personal assets as well as the assets they control, through their work; those are the challenges that we face.[1046]

[1041] 19.
[1042] Chapter 6.2.
[1043] 16.
[1044] 8.
[1045] 2.
[1046] 34.

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Whilst interviewees were aware of the significant societal challenges to mission, such challenges did not feature highly in the written documents, perhaps reflecting a pragmatic, utilitarian view of strategy.[1047]

Values were mentioned as individual interpretations rather than corporate understanding. One significant value was people[1048] and what they can offer.[1049] Stability as a means to confidence in the future was mentioned,

> I think functionally one of the key values is stability. People hugely value the fact that what has happened goes on happening and, in an interesting way, that sounds a very conservative value, but it actually, in my experience, can lead to freedom and listening. When people start saying in the local community that the only way for us to go on being what we have been, the only way for our parish church to stay here in the way we value, is for us to change…then there can be a surprising openness to change in development.[1050]

Belonging also emerged,

> There is a strong sense of belonging. If you use the language of social capital, I would say that in the communities of X you will find a fairly high level of both 'bonding capital' and 'bridging capital'. What you then can find, though, is the downside that goes with that; resistance to change, resistance to the newcomer.[1051]

'Service' and 'loyalty' were also suggested as values, betraying a perception that the communities were settled and ageing.

> I think these are highly regarded. That sense of being here to the community that you are in.[1052]

Diversity and 'living with difference', a preparedness to meet with other people different from oneself, also featured along with hospitality,

> …encouraging churches to be open and again that is about encounter with the 'other' in a way. So, mission in terms of actually getting people to put themselves in contact with other people…because all the bishop's strategies in the world don't work if you're not face to face with people.[1053]

[1047] Chapter 8.
[1048] 20.
[1049] 14.
[1050] 32.
[1051] 18.
[1052] 6.
[1053] 11.

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A perceived stress on the value of 'independence' at the cost of (corporate) identity was raised in one diocese.[1054] In none of the dioceses did a corporate understanding of values present itself strongly in the interviews. Due honour was paid to 'Gospel values'[1055] as 'a given', described by one interviewee as 'meta values'[1056] along with openness, transparency, flexibility, integrity and justice. The tendency was towards assumption rather than definition, reflecting dialogue with the tradition rather than a theological engagement in the practical arena.[1057]

9.2.3   Images and Theology

If there was an absence of any corporate consideration of values, the same can be said for theology and the images of the Church. The diocesan strategy documents included theological material on 'Trinity' and 'Body of Christ' as central themes. My critical review of strategy literature[1058] concluded that BSMs draw heavily on systematic theology from the tradition to underpin the strategy with a theological rationale. What was lacking was engagement through consultation with the diocese in a process of theological reflection and reflective practice on missional ministry. Interviewees offered their individual perceptions. To illustrate this I group responses by diocese using fictitious titles!

9.2.3.1   Canonsbury

An interviewee suggested that the question on images and theology was 'a fantastic question' but added, 'I am not sure if I can answer it off the top of my head'. The interviewee observed that we discover through Myers Briggs* 'that people relate and learn and operate in vastly different ways'; some on an 'intellectual' plain, others more experientially.[1059] What is illuminating is that the methodology offered is individualistic rather than corporate and collaborative which confirms my view that BSMs need to engage in understanding 'group activity' as well as individual personality.[1060] Another saw the Church as 'an agent of transformation…as well as a place of refuge, renewal and refreshment', offering an image from the Great

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[1054]   1.
[1055]   24, 27, 29.
[1056]   34.
[1057]   7, 13, 15, 22.
[1058]   Chapter 8.
[1059]   1.
[1060]   Chapter 6.

Commission,[1061] 'that mission and ministry is always a dimension of going out to the highways and byways'.[1062]

Promoting an understanding of the Church as a sign and agent of the Kingdom was key for another interviewee relating to

> the sense of being the local parish church and being committed to an area for many, many centuries...that we are here, we are committed and we are not going to move away; and then building on from that, how does that sense of being there actually begin to connect with people in a very changing culture… a sort of diversity about its approach as well as its central sense of being committed to local communities. Theologically, it is about the Kingdom, it is about celebrating; it is about sharing, joining, and seeking the Kingdom.[1063]

The Kingdom motif was also offered by another,

> I think an important aspect [of the strategy] is some understanding of the Church as a foretaste of the Kingdom as being at least at its best and from time to time some reflection of what we long for, of what we hope for, of what the world might be like and what we believe heaven will be like.[1064]

Another spoke of the strategy 'encouraging people to develop their own faith at a deeper level' and perceived in the diocese a deep sense of wanting to serve and be a part of the community'.[1065]

9.2.3.2 Deansborough

One interviewee highlights some of my concerns about the absence of theological rigour in the strategies,

> I can only speak personally from what I think we are doing; I think we are trying to model an incarnational ministry that is very rooted in parochial ministry.[1066]

As the interviewee 'thinks' from a 'personal' point of view it raises questions about the diocese in a corporate sense. The same interviewee linked this to leadership,

> …when you ask a question about what your style or model whatever of leadership... they say we are very collaborative, we want to work as part of a team, and I say… I want to know that somebody here can lead, actually. So I think we have definitely got a model of 'incarnational

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[1061] Matthew 28:18f.

[1062] 34.

[1063] 9.

[1064] 13.

[1065] 27.

[1066] 15.

ministry' and I think we are developing a better understanding of an image of 'shepherd leadership'.[1067]

Earthing the task in the parish, where theological reflection is shaped in the context, follows the lead and example set by the bishop,

> I think there is still this overarching image that every parish in our very diverse diocese…has its own calling to be the 'body of Christ' in that place. There is a contextual theology which I think overrides any other particular theological take and I think that is partly because of the nature of bishop X's own ecclesiology and theological understanding.[1068]

'Trinity' and 'relationship' were at the heart of missional ministry for this next interviewee who prefaced his answer by saying, 'Admittedly this is going to be a personal response',

> I do like the image of the household and the sense of belonging together…I like the word collegial because that whole sense of collegiality and being in something together and having responsibilities and accountability to one another and a professional sense. 'College' does convey something of both belonging and a certain level of professionalism, I think.[1069]

This was indeed a personal response and bore no relation to contributions from other interviewees from the same diocese, which equally bore no relation to each other or to the documentation offered by the diocese.

9.2.3.3 Titheminster

Mission, prayer and witness were common themes. This impacted on the importance of worship and the willingness of the laity to be involved, lessening the dependency on clergy; 'one of the key images is no longer a kind of vicar doing it all, but working with teams', addressing the diversity of tradition, transcending tribalism and enabling some sense of unity.[1070]

An interviewee endorsed the importance of mission in the strategy which embraces the need to focus on 'community',

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[1067] 15.
[1068] 21.
[1069] 31.
[1070]   2.

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> you can't do it on your own, and X is full of tiny communities, so if you
> have no school left, or pub, you have got to gather enough to have the
> resource.[1071]

Another spoke of the hallmarks of mission in the strategy: engaging worship, nurturing faith, social action in the community, 'showing the love of Christ for its own sake, and evangelising'. In presenting the strategy to the diocese, these were 'the sort of questions we were asking people to look at.'[1072]

Although a greater sense of unanimity came over, one interviewee suggested my questions had never been asked and the assumption made 'in the strategy' was that the Church is 'the body of Christ', where the 'members' are disciples seeking to discover their 'vocation'.[1073] This presumes a view of the Church where there is a higher level of commitment than might really be the case, which further challenges the bishop and BSM to understand the context in the formation of strategy.

9.2.3.4 Glebecester

One interviewee suggested that the images of the Church guiding the strategy were 'quite static', observing what was absent,

> I wouldn't see much pilgrimage imagery. I wouldn't see much Exodus
> stuff. I'd see something which was more incarnational in the sense of
> inhabiting communities and I hope from that position serving them and
> transforming them.[1074]

Another from the same BSM said,

> I think there is something about journey and pilgrimage. I think there is
> something as with all journeys and stuff, you have an uncertain future;
> you don't know what the way is going to be like…It feels as though it is
> more about the Church than about God….[1075]

One commented that the driving influence was the Church as 'agent of mission', a collaborative, 'networking community', prefacing his observations,

> That is a very good question…the guiding images of the Church?[1076]
> Well, I don't know that we really had any, if I am honest... I think it

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[1071] 29.
[1072] 35.
[1073] 14.
[1074] 12.
[1075] 8.
[1076] Appendix 3.1, question 3.

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> would be not one single one in the diocese. The one we were moving to really was the Church being actively engaged in its community….[1077]

Whilst not endorsing it, another said there was a strong sense of the 'Church in localness'; a growing tendency towards congregationalism. A task for the BSM was to challenge this and to offer theological reflection on the 'catholicity' of the Church and 'connectivity', not simply for the Church but for 'the world', without which the danger will be a gradual dissolution into 'atomisation and individualisation'. Using scripture as the primary tool for theological reflection, the interviewee suggested 'pilgrimage' and 'engagement' as models, which comes closer to reflective practice than many other responses,

> We are working with images of Jesus wandering round and engaging with people in their patch, on their terms and that is how many people do the Gospel and is one of the strengths of our Anglican tradition.[1078]

What the interviewee signalled was the importance of maintaining the Anglican vision and practice of ministry, grounded in the cure of souls with ministry to the whole parish; visibility and an awareness of 'presence'. Here the debate raised by Ecclestone and others on communal/associational models of Church is instructive.[1079]

Clarity about the theological rationale behind the strategy is crucial, along with time to consult and communicate ideas. This is not always the case and echoes the significance of *companionship*,[1080]

> This is a bit harsh possibly, but it felt like…the absent landlord really, who sent the directive from afar, but doesn't actually come alongside to tell you, to help you sort it out. That is a little bit how it felt. I am sure they would be really saddened to hear me say that … I don't think that really was what they wanted it to have been.[1081]

Interviewees' responses confirm that the theological grounding of strategy is highly individualistic, part of a rationale worked into the strategies rather than emerging from reflective practice in a consultative process.

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[1077] 16.
[1078] 25.
[1079] Chapter 5.7.1.
[1080] Willows and Swinton (eds.), *Dimensions*, 33.
[1081] 33.

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9.2.4   Vision and Pragmatism

Senge describes 'vision' as the 'what', '…the picture of the future we seek to create' where 'building shared vision' is part of a larger activity including vision, purpose and values.[1082] Building and communicating vision and enabling pragmatic solutions are 'a creative tension',[1083] part of the process of forming strategy. One interviewee crafted the balance saying,

> A vision is essential for giving a shape, that inspirational dimension, but unless you have thought how it is going to be achieved in all the pragmatic, including the structural adjustments that need to be made….[1084]

One interviewee described vision as the 'inspiration' and pragmatism as 'the journey'.[1085] Another pointed to the need for differentiation and the honouring of diversity,

> I would say you need to be pragmatic to put the vision into effect….otherwise it becomes unreal and any vision has to be translated into reality of every parish and the reality of every parish is different.[1086]

Vision is key for the bishop, although there are a variety of views,

> I would say [Bishop] X didn't do vision, but he is a realist and pragmatist and will go for what can be achieved and will make compromises...I think we do have a vision around the Kingdom of God…[1087]

Another said,

> I would have asked Bishop X to be the key deliverer of the vision….because people had such confidence in him. He was the one who could win the hearts of the people more than anybody else.[1088]

It became evident that clarity of vision was not always present in the process of strategy formation. This depended on how the bishop and BSM viewed the purpose of the strategy; responding to a crisis in a utilitarian mode, as in deployment and as a means to an end, or visionary in the promotion of missional ministry. The same interviewee went on to say that two members of the BSM made the same presentation at deanery meetings but,

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[1082] Senge, *Discipline*, 207.
[1083] 31.
[1084] 34.
[1085] 9.
[1086] 23.
[1087] 11.
[1088] 16.

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> …it came out almost entirely as pragmatic and for me that was a major mistake. So when I came on board, pretty well the first thing I did was to develop some sense of vision, and because there wasn't really one around, I had to devise my own.[1089]

A colleague from the same diocese saw the vision as 'very simple' based on collaboration and sharing resources together with other parishes, but the implementation was 'very pragmatic' in 'sorting out the system',

> ….paradoxically, it has got a vision which is commendably clear and simple, but because it is clear and simple you have to go through all these compromises to cram everybody into it.[1090]

Another interviewee saw the situation more starkly,

> …pragmatism is now taking over vision because we don't have the money, not only that, we don't have the clergy, because nearly 60% are due to retire in the next five years.[1091]

The question asked how vision and pragmatism were addressed as competing priorities.[1092] The evidence suggests they are interrelated,

> Vision has a far greater weight attributed to it right the way through the process. It was a question of what is the vision, how can we in the 21st century reach out and meet people where they are with the Gospel. You could argue there was a pragmatic streak in that.[1093]

Vision needs visionaries, which is not just about balance between vision and pragmatism,

> we have to be pragmatic and if you are going to move forward, sometimes you have only got to move by shuffling steps, and you have got to keep on about the vision, hold it before people, so you don't lose sight of it.[1094]

The problem associated with visionaries, however, is that they can hold to the vision at the expense of reality. Bishops can think things are better than they actually are; then the role of colleagues is to say, 'well, actually it doesn't quite read like that where I am'.[1095] On the other hand, the reality of where 'I am' can be the busy challenges that overshadow the vision and 'vision can get lost in the day to day...'[1096]

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[1089] 16.
[1090] 25.
[1091] 26.
[1092] Appendix 3.1, question 9.
[1093] 14.
[1094] 29.
[1095] 29.
[1096] 7.

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The task is to communicate the vision,

> I don't think you will go anywhere unless you have got vision. I think
> part of our task as a senior staff team is together to get something that all
> of us can hand on heart go out with because we believe it.[1097]

Engaging the diocese in building the vision is crucial. In a complexly diverse diocese this is challenging. The reality is that clergy and laity need convincing as the strategy impacts differently on each group,

> It is always the vision that people don't want to engage with. They want
> to be off to the planning and the action and so we spend quite a lot of time
> talking about the diocesan vision….[1098]

Mission Action Planning* (MAP) is a method of balancing vision and pragmatism when forming strategy. It takes context seriously, assisting parishes to understand their challenges, opportunities and resources in the communities they serve. It commends planning and realism, grounded in mission but with overtones of organisation and management. Whilst there is affirmation and recognition amongst interviewees of the bishop's leadership role with BSM colleagues, elements of concern, suspicion and cynicism were expressed, not least in the motivation for introducing MAP, requiring parishes to participate, albeit voluntarily.[1099] Implicit in these concerns were suspicions about controlling and managing the Church. Most dioceses expect MAPs to be returned to the bishop, enabling a corporate sense of vision and mission to emerge and opportunities to offer diocesan resources within a framework of consultation. [1100]

9.3   Strategy and Mission

9.3.1   Ministry bearing a missional character

Missional ministry is at the heart of diocesan strategies. Ordained ministry has a 'missionary character',[1101] so it was important to explore the extent to which dioceses saw their strategies promoting the 'missional character of ministry'.[1102] 'Mission' featured significantly in responses from interviewees, although interpretations varied.

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[1097]   1.
[1098]   6.
[1099] 19, 30.
[1100] *MAP Matters in Blackburn Diocese*, (Blackburn, 2008), 10.
[1101] MMWC, 76.
[1102] Appendix 3.1, question 13.

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One saw the strategy as 'organising the Church that is more fit for mission.'[1103]

'What is ministry if it is not missional?' questioned another.[1104] One, reflecting a

utilitarian mode, interpreted the strategy as '...a management exercise….it has become

about share payments, reorganisation…'[1105] Another said that in all the meetings held,

the literature produced, 'mission was the desired outcome'.[1106] Another said it was

about challenging people to 'look beyond their own backyard'.[1107] One admitted that

> there are places where the strategy has worked; it has helped people to see
> through collaboration and shared ministry, through working together, we
> can be more missional.[1108]

In one diocese the practical outcome was to make the 'Leadership Programme' a

mandatory part of Continuing Ministerial Development,* participants undertaking the

'vision' module first,

> Vision is clearly part of mission. Mission is absolutely tied into what the
> vision is.[1109]

The 'theology of mission' is fundamental to the life of the Church and its ministry,

> I do want to talk about…the apostolate of the whole People of God and
> helping people to live out the character of their baptism…there is actually
> a missional character to baptism and to the lay apostolate. It is only
> within that that I would then want to talk about a missional character of
> ministry. [1110]

Shaping 'missional ministry' is a partnership between the bishop and BSM, with other

officers and the parochial clergy. One interviewee, however, sounded a note of

realism,

> ….we would like to think that what we are doing is freeing the clergy for
> mission…it is very difficult, though, to prevent the clergy from becoming
> pragmatic, just having to get on with the everyday business of 'keeping
> the show on the road'.[1111]

Another spoke of mission as 'one of the key tasks' of the clergy, 'that is their job',

although added realistically that 'it doesn't always feel like that – it isn't true of

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[1103]   8.
[1104] 22.
[1105]   3.
[1106] 16.
[1107] 25.
[1108] 33.
[1109]   2.
[1110] 18.
[1111] 15.

everybody all the time' and a Clergy Training Programme had been devised to give encouragement,

> …they do actually have an enthusiasm for the missional nature of the Gospel'.[1112]

This also spills over into appointments and the strategy, focusing on 'vacancies', challenges parishes producing a 'Statement of Needs'[1113] to include, 'what are your mission targets, what is therefore the role of your minister?'[1114] Linking 'targets' to the role of the minister indicates an organisational view of missional ministry with the emphasis on outcomes. Whilst this has a place, a more holistic approach, grounded in obliquity,* stresses the movement into growth which is more encouraging than the application of blunt tools of measurement.

One lay interviewee pointed out that clergy have different aptitudes and gifts but there is still need to offer support and training,

> It is about trying to get over….it comes naturally to some…If you have a church that is outward looking, it is bound to grow'.[1115]

The functioning of the parish church is seen as a vital element to aid mission; 'you are only as good as your franchise'.[1116] The occasional offices* and worship need to be as 'effective and as professional and as profound as possible'. Mission is nurtured by,

> enriching the lives of people who are already committed Christians, because they will go out to love and serve the Lord from their churches and therefore the mission will be enriched. But equally you will have a place for people to come as their faith grows, develops, begins, and that there will be a positive, welcoming and enriching place for them to come.[1117]

Calling the Church in the diocese to a 'constant reformation and making us look outwards' was seen by one interviewee as the purpose of strategy. This calls the Church to be 'counter intuitive', to be outgoing in a 'cultural audacious way' making ourselves vulnerable.[1118]

[1112] 24.
[1113] *P (B) M1986* s11 (1) (a).
[1114] 31.
[1115] 20.
[1116] 34.
[1117] 34.
[1118] 1.

Initial Ministerial Education was considered by one interviewee as too 'traditional' and reflected a theological methodology which is systematic, not practical. A shift is needed to a more reflective model, encouraging missional thinking across the whole spectrum of the curriculum instead of 'putting mission in its own little box'.[1119] Shaping ministry in relation to its missional task was considered of crucial importance.

9.3.2   Transformational strategy

Interviewees were asked to indicate whether the strategy was contributing to the transformation of ministry and mission in the diocese.[1120] I chose 'transformation', rather than 'renewal', recognising that the contemporary challenges facing the Church needed not simply a renewal of the same, although to be renewed spiritually is to be sought, especially by those called to an ordained ministry.[1121] Transformation recognises a confidence in God to shape things afresh in the midst of the contemporary challenges.[1122]

One interviewee spoke of a 'culture change' with regard to mission now seen as 'desirable' rather than for 'a few quirky evangelicals'. This has led to a

> shift in orientation so that we are seeing ourselves not primarily as pastoral organisation, caring for our own, but we are here to serve an end which is to reach out into our communities.[1123]

Reaching out into communities meant for one diocese support for deprived areas, for those in need of ministry but not able to afford it. Maintaining this as a priority, with increasing costs and the numbers available, strains aspiration and could seriously impair strategy.[1124] In a number of instances, the importance of 'sharing stories' to provide encouragement and network ideas was a way of affirming the 'locality'* through parishes, the diocese being the agency for encouragement and networking.[1125]

[1119]   9.
[1120] Appendix 3.1, question 17.
[1121] Colossians 3:10; Titus 3:5.
[1122] Romans 12:2.
[1123]   12.
[1124]   2.
[1125] 11; 1.

There seems a genuine desire to call the Church back to its essential purpose of witness and service; proclaiming the faith afresh in the contemporary generation.[1126] Whilst there is a fear that a diocesan strategy implies 'centralisation', this need not be the case,

> our way of doing strategy is to disperse power rather than accumulate power to persons or organisations within the diocese. So we are here to enable and we invite you to take risks…I think that is a transformational way of doing things.[1127]

From a more radical stance, another said it was crucial to re-evaluate the way things are done. The strategy needs to engage afresh with the communities of the diocese, whilst honestly connecting theologically with the big questions of the day, harnessing and handling them in such a way as to 'continue to be the Church of the Nation….'[1128] Others questioned such a stance, seeking to hold together 'difference',

> …it's a mixture of building on what is and then looking to the opportunities which God provides. Now I don't know whether that is transformational, it's not a word I use … there is growth of different sorts happening…[1129]

Growth implies change, but one interviewee spoke for others, saying,

> I don't think sudden changes, big strategies, suddenly happen; it is much more relational than that.[1130]

The relational Church relating to people and communities is a recurring theme and chimes with one of my theological tools – Trinity as relational diversity,

> if you don't change the community around you and help them to develop, then the Church will just die away…you have got to find those bridges into the local people and the local community in order to support, and help them to transform themselves…[1131]

One of the opportunities is the increasing marginalisation of the Church in the 21st century. The relational dimension, empowering people, is raised for parishes engaging with their communities,

> helping people to understand their own mission responsibility both individually and collectively, will help society…hopefully, as personal discipleship always in a corporate context is nurtured that people will feel

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[1126] 15; Canon C 15.
[1127] 31.
[1128] 21.
[1129] 24.
[1130] 4.
[1131] 7.

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> more empowered in their workplace, homes and communities to live out
> their faith in a more extravert way, which will be transformational.[1132]

Following in a similar vein, one interviewee remarked that the one thing a 'good strategy' should always do is 'change me',

> we as a leadership team have to actually be so grasped by whatever it is
> we are being called to do, that actually it does alter the way we work and
> relate and people will see straight through us if it is not that…

This has a significant impact for the bishop and BSM,

> I think it needs to be something that starts with us and spreads out, but
> deeply affects the whole of the way we treat one another.[1133]

9.3.3   Organisational and Structural change

In the formation of strategy the question needs to be asked to what extent it will affect, not just the parishes, but the diocese in its organisation and structures. Dioceses cannot simply expect something of parishes without expecting something of themselves. One question asked interviewees to consider the balance between outreach, teaching and discipleship with internal organisation, deployment and structures.[1134] Most resisted the temptation to suggest it was all about the former, recognising them as competing priorities with a balance between the two. A few responses reflected reservations about organisation and structure, seeing this as inevitable but expressing a clear preference for the missional. In the complex context of the Church as institution and the diocese as organisation both need to work in harmony, with mission as the 'first order' and organisation and structure a 'second order' priority, the one serving the other.

One diocese in particular had seen a radical overhaul of organisation to make it 'fit for purpose' in the missional task: 'if you don't get those right, you won't do those primary things'.[1135] Another said the purpose of the strategy was to enable 'some joined up thinking' to get the diocese where they wanted to be, so initially more emphasis was placed on the organisational. Teaching and discipleship featured 'but it wasn't happening in the focused way it is now'.[1136] The argument would be that by

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[1132] 34.
[1133] 1.
[1134] Appendix 3.1, question 18.
[1135] 35.
[1136] 14.

initially addressing the second order issue, greater facility was given more long term to the first.

It is said the Church needs to move from 'maintenance to mission'. A number of assumptions laid behind this, not least a presumption about 'maintenance', be it buildings, structures, worship or the 'status quo'. One suggested the dichotomy was 'ridiculously naïve and naff',

> Bringing people together implies a level of maintenance….There is nothing wrong with maintenance; the thing about maintenance is, what is it for?

Essentially 'structures follow strategy' and the reformation of structures need to serve the purpose; 'what is it and who is it that God is calling us to be'.[1137] This expresses an aspiration of how a diocese should operate where, given the complexity, the reality experienced is more pragmatic. It was nevertheless evident that strategy formation raises a crucial question about how structures can best serve the diocese in its missional task.

Interviewees agreed that structures should serve and not hamper the Church in mission, avoiding the temptation to tinker with the organisation,

> '…if we know, have a clear vision of where we are trying to go, then I believe that the way the structure should exist will become more apparent.[1138]

All the dioceses found that in the formation of strategy questions about 'organisation' had surfaced. 'Non-statutory' boards dealing with missional ministry have come into existence. The single most important changes are in 'policy and resources' and the need to budget realistically for needs and opportunities. It emerged that this was not always approached in a strategic way.[1139] Given the differences between the dioceses, the issue has to be approached 'contextually' as needs and situations vary.[1140] As one interviewee added,

> The next big stage will be doing something with the disconnected or the semi-connectedness of the DBF…there are all the various models about

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[1137] 1.
[1138] 27.
[1139] 9.
[1140] 34.

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> that to link it up with - bishop's council and of course synod - or whatever.[1141]

The slight diffidence betrays the complexity of such discussions in the dioceses. Another described the changes as

> mirroring what is happening on a more micro level, so we are having to reshape the organisation to practise these things, about joined up ministry and collaboration and creating capacity, through identifying gifts and using them in a flexible way.[1142]

This leads to the question about 'styles of management' a diocese might employ in developing strategy;[1143] primarily seen within the role of archdeacon.[1144] One interviewee focused on the challenges of shaping the Church for the future. The danger was that bishops and BSMs might find themselves colluding with 'fantasy' holding on to 'power'.[1145] Power is an issue in relation to the BSM and the perceptions of it in the diocese,

> We have a smaller bishop's staff which holds a significant level of confidentiality and remains focused upon identified key tasks rather than being a body which actually directs the whole affair. People feel often that bishop's staff act that way because that is where the power is, but actually if you are serious about the devolution of power then you have got to practise it.[1146]

Whilst most interviewees were broadly positive about their bishop and the BSM with regard to strategy, it would be unwise to presume that this is always the case. Research over appointments has expressed concerns about the relationship between clergy and the BSM where a sense of distance in the relationship has been expressed.[1147]

9.3.4 Hope for the future

All interviewees displayed a candid honesty in the challenges facing the diocese, expressing confidence in the future. As a result of the formation of strategy, and of confronting the practical issues of finance, vocations, discipleship and commitment,

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[1141] 12.
[1142] 25.
[1143] Appendix 3.1, question 19.
[1144] 2; 24.
[1145] 26.
[1146] 31.
[1147] *Understanding Clergy Patterns of Service:2008/9*, (London: AbpC, 2009), 10.

interviewees are positive. They spoke of 'dramatic and substantial growth'.[1148] This is not simply congregational, numerical growth of the Church,

> …where the vision has been grasped, we have seen very real growth in numbers, we have seen growth in engagement with the local community. We have seen growth in an understanding of the Christian faith and we are seeing an increase in the number of vocations.[1149]

Another looked forward to a 'more confident Church – confident in what we believe, confident in how we share it.'[1150] One spoke of a 'shared understanding of vision and direction'.[1151] Another said it is necessary to identify 'the leaders' who, together with the bishop, 'can discern [those] who make things happen' tapping a 'whole lot of new energy for something new'.[1152] Another discerned the diocese 'turning a corner from some of the discussions about declining numbers of clergy and pressures on parish share'.*[1153]

Bishops and BSMs admitted a measure of confidence in them by clergy and people, 'I think they have confidence in the diocese in its manifestations of finance, senior staff…'[1154] For another a potential 'merger' with a neighbouring diocese will increase the 'critical mass' deployable for ministry and shared resources for administration. [1155]

As a slight brake on optimism, other interviewees expressed realistic concerns over finance,

> The danger is that we have got a declining spiral, increasing the rate of spin. As the 'Common Fund'* drops below a certain level, we cannot afford the payments, so therefore the vacancies lengthen, so therefore people sense they are not getting as much for their money.

However, it was admitted with a strategy in place, 'that sort of document has enabled us to 'manage''. [1156]

[1148] 14.
[1149] 18; *Anglicans in Mission: A Transforming Journey*, (London: ACC, 1999).
[1150] 27.
[1151] 13.
[1152] 1.
[1153] 22.
[1154] 4.
[1155] 12.
[1156] 29.

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9.4   Conclusion

Leadership emerges as crucial in the role of the bishop and BSM, with a clear expectation to lead on mission but with a lesser emphasis on holiness and spirituality. They are expected to operate collaboratively and consultatively, forming strategy in a context of complex diversity. There is no blueprint for a BSM. With the exception of the dean, suffragan bishops and archdeacons are bishop's appointees and exercise their role on the basis of his commission.[1157]   Such a process defines the relationship between a bishop and BSM. New bishops inherit staff appointed by their predecessors, adding a dimension of complexity in the relationships, although it provides 'a sort of stability and continuity'.[1158]

The BSM is established for the bishop to consult with his closest colleagues and advisers on matters inherent in the bishop's role.[1159] This includes strategy, implementation of policy; the formation of diocesan policy (ultimately a synodical responsibility but with the 'bishop in synod') and personnel issues. A frequent question raised is the size and membership of the BSM. Two dioceses had a 'tight' membership of bishops, archdeacons, dean and diocesan secretary. One included officers – the Diocesan Director of Ordinands and Dean of Women's Ministry. Some diocesan officers, whist attending BSM for appropriate agenda items, felt they ought to belong, suggesting there was a 'clubiness' to the meeting.[1160] Others were content to be consulted and use their time more constructively.[1161] Another diocese was moving to a 'cabinet style' with members holding 'portfolios' while drawing in wider experience from lay people in the world of industry.[1162] Who belongs is for the bishop to decide. Those with a 'tight' membership have a clear criteria to justify it; those with a looser membership need to be clear who 'belongs', as opposed to who 'attends', and why.

Integrity and honesty are hallmarks for relationships in the BSM; 'we challenge one another quite hard'. Yet, along with the challenge, is a degree of support and mutual

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[1157] *Senior Church Appointments: Code of Practice*, (London: HoB, 1995).
[1158] 36.
[1159] Canon C.18 and the Ordinal.
[1160] 21.
[1161] 34.
[1162]   8.

learning, drawing on different strengths.[1163] Each diocese has a high level of commitment in BSMs to each other and to the strategy. Both are important and good working relationships appeared to promote good outcomes.

What emerges from the interviews is a picture of the bishops leading their dioceses and BSMs, working collaboratively and collegially with staff colleagues. The bishops themselves, their colleagues and laity, see the role as one of leadership, articulating vision and ensuring the resources for mission are provided and equitably deployed. The bishop operating on a 'broader canvas' and in 'establishment' mode, linking with groups 'beyond' the Church and being a presence at 'large events' can, however, have a 'distorted picture of the diocese'. Staff colleagues see the diocese from their own perspective and it is for them to provide a corrective to 'how it really is'. The interviews suggest bishops expect this from their colleagues, not least as this gives clarity to the 'bigger picture'. The review of strategy literature,[1164] however, gives a slightly contra picture, with strategies articulated through working parties, on the principle of representation and consistent with synodical principles, but with limited engagement from the wider diocese through consultation and theological reflection.

Issues of personality shape relationships.[1165] The leadership of the bishop as 'corporate person' is crucial. He will bring personal strengths but the success of strategy depends on a willingness to be in partnership with others. Working collaboratively with the BSM, officers and boards and committees, are all part of the complexity of the bishop's role; 'leadership in mission is no good if it lies with one person'.[1166] Anglican understanding of episcopacy, as personal, collegial and communal, is essentially collaborative and relational, but needs to be flexible, and much of this is confirmed by interviewees. For the bishop, the support of the BSM is paramount, with each of its members fulfilling their roles and responsibilities.[1167] This frees the bishop to deal with 'wider issues', although availability and resourcing are matters that need to be addressed.[1168]

[1163] 24.
[1164] Chapter 8.
[1165] 25.
[1166] 24.
[1167] 24.
[1168] 2.

The suffragan bishops left an impression that, whilst helping to shape policy through their membership of the BSM, they were free to be 'out and about' and, in some cases but not all, carry 'portfolio' responsibilities, particularly teaching, evangelism and pastoral care. Behind the discourse, however, were some discernible agendas. One was to do with the relationship between diocesan and suffragan when ultimately the diocesan has the authority.[1169] Drawing on the principle of hierarchy, one suggested that the speed of change, and the impact on policy, would be quicker for a new diocesan bishop in the BSM than for a suffragan bishop, or archdeacon, who would need to bid for influence amongst competing voices.[1170] This says something about 'monepiscopacy'* which narrowly means only one bishop to each diocese, but when redefined as 'neo-monepiscopacy'* recognises that however collaborative and collegial the working relationships are there can only be one diocesan bishop whose duties and responsibilities are canonically defined.[1171]

Notwithstanding Trollope's reflection on the respective status and work loads of archdeacons and deans,[1172] the archdeacons interviewed displayed a conscious balance between spiritual and temporal responsibilities, challenging stereotypes and caricatures of archidiaconal ministry.[1173] As the role is 'to assist the bishop in his pastoral care and office',[1174] archdeacons are to be found working closely with the bishop. They carry the 'detail', allowing the bishop to operate on a 'wider canvas'.

Diocesan secretaries present as loyal, faithful and long serving members of the Church. They are 'company secretary' and secretary to the DBF, a registered charity and a 'company limited by guarantee', and therefore carry a concern for strategy and planning, particularly finance.[1175] They direct operations in the interface of the 'synodical' and the 'episcopal' and resource the bishop's ministry. Whilst this is often a lay post, what emerges is the importance of the 'lay voice' in the BSM. A 'cultural void' between clerical and lay surfaced amongst the secretaries, one perceiving some

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[1169] 29.
[1170] 13.
[1171] Canon C.18.
[1172] Anthony Trollope, *Clergymen of the Church of England*, (London: DLT, 2010), 45.
[1173] P. D James, *Death in Holy Orders*, (London: F&F, 2001), 100. Hannah Pescod, "Rev," (Great Britain: Big Talk Productions, 2010).
[1174] Canon C.22.4.
[1175] *Diocesan Boards of Finance Measure 1925*, No. 3 15 and 16 Geo. 5.

reticence amongst clerical colleagues to value the lay contribution to leadership.[1176] This is a critical point, because diocesan secretaries, as the 'lay voice', represent the greater number of laity in the Church. The balance between lay and ordained, clearly delineated in the synodical system, needs to be carefully considered in the BSM.[1177] Theology in the BSM needs to be accessible and in dialogue with the 'lay voice', recognising the rich depth of practical experience among the laity which needs to find a place in the shaping of strategy, intentionally including lay people in the formation process. This can only be achieved by a firm and visible commitment to consultative processes recognising the value of practical theology arising from reflective practice in a collaborative partnership.

Strategy formation impacts on the BSM, their thinking and working. One interviewee said, 'I am re-thinking my role' as strategy formation challenges the way one person's job relates to others.[1178] What this implies is that the strategy and the needs of the diocese shape the role, rather than the role shaping the strategy. At the same time, however, episcopal and archidiaconal roles are canonically defined, but not limited, as is illustrated by the wider responsibilities exercised by the BSM members beyond that which is legally required.[1179] This impacts on senior appointments in the BSM as a bishop will seek to 'balance' the team. The question is whether this is a balance of 'skills' in order to further the work of the BSM, or a 'representative' balance mindful of gender, clerical/lay, and the diversity of tradition. Given that the latter alone presents immense challenges, priority must be given to skills in relation to the BSM and the needs of the diocese, whilst not ignoring entirely the pressures of accommodating the 'representative' balance.[1180] The smaller the BSM, the more difficult it is to achieve the latter. The strategy can, however, provide a benchmark for new appointments to BSMs.

Interviewees spoke of the 'bigger picture', suggesting that clergy and laity were not always aware of challenges facing the diocese.[1181] The task of the BSM is to harness

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[1176] 22.
[1177] *CRR* Part IV; SGM.
[1178] 27.
[1179] Canons C.18, 20, 22.
[1180] Ed Thornton, '"I Would Not Be a Focus for Unity": Philip North Withdraws from Bishop of Whitby Post', *Church Times*, 21 December 2012.
[1181] 10.

the confidence of the diocese through listening and conversation, so that they can be trusted to interpret and convey that 'picture'. In the formation of strategy it is important to differentiate between *presentation* and *consultation*. Both have a place, but to confuse the two has the potential to create a lack of trust and a crisis of confidence. No other group has the overview of a diocese. Gaining confidence is therefore a paramount task of the bishop and BSM if they are to form any effective strategy.

How strategy 'survives' from one bishop to another raises questions of continuity. For the bishop consulting, presenting plans to synod, with review and moderation built into the process, is vital in the formation of strategy. It is then the diocese, and not just the bishop, but the 'bishop in synod', that will provide those important seeds for continuity and development. If strategy is simply seen as 'something that just happened' based on targets and numbers and groupings of parishes,[1182] then it is likely to fail. Rather, the formation of strategy is about changing perceptions and the way people think.

The importance of the social context emerged, especially if the strategy was to engage and impact on society rather than being internal, merely addressing the domestic agenda of the Church. Interviewees suggested how *they* saw the values of the diocese which may be indicative of an absence of any corporate consideration of values in the process of strategy formation. On the other hand, it could suggest a lack of awareness in the BSM. Interviewees tended to offer their own theological perspectives rather than demonstrating that theology underpinned the strategy, suggesting a systematic rather than a practical theological methodology. What emerges is an individualistic narrative. What did not feature was any sense of a corporate narrative held by the individual. What did arise in common was an 'assumed theology' rooted in 'Trinity', 'Body of Christ', incarnational and baptismal ecclesiology. A positive interpretation would suggest that a diocesan strategy is not static but rather organic and, when placed in the hands of capable and responsible people like the BSM, there is an engagement between theory and practice. As a note of caution, however, as one

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[1182] 30.

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interviewee suggested,[1183] the strategy needs a 'common language'; conceptually the meaning, as well as the practicality of the strategy, needs to be communicated in the diocese. This does not imply that an individual member of the BSM cannot offer their own personal reflections as that would be a denial of engagement and enthusiasm.[1184] However, not every BSM seemed to employ a 'common language' to describe their diocese's strategy. The closest would be 'Titheminster' followed by 'Canonsbury'. This suggests that assumptions need to be checked in the process of strategy formation, not least because the bishop and BSM hold, and are seen to have, power and authority.

BSM members have strong personalities, are highly motivated, with gifts of leadership and management. They are the ones who have to tackle difficult problems and sort things out. However, there is a further matter relating to the personal nature of ministry and vocation. As one interviewee said,

> I think as somebody whose whole ministry up until this point has been a parish priest, and really thinks like a parish priest….[1185]

It could be asked what it is to 'think like a parish priest' and I suspect the answer is a concern for mission, teaching and pastoral care, albeit grounded in a congregation and 'locality'.

Many of these answers beg the question, 'what is the interviewees' understanding of mission?' One suggested that the Church could be 'more missional'[1186] and others saw mission as activity.[1187] Given that the Church is missional, ministry needs to adopt a character which is consistent with the Church's essential identity.[1188] This is a significant issue for dioceses given the bishop's responsibility for ensuring the supply of minsters for missional ministry; this is at the heart of any strategy. An important question has to be answered by bishops and the BSM, 'what kind of ministry is envisaged by the strategy?' The answer needs to be intentional rather than consequential.

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[1183] 35.
[1184] 19.
[1185] 12.
[1186] 33.
[1187] 22.
[1188] Kirk, *What Is Mission?*, 30.

The way the CoE is organised and financed centrally will challenge dioceses to form their strategies for mission and deployment with a clearer focus and greater clarity. Whilst a strong plea is made to work in strategic harmony with the central Church, new funding arrangements will impact on future staffing in dioceses. [1189]   At the same time, obsession with structures needs to be balanced with realism informing practice,

> …we have got to keep engaging with those [missional] things and the structures will limp along and need our attention but not too much in a sense. [1190]

Ultimately, for a strategy to succeed, and for a diocese to work effectively, structures need to be employed to serve the Church in fulfilling God's mission. The response of focus group interviewees confirms they expect the bishop and BSM to lead. [1191] As bishops and BSMs have a crucial role in this task, they must act relationally and flexibly, balancing vision and utility in a complex communal environment.

[1189] *A Growth Strategy for 2010-15*, 1.
[1190] 25.
[1191] Appendix 3.2, question 1.

Chapter 10   Concluding Reflections and Recommendations

10.1   Reflections

A diocesan bishop exercises leadership from three perspectives: nationally in the wider Church; locally in the diocese; and in the bishop's staff meeting (BSM). This calls for a carefully balanced ecology of episcopacy where each strand integrates in a complex, strategic leadership role which is personal, collegial and communal, and also flexible and adaptable.

The bishop's role is crucial in the formation of diocesan strategies for missional ministry. He is the focus of leadership and oversight in the diocese as chief pastor[1192] and principal minister.[1193] The commended model is that of the 'Good Shepherd'[1194] embedded in Anglican liturgical tradition.[1195] Anglican polity maintains continuity with the threefold order of ministry, the exclusive right to ordain and commission for ministry being located in the office of bishop.[1196] The bishop's role is complex; strategic leadership within the organisation and vocational leadership which call not only for 'oversight' but 'insight' in a distinctive ecclesiological context.[1197] It is a ministry where the bishop is charged to lead his people in the way of holiness and in the task of mission. The provision of missional ministry is a principal responsibility of the bishop. Anglican doctrine and canonical provision demonstrate that strategic leadership and oversight are inherent in the episcopal office.[1198]

While the strategies offer a practical response to diverse needs,[1199] the focus tends towards the structural and organisational challenges with theological models and biblical texts assumed and stated to underpin the vision. Theological methodology employs a systematic process, drawing on the tradition which is then applied to the strategies. Relationality and communality, employing tools for consultation and collaboration, suggest a different, more robust and creative approach based conceptually on practical theology and reflective practice, where theology is drawn

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[1192] CWOS, 61.
[1193] Canon C.18.
[1194] John 10:11.
[1195] BCP, 253;   CWPS, 263; CW, 317.
[1196] CWOS, 62; Canon C. 18. 6.
[1197] CWOS, 67; 1 Peter 1:13-23; 5: 1-4.
[1198] Canon C.18. 6; CWOS, 61; BCP, 709, 711.
[1199] Chapter 7.

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out from, rather than applied to, the context. This was demonstrated in chapter 5 where theological models of Trinity and Body of Christ engage conceptually with the bishop's leadership task and shape outcomes.

There was, however, a lack of theological engagement by those key to the process of strategy formation. The suspicion is that strategy is a practical response to problems, formed on utilitarian* methods. On this premise the formation of strategy can slip into hierarchical and bureaucratic modes of operation when faced with issues of deployment, declining congregations and financial sustainability. Whilst statistics indicate trends, an overreliance on targets is counterproductive.[1200] Drawing on the principle of obliquity,* strategies need to develop indicators for growth. Missional ministry is about fulfilling a vision rather than a response to targets; a qualitative rather than quantative response, but with a concern for growth which offers a balance between the utilitarian* and visionary. Here the BSM has, and is seen by focus group interviewees to have, a key role which relates to the authority vested in the bishop and which he shares with his staff.

No clear picture emerged about vision, values or the theology underpinning the strategies. 'Every Member Ministry' was employed uncritically[1201] and theological models of the Church focused on 'Trinity'[1202] and 'Body of Christ'[1203] without assessing the practical application of these modalities. A confused picture emerged with individuals giving their own reflections, whereas a corporate view might more readily indicate a group consulting and working together. This is indicative of how BSMs work and points to the need to consider styles of operation and the understanding of 'group culture'.[1204]

A common feature is that over a period of 50 years vocations to stipendiary ordained ministry have declined sharply. Electoral Rolls have attracted fewer people, indicative of a decline in regular church attendance, with a consequential challenge to financial

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[1200] Stephen Pickard, *Seeking the Church: An Introduction to Ecclesiology*, (London: SCM, 2012), 148.
[1201] Chapter 3.6.1.
[1202] 31.
[1203] 8, 14, 25.
[1204] Chapter 6.5.4.

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sustainability in a variable economic climate.[1205] This presents a complex

environment in which missional ministry is exercised. The formation of strategies is a

formidable attempt to arrest decline and move the Church into a new and more

positive narrative; to face the reality of decline but prepare for growth. Such growth is

about strengthening the visible witnessing community (congregations) grounded in

spirituality and discipleship and, as a Church 'established by law', the care and

advocacy of the wider community. This language is rooted in the theology and

practice of mission. The formation of diocesan strategies opens a theological debate at

the heart of ministry. What is the nature of ministry? This is more than an ontological

debate beyond what is conferred by the Holy Spirit, through the laying on of hands

with prayer, at ordination.[1206] Essentially, it is an issue of practical theology; how

does the practice of ministry serve what the Church is called to be? The heart of this

debate has focused on the nature of pastoral ministry rooted in the foundational

concept *cure of souls* and the calling of the Church in the *missio Dei*. Pastoral care is a

ministry of God *and* a ministry of the Church united in the Gospel through Word and

Sacrament binding together Christian worship and community, discipleship and

mission.

Missional ministry is sharing in the *missio Dei*, the continuation of Christ's ministry

'to the glory of the Father in the power of the Spirit'.[1207] Dioceses therefore need to

ground the strategy in a theological framework. Within that framework two

theological concepts can be applied – *relational diversity* arising from the doctrine of

the Trinity and *communal diversity* arising from the experience of the Church as Body

of Christ. The formation of strategy is both *relational* and *communal*.

Each diocese was different in location, demography, and organisation,[1208] shaping and

adapting the bishop's leadership and oversight.[1209] The research uncovered an

important conceptual principle, *diversity*, which applies to each diocese. *Relationality*,

rooted in the doctrine of the Trinity, reveals the diversity of the Persons of the

Godhead and the importance of valuing difference. Reflecting on the Church as 'Body

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[1205] Anecdotal evidence suggests some statistical returns from benefices may have been adjusted to lower assessments, and thus liabilities, for Parish Share payments.
[1206] CWOS, 21, 43, 67.
[1207] Purves, *Reconstructing*, 10.
[1208] Chapter 7.
[1209] Chapter 4.

of Christ' draws conceptually on *communality*; diverse togetherness: unity in diversity. Bishops, and the dioceses they lead, are grounded in these two conceptual principles of *relational* and *communal* diversity. The context, however, is complex and complexity theory provides insights into the organisation which point, through Complexity Leadership Theory, to the exercise of a leadership of oversight and insight, embracing patience and giving time to consult and listen.

It is evident from individual interviews, and the reflections offered by focus groups, that the bishop and BSM have an overview of the diocese; they hold the 'bigger picture'. The question is how real or imagined this actually is. In exercising his leadership role, it is essential that the bishop always has a keen eye focused on the 'bigger picture', leaving details of more structural issues, such as finance and deployment, to others in the BSM.[1210] This is not to argue that the bishop has no concern for those things that enable a diocese to function and do its work; funding the mission of the Church and deploying its resources are crucial to developing the vision and delivering the strategy and the bishop is the one uniquely positioned to hold these two aspects together and is a practical expression of relational diversity.

As a leader, the bishop has a key role in the governance of the Church. A complementary role emerges as 'leader' (of the organisation – diocese) and as one who 'governs' (the institution – Church)[1211] dealing with matters of doctrine and faith.[1212] This research points to the bishop's leadership as a complex thing. The style of that leadership needs to be collaborative, immediately with the BSM but also more widely in the diocese which is a complex structure. This emerges at various levels – synodical, deanery and parish – so much so that the bishop cannot hold it all in his own office and function but must share and devolve responsibility given the significance of relationality and the challenge of diversity. However, people look to and expect from their bishop a lead. This is not to argue for a style of 'monepiscopacy',*[1213] but for a leadership role that teaches, inspires and encourages; that shapes the diocese in administration and structure to be 'fit for purpose'. Given

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[1210] *Talent and Calling (GS 1650)*, 48 para. 5.42 and 60 para. 6.24.
[1211] Selznick, *Leadership*.
[1212] BCP, 708.
[1213] One bishop per diocese. What I have called *neo-monepiscopacy** recognises the reality of the sole authority of the diocesan bishop, which he shares with others. See Canon C.18.

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the Anglican view that episcopacy can be locally 'adapted',[1214] this provides a basis for the bishop's leadership to shape the formation of strategy according to the complex and diverse needs of the diocese. This calls for a holistic approach to strategy formation, engaging the diocese in a process of extended conversation and consultation, employing the style offered by Complexity Leadership Theory which involves working and sharing together, through which an authentic overview emerges. Oversight cannot presume overview, but overview aids more effective oversight in a communally diverse diocese.

Interviewees testified to the importance of a consultative and listening process, pointing to shortcomings where strategies failed to engage, with the damage and anger that ensued. The research indicated that the bishop and BSM need carefully to differentiate between *presentation* and *consultation*. The nature of a diocese, described as a 'portion of the people of God under the leadership of the bishop'[1215] is a corporate entity. Anglican ecclesiology understands the diocese as 'the local Church' and the bishop as the 'focus of unity' drawing the parishes together, linking the local to the wider Church. A bishop's 'power base' is located in the parishes of the diocese and he needs, with the BSM, to take seriously parochial opinion if there is to be engagement in strategic vision.

10.2   Areas for further research

In a diverse diocese there will be divergent views. The bishop as 'focus of unity' is a principle potentially undermined by contemporary issues facing the CoE. Whilst interviewees recognised elements of fragmentation through strong views expressed by *Reform* and *Forward in Faith*, the resolve of bishops to be inclusive and hospitable meant strategic planning was not wholly impeded, although such constituencies presented deployment and financial challenges. Current debates[1216] on the ordination of women to the episcopate and issues in human sexuality not least in the established Church's relationship with the state[1217] will impact on, but not detract from, future

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[1214] Chapter 4.
[1215] Podmore, *GCE*.
[1216] Andrew Brown, 'Money Becomes New Church Battleground.', *The Guardian*, 16 May 2012.
[1217] Dominic Lawson, 'Let Church and State Agree to Differ on Gay Marriage ', *The Independent*, 6 March 2012. Also, *A Response to the Government Equalities Office Consultation -"Equal Civil Marriage"*. 2012. CoE Media Centre, http://www.churchofengland.org/our-views/marriage,-family-and-sexuality-issues/same-sex-marriage.aspx (accessed 11 June, 2012).

strategic planning. This should not be underestimated and highlights the complexity of diversity in a diocese; the dichotomy between 'reconciled'[1218] and 'irreconciled' diversity. How such issues, individually and severally, impact on the formation of strategy, particularly in the area of deployment, is a concern. This research is concluded on the eve of legislation for the ordination of women to the episcopate and as the government prepares legislation on 'Equal Civil Marriage'. Depending on the outcomes, these decisions will potentially impact on strategy formation, although the extent would need to be researched in order to test vocal anecdotal evidence against the reality 'on the ground' in dioceses and parishes.

The research has focused on the role of the bishop and BSM in the *formation* of strategy. As such it has not considered the effects of those strategies already implemented which would be a valuable area of research to assist dioceses to build on and learn from their strategies.

I excluded from the research cathedral deans to make the interview schedule manageable. Deans have a dual focus between cathedral and BSM and a different role. The consequence is that the role of the cathedral in the mission of the Church in the diocese is absent, but points to future research.[1219]

The question of relationships and behaviour in a corporate setting, not least commitment, provides scope for further research which should include an assessment of the value of corporate training for the bishop *and* BSM. Here the possibility of interviewing the BSM as a group emerges, a method excluded from this research process.

10.3 Praxis

Interviewees, not least diocesan bishops themselves, commented on their role as holding the 'bigger picture' and developing a 'corporate' sense of being a diocese. However, the research revealed that, whilst other respondents within the BSM believed there was a commonality of purpose, the way this worked out in the diocese

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[1218] David Carter, 'Unity in Reconciled Diversity,' *Theology* 113, no. 876 (2010).
[1219] *Spiritual Capital: The Present and Future of English Cathedrals*, (London: Theos and Grubb Institute, 2012).

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was very different. The lack of a 'common language' indicates a challenge to the bishop in particular, but to the BSM as a whole, to take account of necessary steps required at the early stages of strategy formation. A consistent way of working in the four dioceses was through the establishment of working parties, but, inevitably the membership of such groups was representational. This in itself led to a mistaken presumption about consultation proceeding hastily to presentation. This research suggests to bishops and BSMs that consultation has to be a longer, patient process of listening and engagement. Drawing on organisational tools, and listening methods as in the 'indaba' process, people can be invited to engage at an early stage in the conversation, where theological principles like 'Trinity' and 'Body of Christ' can be explored together. This suggests an emergent 'middle-out' process from which a 'common language', notionally if not wholly employed by a diocese, can emerge, which can then be employed by the BSM in the continuing task of strategy formation. Employing such a method will avoid the potential for fragmentation where individual BSM members present their own version of a strategy. This creates a potential for confusion, frustration and misunderstanding. Furthermore, a failure to engage as many people as possible in the process has the added potential to leave significant areas and personnel of the diocese untouched by the developments.

This research points to such deficiencies and suggests to BSMs that serious consideration needs to be given to consultation and engagement with the diocese as a whole to affect a more accomplished way of working together. It also suggests that BSMs are themselves a relationally diverse group of people, coming together from a range of backgrounds, experiences and traditions and as such need to audit their effectiveness and working assumptions. The BSM needs to get to know the diocese and understand it through listening and auditing both to test assumptions and to see it as others see it. This process, rooted essentially in listening and observing, will assist the BSM to engage with the opportunities the formation of a strategy offers a diocese to reflect a common purpose in the diocesan mission within the richness and diversity of Anglicanism.

The formation of strategy in a diocese needs to have regard to two questions: what kind of ministry and what kind of structures does the strategy require? Derby, amongst concerns over consultation and implementation, introduced a strategy which

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led to the formation of diocesan-wide 'Mission and Ministry Areas', a way of delivering ministry collaboratively. Whilst impact on structures was minimal, strategy 're-formation' has led to the introduction of a 'cabinet style' BSM drawing in lay people with specific skills. Exeter's plan to form 'Mission Communities' to sustain the life of the Church in Devon impacted on the deployment of ministerial resources and the support given to clergy and laity. Structures were reorganised to reflect the direction of the diocese and provide a forum for delivery and support. Ripon and Leeds, holding that mission strategy is in the parishes supported by diocesan resources, promotes collaborative forms of ministry as the way of working together in mutuality. St Albans has, through *Living God's Love*, an overall vision behind an emerging strategy envisioning the future to 2020 including a consideration of structures.[1220]

Fundamental to the formation of strategy is change management which means engaging people in the process. Tools like *Appreciative Inquiry*, emphasising the positive, and *Open-Space Technology*, inviting people within clearly defined parameters, to contribute to solving difficult problems, draw people, especially lay people, into the process of strategy formation. Only by doing this will the 'overview' that leads to building the 'bigger picture' be in any way authentic, concrete, and close to reality. Without that prior engagement, through patient listening and consultation, an 'indaba' style of learning opened up to the diocese as a whole, any strategy is doomed. These and similar tools can be helpfully employed in creating a positive environment in which consultation on strategy formation can progress.

Understanding leadership style and behaviour enables the bishop and BSM to value one another and discern the effect one person has on another.[1221] The use of a behaviour 'preference tool' like *DiSC* focuses on working together to recognise that the interaction between members involves not only personality.[1222] Understanding behaviour among group members is an aid to more effective working.[1223] Among

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[1220] *Living God's Love: 2020 Vision for Ordained and Authorised Ministry*, 2.

[1221] R Tannenbaum and W.H Schmidt, 'How to Choose a Leadership Pattern. ,' *Harvard Business Review* May-June (1973).

[1222] Isabel Briggs Myers and Peter Myers, *Gifts Differing*, (Mountain View, CA: DBP, 2nd ed., 1995).

[1223] *What Is DiSC?* 2009. 3D Coaching, www.3dcoaching.com (accessed 25 May, 2012).

BSMs corporate learning, with a consultant, is an underdeveloped practice but should be considered to enable strategy formation.

The diocesan bishop has a leadership role in the BSM which he convenes. Working at an intimate and detailed level with the BSM, the bishop is briefed and gains an overview which enables him to sharpen oversight and his leadership of the diocese. Strategy can have the appearance of being in the 'heads' of the BSM and not earthed in parishes. Bishops and BSM must be visible in the diocese. The adage that the value of a bishop is assured by his 'scarcity'[1224] no longer holds. Whilst dependency and the undermining of confidence must be avoided, visibility, support and approachability, grounded in relationality and rooted in worship and prayer, needs to characterise the bishop's ministry if he is to lead on strategy and exercise oversight.

Consultation emerges as a critical element in the formation of strategy embedded in the culture of Anglicanism through the synodical, conciliar process, and legally and structurally through Measures which manage change.[1225] Whilst strategy is an informal non-statutory part of diocesan life, its impact on clergy and laity is profound and can lead to more formal and practical changes through future pastoral re-organisation. Embedded in CoE culture is the expectation that proposals for change are preceded by informal conversations and discussions.[1226] Interviewees said that the bishop and BSM are expected to lead, but that they will consult and take people's views seriously. Bishops must be patient, foremost in establishing a process of listening and consultation which is part of the complexity of leadership. Here 'Complexity Leadership Theory' offers an understanding of *leadership* as *interaction*, and whilst not undermining leadership and oversight inherent in the bishop's office, affirms a relational ministry in the community which is essentially collaborative and locally adaptive.

The 'corporate role' of the bishop provides a sharper focus for the relationship between the bishop, the BSM and diocese. The bishop in the established Church has responsibilities beyond the diocese. The temptation is for strategy to become domestic, concerned with internal matters of finance and deployment. At this level

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[1224] Propounded by a former Dean of St Albans.
[1225] MPM; P (B) M.
[1226] *Pastoral Measure 1983: Code of Recommended Practice*, (London: 2009).

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the issues become primarily structural rather than missional.[1227] The diocesan bishop as 'chief pastor of all that are within the diocese'[1228] offers a concern for the wider community which he represents at civic and national levels; the needs of the wider community whom the bishop is called to serve; the 'poor, the outcast and those in need'. Issues the bishop is tasked to confront including 'injustice' and working for 'righteousness and peace in the world'[1229] are consistent with CoE ecclesiology and any strategy for missional ministry must embrace locally the wider values of the institution.[1230]

An Anglican diocese is complexly diverse. Whilst diversity is something a strategy can celebrate, complexity requires discernment and understanding. The context of the bishop's leadership is grounded in a diocese which is a complex organisation. As the Mission Action Plan*[1231] process includes an audit of the parish, so a diocesan strategy for missional ministry needs an audit of the diocese to appreciate difference and the complexity of diversity. Undertaking the task conveys commitment to consultation and listening. Whilst a growing corpus of research expands the field of congregational studies, research into diocesan strategies in England, other than descriptive,[1232] is non-existent.[1233] No previous research on bishops and the BSM has ever been undertaken. I set out to demonstrate that the leadership role of the bishop and BSM is crucial in the formation of strategy. That leadership is exercised in the context of complexity determined by the nature of an Anglican diocese as a diverse organisation.

Greenwood's discourse on the social Trinity rescues this fundamental doctrine from the cerebral and places it in the sphere of the practice of missional ministry. Relationships are called to reflect the love of God grounded in collaboration. Dunn

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[1227] Pickard, *Seeking*, 77.
[1228] Canon C.18. 1.
[1229] CWOS, 61.
[1230] 'Five Marks of Mission' in *Bonds of Affection*, (London: ACC, 1984), 49. c.f. Matthew 4:17, Mark 1:14-15, Luke 4:18, Luke 7:22; c.f. John 3:14-17.
[1231] Chew and Ireland, *MAP*.
[1232] For descriptive overviews see, Ian Cundy, 'Reconfiguring a Diocese towards Mission' in Croft (ed.), *Future*, 152, and Gordon Kuhrt, *Ministry Issues for the Church of England: Mapping the Trends*, (London: CHP, 2001), 77. Greenwood, *Transforming* 93.
[1233] Cameron et al., *Local Churches*; Croft (ed.), *Future*; Matthew Guest, Karin Tusting, and Linda Woodhead (eds.), *Congregational Studies in the UK* (Aldershot: Ashgate, 2004) [with the exception of Chapters 11 and 12].

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and Kim's theses on Body of Christ with their respective, complementary, emphases on unity and diversity offer theological rigour in developing an understanding of a diocese as a communally diverse organisation.

The theological character of the Church is both *relational* (Trinitarian) and *communal* (Body of Christ). Such theological concepts inform the practice of the bishop and BSM exercising a relational ministry in a communal context. On this basis there rests an exciting and innovative practice for dioceses to move forward strategically, working consultatively and collaboratively.

Inevitably, no strategy for missional ministry is the 'last word'. The task therefore needs to be approached with provisionality, an *eschatological* modality with a future hope which requires us to hold open the potential for change and development yet to come.[1234]

Whilst the leadership and oversight of the bishop is complex and contextually diverse, it is exercised within an original Anglican doctrine of episcopacy which is locally 'adaptive'. This facility releases the bishop to be creative and shape with imagination and courage outcomes that meet the needs of the diocese. The practical outcomes, however, need also to form and deliver a strategy that will serve the declared purpose of the CoE: 'to proclaim afresh in each generation' the faith the Church professes, by providing resources to bring 'the grace and truth of Christ to this generation and making him known….'[1235]

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[1234] Willows and Swinton (eds.), *Dimensions*, 33; Revelation 21:22.
[1235] Canon C.15.

Appendix 1   Glossary of Terms

Advowson:

A right of Patronage.* Legally a 'temporal right' and essentially a property right, it now has no monetary value although it can be transferred to another or left as a right of responsibility through a Will.

Area System/Scheme:

A way of organising a diocese by formally and permanently delegating episcopal functions to a suffragan bishop who is formally named as the 'Area Bishop of……' made in a Scheme under section 11 of the Dioceses Measure 1978.

Articles/Articles of Religion:

Known as the *Thirty-Nine Articles of Religion*, these are defining statements of the doctrines of the Church of England from the Reformation era. Between 1533 and 1571 there was a revision process but the final version was incorporated into the Book of Common Prayer[1236] and provides a window into the balance, ethos and character of Anglicanism.

Benefice:

A 'freehold' office, or now an office held under 'common tenure', held by an incumbent presented by a Patron, who shares the 'cure of souls' with the Bishop, whose 'cure' extends to the diocese 'as a whole'. Distinct from a parish which is a defined ecclesiastical geographical area.

Cause and effect:

Propounded by Sir Isaac Newton (1642 – 1727) the eminent English physicist, mathematician and astronomer, that every action has an equal opposite reaction. There is a reason, therefore, according to this third law of Physics, for everything that happens.

[1236] *Book of Common Prayer* (Oxford: OUP, 1928 ed., 1662), 762-70.

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Church Plant:

A method for expanding the mission of the Church given new meaning and impetus as a result of *Fresh Expressions*. However, there is a sense in which church planting is embedded in the very origins and expansion of the Christian Church. The Church of England has planted churches through 'daughter churches' in an area of a parish, the development of 'mission churches', 'chapels of ease' and Conventional Districts. More recently church plants have aided new housing areas or communities in poorer areas. An unfortunate side has been the planting of church communities in other parishes on differing theological grounds.

Common Fund:

A means, by a formula approved by a diocesan synod, for collecting money in order to fulfil the requirements of the diocesan budget. Sometimes called 'Parish Share'* or 'Quota' in which over 80% of monies raised is directly for the support and payment of the stipendiary clergy in parishes.

Common Tenure:

The basis on which a beneficed priest or other officer holder such as bishop or archdeacon serves under the provisions of the Ecclesiastical Officers (Terms of Service) Measure 2009. Previously known as a 'freehold office'.

Commission:

The bishop formally committing to a 'commissary' such jurisdiction as exercised by the bishop himself under the provisions of Canon C.18, para. 3.

Continuing Ministerial Development (CMD)

CMD, also known as known as continuing ministerial education, lifelong learning, continuing professional development or in-service education and training, is mandatory under Common Tenure* in order to equip and develop clergy and accredited ministers to enable the whole Church to participate more fully in God's mission in the world. This will range from courses to reading groups and provide funding through grants for relevant external courses and sabbatical/study leave.

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DiSC:

DiSC stands for 'Dominance, influence, Steadiness and Conscientiousness behaviour profiling' and is a tool used in a team setting to help identify 'group culture' and *behavioural* strengths

Esse, Bene Esse, Plene Esse:

Terms used to describe the significance of a Church doctrine, employed particularly in relation to the role of the historic episcopate. **Esse** means the *essence* of the very life of the Church; **bene esse** that which is of *benefit* to the life of the Church; **plene esse** that which is of the *fullness* of the life of the Church.

Free-will offering:

Sometimes called 'Stewardship'. The practice of regular, proportionate and sacrificial giving by church members who will often 'Gift Aid' their offering if they are UK tax payers.

Lambeth Quadrilateral (LQ):

The Lambeth Conference 1888, in resolution 11, adopted with some minor modifications the 'Chicago Quadrilateral' (1886), a statement of the Protestant Episcopal Church of the United States of America which was intended as a basis for discussion with other Christian bodies seeking union with the Episcopal Church. It affirmed the following as a description of Anglican identity and unity:

1. The Holy Scriptures of the Old and New Testaments as the revealed Word of God.
2. The Nicene Creed as the sufficient statement of the Christian Faith.
3. The two Sacraments, - Baptism and the Supper of the Lord, - ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

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Locality:

In this thesis the term 'locality' is employed to differentiate between 'local' as in 'the local church' meaning the diocese; and 'locality' meaning a parish or more immediate geographical network.

Monepiscopacy:

The concept that singularly and exclusively in the office of the (diocesan) bishop all the functions of episcopacy are focused and that, given the nature of episcopacy, cannot be shared with or exercised by anyone else. (See also **Neo Monepiscopacy** below).

Mission Action Planning (MAP):

A tool that enables parishes to plan and review their priorities based on an understanding, by audit, of the communities they inhabit and serve. It is reviewed, modified and developed annually. It can also be adapted for deaneries, dioceses and boards, councils and committees.

Neo Monepiscopacy:

A recognition that there can only be one (mono) diocesan bishop but under the provisions of Canon C.18.3 aspects of his jurisdiction can be formally committed by the bishop himself who none the less remains the bishop, to a commissary (e.g. Chancellor, suffragan bishop, archdeacon). Also under the *Dioceses Measure 2007* (s.11) [as amended] a Scheme can commit to an area (suffragan) bishop the right of jurisdiction as determined by the Scheme itself which Scheme shall not be taken as divesting the diocesan bishop of any of his functions (s.11)(7).

Obliquity (Principle of):

Obliquity is the paradoxical theory that suggests to proceed in a particular direction it might be better to go by another route. E.g. in understanding and arresting church decline by setting targets it might be better to focus on growth and development in specific ways, like encouraging more vocations rather than the presenting issues of decline.

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Occasional Offices:

A function of the mission of the 'Established Church' in relation to Baptisms, Weddings or Funerals offered by the Church of England as of right to parishioners provided no impediments apply, especially in relation to marriage.

Patronage:

The exercise of an 'advowson'* whereby an appointment known as 'presentation' is made to an ecclesiastical office. In the case of an appointment to a benefice* the patron can be the bishop of the diocese, or a bishop of another diocese; a diocesan board of patronage, the dean and chapter of a cathedral; a university college; a patronage trust or a private individual. Where the bishop is patron the presentation is known as 'collation'. The functions can only be exercised if the rights have been 'registered' [see PBM. s.1 (2)]

Parish Share:

A contribution by parishes so that a diocese can fulfil its budgetary responsibilities to promote missional ministry in the diocese. It is apportioned by formula which can take into account a number of factors including wealth, poverty, size of communities and the strength of the local congregation.

Plurality:

A Scheme made under the Pastoral Measure 1968 which permits a priest to hold more than one benefice* at the same time, those benefices being distinct, separate and not united into one.

Sheffield Formula/Report:

The report of a working party chaired by the then Bishop of Sheffield which conveyed its findings and recommendations in *Deployment of the Clergy: The Report of the House of Bishops' Working Group* (GS 205, 1974). It proposed a system of allocating to the dioceses of the Church of England stipendiary clergy by way of a formula based on four criteria weighted as:

Population	8
Area	1
Electoral Roll	3

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Places of worship   3

The formula continues to be applied annually by the national church.

'Terroir'

A Gallic word derived from 'terre' (land) referred to in wine making, and coffee and tea plantations, denoting the properties of soil which, whilst appearing the same, has different and distinctive qualities which produces its own particular flavour. Its use in ecclesiology explains why no two churches are the same.

Utilitarian:

A descriptor of a method based on 'utility', forming a strategy to confront a presenting problem and employing pragmatic solutions which are serviceable and useful.

Appendix 2   Diocesan Statistics [1237]
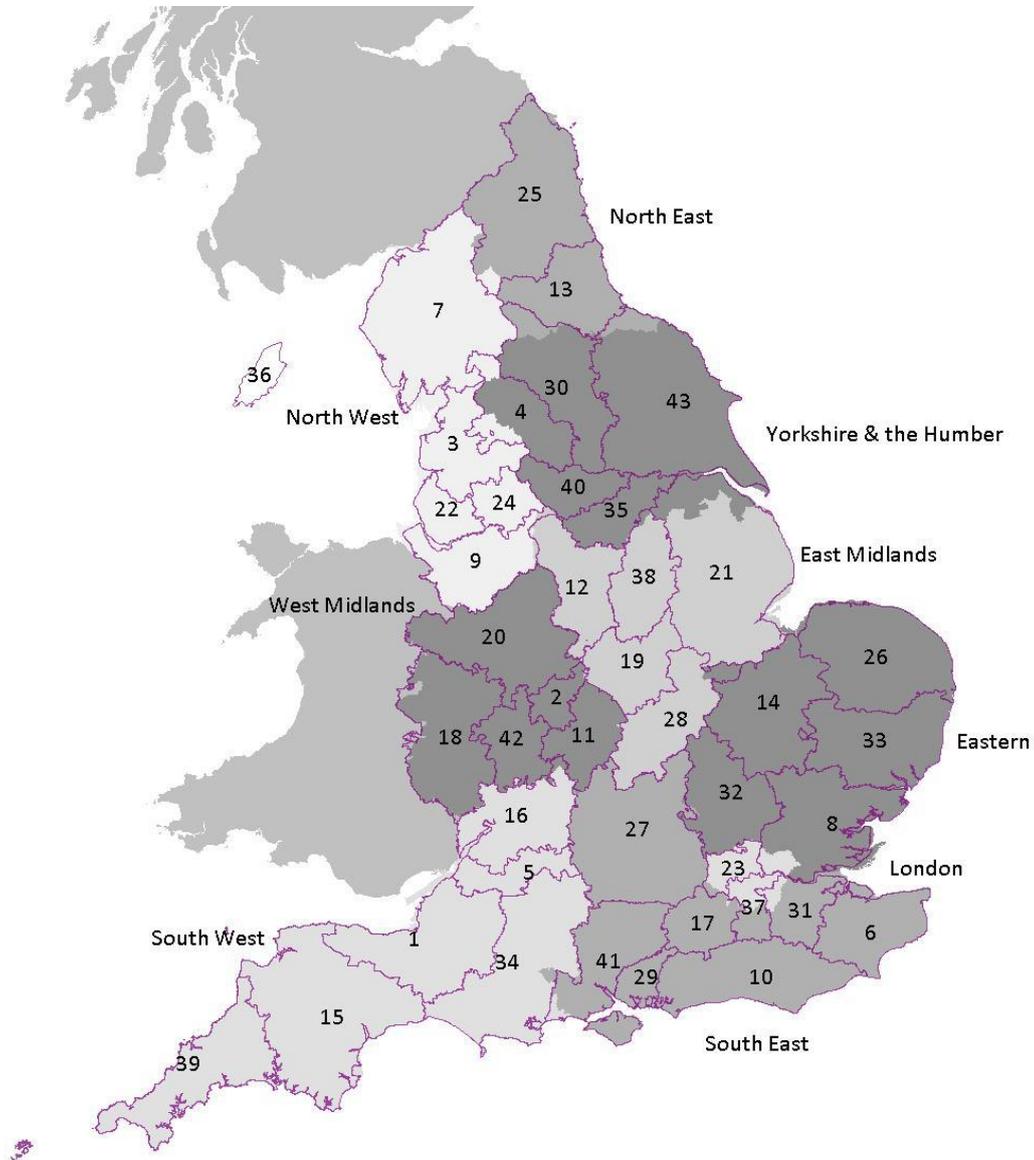
Figure 3: English Dioceses within former Government Regions

Key: 12 = Derby
15 = Exeter
30 = Ripon and Leeds
32 = St Albans

[1237] Source - *Church Statistics 2002*, (London: AbpC, 2004); *Church Statistics 2010/11*, (London: AbpC, 2012).

Appendix 2   Diocesan Statistics

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Diocese	Population (000s)		Area (square miles)		Population density (persons per sq mile)		Number of: Benefices		Parishes		Churches		Full time stipendiary parochial clergy (men and women)		Number of stipendiary parochial clergy per: Parish 2002	1000 population 2002	Parish 2010/11	1000 population 2010/11
	2002	2010/11	2002	2010/11	2002	2010/11	2002	2010/11	2002	2010/11	2002	2010/11	2002	2010/11	2002	2002	2010/11	2010/11
12 Derby	982 (21)	1,017 (22)	997 (23)	997 (23)	895 (24)	1,020 (24)	163 (23)	151 (22)	255 (25)	253 (24)	333 (23)	330 (23)	160 (24)	136 (23)	0.63 (26)	0.16 (27)	0.52 (25)	0.13 (22)
15 Exeter	1,081 (18)	1,141 (18)	2,575 (3)	2,575 (3)	420 (36)	443 (36)	216 (12)	183 (17)	498 (4)	489 (4)	619 (4)	615 (4)	255 (9)	194 (11)	0.51 (33)	0.24 (6)	0.40 (36)	0.17 (8)
30 Ripon & Leeds	775 (32)	861 (30)	1,359 (17)	1,359 (17)	570 (29)	633 (29)	120 (38)	106 (40)	166 (37)	165 (37)	264 (31)	256 (32)	127 (38)	108 (35)	0.79 (17)	0.16 (25)	0.65 (19)	0.13 (30)
32 St Albans	1,674 (7)	1,795 (7)	1,116 (21)	1,116 (21)	1,500 (14)	1,608 (13)	202 (11)	201 (11)	335 (15)	336 (15)	411 (15)	408 (14)	257 (8)	223 (8)	0.77 (19)	0.15 (32)	0.66 (17)	0.12 (32)

* The figures in brackets give rankings out of 43 Church of England dioceses. The diocese of Europe is excluded in these statistics Thus in terms of area, Exeter is the 3rd largest diocese, Derby the smallest out of the four in this study

Table 1: Summary diocesan statistics 2002 and 2010/11

Diocese	Diocesan Bishops 02 m	Diocesan Bishops 10/11 m	Suffragan Bishops & Assistant Bishops 02 m	Suffragan Bishops & Assistant Bishops 10/11 m	Archdeacons 02 m	Archdeacons 02 f	Archdeacons 10/11 m	Archdeacons 10/11 f	Deans and Provosts 02 m	Deans 02 f	Deans 10/11 m	Deans 10/11 f	Other Clergy 02 m	Other 02 f	Other 10/11 m	Other 10/11 f	Total Dignitaries 02 m	Total Dig 02 f	Total Dig 10/11 m	Total Dig 10/11 f	Incumbents 02 m	Incumb 02 f	Incumb 10/11 m	Incumb 10/11 f	Incumbent Status 02 m	IncSt 02 f	IncSt 10/11 m	IncSt 10/11 f	Assistant Curates 02 m	AsstC 02 f	AsstC 10/11 m	AsstC 10/11 f	Total Parochial 02 m	TotPar 02 f	TotPar 10/11 m	TotPar 10/11 f	Non-parochial 02 m	NonPar 02 f	NonPar 10/11 m	NonPar 10/11 f	Total Stipendiary 02 m	TotStip 02 f	TotStip 10/11 m	TotStip 10/11 f
12 Derby	1	1	1	1	2		1	1	1		1		4		1	1	9		5	2	92	8	60	14	26	5	24	13	25	4	13	12	143	17	97	39	4	1	2	1	156	18	104	42
15 Exeter	1	1	2	2	2		3	1	1		1		0		2	1	8		8	2	123	3	57	6	76	9	66	21	33	11	33	11	232	23	156	38	3	1	5		243	24	169	40
30 Ripon & Leeds	1	1	1	1	2		1	1	1		1		3	1	2		8	1	6	1	69	9	35	7	16	5	31	15	15	13	9	11	100	27	75	33	4	1	4	1	112	29	85	35
32 St Albans	1	1	1	2	2		3		0		1		1	3	2		8		9		143	13	88	17	30	22	49	35	29	20	15	19	202	55	152	71	6		6	2	216	55	167	73

Table 2: Full time stipendiary diocesan clergy 2010

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Appendix 2   Diocesan Statistics

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Diocese		Total attendances (adults, children and young people)								
		Average weekly			Average Sunday			Usual Sunday		
		2002	2010	Change	2002	2010	Change	2002	2010	Change
12	Derby	19,500	17,700	-10.0%	17,500	15,300	-12.0%	15,000	13,000	-13.0%
15	Exeter	29,100	27,200	-6.5%	26,000	24,300	-0.6%	25,200	20,900	-17.0%
30	Ripon & Leeds	18,300	17,100	-6.5%	15,200	12,700	-16.0%	13,300	11,200	-16.0%
32	St Albans	38,900	38,500	-1.0%	32,100	29,300	-9.0%	29,100	25,100	-14.0%

Table 3: Average weekly attendances 2002 and 2012

Diocese		Average Attendances											
		Weekly				Sunday				Usual Sunday attendance			
		Adults	Children & young people	Adults	Children & young people	Adults	Children & young people	Adults	Children & young people	Adults	Children & young people	Adults	Children & young people
		2002		2010		2002		2010		2002		2010	
12	Derby	16,000	3,500	14,900	2,800	14,700	2,800	13,300	2,100	13,100	2,400	11,400	1,600
15	Exeter	24,700	4,400	23,500	3,700	22,700	3,300	21,700	2,600	21,800	3,400	19	2,200
30	Ripon and Leeds	14,100	4,200	12,200	2,900	12,400	2,800	10,800	1,900	11,100	2,200	9,600	1,600
32	St Albans	30,300	8,600	29,000	9,400	26,300	5,900	24,400	5,000	23,800	5,200	21,100	4,000

Table 4: Average weekly attendances: adults, children and young people 2002 and 2010

Diocese		Easter Day				Christmas Day/Eve			
		attendance	communicants	attendance	communicants	attendance	communicants	attendance	communicants
		2002		2010		2002		2010	
12	Derby	26,200	19,600	22,000	16,400	42,900	19,300	37,200	13,200
15	Exeter	48,100	35,900	44,200	32,900	81,900	41,800	58,100	24,500
30	Ripon and Leeds	21,100	16,300	19,600	15,500	36,500	18,400	32,400	14,100
32	St Albans	46,600	32,700	43,100	30,400	101,700	39,900	84,000	29,800

Table 5: Easter and Christmas 2002 and 2010

Appendix 2   Diocesan Statistics

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Diocese		2010	2009	2007	2002	1996	1990
12	**Derby**	18,200	18,300	17,800	20,700	20,100	24,100
15	**Exeter**	30,800	30,900	30,800	30,500	33,900	38,000
30	**Ripon and Leeds**	16,700	16,500	15,300	17,600	19,300	24,600
32	**St Albans**	38,600	37,600	36,900	39,400	43,100	50,000

Table 6: Parochial church electoral rolls 2010 and other years

Diocese		Total voluntary income £ 000s		Weekly average per Electoral Roll member £ per week		All other recurring income £ 000s		Total recurring income £ 000s		Percentage of recurring income which is voluntary income'	
		2002	2010	2002	2010	2002	2010	2002	2010	2002	2010
12	**Derby**	6,206	7,550	5.38	8.00	1,633	2	7,840	9,530	79%	79%
15	**Exeter**	9,407	12,270	5.30	7.66	2,051	2,920	11,458	15,190	82%	81%
30	**Ripon and Leeds**	5,582	6,910	5.46	7.98	1359	2,180	6940	9,090	80%	76%
32	**St Albans**	12,701	17,200	5.17	8.57	3,223	4,580	15,924	21,780	80%	79%

Table 7: Unrestricted recurring income 2002 and 2010

Diocese		Charitable donations £ 000s		Church activities and administration £ 000s		Fund raising £ 000s		Total recurring expenditure £ 000s		Charitable donations as % of expenditure	
		2002	2010	2002	2010	2002	2010	2002	2010	2002	2010
12	**Derby**	554	590	7,026	9,330	388	140	7,967	10,050	7%	6%
15	**Exeter**	847	970	10,880	15,440	488	300	12,214	16,710	7%	6%
30	**Ripon and Leeds**	463	510	6,485	9,280	353	100	7,300	9,890	6%	5%
32	**St Albans**	1,823	2,090	13,325	20,580	1,196	220	16,344	22,880	11%	9%

Table 8: Recurring expenditure 2002 and 2010

Appendix 2   Diocesan Statistics

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Year	20-29	30-39	40-49	50-59	60 and over	Total
1999	99	140	154	127	28	548
2000	106	146	148	123	14	537
2001	73	126	160	109	18	485
2002	71	193	149	125	27	475
2003	78	118	159	124	26	505
2004	71	117	166	157	53	564
2005	86	123	173	161	35	578
2006	90	149	174	144	37	594
2007	88	155	174	132	46	595
2008	82	117	133	117	41	490
2009	74	112	136	126	43	491
2010	108	94	140	117	56	515
2011	77	126	138	91	32	464

Table 9: Ages of candidates recommended for ordination training 1999 to 2011

Appendix 2   Diocesan Statistics

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Year	Deaths in service		Retirement		Other losses		FT to PT		Total losses	
	m	f	m	f	m	f	m	f	m	f
1996	29	2	363	17	241	41	-	-	633	60
1997	21	1	357	19	207	25	-	-	585	45
1998	24	-	329	16	187	28	-	-	540	44
1999	25	2	317	16	201	39	-	-	543	57
2000	17	2	349	19	182	49	-	-	548	70
2001	15	3	359	27	10	52	-	-	584	82
2002	18	1	332	35	180	54	-	-	530	90
2003	19	2	310	27	184	46	-	-	513	75
2004	11	1	285	28	199	71	-	-	495	100
2005	17	2	252	40	179	72	-	-	448	114
2006	16	2	262	34	165	60	-	-	443	96
2007	12	1	274	38	179	57	-	-	465	96
2008	8	-	256	38	173	69	-	-	437	107
2009	13	-	303	34	158	65	-	-	474	99
2010	12	4	264	58	175	42	16	18	467	122
2011	11	1	269	33	155	64	19	23	454	121

Year	Ordinations		Other gains		PT to FT		Total gains		Net Loss or gain	
	m	f	m	f	m	f	m	f	m	f
1996	201	67	137	32	-	-	338	99	-295	39
1997	186	57	129	48	-	-	315	105	-270	60
1998	174	67	144	41	-	-	318	108	-222	64
1999	199	78	150	55	-	-	349	135	-194	78
2000	223	90	151	46	-	-	374	136	-174	66
2001	186	95	147	51	-	-	333	146	-251	64
2002	195	106	123	54	-	-	318	160	-212	70
2003	181	120	123	47	-	-	304	167	-209	92
2004	143	92	110	51	-	-	253	143	-242	43
2005	155	99	141	78	-	-	296	177	-152	63
2006	128	92	97	40	-	-	225	132	-218	36
2007	161	100	76	32	-	-	237	132	-228	36
2008	191	116	105	43	-	-	296	159	-141	52
2009	192	111	101	41	-	-	293	152	-181	53
2010	171	105	109	56	7	12	287	173	-180	51
2011	196	94	124	55	11	5	304	154	-150	33

Table 10: Stipendiary clergy losses and gains 1996 - 2011

Appendix 2   Diocesan Statistics

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Actuals	Year	Males	Females	Total
	2001	8,080	1,260	9,340
	2002	7,870	1,330	9,200
	2003	7,670	1,430	9,100
	2004	7,340	1,470	8,900
	2005	7,280	1,540	8,820
	2006	7,060	1,570	8,630
	2007	6,840	1,610	8,450
	2008	6,700	1,660	8,360
	2009	6,530	1,720	8,250
	2010	6,350	1,770	8,120
	2011	6,210	1,820	8,030
Projections	2012	6,100	1,840	7,940
	2013	5,980	1,850	7,830
	2014	5,860	1,860	7,720
	2015	5,750	1,880	7,630
	2016	5,650	1,880	7,530

Figures are rounded to the nearest 10 and figures may not add up as a result

Table 11: Full time equivalence of stipendiary clergy: actuals and projections

Appendix 3   Interview Questions

3.1   Research Questions – individuals

Thinking about the *formation* of strategy for mission and ministry -

1. How would you describe your role as Bishop/Archdeacon/Diocesan Secretary………?

2. What do you think is your diocese's understanding of strategy?

3. What are the guiding images of the Church in your strategy?

4. How did your strategy evolve? Who initiated the discussion/thinking?

5. How does an understanding of the Bishop as *leader in mission* shape the formation of strategy?

6. What impact would you say the process of strategy formation has had on the way you think as a senior staff?

7. What impact would you say the process of strategy formation has on the way you work as a senior staff?

8. In the context of the formation of your strategy, were the two issues of 'outreach, teaching and discipleship' on the one hand and 'internal organisation, deployment and structures' on the other given equal weight? How were they addressed as competing priorities?

9. What weight would you say was given to vision and pragmatism in your strategy? How were these addressed as competing priorities?

In the *formation* of strategy

10. What contexts were you addressing in relation to society/the communities you seek to serve?

11. What values underpin the life and work of your diocese?

12. To what extent does mission inform these values?

13. How is your strategy promoting the missional character of ministry?

14. How might your strategy impact on the <u>reality</u> of the Church?

15. How will this be implemented at parish level?

16. How <u>Anglican</u> is this?

_____

Looking to outcomes, how will the *formation* of strategy:

17. be transformational in shaping mission and ministry in your diocese?

18. relate practically to the way you organise/structure the diocese?

19. What incentives/pressures/or styles of management will your diocese deploy to progress the strategy?

20. Do you think the strategy will make a difference? Where do you think the diocese is going? Where will it be in 5 years' time? And in 10 years?

_____

3.2   Research Questions – focus groups

Thinking about the *formation* of strategy for mission and ministry

1. How would you describe the role of your Bishop's senior staff team?

2. How consultative was the process of strategy formation?

3. What is the balance between vision and pragmatism?

In the *formation* of strategy

4. What contexts need to be addressed in relation to society/the communities served?

5. What values underpin the life of the diocese?

6. To what extent does Mission inform those values?

7. How is your diocesan strategy promoting the missional character of ministry?

Looking to outcomes how will the *formation* strategy

8. be transformational in shaping mission and ministry in your diocese?

9. relate practically to the way you see the diocese being organised/structured?

Do you think the strategy will make a difference? Where do you think the diocese is going? Where might it be in 5 years' time? And in 10 years?

_____

Appendix 4   The Interview Process

4.1   The Interviewees

I interviewed 37 people over the course of 2010/2011. Interviewees were interviewed in their own location. The 'contract' is detailed in the letters below and even though the questions were timed to last about an hour, interviewees were keen to talk and did so at some length. Supplementary questions enabled me to probe more deeply into issues. Consequently most interviews were characterized by generosity in respect of time; and candidness, openness and honesty in the answers given.

Individual interviewees fell into the following categories:

> Diocesan Bishop
>
> Suffragan Bishop
>
> Archdeacon
>
> Diocesan Secretary
>
> Diocesan/national church officer.

In addition I corresponded with one cathedral dean in order to clarify issues surrounding the claim that the dean is the 'senior priest' in the diocese.

In terms of gender *individual* interviewees were:

> Female   4
>
> Male   20
>
> Of these 21 were ordained, 3 were lay.

The age range was:

> 46 – 50   1
>
> 51 – 55   5
>
> 56 – 60   10
>
> 61 – 65   8

Focus group interviewees fell into the following categories:

> Chair, diocesan house of clergy   3
>
> Chair, diocesan house of laity   4
>
> Rural/area dean   3

_____

       Lay co-chair, deanery synod   2

The gender of *focus groups* comprised:

       Male   5

       Female   7

       Of these 6 were ordained and 6 were lay

The age range was:

       46 – 50   1

       51 – 55   0

       56 – 60   3

       61 – 65   8

(The officer from the national church is not included in the above breakdown)

Interviewees were selected partly by self-selection, given that they were core members of a bishop's staff; members of focus groups were invited following consultation in the respective dioceses with the director of ministry. One officer, working for the national Church, was also interviewed.

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4.2 Letter to participants

4.2.1 Individuals

I am pleased that we have been able to arrange to meet on ****** for a period of approximately one hour in relation to a piece of research I am engaged in as part of the Doctor of Theology and Ministry (DThM) programme in the University of Durham. This research project has the approval of the University of Durham Theology and Religion Departmental Ethics Committee and conforms to the University's stringent ethical code for research involving interviews with individuals.

The aim of my research is to examine the formation of diocesan strategies for mission and ministry, evaluating in four selected dioceses the understanding of mission, the theological and ecclesial values undergirding the strategy, and the extent to which the process is a collaborative one. The particular focus of the research will be on the work of the Bishop's Senior Staff Team and the contribution and working assumptions its members bring to the process and the way that affects the outcome.

In total I am approaching four dioceses in England and seeking individual interviews with staff members including the bishop himself, archdeacons and diocesan secretaries together with other relevant persons such as directors of mission and ministry and those charged with the specific task of strategy development. I expect to interview about 20 people and I am approaching you as you fall within one of the categories of persons with whom I am keen to engage.

The conversation will be based on a number of open-ended questions and requires no prior preparation on your part. I am keen to talk with you about your own role in the formation of strategy as a member of the Bishop's Senior Staff Team. If at any time you are unhappy with the way the conversation is going you have the opportunity to say so and we can stop at any time. For the sake of my records and accurate recall the interview will be recorded unobtrusively. These records will not go beyond me or those with whom I have a supervisory relationship at the University of Durham. All records will be anonymised and all information will be regarded as confidential. I shall take, as required, all the necessary steps to maintain security and confidentiality of any data you provide in compliance with the relevant data protection legislation.

_____

As I shall be visiting you in your own locality it is up to you to arrange the venue that seems best and most convenient for us. The main thing is that we should be able to speak together undisturbed, without distraction and in confidence.

Should you have any questions or concerns about this project please do not hesitate to raise them with me. You are also free to contact my supervisor at Durham University, the Revd Dr Alan Bartlett on O191 384 2452 or by email A.B.Bartlett@durham.ac.uk In order to comply with university procedures I need to ask you to sign the enclosed consent form which you can return to me when we meet.

I trust this gives you sufficient information but please do not hesitate to be in touch should you have any questions or require any further information from me.

With kind regards,

_____

4.2.2 Focus Groups

I am pleased that we have been able to arrange to meet on ****** for a period of approximately one hour in relation to a piece of research I am engaged in as part of the Doctor of Theology and Ministry (DThM) programme in the University of Durham. This research project has the approval of the University of Durham Theology and Religion Departmental Ethics Committee and conforms to the University's stringent ethical code for research involving interviews with individuals.

The aim of my research is to examine the formation of diocesan strategies for mission and ministry, evaluating in four selected dioceses the understanding of mission, the theological and ecclesial values undergirding the strategy, and the extent to which the process is a collaborative one. The particular focus of the research will be on the work of the Bishop's Senior Staff Team and the contribution and working assumptions its members bring to the process and the way that affects the outcome.

In total I am approaching four dioceses in England and seeking individual interviews with staff members including the bishop himself, archdeacons and diocesan secretaries together with other relevant persons such as directors of mission and ministry and those charged with the specific task of strategy development. I expect to interview about 20 people. I am also keen to meet with a focus group of people outside of the Bishop's staff team. I am approaching you as you fall within one of the categories of persons with whom I am keen to engage.

The conversation will be based on a number of open-ended questions and requires no prior preparation on your part. If at any time you are unhappy with the way the conversation is going you have the opportunity to say so and we can stop at any time. For the sake of my records and accurate recall the interview will be recorded unobtrusively. These records will not go beyond me or those with whom I have a supervisory relationship at the University of Durham. All records will be anonymised and all information will be regarded as confidential. I shall take, as required, all the necessary steps to maintain security and confidentiality of any data you provide in compliance with the relevant data protection legislation.

_____

The venue for the meeting is ******. The main thing is that we should be able to speak together undisturbed, without distraction and in confidence. I will be in touch with more details about the venue as soon as possible.

Should you have any questions or concerns about this project please do not hesitate to raise them with me. You are also free to contact my supervisor at Durham University, the Revd Dr Alan Bartlett on O191 384 2452 or by email A.B.Bartlett@durham.ac.uk In order to comply with university procedures I need to ask you to sign the enclosed consent form which you can return to me when we meet.

I trust this gives you sufficient information but please do not hesitate to be in touch should you have any questions or require any further information from me.

With kind regards,

_____

4.2.3   Consent Form (Pease note the title of the thesis has developed in the research process)

TITLE OF PROJECT:

Gift and Task. The establishing of diocesan strategies for mission and ministry: a description and evaluation of the formation of mission strategies in the dioceses of Derby, Exeter, St Albans and Ripon and Leeds.

(The participant should complete the whole of this sheet himself/herself)

Please cross out
as necessary

Have you read the Participant Information Sheet?   YES/NO

Have you had an opportunity to ask questions and to
discuss the study?   YES/NO

Have you received satisfactory answers to all of your questions?   YES/NO

Have you received enough information about the study?   YES/NO

Who have you spoken to? Dr/Mr/Mrs/Ms/Prof …………………………………..

Do you consent to participate in the study?   YES/NO

Do you consent to the interview being recorded: YES/NO

Do you understand that you are free to withdraw from the study:

    * at any time and
    * without having to give a reason for withdrawing and
    * (if relevant) without affecting your position in the University? YES/NO

Signed …………………………………………..   **Date** ………………………………

(NAME IN BLOCK LETTERS) ……………………………………………………………

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Appendix 5   Methodology[1238] (*first submitted for ARMPT, 2009*)

Methodology is described as,

> The study of different approaches to research within an academic
> discipline. It offers more abstract and theoretical exploration of how to
> carry forward the research. It allows you to weigh up the advantages and
> disadvantages of one method over against another as well as giving an
> account of the rationale behind particular methods.[1239]

My research is rooted in the academic discipline of practical theology, '…a descriptive, normative, critical and apologetic activity, with its subject matter being the life of the Church and the outworking of the Gospel in every aspect of the human community'.[1240] In this way practical theology is distinct from the old notion of 'applied theology'; practical action arising from theological knowledge. Purves describes a process of Christian practical knowledge which arises out of concern for 'true knowledge of the living and acting God and the living and acting practice of that knowledge day by day'. It is not our actions that make theology practical, but it is by virtue of what God does that God 'makes knowledge of God inherently a practical knowledge'. Only when practice in the Church 'arises out of our sharing in the practice of God'[1241] can we claim it is rightly and appropriately practical. Swinton and Mowat describe practical theology as 'critical, theological reflection on the practices of the Church as they interact with the practices of the world with a view to ensuring faithful participation in the continuing mission of the triune God.'[1242] The thesis will draw on three resources for theological reflection – communal, local and correlative.

The 'communal' is deeply rooted in the Pauline biblical metaphor[1243] *'Body of Christ'* in which the Church and its individual members are urged to consider their life together, developing a 'corporate identity in ways that enabled internal diversity to become a strength rather than a weakness.'[1244] Local Theology, described by Graham as 'Theology in the Vernacular',[1245] takes account of contextualization, the place and setting in which the Gospel is proclaimed, local traditions and cultural change.

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[1238] As stated at 2009.
[1239] Cameron et al., *Local Churches*, 19.
[1240] Ballard and Pritchard, *Practical Theology*, 21.
[1241] Purves, *Reconstructing*, 9.
[1242] Swinton and Mowat, *Practical Theology*, 6.
[1243] 1 Corinthians 12. 12-17.
[1244] Graham, Walton, and Ward, *Methods*, 113.
[1245] Graham, Walton, and Ward, *Methods*, 200.

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'Correlation' recognises a process of conversation between the Christian tradition and the surrounding culture. Each of these methodological aspects of theological reflection raises dialogical issues within the tradition and between the tradition and other disciplines in the formation of diocesan strategies for mission and ministry.

Employing the metaphor 'Body of Christ' provides us with a corporate tool to connect with and interpret communal life. Hooker speaks of both the Church of Christ as his 'mystical' body and the 'visible church', called to share in 'mutual fellowship and society with one another.'[1246] Congar,[1247] among others, describes the significance of the sacraments, notably Baptism[1248] and Eucharist,[1249] for the communal life of the Church, the visible united in the mystical. Dulles, reflecting on the Church as communion, reminds us that it is not merely communal in the sociological sense, a matter of fraternity on a 'horizontal' plane. There is also the 'vertical' divine life disclosed in the incarnation and the gift of the Holy Spirit. Nevertheless, he highlights the main principle of the Pauline concept which is 'mutual union, mutual concern, and mutual dependence of the members of the local community upon one other.'[1250] Küng says that Paul only once uses the specific term 'Body of Christ', otherwise the reference is to 'one body in Christ' which he argues is not primarily Christological but ecclesiological.[1251] It is elsewhere in Pauline literature that the 'Body' metaphor develops to equipping the community in ministry;[1252] from ecclesiology[1253] to Christology.

In relation to diocesan strategies for mission and ministry the metaphor of the 'Body of Christ' and its emphasis on communality is a rich theological resource. The definition of diocese as 'a portion of the people of God', as well as a geographically defined entity, immediately raises questions that are relational. Alongside this, however, needs to be balanced the 'human' aspects of church life which can display complexity and intolerance in relationships, and the subversive behaviour of the discontented. In developing a diocesan strategy for mission and ministry, which

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[1246] Hooker, *Laws*, 296.
[1247] Yves Congar, *The Mystery of the Church*, (London: Geoffrey Chapman, 1960), 134.
[1248] 1 Corinthians 12:13.
[1249] 1 Corinthians 10:17.
[1250] Dulles, *Models*, 43.
[1251] Hans Küng *The Church*, (London: Search Press, 1968), 228.
[1252] Ephesians 4:11-16.
[1253] See Ephesians 4:15; Colossians 2:10.

_____

requires consultation and ownership, this theological tool provides rich material for reflection and critique on community, diversity and the resolution of disputes. As a resource it also offers a critical appraisal of the Church, and in this case diocese, as community. As the metaphor urges mutual support and respect, it is a tool for accountability 'within the Body'.

The metaphor 'Body of Christ' offers a relational dialogue between the universal and the local; the Church is the Body of Christ, and the local Church (the diocese) as a portion of the people of God is embraced in membership of the Body. A *'local'* theology of the Church is contextual, focusing on the significance of cultural difference drawing on local traditions and practices. Globally, the Christian faith has engaged in cultural differentiation since its early days.[1254]

Bevans[1255] describes the rise of 'inculturation'[1256] as a way of reading culture, an anthropological mode. This process takes seriously 'local' experience and cultural difference,[1257] where God is present and faith is expressed through the 'vernacular'. Jenkins advocates a 'social anthropological' approach, rather than purely a sociological one, focusing on the human rather than societal context.[1258]

'Local' theology, as well as having a contextual, cultural mode, also speaks to an ecclesiological dimension about the nature of the Church. In this sense 'local' raises profound issues of unity and relationship. As the Archbishops' Group on the Episcopate says,

> …. Order in the Church is not mere organisation; it is not simply a matter of government. It is a way of being in which the relationships of the persons united in Christ, and of the local Churches to which they belong, are enabled to reflect, even though in a limited, creaturely way, the relationship of the Persons of the Trinity. The Church in each place is completely and perfectly the Church just as each of the Persons of the

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[1254] See Acts 2: 1-12; Acts 15: 1-35.
[1255] Bevans, *Models*, 55.
[1256] See Matthew 15: 21-28; Mark 7: 24-30.
[1257] *Church as Communion: An Agreed Statement by the Second Anglican-Roman Catholic International Commission*, (London and Vatican City: ACC, CTS 1991), 25.
[1258] Guest, Tusting, and Woodhead (eds.), *Congregational*, 114.

> Trinity is fully God; at the same time, just as the Persons are one God, so the local Churches are inseparably one Church.[1259]

Trinitarian theology by its very nature is dialogical and relational and is fundamental to understanding the nature of the Church, a tradition which Orthodox ecclesiology has consistently practised. Zizioulas argues that the nature of the Church as 'local' is both Eucharistic (catholic) and geographical (locality).[1260] In Anglican, Orthodox and Roman Catholic ecclesiology, the primary way of ecclesial being is the local Church, part of the universal Church, under the leadership of *episcope* rooted in the Gospel.[1261]

In my research into diocesan strategies this theological tool, reflecting on the local Church, is fundamental to a critical understanding of the diocese not merely as organisation, but also as the ecclesial unit for mission and ministry. There is, however, another side to 'local theology' reflected in the perception of what is meant by, and feels like, 'local'. I detect a significant element of ecclesiological dissonance at work between 'local as diocese' and the widespread view of 'local as parish' where the latter, whilst a part of the former, can feel disconnected from it. These perceptions need to be held in tension because they can impact on effective strategy formation. Assumptions made by strategy formers about language, concepts and the exercise of authority can be a source of misunderstanding and confusion. Approached with sensitivity, the recognition of such perceptions can become an imaginative part of dialogue and partnership.

The method of *correlation* is a tool to aid theological reflection in a more secular context. Rahner employed the correlative tool as a theologian to Vatican II, stressing the importance of revelation in dialogue with the world.[1262] The dialogue with organisation studies brings to bear on the life of the Church a critique which is multi-disciplinary, including philosophy, psychology and sociology. One of the hallmarks of correlation is that it operates beyond the confines of the Church and is a method of scrutiny from a non-Christian world view. Given that the Church has an institutional framework, and that strategies for ministry and mission are formed within the

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[1259] EM, 279.
[1260] Zizioulas, *Being*, 247.
[1261] *The Church of the Triune God*, 59.
[1262] Karl Rahner, *The Shape of the Church to Come*, trans. Edward Quinn (London: SPCK, 1972), 22.

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institution, entering into conversation with an outside 'partner' can assist in the process of clarity.

These three methodological tools, 'communal', 'contextual' and 'correlative' will aid dialogue and critical theological reflection on the research question: the formation of Diocesan Strategies for Mission and Ministry. They do so by offering reflection on the nature of the Church, the missional character of its ministry, and the organisational structure by which it seeks to live out the Gospel.

_____

Appendix 6   Nvivo Codes

Tree Node	**Anglicanism**	
	Free Node	Anglican integrity
	Free Node	Authority
Tree Node	**Bishop's Senior Staff**	
	Free Node	Archdeacon
	Free Node	Bishop
	Free Node	Bishop as leader in mission
	Free Node	Bishop Personality
	Free Node	Bishop's staff
	Free Node	Deployment
	Free Node	Diocesan Officer
	Free Node	Diocesan Secretary
	Free Node	Fantasy
	Free Node	Leadership
	Free Node	Listening
	Free Node	MDR
	Free Node	Ministry Development Team
	Free Node	Passion
	Free Node	Power
	Free Node	Role
	Free Node	Structures, Structural
	Free Node	Suffragan Bishop
Tree Node	**Church**	
	Free Node	'Church for others'
	Free Node	Churchmanship
	Free Node	Clergy
	Free Node	Ecumenism
	Free Node	Evangelism
	Free Node	Growth
	Free Node	Lay
	Free Node	Local Church
	Free Node	Place
Tree Node	**Collaborative**	
	Free Node	Team work, collaboration
Tree Node	**Context**	
	Free Node	Contemporary culture
	Free Node	Derby 'At ease with itself'
	Free Node	Exeter - description

_____

	Free Node	Ripon and Leeds description
	Free Node	Societal Context
	Free Node	St Albans description

Tree Node   **Diocese**

	Free Node	Bishop's Council
	Free Node	Boards and Committees
	Free Node	DBF
	Free Node	Deanery
	Free Node	Diocesan Office
	Free Node	Diocesan Synod
	Free Node	DMPC
	Free Node	Finance
	Free Node	Parish Share
	Free Node	Values

Tree Node   **Diversity**

| | Free Node | Differences |
| | Free Node | Differentiation |

Tree Node   **Episcopacy**

	Free Node	Collegiality
	Free Node	Community, Communal
	Free Node	Monepiscopacy

Tree Node   **Ideas**

	Free Node	Dependency
	Free Node	Perceptions
	Free Node	Postmodern

Tree Node   **Missional Ministry**

	Free Node	Cure of Souls
	Free Node	Ministry - Missional Character
	Free Node	'Missio Dei'

Tree Node   **Organisation Studies**

	Free Node	Appreciative Inquiry
	Free Node	Change
	Free Node	Complexity
	Free Node	Interdisciplinarity
	Free Node	Management
	Free Node	'Metanoia'
	Free Node	Organisation
	Free Node	Power

	Free Node	Structures, Structural

Tree Node   **Pastoral**

	Free Node	Parish, Parochial
	Free Node	Pastoral re-organisation
	Free Node	Pastoral-Missionary

Tree Node   **Rationale**

	Free Node	Decline
	Free Node	Finance
	Free Node	Growth
	Free Node	Rationale

Tree Node   **Strategic**

	Free Node	Consultation
	Free Node	Derby Strategy - 'Renewing Ministry'
	Free Node	Dioceses Commission - Northern Dioceses
	Free Node	Exeter - MOiG
	Free Node	Exeter 'Mission Community'
	Free Node	Exeter 'Mission Dividend'
	Free Node	Exeter Strategy - MoiMM
	Free Node	Formation of strategy
	Free Node	MAP
	Free Node	Organisation
	Free Node	Outreach
	Free Node	Strategy
	Free Node	Transformational
	Free Node	Vision

Tree Node   **Theology**

	Free Node	Body of Christ
	Free Node	Corporate memory
	Free Node	Discipleship - Teaching
	Free Node	Ecclesiology
	Free Node	Embodied ministry
	Free Node	Every Member Ministry
	Free Node	Folk religion, common religion
	Free Node	Growth
	Free Node	'Inculturation'
	Free Node	People of God
	Free Node	Theological reflection
	Free Node	Trinity

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