

***EPISKOPE AS A MODEL FOR OVERSIGHT
AND LEADERSHIP IN THE CHURCH OF
ENGLAND EXAMINED IN THE DIOCESES OF
YORKSHIRE***

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**Submitted in accordance with the requirements
for the degree of Doctor of Philosophy**

**The University of Leeds: York St John University,
Faculty of Education and Theology**

May 2014

The candidate confirms that the work submitted is his own and that appropriate credit has been given where reference has been made to the work of others.

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Acknowledgements

This research would not have been begun without the initial vision and encouragement given to me by the Rev Canon Dr Gary Wilton. My appreciation goes especially to Professor Sebastian Kim who has supervised my work with insight and care. The Rev Dr John Williams has read through and suggested improvements to the text on a number of occasions. Their repeated encouragement has brought me back to the key reasons for my work again and again over a five year span.

It has been possible to share my ideas in a number of places as the research has developed. I am grateful to York St John University for hosting two Symposia where colleagues could present papers and share ideas. Many in the dioceses of England, Wales and Scotland have been kind enough to invite me to share the ideas in this thesis with them. Each visit to a bishop and senior staff or to a clergy conference has enriched and deepened my understanding of this intriguing subject.

Abstract

This thesis explores the meaning and potential of *episkope* defined as the work of 'seeing-over' a church made up of distributed local communities. Using academic and confessional means it examines the origins of oversight in the God of the Hebrew and Christian Scriptures and in secular and Classical cultures. The concept of 'watching over one-another in community' emerges. How the Church of England exercises oversight is the principal applied area for the research. A methodology is constructed utilizing and developing theological and organizational resources.

Recent agreements in ecumenical theology establish components of oversight which are personal, collegial and communal. Organizational analysis is used to form a structure for new interpretations of oversight. The Church of England is seen to have both the characteristics of an organization and of an institution. On occasions it has been called recalcitrant but more likely has the characteristics of an organism and of a culture. A new oversight concept emerges from biography, history and metaphor with characteristics for renewal which are seen to be organic, directional and authoritative.

The dioceses of Yorkshire are used for an examination of the ways in which senior church leaders understand oversight. Evidence gained demonstrates a high quality of personal, ecumenical and community relationship set alongside a frustration with synodical systems and the complications of a hampering bureaucracy. The ways in which the Church of England oversees corporate change are assessed through a review of the structures of the Yorkshire dioceses and an examination of senior appointment processes.

Inhibiting factors are identified which challenge confidence in 'watching over one-another in community' and contribute to a culture of institutional cynicism. A renewed theology and ecclesiology of oversight is constructed which has the potential to inform ministerial practice, support and evaluation. Changing interpretations of mission and the purpose of formation for ministries in the modern world are suggested as avenues for further research.

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We are an ordered Church, and an ordered Church means a Church in which the fancies, preferences and egos of those in authority are controlled. A disorderly Church is one in which lots of people's personalities thrash around, fascinatingly, excitingly and very damagingly. An ordered Church is one in which you have some reasonable expectation of what's expected of you.

Archbishop Rowan Williams

Ecclesiastical Law Society's Silver Jubilee Reception.

Published in Ecclesiastical Law Society Journal; September, 2012.

Chapter One

Introduction

The aim of this research is to explore the meaning and potential of *episkope* defined as the work of ‘seeing-over’ a church with many distributed local communities. At the outset *epi-skopos* is defined and a case made for the need to develop it as a unifying concept for seeing over the Anglican Communion and the Church of England in particular. The researcher’s particular reasons for using the Church of England and its five Yorkshire dioceses to examine understandings of oversight are given. Ecumenical agreements exploring *episkope* are instanced with reasoning for their significance developed. In a final section the content of subsequent chapters is set out.

1.1 Why choose *episkope* as a research subject?

This thesis aims to explore the founding principle and relational basis of episcopal churches. It will be a ‘confessional’ piece of work in the sense that the Church of England will form the main subject area of the applied research. A definition of *epi-skope* suggests the literal meaning of ‘to see-over’ groupings of people. *Episkope* was the word used by the first Christian communities to describe responsibility for the oversight of a group of clergy and congregations and *episkopos* for the person appointed or elected to do this work.¹ It is my intention to explore the richness and potential within the original choice of such a concept. I want to examine and develop interpretations of *episkope* to see if there is a space which can be filled which will provide theological and practical resources for those called to exercise oversight in episcopal churches.

In the Greek empire an *episkopos* was a state official appointed to ‘see-over’ a City or region on behalf of others. In the Hebrew tradition the word describes a God who ‘sees over’ by visitation or the exercise of authority in a way which

¹ See Kittel, G., *Theological Dictionary of the New Testament*, Eerdmans Publishing, Grand Rapids, Michigan and Paternoster Press, Exeter, 1995, p.245

will cause change by bringing blessing or punishment.² The term and office do not arise in a direct and traceable way from the ministry of Jesus. Schillebeeckx says, 'Apart from apostleship or "the apostolate", the Christian communities did not receive any kind of church order from the hands of Jesus when he still shared our earthly ministry'.³ There is little or no agreement about the original form and structure of an episcopal church. Setting out on his foundational exploration of the nature of a church Ramsey begins:

Discussions of the primitive ministry have filled a large place in modern theological literature. The adherents of almost every post-reformation Church-system have sought to prove that their own form of ministry has the sanction of the New Testament, and the debates have often been tedious. Hence many welcomed with relief the conclusion reached by Dr Streeter in his book, *The Primitive Church*, - that there was a great variety of forms of ministry in the Apostolic age, that there was no single type of Church order and that in the words of *Alice in Wonderland*, 'everybody has won and all shall have prizes'.⁴

This research will aim to explore the richness contained within the foundational concept of *episkope* and will suggest that it has not yet been understood and developed to its fullest potential. There is a view that the initial vision and energy has been lost and with it a confidence in those who hold ecclesiastical office. Schillebeeckx puts it well: 'something has gone wrong with the ways in which believers look at their church and at those that hold office in it'.⁵ Avis makes a statement with significant potential within it, 'The authority of church leaders is located within the Christian community' or as he goes on to say, 'It must be possible for ordinary church members to identify with their leaders and to sense that their leaders identify with them'.⁶

² Judgement: Jeremiah 6:15 and Isaiah 29:6. Blessing: Genesis 50:24-5, Isaiah 23:16.

³ Schillebeeckx, E., *Ministry: A case for Change*, SCM, London 1981, p.5

⁴ Ramsey, A., *The Gospel and the Catholic Church*, Longmans, London. 1936. p.68

⁵ Schillebeeckx, E., *Ministry: A case for Change*, SCM, London, 1908, Introduction, p.3

⁶ Avis, P., *The Identity of Anglicanism: Essentials of Anglican Ecclesiology*, Bloomsbury, 2008, Reprinted 2013. p.9

I begin with an examination and an assessment of traditional understandings of oversight and their appropriateness for theological and ecclesiological use today. I ask whether one central idea can be redesigned with old and new materials brought into use to create a concept which at the same time has both utility and potential. As the research develops I want to explore a fundamental question which asks if and how *episkope* can be experienced as ‘watching over one-another in community’.⁷ Such an exploration of the potential of *episkope* or ‘watching over’ could move a discussion about the nature and structure of episcopal churches on to a new place. Are they centralized with an increasing tendency towards control or are they essentially a ‘community’ of congregations which draw on a range of identities to give them meaning? Speaking of religious organizations, Sacks says that an understanding is needed which ‘breaks away from the hierarchical relationship of leaders and followers and builds on the Hebrew concept of collective responsibility’.⁸

From the earliest days of Christianity a form of ‘holding all things in common’ (Acts 4: 32-35) was fundamental to the life of its communities. Internal cohesion and shared values were possible for a small and growing organization with its particular sense of ownership and continuity. As soon as Christianity became a civic religion with its leaders appointed by the rulers of nation-states this sense of a mutual and internally governed ecclesial community was diminished.⁹ Tustin referring to Norris considers that by the Fourth or Fifth Centuries the qualities required for a bishop were closer to those of a Roman prefect, magistrate or public orator.¹⁰ The relationship between leaders and congregations, clergy and parishioners in a largely ‘voluntary’ organization is

⁷ Differentiated first with reference to the Lambeth Quadrilateral, see: Barrett, C. (Ed), *Unity in Process: Reflections on Ecumenism*, DLT, London, 2012, Chapter by Cornick, D., *The Story of British Ecumenical Endeavour*, p.61

⁸ Sacks, J., *The Times*, August 18th 2012. p. 70: Reviewing Kellerman, B., *The End of Leadership*, Harper, New York, 2012.

⁹ Moltmann, J., *The Church in the Power of the Spirit*, Second Edition, SCM, London, 1992, p.305

¹⁰ Tustin, D., *A Bishop’s Ministry: Reflections and Resources for Church Leadership*, Paragon Publishing, Rothersthorpe, 2013. p.9: Norris, *The Bishop in the Church Life of Late Antiquity*. In the Niagara Consultation papers, *Episkope in Relation to the Mission of the Church Today*, Lutheran World Federation, Geneva, 1988.

explored by Avis drawing on Polanyi¹¹, by Carr¹² and by Percy.¹³ Studies by significant laypeople, prominent in their field and who are sympathetic to many of the structural issues facing the Church of England include Adair, Stamp and Handy¹⁴. They present a perspective offered by ‘critical friends’. For the Post-Conciliar Roman Catholic Church analysis by Küng and McAlese¹⁵ examines in an objective if critical way the lack of understanding of what has come to be described as ‘collegiality’ or the ways in which bishops and other senior church leaders work together.

The influence of particular personalities on any organization has to be recognized and in this study strength of relationship will be seen to be particularly important. Wright Mills says that biography, history and society are the co-ordinate points from which the study of any society has to be located.¹⁶ Important for this research will be analyses of ecclesiastical history and of episcopal biography. The nature and character of those who are selected or appointed to ministries of oversight needs to be studied. What also have to be examined are the reasons for the retention of an episcopal structure of governance and church order through the political and historical changes of the centuries.

In these differentiations there is a distinction which will form a part of my exploration and perhaps offer a route to something ‘new’. The paradox concerns organizational understandings of regional, national and international churches and for this research is this: can the Church of England be understood as an organization which needs to continue to develop with a describable and

¹¹ Polanyi, M., *Science, Faith and Society*, Oxford University Press/University of Chicago Press. 1946.

¹² Carr, W., *The Priestlike Task*, SPCK, 1985.

¹³ Percy, M., *Anglicanism: Confidence, Commitment and Communion*, Ashgate, Farnham, 2013, Chapter 9, *Herding Cats: Leadership in the Church of England*, p.137

¹⁴ Adair, J., *The Becoming Church*, SPCK, London, 1976. Handy, C., *Understanding Organizations*: Penguin, London, 1976.

¹⁵ See: Küng, H., *The Church*, Search Press, London, 1968. Küng, H., *Disputed Truth: Memoirs*, Continuum, London & New York, 2008. McAlese, M., *Quo Vadis? : Collegiality in the Code of Canon Law*, Columba Press, Dublin, 2012.

¹⁶ Wright Mills, C, *The Sociological Imagination*, OUP, Oxford, 1959, 2000, p.143

executive structure, or is it a different kind of institution with ‘dispersed’ grouping of congregations, deaneries and dioceses where authority and innovation can be detected in a number of different places and where authoritative oversight is at best remote? Such a paradox or dilemma allows me to continue to explore what a church and particularly an episcopal church is. There is also a warning in any preferred option; since there is no clear definition or understanding, it is possible for a position to be taken and then the church under scrutiny criticized for not conforming to that particular understanding.¹⁷ Ramsay’s eirenic conclusion that ‘All have won and all shall have prizes’ requires re-examination.¹⁸

1.2 How personal background informs particular approaches¹⁹

In establishing my research question about the potential within *episkope* it is also important for me to give my own reasons for wanting to set out on this exploration. Mills puts it well when he says, ‘we cannot very well state any problem until we know *whose* problem it is’.²⁰ The ‘problem’ which leads to my reasons for undertaking this research arises from an adult lifetime working as an ordained minister within the Church of England. I have an intuitive sense which I want to test, that some of its disputes and divisions arise not primarily from inefficiency or from attempts to become more relevant but from an underlying sense that it has lost the memory of its foundational identity.

There is also a professional reason for my undertaking this research. I have been a passionate advocate for the development of what is called collaborative ministry but in recent years as Nash, Pimlott and Nash have observed, my position is changing and I am becoming aware that a different approach to how

¹⁷ The particular understanding of the Church of England and the Church of Scotland described and analysed by Roberts is subject to this criticism. Roberts, R., *Religion, Theology and the Human Sciences*, CUP, Cambridge, 2002.

¹⁸ Ramsey, M., *The Gospel and the Catholic Church*, Longmans, London. 1936. p.68

¹⁹ Western calls this, ‘Locating ourselves, to recognize the other’, Western, S., *Leadership: A Critical text*, Sage, 2008 & 2013, p.92

²⁰ Wright Mills, C. *The Sociological Imagination*, OUP, Oxford, 1959,2000, p.76

clergy and people work together is needed.²¹ Before I studied theology I had begun a career in architecture. Members of this creative profession produce designs which are influenced by new ideas and materials alongside the desire to use traditional building methods in new ways. Ideas influence design and striking buildings can be produced with new interpretations of often well-known practices. I have worked as an industrial missionary, parish priest, director of training and archdeacon as well as with church organizations which train and support church leaders in a range of denominations across the U.K and mainland Europe. Arising from these formational experiences I have learned to use the skills of reflective practice and of consultancy.²² Many of these arise from my involvement as a founder of The Edward King Institute for Ministry Development and as Director of AVEC.²³ Of some significance is the thread of professional work which has run through my career whatever the job title. I have been used as a mentor to many people in the various denominations and churches in Britain and in mainland Europe. I have also been used as a work consultant and an organizational consultant to dioceses, voluntary sector organizations and to religious orders Anglican, Lutheran and Roman Catholic. This experience colours and informs my research and sharpens my questions in ways and with sources which I shall identify.

1.3 Why choose the Church of England as a research subject?

Within the Anglican Communion the Church of England faces a number of internally divisive issues which challenge its corporate international identity in new ways. The crisis in a need for the development of community in congregational life has been set out most recently by Greenwood.²⁴ The ordination of women to the priesthood in 1994 rather than bringing unity

²¹ Nash, S., Pimlott, J., and Nash, P., *Skills for Collaborative Ministry*, SPCK, London, 2008 & 2011, p.1

²² Grundy, M., *What's New in Church Leadership*, Canterbury Press Norwich, 2007, p. 137; Dadswell, D., *Consultancy Skills for Mission and Ministry*, SCM, London, 2011, p.12

²³ Lovell, G., *AVEC: Agency and Approach*, Avec Publications, Pinner, London, 1996. For 10 years from 1981-1991 I was the founder and editor of *Ministry*, the Journal of EKIMD.

²⁴ Greenwood, R., *Being Church: The Formation of Christian Community*, SPCK, 2013.

solidified differences and united opposing groups in an unexpected way. A similar deep division was revealed in the debate about women as bishops in 2012. The marriage or ordination of people in same sex relationships is proving to be divisive for different reasons. Also in 2012 a proposed Covenant between the member churches of the Anglican Communion to establish boundaries for membership failed to gain sufficient support.²⁵ These divisions within the wider Anglican Communion of episcopal churches mean that a sense of mutual responsibility expressed as ‘watching over one another’ is challenged. A system of increasing partnership between bishops, clergy, synods and lay people has evolved but may now not be able to bear the hopes once placed upon it.

Sykes says that ‘Anglicans are never far from being painfully aware of their internal divisions’.²⁶ He also says that some sense of Anglican ‘integrity’ has to be found. His view is that the theology and the ecclesiology of the Church of England, as part of the Anglican Communion, can be found in places which reveal the personality of leaders as much as in doctrinal texts and published agreements:

Those who wish to find explanations and justification of Anglicanism will find them in the letters and papers of the great modern Anglican leaders rather than in heavy tomes of scholarship.²⁷

Reasons for the need to make a new study of the Church of England are located in the need to understand how the ‘modern’ church and its leadership have emerged. Bishops in the Convocation of Canterbury first met in 1851 and in the Convocation of York in 1860. The first diocesan conference with bishops, cathedral dean, archdeacons, clergy and laity met in Ely in 1866. In 1867 Archbishop Longley called together bishops from the various parts of the British Empire for the first Lambeth Conference. These meetings which have begun to develop a modern ‘collegial’ style of governance have continued every 10 years with only occasional breaks. From 1920 at the prompting of William Temple

²⁵ 18 of the dioceses in England voted for and 26 against. A majority of Provinces worldwide also voted against.

²⁶ Sykes, S., *The Integrity of Anglicanism*, Mowbray, London, 1978, p.ix

²⁷ op. cit. *ibid*, p.77

and the 'Life and Liberty' movement local church councils were established in the Church of England.²⁸ In this way a recovery of participative leadership by all the members of a church, through their representatives has begun to re-emerge. It is the nature of this partnership which I consider not to be fully understood.

By the mid 1990's there was a growing frustration that structures within the Church of England were not cohering in the most effective ways. In a changed world where more participative leadership styles were expected an attempt was made to bring together disparate activities into a new structure. In 1995 with the report of a Commission chaired by Michael Turnbull, then Bishop of Durham an attempt to bring a more managed and centralized system of governance was suggested. That the report produced was called *Working as One Body* demonstrates a theological understanding of a problem.²⁹ Evans and Percy thought 'it presented the church with questions about whether it ought to bring into its governance the assumptions and practices of modern management theory'.³⁰

While acknowledging the need for adaptive and appropriate leadership and management in any organization this thesis will explore why there is a need to look beyond 'managerial' solutions to what underlying relational concepts of oversight are needed before any organizational changes are likely to be effective. In the Turnbull Report there is a helpful definition or description of oversight; 'But *episcopate* (literally oversight) involves preserving a synoptic vision of the whole, together with the responsibilities for ensuring the co-ordination of each aspect of the mission of the Church'.³¹ The most significant proposals from Turnbull were that the Church Commissioners and the Boards and Councils of the General Synod should be restructured and that an

²⁸ Iremonger, W.A., *William Temple, Archbishop of Canterbury: His Life and Letters*, OUP, Oxford, 1948, p.220

²⁹ Church of England House of Bishops, *Working as One Body: The Report of the Archbishops' Commission on the Organization of the Church of England*, Chair, Michael Turnbull, CHP, London, 1995.

³⁰ Evans, G. and Percy, M., *Managing the Church? Order and Organization in a Secular Age*, Sheffield Academic Press, Sheffield, 2000, p.9

³¹ *Working as One Body*; p.5

Archbishops' Council should be established to bring a centralized form of oversight.³² Furlong considers that these changes in the exercise of oversight had behind them attempts to restrain the power of the General Synod and to 'tame the tiger of the Church Commissioners'.³³

Significant however, for a part of the basis of this research is a phrase which was brought to prominence in the Turnbull Report, that the modern Church of England is 'episcopally led and synodically governed'.³⁴ The Editor of the Ecclesiastical Law Journal has commented over a failure by the three Houses of the General Synod to approve a measure permitting women to become bishops that 'The Church of England has become a body which is episcopally led but synodically thwarted'.³⁵ With such a description he is identifying systemic failings which cannot be resolved with further reorganization but by a redefinition of relationship.

For these reasons I have chosen to focus my research, on the Church of England, with all its history and traditions as a national institution, in such a way that emphasis is given to the influence and contribution of those who have been chosen or appointed as its leaders. For the present generation, alongside history and biography I will examine how senior church leaders in the five Dioceses of Yorkshire understand their work and the systems and processes which have shaped and which continue to support them. In a later part of my research I will examine the ways in which training agencies and academic research contribute to the formation of character and the professional development of church leaders.

1.4 Why choose the Yorkshire dioceses and national reviews?

Much of my working life has been for the churches in Yorkshire and as such this suggests an appropriate area for part of my research. It is a large county,

³² op. cit. *ibid*, p.39

³³ Furlong, M., *The C of E: The State It's In*. p.180

³⁴ *Working as One Body*; p.7

³⁵ Hill, M., *Ecclesiastical Law Journal*, Vol. 15, No 1, January 2013. p.2

with a population equalling that of Scotland.³⁶ It has a distinct and strong sense of identity with large urban and deeply rural areas, settled and new migration patterns and areas of prosperity and poverty. The Head of Promotion and Tourism for the North Yorkshire Moors National Park says that ‘Yorkshire is the U.K. in miniature’.³⁷

In order to examine understandings of oversight as practiced in the Church of England today I have used three different opportunities. In the first a series of interviews with those in church leadership positions in the five Yorkshire dioceses is conducted. My second opportunity arose because in 2007 the Church of England began to undertake a review of the structure of its dioceses. This in itself is part of a national responsibility for oversight. Their first major review concerned the five dioceses of Bradford, Ripon & Leeds, Sheffield, York, and Wakefield. I have made an analysis of the ways in which the Church of England oversees change using this Yorkshire Review as the basis. The work within Yorkshire is set in context with my third research opportunity which is a wider look at oversight in a résumé and analysis of the reports which have suggested change to the senior appointments procedures of the Church of England.

1.5 How organizational studies inform understandings of oversight

The relationship between theology and the social and organizational sciences informs a number of fields of study. These relate to the use of qualitative empirical research methods in the process of theological reflection based on an assumption that ‘human beings are by definition interpretive creatures’.³⁸ Swinton and Mowatt suggest that qualitative research can ‘look behind the veil of “normality” and see what is actually going on within situations’.³⁹ This

³⁶ The population of Yorkshire and the Humber in the 2011 census was 5.3 million. Full details are set out in Appendix I. The estimated population of Scotland was 5,313,600 in mid-2012, the highest ever. These figures are based on 2011 Census data,

³⁷ *Yorkshire Post* Interview, Saturday, February 15th 2014.

³⁸ Swinton, J., and Mowatt, H., *Practical Theology and Qualitative Research*, SCM, London, 2006, p.29

³⁹ op. cit. *ibid*, p.vi

interaction has been explored by Peyton and Gatrell in relation to the work of parish clergy.⁴⁰ It is this kind of methodology, described in detail in Chapter Two, which I shall be setting out in relation to senior Church of England clergy and to the centralized oversight activities of synods, boards and Archbishops' Councils.

Those who engage in studies of the nature of national churches and of denominations become drawn into an important discussion: in what ways are they institutions and in what ways are they organizations? It will be necessary to explore, with later evidence and discussion, the nature of the origins of episcopal churches. It will certainly be necessary to examine the organizational and institutional roles of episcopal and national churches in relation to the societies in which they are set. Avis has explored the ways in which the Church of England is an institution or an organization.⁴¹ He suggests that in churches with an episcopal structure a 'general' and a 'specific' authority can be described.⁴² Avis also discusses the experience of a church leader and a congregation member concerning the church as an institution and as an organization.

Organizations have managers, but institutions need leaders, according to Philip Selznick. Organizations exist for a utilitarian purpose, and when that purpose has been attained they become expendable. But institutions are natural communities with historical roots; they are deeply embedded in the fabric of society.⁴³

Christianity in a country and especially as embodied in a national church has emerged in an organic way and has a particular ethos. This gives it the

⁴⁰ Peyton, N., and Gatrell, C., *Managing Clergy Lives: Obedience, Sacrifice, Intimacy*, Bloomsbury, T&T Clark, London, 2013.

⁴¹ Avis, P., *Authority, Leadership and Conflict in the Church*: Mowbray, London, 1992, Avis, P., *Beyond the Reformation? Authority, Primacy and Unity in the Conciliar Tradition*: T & T Clark, London, 2006, Selznick, P., *The Moral Commonwealth: Social Theory and the Promise of Community*, Berkeley: University of California Press. 1992.

⁴² Avis, P., *Authority, Leadership and Conflict in the Church*, Mowbray, 1992, pp.7-15

⁴³ op. cit. *ibid*, p.107: Selznick, P., *Leadership in Administration; A Sociological Interpretation*, Harper, New York, 1996.

character of an *institution* which has values independent of its popularity with a wider public and, on occasion of its own members. The relevance of these distinctions in a particular way for this thesis concerns the nature of hierarchy. I will return to this question on several subsequent occasions. The beginning of this modern debate about the nature of authority in terms of social science originates with Talcott Parsons in *The Social System* where he states that stable social and political systems have the characteristics of an organization with leaders in set roles with graded authority.⁴⁴ Leaders of the contemporary church, while often frustrated in their attempts, have to hold a balance between seeing the historic church as a stable institution with leaders who have set roles and inherited functions and the church as an organization with the contemporary characteristics of aims and objectives, mission statements and even ‘measurable outcomes’ in the way that a commercial or public service organization would assess its successes and failures.

There are others like Thung, also following Selznick who suggests that a national or international church is more a social system than an institution or an organization and says it is ‘recalcitrant’ having characteristics which are obstinately defiant of authority.⁴⁵ She says national churches and international denominations are difficult to oversee since on the one hand they have ultimate goals about the transformation of society and on the other hand members who seek to achieve those goals using different and often contradictory ends.⁴⁶ Morgan says that ‘open systems’ such as that of the Church of England have the characteristics of an organism and of a culture.⁴⁷ Peyton and Gatrell then think that Morgan’s description allows such a national

⁴⁴ Parsons, T., *The Social System*, The Free Press of Glencoe, Collier-MacMillan 1951. pp.41-2

⁴⁵ Taken from: Selznick, P., *TVA and the grassroots: a study in the sociology of formal organization*, Harper & Row, New York, 1966. p.253, in Thung, M., *The Precarious Organization: Sociological Explorations of the Church’s Mission and Structure*, Mouton, The Hague, 1976. Foreword, vii

⁴⁶ op. cit. *ibid*, p.123

⁴⁷ Morgan, G., *Images of Organization: Of the Nature of Metaphor and its Importance in Organization and Management*, Sage, London 1997 and 2006, pp.33-72

church to be 'diversified, reflexive and adaptive'.⁴⁸ What is certain is that, as a public and largely voluntary body, episcopal churches display characteristics some of which are constant and some are variable according to their time and place in history. Religion, like education and health care remains an essential component of modern society.

How churches understand themselves and how they form, train, select, appoint and support their leaders is also an essential part of this research. It is about the formation of personality and about the influence of personalities in the life of the church community, both locally and nationally. Küng says in, *Why Priests?* 'A good church leader can *inspire, moderate and animate* a community. They will not imagine they are the Holy Spirit, but realize that their own flesh is weak and that they do not need to be a genius or an exemplary saint'.⁴⁹ But he adds, 'A good church leader is also one who proclaims the word in their community with authority'.⁵⁰

In understanding religion and the relation of churches to their society, religious sociology has its origins in the work of Troeltsch and of Weber.⁵¹ It has been used by Martin and Gill in an attempt to place the work of the historic denominations in the context of a changing English and European society.⁵² It has been developed as a way to understand mission in particular cultures by Boulard and Jackson.⁵³ My work has resonances with the ways in which

⁴⁸ Peyton, N., and Gatrell, C., *Managing Clergy Lives: Obedience, Sacrifice, Intimacy*, Bloomsbury, T&T Clark, London, 2013.

⁴⁹ Kung, H., *Why Priests?* Collins, Fontana, London, 1971, p.88

⁵⁰ op. cit. *ibid*, p.88

⁵¹ Troeltsch, E., *The Social Teaching of the Christian Churches*, (Two Vols.), Tr. Wyon, O., John Knox Press, Louisville, Westminster. 1992. Weber, M. *Essays in Sociology*, Trans and Ed. Gerth, H. and Wright Mills, C., OUP, Oxford & New York, 1946. Part III pp.267-361

⁵² Martin, D., *A Sociology of English Religion*, Heineman, London, 1967.

Martin, D., *A General Theory of Secularization*, Blackwell, Oxford, 1978.

Martin, D., *The Breaking of the Image: A Sociology of Christian Theory and Practice*, Blackwell, Oxford, 1980. Gill, R., *The Social Context of Theology*, Mowbray, Oxford, 1975, Gill, R., *Theology and Social Structure*, Mowbray, Oxford, 1977.

⁵³ Boulard, F., *An Introduction to Religious Sociology*: Trans. Jackson, M J, Darton, Longman and Todd, London, 1960. Jackson, M., *The Sociology of Religion*, Batsford, London, 1974.

Bonhoeffer in his doctoral thesis asks if a church has ‘a sociologically definable essence’.⁵⁴ He draws a distinction between the Church to which all believers belong and the ‘empirical Church’ which is a human construction and can be criticized and changed.⁵⁵

It is important for the way in which I gather evidence that in addition to the wealth of literature and commentary on organizations and institutions observed as churches that I attempt to ‘listen’ to those who are or who have been senior leaders. This will be done through a process of interview with senior church leaders in Yorkshire based on a further exploration of questions raised in the literature and theology reviewed. Episcopal biography will offer an accessible route for me to explore at first-hand what practitioners say about their work and how they were equipped for it and supported while carrying particular responsibilities. Percy appears to support Sykes in this relational approach commenting, ‘Anglicanism is generally easier to identify through persons rather than systems’.⁵⁶ In biography, interview and analysis a study of those who have written about senior church leadership forms part of my subsequent chapters. In these I will attempt to discern what practitioners themselves say about how they understand their church.

1.6 The significance of *episkope* in ecumenical theology

Oversight is exercised in many different ways across the denominations. All churches, however egalitarian have some kind of authority and leadership structure. Many of the younger churches have leaders called bishops but this study is restricted to an examination of the principal historic denominations. In order to place the Church of England in its contemporary context I will be examining agreements which arise from ecumenical discussions over the past 50 years. They can offer building blocks for some of the ways in which the

⁵⁴ See an examination of Bonhoeffer in relation to the social sciences in: Roberts, R., *Religion, Theology and the Social Sciences*, CUP, Cambridge, 2002.

⁵⁵ Bonhoeffer, D., *Sanctorum Communio: A Theological Study of the Sociology of the Church*, Dietrich Bonhoeffer Works, Vol I, Fortress Press, Minneapolis, 2009.

⁵⁶ See: Percy, M., *Anglicanism: Confidence, Commitment and Communion*, Ashgate, Farnham, 2013. p.15

denominations might establish more comprehensive understandings of oversight.

The foundation document for understandings of oversight is *Baptism, Eucharist and Ministry (BEM)* an agreement made at Lima in Peru in 1980. *BEM* has in its *Ministry* section a major exploration of *episkope*.⁵⁷ It describes the origin of *episkope* as oversight in the appointment of leaders in the first decades of the life of the Church. When discussing contemporary interpretations of ministerial relationships in episcopally structured churches comment is made that ‘the degree of the presbyter’s participation in the episcopal ministry is still an unresolved question of far-reaching ecumenical importance’.⁵⁸ The volumes edited by Thurian which chart the worldwide ‘cultural’, theological and ecclesiological responses to the ‘Lima’ Document provide studies which analyze European churches as organizations in an essential international context.⁵⁹

Understandings of *episkope* are of increasing significance in 60 years of conversations between the Anglican and Methodist Churches.⁶⁰ Similarly the nature of episcopal, apostolic, governance is the principal concern of the Nordic Churches in their conversations with the Church of England. The Porvoo Common Statement of 1993 between these Churches explores the need for new dialogue about *episkope* in some detail.⁶¹ The history of developing relationships between the Scandinavian and Baltic Lutheran churches and Anglicanism is charted by Österlin. His foundational work, describing generations of European contact has been followed by a series of publications as dialogue with other episcopal churches have developed.⁶² The work of Davie

⁵⁷ World Council of Churches, *Baptism, Eucharist and Ministry: Faith and Order* Paper No 111. WCC, Geneva, 1982.

⁵⁸ op. cit. *ibid.*, p.25

⁵⁹ Thurian, M., *Churches Respond to BEM*, WCC, Geneva, 1987.

⁶⁰ Report of the Anglican-Methodist Unity Commission, *Anglican-Methodist Unity; Part 2, The Scheme*, SPCK and The Epworth Press, London, 1968, *Methodist Bishops*, pp.36-41

⁶¹ Council for Christian Unity of the Church of England, Occasional Paper No 3. *The Porvoo Common Statement*, CCU, London, 1993.

⁶² Österlin, L., *The Churches of Northern Europe in Profile: A Thousand Years of Anglo-Nordic Relations*. Canterbury Press, Norwich, 1995, Ryman, B. with Lauha, A., Heine, G., Lodberg, P., *Nordic Folk Churches: a contemporary history*, Eerdmans, Grand rapids, Michigan and Cambridge, U.K., 2005.

on the relationship of the European churches to the culture in which they are set is seminal.⁶³ Conversations between the Church of England and the Roman Catholic Church centre in part on differences of interpretation about the apostolic nature of bishops' ministry and the transmission of authority within *episkope*.⁶⁴

The process of bringing these agreements into the life of the local church is called 'reception'. There is a view among those who have been involved in the construction of these agreements that this reception has been slow to happen.⁶⁵ Many Anglican leaders have been formed in their ministries while these conversations were taking place. Some have been active in constructing these agreements and their later ministries have been influenced by them.

While engaging with their people in new and different forms of mission and social engagement some of those in that same generation of Anglican leaders have found it difficult to address internal differences within their own denomination. In describing what she calls the Church of England's 'Family Secret' Furlong says, 'The Church of England finds it easier and more rewarding to be ecumenical with Roman Catholics, Orthodox Christians and Methodists than to build bridges, however tenuous, within the different branches of its own family'.⁶⁶

1.7 Introductory summary

This introduction has set out the subject matter I will attempt to research. It is important to emphasize that the key problems in an exploration of *episkope* lie not primarily in redefining the work of bishops but more in the need to establish a developed theological understanding of the practice of oversight

⁶³ Davie, G., *Religion in Modern Europe: A Memory Mutates*, OUP, Oxford, 2000.

⁶⁴ Anglican Roman Catholic International Commission, *The Gift of Authority*, ARCIC, London and Rome, Section 36. 1988.

⁶⁵ Avis, P., *Reshaping Ecumenical Theology: The Church Made Whole?* T & T Clark, London, 2010.

⁶⁶ Furlong, M., *The C of E: The State It's In*, SPCK, London, 2000, p.341

and within it the nature of relational, collegial, leadership.⁶⁷ Consequent questions contribute to further misunderstanding about the nature and practice of *episkope* and require examination. These concern the nature of ministerial formation and training and the preconceptions which inform senior appointments. In England the system for appointing diocesan bishops is under review. This is taking part covertly through adaptations made by staff and more publicly through review documents and reports. Part of this detailed study of understandings of *episkope* will be an attempt to look at how change takes place within the 'corporate' Church of England and how boundaries which could prevent change can be reconfigured. The idea of boundary crossing or 'liminality' will be a part of my later exploration and be examined as part of the public role of religious leaders in episcopal churches.⁶⁸

One consequence of my perceived lack of an internalized understanding of the theological nature of relational oversight is of particular concern. Without the broader conceptual understandings that I am searching for, the effective ecclesial manager who may be good at administration or the charismatic leader who is able to mobilize support through a public presence might also be thought to have the necessary person profile for a cathedral dean, archdeacon or bishop. This absence may also mean in a pragmatic way that those who make senior appointments reflect a prevalent anxiety across the Church of England about a lack of numerical growth and as a consequence make unbalanced and excluding choices in their appointments. It is my view that a re-discovery of how to 'watch over one-another in community' is timely if not overdue.

⁶⁷ See written unsolicited evidence from the Rt. Rev Hewlett Thompson who was one of the founders of training for senior leaders in the Church of England at Appendix VII.

⁶⁸ Liminality is taken from the Latin *Limen* meaning threshold. It has a particular religious meaning where candidates for confirmation or ordination 'stand at the threshold' awaiting initiation into a new religious order. Bishops preside in these rituals. The concept has been extended to include the role of a bishop in moving people and groups to a new and legitimated place in their wider society. See: Turner, V., *Betwixt and Between: The Liminal Period in Rites de Passage*, in *The Forest of Symbols* Ithaca, NY: Cornell University Press, 1967.

1.8 A description of what will be in the following chapters

Chapter Two sets out the methodology in detail. A means of gathering metaphor and imagery grouped into overarching concepts is explained together with its advantages and its limitations. The nature and characteristics of the county of Yorkshire are outlined. The contribution of organizational understandings of oversight offered by ‘critical friends’ and by agencies is assessed. Consultancy skills and reflective practice are examined and commended as appropriate skills with which to develop the chosen methodology.

Chapter Three examines the literature of oversight. Understandings are taken from biography, foundational documents, liturgies, church history and writers on ministry and on organizations. The reasons for this choice are explained. The writing of a range of relevant contributors, with disciplined, brief summaries of their work is integrated into a methodology which enables detailed research to begin.

Chapter Four will discuss the origins and context within which *episkope* was established as the principal concept for governance within the early church. Disputed interpretations of these origins will be explored. By looking at the place of the Church in European and English history and the interpretations of oversight which emerge from them, the social and cultural interplay with a theological concept will be described.

Chapter Five examines the major ecumenical agreements of the past 50 years. It explores in detail the ways in which *episkope* was central to major parts of the discussion of ministry. Reasons for the lack of ‘reception’ of these reports within the Church of England and by those leaders whose ministries were formed in this period of time are discussed. The absence of key relational aspects of oversight is explored.

Chapter Six moves the research on from analyzing *episkope* to using oversight as a theological and ecclesiological concept. The differences between

leadership and oversight are explored and the ways in which secular thinkers have used best practice in leadership to establish participative relational models is outlined. From the images and metaphors of episcopal leadership which have been examined, a grid of integrated concepts for the practice of oversight is constructed.

Chapter Seven takes the literature and the theology of oversight assessed so far and the concepts which have been devised and constructed as a grid and gives them practical application. Members of senior staff teams along with those who they name as colleagues in other denominations in the five dioceses of Yorkshire are interviewed. The results of these interviews are assessed in a series of subject areas which use the theological and ministerial analysis developed in the preceding chapters.

Chapter Eight examines corporate oversight by the Church of England instancing a restructuring review of the Yorkshire dioceses and a series of reports which attempt to make its senior appointments process both more transparent and more theologically grounded. Analysis done in the previous chapters is used to offer a critique of practice. Generic models for the exercise of oversight are used as a template in interview and by application to the content of reviews and reports on senior leadership in the Church of England.

Chapter Nine moves the understandings of oversight proposed so far on from description and analysis to theological reconstruction. Key findings from previous chapters are taken up and used as ‘building blocks’ to establish a more comprehensive relational understanding of oversight. Both the theological and practical applications of the work of church leaders are developed through the practice of visitation and an understanding of the liminal opportunities within episcopal leadership. The place of formation and training in the consolidation of a theology of oversight is demonstrated through the construction of a ‘dynamic model’ to establish and sustain ministries of oversight.

In a concluding **Chapter Ten** the original aim of emphasizing the importance of *episkope* as ‘watching over one-another’ is revisited. Continuing critical questions are restated and some of the factors which prevent ‘watching over in community’ are set out. The main findings are charted and their application is described with reference to key sections in the preceding chapters. The way in which ministerial concepts for collegial oversight can be built is evaluated alongside perceived blockages. A number of opportunities for further research opportunities are suggested. These include ministerial formation and training, a similar examination of oversight across groupings of local churches and the nature of mission in changing religious and cultural contexts.

Chapter Two

Methodology and associated approaches

In this chapter my methodology is described and set out in detail. It explains why the work of Senge is used to provide a framework to support the structure of my research. The usefulness is set out for using metaphor to construct oversight 'concepts' which can then be used in interview and analysis. Following this initial establishment of a structure my reasons for choosing the Yorkshire dioceses and Church of England reports are given. The contribution to organizational understanding offered by academic research and partner agencies is set out. Consultancy skills and reflective practice are commended as appropriate skills with which to approach the chosen methodology. Associated methodologies are summarized and their particular contribution to this thesis made clear.

2.1 Ways in which the methodology will be developed

This is a study of the historic denominations which have episcopacy as a method of governance and of the Church of England in particular. It does not include an examination of churches or denominations where senior leaders are called bishops but whose history and cultural understanding of leadership is of a different kind.⁶⁹ Some comparisons will be made with non-episcopal denominations where similarities and more widely applicable understandings of oversight can be identified. In this research all practice is drawn from ecclesiastical examples and as a consequence analysis is related in a direct way to churches and to those with an episcopal structure of governance. There is a view that because there has been little theological or ecclesiological quarrying into understandings and interpretations of *episkope* church leaders have looked to other places. It is the contention of Davies and Guest that 'the Church of England possesses no fixed theology of bishops'.⁷⁰ They maintain that as a

⁶⁹ Murrell, N., *An Introduction to Afro-Caribbean Religions*, Temple University Press, Philadelphia, 2010.

⁷⁰ Davies, D. and Guest, M., *Bishops, Wives and Children: Spiritual Capital Across the Generations*, Ashgate, Farnham, 2007, p.18

result church leaders have taken some of their models of leadership from the secular world rather than from theological conviction.

The methodology which I aim to establish explores the relationship between theology and the social and organizational sciences based on an assertion by Swinton and Mowatt that ‘human beings are by definition interpretive creatures’.⁷¹ It arises from a range of questions and contrasting statements about what precisely the Church of England is and how can it be overseen, led or managed? Is it centralized, with a structure which its members and leaders can understand or is it a collection of units, congregations and groupings with an almost self-defined identity and a diminishing regard for the ‘brand’ called Anglican or Episcopal? A way to understand something as varied as the Church of England comes close to the need to begin with Polanyi’s assertion about ‘tacit knowledge’: ‘that it is messy and difficult to describe and analyze because understandings of identity reside in different places’. For Polanyi tacit knowledge is ‘a type of knowledge that is not captured by language or by scientific descriptions . . . but it can be seen only in the actions and reactions of its practitioners’.⁷² He says, ‘Tacit knowledge is knowledge we have, and know we have, but nonetheless cannot put into words’.⁷³ It is this kind of knowledge and experience which I hope to draw out in my interviews with senior church leaders and from the analysis of episcopal biography.

2.2 How the methodology fits the research question

A way of being able to approach and manage my research question is now proposed. I want to examine the concept of *episkope* to see if there is a space which I detect needs be filled to provide theological understandings and resources for those called to senior positions in episcopal churches. I need to establish a methodology which will examine the uses and richness of the

⁷¹ Swinton, J., and Mowatt, H., *Practical Theology and Qualitative Research*, SCM, London, 2006, p.29, Quoted by Peyton, N., and Gatrell, C., *Managing Clergy Lives: Obedience, Sacrifice, Intimacy*, Bloomsbury, T&T Clark, London, 2013. p.23

⁷² Polanyi, M., *Personal Knowledge: Towards a Post-Critical Philosophy*. London: Routledge. 1958 & 2002, pp.49-50

⁷³ op.cit. ibid. p.50

concept of *episcopo* defined as ‘watching over one-another in community’. I will argue that this concept can be understood and developed in new and creative ways by gathering and analysing the many descriptions, metaphors and analogies which theologians, organizational analysts and practitioners use. In Chapter One I have set out the difficulties and polarities of research and opinion regarding the Church of England with a hierarchy of appointed figures, synods at diocesan and national level and congregations of varying kinds set in a parish system established more than 1,000 years ago. An initial reaction might suggest that it is impossible to arrive at an agreed description and analysis. Is it as Thung considers a ‘recalcitrant’ organization made up of disparate and often competing groups unwilling to accept what they see as external direction.⁷⁴ The analogy of ‘herding cats’ to describe the problem of understanding, managing and leading this church has been used.⁷⁵

In a chapter with just such a ‘herding cats’ title, Percy says:

Should it not be apparent that the organization is *not* shaped for easily defined aims, objectives and goals? Indeed, is it not obvious that the Church of England is, in a profound sense, a community of practice, bound together more by manners, habits and outlooks than it is by doctrinal agreement. Indeed, one could argue that Anglicanism, at its best, is a community of civilised disagreement?⁷⁶

The challenge taken up with the construction of my methodology is to discover the ways in which the Church of England is or could become a ‘community of practice’. How can its adherents become committed to ‘watching over-one another in community’ rather than continuing to be characterized as ‘a community of civilised disagreement’?

Since the Church of England is a ‘faith organization’ it is reasonable to begin by assuming that it describes itself and the work of its leaders in something of the same way it has to describe the God it attempts to represent. Both have to be

⁷⁴ Thung, M., *The Precarious Organization: Sociological Explorations of the Church’s Mission and Structure*, Mouton, The Hague, 1976. p.286

⁷⁵ Percy, M, *Anglicanism; Confidence, Commitment and Communion*, Ashgate, Farnham, 2013, pp.137-152

⁷⁶ op. cit. *ibid*, p.138

done by analogy and metaphor. Consequently I search for and then list as many descriptions and metaphors as I can observe, group them into categories and suggest three overriding concepts within which the overall work of oversight can be placed. These are then tested by interviewing a number of church leaders in the five Yorkshire Dioceses and by looking at the ways in which the Church of England ‘oversees’ change in the ways in which it reviews the size and tasks of its dioceses and the ways in which it revises its assumptions about the kind of people it needs to develop and then to appoint as its leaders.

2.3 Primary research methodology

I now move towards establishing and describing the methodology which I am going to use. Stated again, the aim of this thesis is to examine the concept of *episkope* in relation to episcopally ordered churches and the Church of England in particular. My methodology takes a ‘bridge’ position which draws from the many disciplines and methodologies instanced in the previous sections of this chapter. I construct this bridge by linking the drivers of forward movement in an organization with descriptions of the constituent parts which contribute to that forward movement.

2.3.1 The work and influence of Peter Senge

I want to use part of the work of Senge in a way which will allow me to construct a framework for my methodology. In his book, *The Fifth Discipline*, Senge proposes that what distinguishes learning organisations from others is the display of certain basic ‘dimensions’ or ‘component technologies’. He identifies five of these which, when they converge, give the characteristics for those engaged in the team, group or organisation that essential ‘buzz’.⁷⁷ It is the interplay of these five ‘disciplines’ which I find attractive and which will enable me to draw a range of strands in my research together into a coherent whole.

⁷⁷ Senge, P., *The Fifth Discipline: The Art and Practice of the Learning Organization*, Random House, New York. 1990. pp.6-14

Senge's five 'disciplines' are: Personal Mastery, Mental Models, Building a Shared Vision, Team Learning and Systems Thinking. The most important of Senge's characteristics is his 'Fifth Discipline' of what he calls Systems Thinking.⁷⁸ He says that it is the one discipline which integrates all the others and is the most important because one of the key problems with much that is written about management and leadership is that rather simplistic frameworks are applied to what are complex systems.

Although Senge calls, with some enthusiasm, his Fifth Discipline 'Systems Thinking', this might be contested.⁷⁹ What he does describe is the 'energy' generated when a number of factors come into play between a group of people or 'group of groups' in an organization. Senge has acted as a thought leader describing what he calls a 'learning organization'. His comments relate directly to the energy created when ecclesiastical collegiality stimulates:

When you ask people what it is like being part of a great team, what is most striking is the meaningfulness of the experience. People talk about being part of something larger than themselves, of being connected, of being generative. It became quite clear that, for many, their experience as part of truly great teams stand out as singular periods of life lived to the fullest. Some spend the rest of their lives trying to recapture that spirit.⁸⁰

It is the four disciplines leading to the Fifth which enable me to make a methodological construct which will then provide a framework for my empirical analysis and the further development of my study of *episkope*. His reference to *Personal Mastery* will enable me to examine and then propose a development of the nature of 'character' in a church leader. His *Mental Models* will enable me to draw from the writings of theologians of ministry, biography and then interview to demonstrate what are the formational influences and organizational understandings of senior church leaders. His *Building a Shared Vision* will enable me to look both at senior leadership teams in dioceses and

⁷⁸ op. cit. *ibid*, pp.5-16

⁷⁹ See for example: Murray, P., *Complexity Theory and the Fifth Discipline*, Systematic Practice and Action Research, Vol 11, No 3, 1998.

⁸⁰ op. cit. *ibid*, p.13

the notion of 'collegiality' between bishops. The fourth discipline of *Team Learning* allows me to examine the shaping or 'formation' of leaders and to examine how, in their own words senior staff in a diocese work together. In an extension of this same examination it will be possible for me to see how the proposed restructuring of the Yorkshire dioceses could enable collegial team learning in a new structure and also how those who are selected to conduct national reviews for the Church of England interact and 'learn together'.

It is my intention to use the five components which Senge identifies and to relate them to the work of 'critical friends' of the Church of England. In this respect, over the past 20 years and more, the presence and work of John Adair and of Gillian Stamp have been influential.⁸¹ Adair's Venn diagram of the interaction between team, task and individual needs has become a template for group leaders. To develop his identification of the components essential to what he calls 'Action Centred Leadership' as Task, Team and Individual would gain an immediate resonance among many church leaders.⁸² Although less well known except in academic circles Gillian Stamp from the Brunel Institute of Organizational and Social Studies (BIOSS)⁸³ has made significant contributions. Through her frequent presence at conferences of senior church leaders, together with her consultant role to the Archbishops' Council her Tasking, Tending and Trusting have established Stamp as a significant influence on many church leaders. Less well known, but familiar to theological educators and trainers is the writing of Thomas Downs who develops the parish as a 'learning community' with the concepts of Directional, Relational and Collegial activity.

⁸¹ Extensive use of Adair is made by Nash, S., Pimlott, J., and Nash, P., *Skills for Collaborative Ministry*, SPCK, 2008 & 2011, pp.12, 14, 78, 83, 87,116

⁸² Adair, J., *Effective Strategic Leadership*, Macmillan, London. 2002.

⁸³ See: www.bioss.com for the list of papers which demonstrate Stamp's work, the content of which has been shared with actual and potential church leaders over a span of 20 years Stamp's papers are: *Contexts for Change, Creative Church Leadership: But Me No Buts, Five Fields, Four Journeys, Perspective on the World, Pilgrimage, Strategic Leadership: An Exchange of Letters, The Day of Judgement (or: In Praise of Leprechauns), The Four Journeys of the Leader, The Individual, the Organization and the Path to Mutual Appreciation, The Tripod of Work, Treating People as People, Trust and Judgement in Decision-Making, Trust and Judgement in Decision-Making (Transformation)*

When brought together these components give me a structured basis from which to begin my practical research.

My methodology is designed to establish a 'bridge' between organizational thinkers, social scientists and theologians who use a variety of means to describe and understand this organization called the Church of England. It is a methodology which Berger describes as 'Inductive' He says, 'Put simply, inductive faith moves from human experience to statements about God, deductive faith from statements about God to interpretations of human experience'.⁸⁴ I begin with metaphor, move towards models but arrive instead at concepts which I consider contain almost 'generic' understandings of oversight and ones which could gain general acceptance. Wright Mills says that 'A conception is an idea with empirical content'⁸⁵ and that is what I will attempt to achieve.

2.3.2 From metaphor to concept

For a part of my methodology I have chosen to attempt to identify the images, metaphors and models which church leaders use when describing their work. These have been described and categorized in a way which reflects the influence of Morgan.⁸⁶ I have also tried to identify the sources for some of the descriptions of their work which they use. These take the general concept of metaphor to describe images of either the nature of the Church or of Christian witness and ministry. I shall conclude by proposing images which combine to inform effective oversight leaving oversight to be the model itself. Minear has identified 96 such images in a particular New Testament study.⁸⁷ Morgan examines the use in the wider context of the ways in which 'intuitive' aspects of decision-making by managers are made from both real and distorted images or metaphors of the reality within which they are operating. He says that by

⁸⁴ Berger, P., *A Rumor of Angels*, Anchor Doubleday, Garden City, New York, 1970, p.57

⁸⁵ Wright Mills, C., *The Sociological Imagination*, OUP, Oxford, 2000, p.124

⁸⁶ Morgan, G., *Images of Organization: Of the Nature of Metaphor and its Importance in Organization and Management*, Sage, London 1997 and 2006.

⁸⁷ Minear, P., *Images of The Church in the New Testament*, Lutterworth, London, 1961. pp.268-9

adopting one dominant metaphor or image the probability of diminishing the significance of others has always to be borne in mind.⁸⁸ The use of modelling is a very contentious area and is critiqued not least by feminists in their understandings of organizations.⁸⁹ Hawksley has commented on their use in the development of what she calls 'Concrete Ecclesiology'.⁹⁰

Metaphor is a figure of speech in which we speak about one thing in terms that are usually employed to talk about something else. Metaphors work by drawing our attention to certain features of things, while simultaneously screening certain other aspects from our attention. Such screening needs always to be borne in mind especially as I attempt to group symbolic descriptions into particular categories. Morgan says, 'Metaphors create ways of seeing and shaping organizational life . . . Different metaphors have a capacity to tap different dimensions of a situation, showing how different qualities can co-exist'⁹¹ It will become clear that, even though I attempt to categorize images they cannot be 'contained' and many could sit with some comfort in another of my categories. Given the importance of metaphor within religious texts it is my view that these categories can be employed to shed light on the nature of the religious language of oversight.⁹²

Pickard uses the idea of metaphor and takes the well-known biblical ones: salt, branch, building, body, flock, kingdom, remnant, elect, servant and many others and says that these need to be reinterpreted for what he calls a 'travelling Church'.⁹³ He refers to Migliore's 'fourfold schema': people of God

⁸⁸ Morgan, G., *Images of Organization: Of the Nature of Metaphor and its Importance in Organization and Management*, Sage, London 2006.

⁸⁹ See: *Images of changing practice through reflective action research*, Marshall, J. In: *Journal of Organizational Change Management*. 2011, 24, 2, pp.244-256, *Theorizing gender and organizing*, Gherardi, S., Marshall, J., Mills, A.J. 2003 In: *Debating Organization: Point-counterpoint in Organization Studies*, Blackwell, Oxford, pp.323-338

⁹⁰ Hawksley, T., *Metaphor and Method in Concrete Theology*, SJT, Vol 66, No 4. 2013, pp.431-447

⁹¹ op.cit. ibid, p.349

⁹² For broad discussion of the use of metaphor in religious categorization see: Harrison, V.S., *Metaphor: Religious Language and Religious Experience*. Sophia: International Journal for Philosophy of Religion. 2007, pp.127-145

⁹³ Pickard, S., SCM, 2013, pp.33-38

images, servant people, Body of Christ and community of the spirit.⁹⁴ Most importantly for the establishment of my methodology it is Pickard who identifies the need for images to convey ‘movement and energy’.⁹⁵ From this perspective he goes on to examine Dulles’ Five Models of the Church and comments on them as often creating a ‘static’ understanding or aspect of the way in which ministry and Church can be understood. In doing this Pickard draws heavily on Migliore and on his critique of static and enclosing or elitist models of Church in comparison with the inclusive theology coming from Latin America in some Liberation Theologies.⁹⁶

Like Adair and Stamp, Carr has been a significant influence on generations of church leader. His analytical writing and informed consultancy have deepened ministerial understandings of work for many clergy at all levels of responsibility. He commends the use of models in attempting to understand ministry within the churches:

The term ‘model’ is widely used today. . . A model of ministry, therefore, which is founded upon the day-to-day experience of the church may both provide coherence and prompt persistent review and systematic scrutiny. Out of this will come new approaches to problems, possibly new patterns of ministry, and, with the continual re-evaluation of the model itself, managed change.⁹⁷

Most helpful for my use of models as a means to establish overall categories which can describe the necessary components for an overall or ‘synoptic’ view of *epi-skope* is the work of Healy. He argues not for a ‘supermodel’ but for something else:

Models may indeed function systematically, but only by gathering together and organizing everything else that is finally more significant than the model itself.⁹⁸

⁹⁴ Migliore, D., *Faith Seeking Understanding: An Introduction to Christian Theology*, Eerdmans Publishing, Grand Rapids, MI, 2004. pp.252-4

⁹⁵ Pickard, S., *Seeking the Church*, p.38

⁹⁶ op. cit. ibid. p. 42 quoting from Migliore, p.256

⁹⁷ Carr, W., *The Priestlike Task*, SPCK, 1985, p.13

⁹⁸ Healy, N., *Church, World and Christian Life: Practical-Prophetic Ecclesiology*, CUP, Cambridge, 2000. p.46

Warnings about the utility and the difficulties of over-dependence on models come from Morgan, whose work will be reviewed in more detail in the next chapter.⁹⁹ Grouping models into ‘families’ as I have already suggested with Adair’s Task, Team and Individual and Stamp’s Tasking, Tending and Trusting can give range and sophistication to interpretations of observed styles of leadership. It achieves the ‘something else’ which I refer to above and which Healy searches for as he says, ‘by gathering together and organizing everything else (so) that (it) is finally more significant than the model itself’.

2.3.3 Ecumenical dialogue and the practice of oversight

In order to locate oversight as interpreted both historically and practically in the Church of England it has been important to set a context. I have done this not by looking at particular denominations, old or new, but at the ecumenical agreements where *episkope* has been a principal concern. That work is described in Chapter Five. For this methodological section in setting out the nature of my sources what I observe from ecumenical dialogue and agreement is the emergence of some overriding descriptions of effective practice. The principal among these is the description of oversight which has to be exercised personally, collegially and communally.

These concepts will be used to form a structure for the development of my methodology. This will become particularly evident when I devise a means of assessing interviews with church leaders in Yorkshire. They will form part of the structure in my concluding chapters when I combine images, metaphors and concepts to propose a structure which will fill a vacuum of understanding and provide a resource for those called to ministries of oversight.

2.3.4 Yorkshire as the setting for a case study

The county of Yorkshire suggests itself for part of this research for a number of reasons. I have lived and worked here at various times over the past 40 years.

⁹⁹ Morgan, G., *Images of Organization*, Sage, London, 1997.

It is a county with a rich variety of geography, population spread and history. Originally divided into ‘Ridings’, it has a distinctive character which can reflect different phases and times in its history, settlement, economic prosperity and its industrial decline and re-adaptation.¹⁰⁰ There is evidence of settlement from before Roman times. Constantine was proclaimed Emperor in York in 306. Vikings invaded and settled, and migrants have arrived following international conflict and seeking work ever since.

Yorkshire has a proud cultural identity and is the only one of the English European and British Government Regions to be known by its actual name. Yorkshire’s West Riding developed as a hub of industry with engineering and textile manufacture becoming dominant. There was no South Riding (except in fiction) but what is now South Yorkshire has a history of coal mining and steelmaking which is still evident in the adaptations and development of this distinctive area. There are vast areas of rugged countryside stretching through North Yorkshire and bordering on Cumbria and the North East. Sheep farming fed the textile industry and tourism now flourishes. In East Yorkshire the coastal areas, as well as having areas of outstanding natural beauty, have former and current large docks and shipping industries.

The *Victoria County Histories* cover Yorkshire and describe its history, culture, population and continuing development.¹⁰¹ Studies of particular areas, cities, market towns and villages continue. Much data for Yorkshire is held at the Office for National Statistics.¹⁰²

¹⁰⁰ The word Riding is taken from the Old Norse ‘thing’ meaning one third.

¹⁰¹ *Victoria County Histories*: www.victoriacountyhistory.ac.uk/explore/. The first of the three Yorkshire sets - three volumes describing Yorkshire in general and an index volume - was published between 1907 and 1925. The prehistory and ecclesiastical and economic history of the county are among the topics treated in the general volumes. The topographical treatment of the county, giving more detailed and fully-referenced accounts of areas on a parish-by-parish basis, began in the North Riding, for which two volumes and an index volume appeared between 1914 and 1925. The third completed set, a single volume on the city of York, came out in 1961, after work had restarted in the 1950s with funding from the local authorities. Work on the West Riding set has been started and one parish history will appear online soon.

¹⁰² Much data for Yorkshire is held at the Office for National Statistics at: www.ons.gov.uk/ons/regionalstatistics/region.html?region=Yorkshire+and+the+

Significant for this research is the need to appreciate the cultural ‘dramas’ of recent times which have affected the County and which leave long-term scars. An appreciation of these is significant particularly for the attention which appointments systems and reviews of the Yorkshire dioceses need to give in addressing the major cultural influences which divide or unite a region or diocese. The most important of these for Yorkshire are: the Miner’s Strike of 1984-5,¹⁰³ the Steel Strike of 1980¹⁰⁴ and the Foot and Mouth Epidemic of 2002.¹⁰⁵

The history of the Church of England in Yorkshire is similar to many of the former parts of England where dioceses followed secular areas. Originally the whole of Yorkshire was within the Diocese of York, which also covered Nottinghamshire, Lancashire north of the river Ribble, Cumberland south of the Derwent and southern Westmoreland. The Diocese of York in its present form had its boundaries revised following a 1907 report for the northern bishops.¹⁰⁶ The other Yorkshire dioceses were created: Ripon in 1836 (Later changed to Ripon & Leeds in 1999) Wakefield in 1888, Sheffield in 1913 and Bradford in 1919. The last revision of the boundaries of any of these dioceses was

Humber. Yorkshire’s cities are reviewed in *The State English Cities*, Office of the Deputy Prime Minister, Crown, London, 2006. Migration patterns in Yorkshire are to be found at: Migration Yorkshire: www.migrationyorkshire.org.uk/?page=statistics.

¹⁰³ Winterton, J. & R., *Coal, Crisis and Conflict: The 1984-5 Miner’s Strike in Yorkshire*, Manchester University Press, Manchester, 1989.

¹⁰⁴ Hartley, J., Kelly, J., Nicholson, N., *Steel Strike: A Case Study in Industrial Relations*, Batsford Academic, 1983.

¹⁰⁵ DEFRA Archive, *Origin of the UK Foot and Mouth Disease Epidemic in 2001/2002*.

¹⁰⁶ In 1541, the Archdeaconry of Richmond, North Yorkshire, which included part of the Yorkshire Dales, North Lancashire (including Furness), the southern part of Westmorland and the ward of Allerdale above Derwent in Cumberland, became part of the new Diocese of Chester. In 1836 the western part (corresponding broadly to the West Riding) was split into the Ripon diocese, which has since been subdivided into the dioceses of Ripon and Leeds, Bradford, and Wakefield. In 1884 Nottinghamshire and Derbyshire became part of the new Diocese of Southwell, from which Derbyshire was split off again in 1927 to form the Diocese of Derby.

completed in 1926. Histories of most dioceses have been produced at different times by local authors.¹⁰⁷

Church of England attendance statistics are contained in Appendix I and show a gradual decline in regular weekly church attendance and in the membership of Electoral Rolls between 1996 and 2011. Of wide influence to generations of church leaders from the 1950's onward is the study of Sheffield by Wickham where he charted the development of church life as the industrial revolution transformed and expanded the city. Following its publication in 1957 Wickham's commentary on his research and his high profile engagement with urban and industrial mission proved enduring in its analysis.¹⁰⁸ There are later publications concerning the relationship of religion to changes in the culture of Yorkshire. These include studies by: Mason concerning Leeds¹⁰⁹, Fraser and Taylor about global change and local feeling in the north of England with a particular study of Manchester and Sheffield¹¹⁰ and Clark, about churchgoing in a North Yorkshire fishing village.¹¹¹

Some of the best studies, particularly about religious literacy and cultural and demographic change in the recent past have been published by the Churches Regional Commission for Yorkshire and The Humber¹¹². This organization, alongside the West Yorkshire Ecumenical Council has been formative in generating a sense of identity and collaboration in churches and collaboration between their senior leaders across the region.

¹⁰⁷ Histories of each diocese exist: York, The Yorkshire Archaeological Society, 1980, Ripon, There seems to be no written history, Wakefield, Taylor K., 2013, Wakefield History Society, Sheffield: Walton, M. *History of the Diocese of Sheffield 1914-79*, Sheffield Diocesan Board of Finance 1981, Bradford, Hansen, *One Small Corner*, Bradford Diocesan Board of Finance, 1994.

¹⁰⁸ Wickham, E., *Church and People in an Industrial City*, Lutterworth, London, 1957.

¹⁰⁹ Mason, A., (Ed.) *Religion in Leeds*, Stroud: Alan Sutton, 1994.

¹¹⁰ Taylor, I., Evans, K., Fraser, P., *A Tale of Two Cities: Global Change, Local feeling and Everyday Life in the North of England. A study in Manchester and Leeds*, Routledge, *International Library of Sociology*, 1996

¹¹¹ Clark, D., *Folk Religion in a North Yorkshire Fishing Village*, CUP, Cambridge, 1982

¹¹² Churches Regional Commission for Yorkshire and The Humber: *Effective Christian Presence: The effective Christian presence and Enterprise Project 2008: Christian Mission and the Big Society*, 2011.

2.4 Why choose senior church leaders and national church reviews?

I made the deliberate choice to look only at the work of those who are senior leaders in the Yorkshire dioceses. My reason for this is first of all to establish a manageable piece of work but equally importantly the desire to engage in a discussion of the nature of oversight with those who had been appointed to specific tasks. It would have been possible to examine how oversight was received by clergy and parishes but this would have required a very different piece of work. I could also have placed a part of my emphasis on oversight in multi-parish situations and this is a piece of research I still want to carry out when this current project is complete.

For parts of my research I have chosen to look at three particular aspects of oversight in the Church of England. This enables a detailed local examination and an opportunity to observe the nature of oversight which a national church can attempt. In reverse order from the development of this thesis I have chosen to examine how ‘corporate’ oversight is exercised. To do this in a way which gives access to significant reports and theological reflection I have chosen to look at how senior appointments are made. I have also looked at an activity of oversight which presented itself at a most opportune time. The House of Bishops and the General Synod set out on a review of the structures and boundaries of its dioceses. The first major review was of the Yorkshire dioceses and ran from 2009-13. The processes involved in this review provided an opportunity for research into how a national church oversees its constituent parts which it would have been foolish to overlook. Arising from my own leadership involvement in the county and in regional aspects of the work of the churches¹¹³ I wanted to review, with my colleagues, understandings of our work, what it was we thought we were attempting to achieve and what factors prevented or hampered our shared aspirations. The opportunity to include in this research interviews with a range of regional colleague church leaders was too good to miss.

¹¹³ I was a Regional Commissioner as part of the Churches Regional Commission for Yorkshire and the Humber for two five year sessions. I was the founder of the CRC’s church tourism agency and a director of Yorkshire Culture.

2.5 Ways in which reflective practice and consultancy skills resource analysis

In Chapter One I said that the motivation for undertaking this research was to reflect on the experiences of work with colleagues in an episcopal church and often with colleagues from other denominations. We have struggled with concepts of collaborative ministry and the time has come to explore something which will take a different direction and for this I have chosen to use the discipline of reflective practice. Nash, Pimlott and Nash have attempted an extended examination in order to provide a basis for more skills to be acquired for effective parish ministry.¹¹⁴ Reflective practice itself has the form of beginning with experience, visiting sources of theory including biblical ones, working with a colleague or colleagues on understanding the experience and then proposing new ways forward based on a deeper understanding and application of the original work experience. Dadswell bases a developed discussion of reflective practice on Kolb's Adult Learning Cycle of concrete experience, reflective observation, abstract conceptualization and active experimentation.¹¹⁵ What is different in this research methodology is that the researcher takes the experience of practice at a mid-stage in the process after considerable initial theoretical quarrying. The practical research is then examined in the light of what the theoretical evidence might suggest. This is a form of reflective practice adapted for a research project.

As a former colleague and mentor Lovell is one of those from the agency Avec, which he and Widdicome founded, who has pioneered consultancy work and the teaching of consultancy skills in the churches. The approach called 'non-directive' is used based on initial work by Batten.¹¹⁶ It begins with the

¹¹⁴ Nash, S., Pimlott, J., and Nash, P., *Skills for Collaborative Ministry*, SPCK, 2008 & 2011, pp.48-52

¹¹⁵ Kolb, D., *Experiential learning: Experience as a source of Learning and Development*, Pearson Education Inc., Upper Saddle River, NJ. 1984, p.21 in Dadswell, D., *Consultancy Skills for Mission and Ministry*, SCM, London, 2011, p.13

¹¹⁶ Batten, T., *Training for Community Development: a critical study of method*, OUP, Oxford, 1962. Batten, T. with Batten, M., *The Non-Directive Approach in Group and Community Work*, OUP, Oxford, 1967.

underlying principle that the consultant, as with the community worker, has a primary commitment to work *with* rather than *for* people. Lovell grounds this principle in the experience and the ‘culture’ of a community:

Churches and neighbourhood organizations become communities of reflective practitioners when as many people as possible are thinking things through, separately and together, in the various settings and relationships, in private and in public, and when their thinking jells to give a purposeful thrust to their endeavours towards a common good.¹¹⁷

It is with this approach mentored in my own formation by Lovell and Widdicombe that I have a certain confidence in applying consultancy skills to elements of my research.

2.6 The renewal of ecclesiology

A study of Anglican or more precisely of the Church of England’s ecclesiology is an essential ingredient of the methodology in this research. Yet ecclesiology is not an easily defined or described concept. It is becoming of increasing importance and a number of theologians of ministry have featured it in their work in recent times. Avis regards Anglican ecclesiology as ‘modest’ in the sense he says, ‘that it does not make robust and sometimes rather grandiose claims for itself . . . it does not construct conceptual superstructures. It is a pastoral and practical creed, and to that extent it is pragmatic’.¹¹⁸ Interestingly, Avis also thinks that Anglicanism is not a ‘confessional’ faith in the way in which Lutheranism is. Nor he says, does it have a distinctive, scholastic official theology and an unchallengeable magisterium as the Roman Catholic Church does.¹¹⁹

After those cautious beginnings, and affirming the work of Hooker and many of the Seventeenth-Century Anglican Divines in their assumptions of building

¹¹⁷ Lovell, G., *Analysis and design: A handbook for Practitioners and Consultants in Church and Community Work*. Burns and Oates/Search press, 1994, p.196

¹¹⁸ Avis, P., *The Identity of Anglicanism: Essentials of Anglican Ecclesiology*, Bloomsbury, 2008, Reprinted 2013. p.155

¹¹⁹ op.cit. *ibid*, p.156

Anglicanism on the work of scholastic theologians Avis concludes that ‘Anglicanism is open and receptive to what can be learned from other traditions: it draws particularly on Roman Catholic, Orthodox and Lutheran influence. At times in the past, Reformed theology, in the tradition of John Calvin, was a major source and remains a permanent influence’.¹²⁰

In somewhat of a contrast to the modest nature of Anglican ecclesiology claimed by Avis there are emerging studies which claim a more strategic place for the study of ecclesiology and for ecclesiologists themselves. Healy suggests that they have ‘something like a prophetic function in the church’.¹²¹ In a significant review of Healy’s work on ecclesiology, Becker-Sweeden summarized his position and contribution. This is done in a way which resonates with the purpose of my methodology:

The church is not a repository of truth or even systematic coherence, but rather “the communal embodiment of the search for truthful witness and discipleship within the theodrama”. In this sense, ecclesiology is understood dynamically as the ecclesial community wrestles with the tension between understanding the church as Christ’s, oriented toward its ultimate truth, together with its ‘placedness’ in a specific context within the reality of sinful ecclesial responses. Healy prefers to hold in tension the performative dynamic of the church always in via, that is a pilgrim church, and the church triumphant, the heavenly church.¹²²

The identification by Becker-Sweeden of Healy’s ‘the communal embodiment of the search for truthful witness and discipleship’ links with my attempts to identify relational understandings of oversight in the church and Pickard’s

¹²⁰ op.cit. ibid, p.156

¹²¹ Healy, N., *Church, World and Christian life: Practical-Prophetic Ecclesiology*, CUP, Cambridge, 2000. p.46

¹²² Review of: Healy, N., *Church, World and Christian life: Practical-Prophetic Ecclesiology*, CUP, Cambridge, 2000, by Becker Sweeden, N., for Boston University School of Theology, Centre for Practical Theology, 2014. www.bu.edu/cpt/resources/book-reviews/church-world-and-the-christian-life-practical-prophetic-ecclesiology/

description of ecclesiology as ‘an enquiry which also attends to the *purpose* of the Church’.¹²³

With this methodology now set out I am able to embark on gathering my evidence, reflecting on it and discerning where new understandings of the use of *episkope* may be possible. The beginning of my establishing, assessing and reviewing evidence has to begin with an essentially brief and somewhat selective review of what those involved in the practice of oversight, and those who have researched the nature of large devolved organizations have said and written.

2.7 Associated research methods

As this research into the nature of oversight in the Church of England develops it will become clear that a number of other methodologies also inform my work. Some of these require a brief description and some level of understanding. The first of these is an associated methodology which would describe and analyse the observable structures of the Church of England. These are in some great part culturally determined and have many of the characteristics of an institution and a European State or Folk Church.¹²⁴ As an exercise in ecclesiology three distinct and separate structures need to be identified. The first is its ‘hierarchical’ and historic method of governance with bishops, archdeacons and cathedral deans originating from the Middle Ages and before and becoming a part of a State Church with its existence embodied in statute law from the time of the Reformation onwards.¹²⁵ The second structure

¹²³ Pickard, S., *Seeking the Church: An Introduction to Ecclesiology*, SCM, 2012. p.29

¹²⁴ See: Österlin, L., *The Churches of Northern Europe in Profile: A Thousand Years of Anglo-Nordic Relations*. Canterbury Press, Norwich, 1995.

¹²⁵ In this thesis ‘hierarchical’ will be used as describing a structure with authorised figures in different places in an organization which has essentially a ‘top down’ chain of command. I am aware that in a recent book Pickard has given an alternative definition. For him hierarchy can have richness in a different and literal meaning of *hieros* - *archos* - he says, ‘It is composed of two words, *hieros* (not priestly but *sacred*) and *arche* (not rule but *source* or *principle*) in other words, *sacred source*’. Pickard, S., *Seeking the Church: An Introduction to Ecclesiology*, SCM, 2012, p.162

to be identified would be its legal one where ecclesiastical change of any major aspect of governance had to be sanctioned by parliament and where all ecclesiastical appointments, means of discipline and changes to church buildings are sanctioned by the Chancellor of a diocese or province. The third structure to be identified is the synodical one. While in existence from the earliest times, the modern synodical system of the Church of England begins with Church Assemblies and with the Synodical Government Act of 1970. Such a methodology would analyse the interaction of these three structures and might conclude that they are more like 'checks and balances' than the dynamic interaction of partners committed to watching over the local, diocesan and national church. With some detailed understanding of this methodology then the managerial phrase which was brought to prominence in the Turnbull Report that the modern Church of England is 'episcopally led and synodically governed' would have been significant.¹²⁶

Equally important, an associated methodology comes from the relatively new construct of Democratic Network Governance and is a branch of social science.¹²⁷ It describes what many intuitive leaders and high achieving groups have known for some time. In interview Yorkshire church leaders will explain their various relationships with civic and regional leaders. Democratic Network Governance is based on the premise that progress is made in local communities and in regional and wider areas through 'negotiated interventions' between a range of public, semi-public and private groups representing large institutions in society. Senior church figures in the denominations as institutions, find themselves at the point or place where the bargaining is done. This is very rarely across a boardroom table but is done first and foremost through the building up of confident relationships. It is church leaders, with openings to so many networks, who can be key players or agents in facilitating this. Church leaders especially may well be called upon with some regularity to offer pastoral support for those in trouble and to officiate on formal occasions whether at dinners or great services - but it is their role as a broker and

¹²⁶ *Working as One Body*; p.7

¹²⁷ Sørensen, E. and Torfing, J., (Ed), *Theories of Democratic Network Governance*, Palgrave MacMillan, London, 2008.

partner in the development of network governance where their true value can be seen.

Important also as an associated methodology is some understanding of ‘family therapy’ and ‘emotional intelligence’. These are a considerable temptation since congregations and dioceses as well as national churches do display the characteristics of a large, extended family. The approach using family therapy theory and practice, formally known as Family and Systemic Psychotherapy aims to help people in a close relationship help each other.¹²⁸ In this way the relational problems which episcopal churches display could be presented back to them with analysis and suggestions about how they might address them. Western discusses this as the element in which a workplace forms what he calls a ‘therapeutic community’.¹²⁹ He focuses on the types of leader and the personal skills of self-understanding they need in order to be effective. He refers to the growing and fashionable field of work on Emotional Intelligence begun by Mayer and Salovey and developed by Goleman.¹³⁰

Of interest also as an associated methodology is the approach of Friedman who looks at ‘anxiety’ within systems and the need for the leader to be or to become the ‘non anxious presence’.¹³¹ His approach could also have been extended to look at the over-activity of some church leaders in over-promoting ‘new’ forms of church and congregational life and used to analyze the outcomes of appointments systems. Each of the associated and possible methodologies is an essential part of my character and formation and on a number of occasions will reveal themselves as an influence on my approaches in this research.

¹²⁸ Minuchin, S., *Families and Family Therapy*, Harvard University Press: Cambridge, 1974; Huitt, W., *A systems model of human behavior*, in: *Educational Psychology Interactive*, Valdosta, GA: Valdosta State University, 2003.

¹²⁹ Western, S., *Leadership: A critical text*, Sage, 2008. Ch. 8, pp.90-104

¹³⁰ Mayer, J., and Salovey, P., *The intelligence of emotional intelligence*, in *Intelligence*, 17(4) 433-42, 1993. Goleman, D., *Emotional Intelligence: Why it can matter more than IQ*, Bantam Books, New York, 1995.

¹³¹ Friedman, E.H., *Generation to Generation; Family Process in Church and Synagogue*, The Guildford Press, New York and London, 1985. pp.208-210

2.8 Chapter summary

In this chapter the reasons for the creation of a particular methodology are explained and a primary means of research is set out. The structure for using theological modelling as a part of this is explained. My choice of Yorkshire, its dioceses and its senior church leaders for a particular study is explained. The growing significance of studies using ecclesiology is outlined as forming an essential basis for the understanding of the nature and characteristics of a church. Other associated methodologies and their attractiveness are summarised together with their contribution. The reasons for their partial use in my research as part of my own formation and analytical apparatus are given.

Chapter Three

The literature concerning oversight

This chapter examines the literature of oversight as it relates and contributes to the aim of this research. At the outset there is an emphasis on personality and the influence which individuals have had both on church life and the development of theologies of ministry. The shape and nature of the Church of England is defined through the understandings taken from foundational documents, liturgies, church history and the theologians of ministry. The writing of academics who research churches alongside training agencies, ecumenical commentators and organizational theorists is set out. The ways in which my research adds to the understanding of oversight are outlined.

3.1 Biographical literature and the ‘modern’ bishop

English Anglican church life in the Nineteenth and Twentieth Centuries is characterized by personality-driven ecclesiastical biography.¹³² Biographies have been written of almost every Archbishop of Canterbury and many Archbishops of York in the Twentieth and Twenty First centuries. Many are listed in my bibliography. There are few if any individual biographies of archdeacons and a small number for cathedral deans and canons. Compilations of biography describing the character and achievements of senior leaders have been written by Edwards¹³³, Beeson¹³⁴ and Longford¹³⁵. These focus primarily on achievement in secular terms, on academic prowess or energetic church reform. Many senior leaders, often at the close of their active ministries, have written about the lack of preparedness for a new and more senior role. Such

¹³² See separate list in Bibliography

¹³³ Edwards, D., *Leaders of the Church of England 1828-1944*, OUP, Oxford, 1971.

¹³⁴ Beeson, T., *Rebels and Reformers: Christian Renewal in the Twentieth Century*, SCM, London, 1999. *The Bishops*, SCM, London, 2002. *The Deans*, SCM, London, 2004. *The Canons: Cathedral Close Encounters*, SCM, 2006.

¹³⁵ Pakenham, F., *The Bishops: A Study of Leadership in the Church Today*, Sidgwick and Jackson, 1986.

comments reveal the need for an internalizing of the subject matter of the kinds of literature outlined in this chapter.

Barry in his autobiography talks about becoming a Bishop of Southwell in 1941 and the absence of support and preparation:

The new bishop is just thrown in at the deep end to sink or swim and learn from his mistakes. And the very next morning after his enthronement he must start to function; he doesn't know what to do, yet he must not give the impression of not being master of the situation.¹³⁶

In a retrospective piece of self-understanding Holloway reflected on becoming Bishop of Edinburgh:

Had I really grasped the force of my innate skepticism towards institutions would I still have agreed to become a bishop in 1986? Probably, but I would have known that it was more vanity and ambition that prompted me than wisdom and self-knowledge . . . but I had not lived long or reflectively enough to know who I was.¹³⁷

Adie took the concept of 'coherence' and reviewed the formative influences and the aspects of his episcopal ministry which he would have done differently using the time of his first years in retirement.¹³⁸ Hewlett Thompson wrote about the lack of support when he felt his ministry was stagnating as Bishop of Willesden and then about the way he set out a collaborative pattern of ministry in Exeter.¹³⁹ He has also written about the frustrations of bringing in what he considered appropriate training and support for bishops and other senior leaders when he became the first chair of the House of Bishops Training Committee.¹⁴⁰ Most recently, and of particular interest relating to this research, Tustin has written about his experience as a long-term suffragan bishop in the Diocese of Lincoln and as the Church of England's principal representative in Anglican-Nordic-Scandinavian relations. In retirement he

¹³⁶ Barry, F., *Period of my Life*, Hodder & Stoughton, London, 1970.

¹³⁷ Holloway, R., *Leaving Alexandria: a Memoir of faith and doubt*, Canongate, Edinburgh & London, 2013, p.271

¹³⁸ Adie, M., *Held Together: An Exploration of Coherence*, DLT, 1997.

¹³⁹ Thompson, H., *The Diocese of Exeter 1985-1999: Its story as seen and Told by the Diocesan Bishop of those Years*, Private Circulation, 2005.

¹⁴⁰ His communication to me as assistance to this research is contained in Appendix VI

offers wide reading and experience for the newly appointed bishop drawing on ecumenical documents and agreements, the Pastoral Rule of Gregory the Great and Bernard, Abbot of Clairvaux.¹⁴¹

3.1.1 Contemporary episcopal ministry

Episcopal ministry takes distinctive turns in the mid Nineteenth Century. Chadwick remarks that in 1868 none of the diocesan bishops from Cornwall to South London was physically able to carry out their work.¹⁴² Age and infirmity prevented them. A generation of bishops who related little to their clergy and parishes was coming to an end and a new generation of bishops who took a personal interest in their dioceses was emerging. Wilberforce in Oxford, Denison in Salisbury and Lonsdale of Lichfield with some others were paying more attention to their ordinands and to the ordination services themselves, to being present in a parish for the induction of a new clergyman and to being available to meet and know at least some of their clergy on other occasions.¹⁴³

The emergence in England of the Public Schools began to make a difference in many spheres of life as ‘feeder networks’ to the professions including the clergy. Self-made men also began to emerge as those who found their way to ‘the top’ in church life. Benson’s life is charted by Bolt and shows how energy and connections propelled him to a bishopric and then from Truro to Canterbury - and to produce unusually talented and literary children.¹⁴⁴ Mandell Creighton’s wife wrote a biography of a much troubled family through infant death and then bishopric’s in Peterborough and the ‘ungovernable’ London.¹⁴⁵

¹⁴¹ Tustin, D., *A Bishop’s Ministry: Reflections and Resources for Church Leadership*, Paragon Publishing, Rothersthorpe, 2013.

¹⁴² Chadwick, O., *The Victorian Church*, Vol. 2, p.343

¹⁴³ op. cit. *ibid*, p.342

¹⁴⁴ Bolt, R., *As Good as God and as Talented as The Devil: the Impossible Life of Mary Benson*, Atlantic Books, London, 2011.

¹⁴⁵ Creighton, L., *Life and letters of Mandel Creighton D.D. Oxon and Cam., Sometime Bishop of London, Two Volumes in One*, Longman, Green & Co, London, New York, Bombay and Calcutta, 1913.

The social and ecclesiastical place of bishops in the Victorian Church is described by Chadwick. In *The Victorian Church* He takes the narrative from 'prelate' to the bishop who was conscientious in his duties - and resident for most of the year in his diocese.¹⁴⁶ He also charts the influence of Prime Ministers on episcopal appointments throughout the Nineteenth Century.¹⁴⁷ One of the best glimpses of the way in which candidates for episcopal appointment were selected comes, in addition to Chadwick's narrative, from the biography of Archbishop Randall Davidson by George Bell.¹⁴⁸ It was Davidson who first as Dean of Windsor and then as bishop and archbishop was instrumental in suggesting names for episcopal appointment to Queen Victoria and then to Edward VIII.

Prime Ministerial influence was strong in the appointment of Gore who was quite a different kind of bishop. Though scholarly and remarkably able as a writer and advocate in argument and polemic, he was also an ascetic and co-founder of the Community of the Resurrection. Two things stand out about Gore for this research. The first is that the Prime Minister of the day, Lord Salisbury thought that the English bench of Bishops was 'light' in theologians and nominated Gore amongst much controversy for the see of Worcester. Here we see a possible advantage in Church State relationships and a way in which the Church of England was prevented from making appointments which did not speak to its own needs and to the needs of the nation. The second is Gore's approach once he had accepted Salisbury's 'surprise', although he was a 'High Churchman' and a strong advocate of 'Catholic' theology and liberalism in biblical interpretation he chose to resign his membership of church societies and partisan organizations saying, 'I am sure that a bishop had better own no allegiance to voluntary religious associations which have to take a line on controversial matters of which he may be called to act as judge'.¹⁴⁹

Both of the Archbishops and the Bishop of London were significant as leaders of public opinion during the First World War. This is described well among others

¹⁴⁶ Chadwick, O., *The Victorian Church*, A & C Black, Part I, 1966, Part 2, 1970

¹⁴⁷ Chadwick, O., Part 2, Chapter VI, pp.328-342

¹⁴⁸ Bell, G., *Randall Davidson*, OUP, Oxford, 1935, Vol I, p162, Vol 2, p.123

¹⁴⁹ Prestige, G., *The Life of Charles Gore: A Great Englishman*, Heineman, London, 1935.

by Wilkinson in *The Church of England and the First World War*¹⁵⁰ and by Lockhart in his biography of Cosmo Gordon Lang who was Archbishop of York through the First World War.¹⁵¹

Hunter was part of an emerging group of European church leaders and theologians whose formative and ecumenical thinking continued through and beyond the 1939-45 World War. As Bishop of Sheffield from 1939-1962, Hunter can be instanced as an unusual example of an introverted personality who became an inspiring and creative bishop.¹⁵² His progress through networks of colleagues is charted by Preece who, significantly for this Yorkshire study, says that when Hunter came to Sheffield in 1939 after being Archdeacon of Northumberland he felt he had left 'a port which looks out on the world' for a 'an inland city shut in on itself'.¹⁵³

The first and probably most influential biography of Temple remains that of Iremonger.¹⁵⁴ Temple's origins were as privileged as many of his predecessors. His was the son of an Archbishop and his mother was a niece of the Duke of Devonshire.¹⁵⁵ However, he went to an English Public School and Oxford University, was influenced by social change in England and developed a reforming spirit which could not wholly be deduced from his background. Temple argued strongly for the place of Christianity in influencing secular as well as religious opinion.¹⁵⁶ His most enduring publications remain in print and in use.¹⁵⁷ His influence on Tawney and Beveridge in the establishment of the

¹⁵⁰ Wilkinson, A., *The Church of England and the First World War*, SPCK, London, 1978.

¹⁵¹ Lockhart, J., *Cosmo Gordon Lang*. Hodder & Stoughton, London, 1949.

¹⁵² Hewitt, G., *Strategist for the Spirit: Leslie Hunter, Bishop of Sheffield, 1939-1962*, Becket Publications, Oxford. 1985.

¹⁵³ Preece, J, *Leslie Stannard Hunter (1890-1983) Bishop of Sheffield (1939-1962)* MPhil. Thesis, University of Sheffield, 1986, p.120

¹⁵⁴ Iremonger, F., *William Temple, Archbishop of Canterbury: His Life and Letters*, Oxford, 1948.

¹⁵⁵ op.cit. ibid, p.2, Temple's father said, 'when I first got into the House of Lords I treated them all with respect; after I got married I treated them as cousins; and was generally right'

¹⁵⁶ Kent J., *William Temple*, CUP, Cambridge, 1992. pp.2-3

¹⁵⁷ Of these the best known to the modern reader is '*Christianity and Social Order*' first published by Pelican in 1942 and reprinted with a Foreword by Sir Edward Heath in 1980.

Welfare state is described in detail by Iremonger.¹⁵⁸ Kent says that Temple also represents the last generation of bishop to belong fully to a social as well as to an ecclesiastical elite.¹⁵⁹

Alongside Bishops Bell at Chichester and Hunter at Sheffield, Temple had established lasting relations with church leaders across Europe in the 1920's and 1930's. These endured through the Second World War and beyond. A marked difference can be observed here from the much more patriotic approach to World War One by the then Archbishops. Bell is much remembered for his advocacy of the cause of persecuted Christians in Germany and his criticism of 'blanket' bombing towards the end of the war. It is likely that his stance prevented Churchill nominating him for Canterbury in 1944 following the unexpected and early death of Temple.¹⁶⁰

Following Temple, Fisher's episcopate marked a change in approach as well as personality. Formerly headmaster of Rugby he brought bureaucracy and a taste for administration and the revision of Canon Law to a Church which might otherwise have participated more creatively in the postwar reconstruction of Britain and of Europe.¹⁶¹ He was to be followed by Ramsey, a quite different kind of Archbishop and someone who as a scholar and theologian had already researched the nature of episcopal office.¹⁶²

Owen Chadwick is the biographer of Michael Ramsey.¹⁶³ He says that Ramsey was hesitant in his acceptance of the archbishopric because of his understanding of the responsibilities of episcopal office and because the letter making the offer came from Winston Churchill, a politician whose policies in the 1920's and 30's Ramsey had disliked and in a letter whose tone he

¹⁵⁸ Iremonger, W., p.17

¹⁵⁹ Kent, J., *William Temple: Church, State and Society in Britain, 1880-1950*, CUP, Cambridge, 1992, p.9

¹⁶⁰ Jasper, R., *George Bell: Bishop of Chichester*. OUP, Oxford, 1967.

¹⁶¹ Carpenter, E., *Archbishop Fisher: His Life and Times*, Canterbury Press Norwich, 1991.

¹⁶² Ramsey, M., *The Gospel and the Catholic Church*: Longmans, London. 1936.

¹⁶³ Chadwick, Owen, *Michael Ramsey: a life*, Clarendon Press, Oxford, 1990.

interpreted in a negative way.¹⁶⁴ Eric Abbott, Dean of King's College London and later Dean of Westminster discouraged him suggesting, 'a mitre could be a candle snuffer'.¹⁶⁵ Ramsey had read Bell's life of Randall Davidson and tended to agree. He had also read Prestige's biography of Charles Gore and found it inspiring.¹⁶⁶ When Ramsey arrived in Durham his address to his first Diocesan Conference spoke little about the role of becoming a bishop and much about the tasks and work of a bishop.¹⁶⁷ For someone who had studied and published in influential ways about the role and nature of episcopacy this could seem to be something of a surprise.

With the appointment of Fisher after Temple and then Ramsey to follow him we see a swing in church appointments and in the interpretation of high episcopal office. Fisher, leading the Church of England in an organizational way to tighter control through Canon Law and legislation; Ramsey, working to make the Church of England more theologically literate and open to its wider society. Similar differences can be seen in the Archbishops of the Roman Catholic Church through the differences in approach to episcopal office by Heenan and Hume.¹⁶⁸ With the appointment of Runcie we see a number of theological college principal being appointed as bishops.¹⁶⁹

Robert Runcie's biographer, Jonathan Mantle, says that he took much of his interpretation for being a bishop from Ramsey.¹⁷⁰ He also reflects in an illustrative way for the metaphors of oversight which will be identified later in this thesis about Runcie's analysis in his enthronement sermon:

Parts of this service owe more to the age of Wolsey than Alban,
let alone the age of St Paul or Martin Luther King. . . The feudal

¹⁶⁴ op. cit. *ibid*, p.74

¹⁶⁵ op. cit. *ibid*, p. 75

¹⁶⁶ op. cit. *ibid*, p. 75, Prestige, G., *The Life of Charles Gore*, Heineman, London, 1935.

¹⁶⁷ op. cit. *ibid*, pp. 80-1

¹⁶⁸ Charles, W., (Ed), *Basil Hume: Ten Years On*, Burns & Oates, Continuum, London, 2009.

¹⁶⁹ Habgood at York and both Taylor and Fallows at Sheffield were theological college principals.

¹⁷⁰ Mantle, J., *Archbishop: the life and times of Robert Runcie*, pp. 57, 107, 109

Lord battering for admission on the door of his cathedral - then the drawing up of a legal agreement . . .

I confess there have been times in the past few weeks when I have wondered whether I was being made a baron or a bishop. . . . It might be more helpful to explore a new style of leadership geared at helping people to do things for themselves, to lead their community and transform and renew it not from outside but within.¹⁷¹

The only Archbishop to produce an autobiography in recent times is Carey whose background was far from privileged.¹⁷² Interestingly for this research, he did make an important observation about the ways in which other Anglican provinces make their senior appointments. About the method of election in the United States he says;

The democratic process of appointment places a premium on success in building up impressive congregations, business management and preaching ability. Very few if any American bishops come from academic institutions, either seminaries or university faculties . . . The consequence is that when confronting intellectual and theological issues the American House of Bishops was inclined to deal with them pastorally and experientially.¹⁷³

Williams' biographer, Rupert Shortt attempts to describe his approach to episcopacy and in particular becoming an Archbishop. He says that Williams spoke at his meeting of the Church in Wales Governing Body about the projection, mystique and glamour, saying they are 'bad for the soul' but that, according to Shortt, he was 'glossing' Ramsey's conviction: 'it makes you do theology'. Williams said, 'it forces you to reflect on and freedom, grace, faithfulness and failure.'¹⁷⁴

¹⁷¹ Taken from: Mantle, J., *Archbishop: The Life and Times of Robert Runcie*, Sinclair Stevenson, London, 1991. p.73

¹⁷² Furlong describes Carey's background and the way in which through hard work and evangelical networks he progressed in an appreciative section: *Essex Man comes to Lambeth*, Furlong, M., *The C of E; The State It's In*, SPCK, London, 2000. pp.153-167

¹⁷³ Carey, G., *Know the Truth: A Memoir*, Harper Perennial, London & New York, 2005, p.19

¹⁷⁴ Shortt, R., *Rowan's Rule*, Hodder & Stoughton, 2008, pp.193-4

In a study over the past 50 years of bishops, their wives and children Davies and Guest describe well the Public School and military background of many of those who became bishops in the first half of the Twentieth Century.¹⁷⁵ They do not reflect on how this has changed as the backgrounds of clergy have changed and as appointment methods have become slightly more transparent. They dwell insightfully on early appointment networks but do not explore at all the theoretical background to the practice of episcopacy preferring to dwell on the practicalities for the man appointed and the consequences for wife and family. One conclusion from their study is that the later generation of bishops adopted an uncritical managerialism which they gained from their peers in secular life.

This could be challenged as a theory if a broader understanding of oversight were incorporated into their thinking as has been adopted by Gosling and others who have made greater attempts to enter into the culture of clerical life and responsibilities.¹⁷⁶ What can be observed is a very gradual movement away from being fully a part of the English Establishment. Also a distancing from any dominant or prevailing political position can be seen. Temple's critique of society, his publications and hopes for postwar reconstruction were of seminal influence.¹⁷⁷ Runcie's commissioning of work which became the influential social report *Faith in the City* with proposals implemented in some part by the Church Urban Fund were of public importance far beyond the life of a denomination.¹⁷⁸

From Trollope to Howatch clergy and bishops, with their personalities, foibles and characteristics will, I hope always be a subject for caricature and parody. Within literary comment the place of clergy in English society continues to provide interest and fascination. Howatch in her novel *Glittering Prizes* gives a good example of how a novelist can describe leaders using caricature:

¹⁷⁵ Davies, D. and Guest, M., *Bishops, Wives and Children: Spiritual Capital Across the Generations*, Ashgate, Farnham, 2007.

¹⁷⁶ See: Gosling, J., in *Exploring Team Leadership: In search of Distributed Leadership*, Foundation for Church Leadership, York, 2007. p.7

¹⁷⁷ See: Temple, W., *Christianity and Social Order*, Penguin, London 1942.

¹⁷⁸ *Faith in the City: The Report of the Archbishop of Canterbury's Commission on Urban Priority Areas*, CHP, London, 1985.

In general there are two types of bishops: holy bishops and what I call chairman-of-the-board bishops. The latter are by nature businessmen with gregarious personalities and a flair for organization; their inevitable worldliness is mitigated by the spirit of Christ, and their success as bishops depends on the degree of mitigation. Holy bishops, on the other hand, usually have no talent for administration and need much time to themselves in order to maintain their spiritual gifts; their success as bishops depends less on the grace of God than on their willingness to delegate their administrative duties continually to talented assistants.¹⁷⁹

3.2 Liturgies and Ordinals

A review of the literature concerning an understanding of oversight in the Church of England has to include its authorized liturgies and within them the words of ordinals. These are the legal documents which describe and define the Church of England and, as with all churches in the Anglican Communion, doctrine and theology are contained within them. Within these the Ordinal contains the theology and understandings of the oversight and leadership responsibilities of senior leaders.¹⁸⁰ *The Canons of the Church of England*, the 1662 *Book of Common Prayer Ordinal* and 2000 *Common Worship* services for the consecration of bishops describe them as ‘the successors of the Apostles and pastors of Christ’s flock’. They have a responsibility for apostolic teaching and doctrinal orthodoxy and to be ‘an example of righteous and Godly living’.¹⁸¹

In the *Common Worship Ordinal* an additional responsibility is deduced from the apostolic witness, ‘to be a leader in mission’.¹⁸² In each document the

¹⁷⁹ Howatch, S., *Glittering Prizes*, Collins, London & New York, 1989, pp. 39-40.

¹⁸⁰ For a commentary on the BCP and its uses and adaptations across the Anglican Communion see: Hefling, C. and Shattuck, C., *The Oxford Guide to the Book of Common Prayer: a worldwide survey*, Oxford, 2006. Particularly the chapter: *Anglican Ordinals*. Leggett, R., p.528. For a commentary on ordination and consecration rites in Common Worship see: *Ordination Services; a study guide*, CHP, London, 2007, essay by Bradshaw, P., *A brief history of ordination rites*, p.111

¹⁸¹ Archbishops’ Council of the Church of England: *The Canons of the Church of England*, CHP, London, Canon C18:1. And 1662 *Book of Common Prayer*. Cambridge: Successive printings. *Common Worship, Ordinal*, CHP, London, 2013, p. 67

¹⁸² *Common Worship, Ordination Service*, p.55

bishop as chief overseer is required to be the person who by confirmation admits new members, ordains and who administers discipline. Bishops are the expression of governance as oversight and in *Common Worship the Ordinal* speaks of the integrity required of those called and appointed to this office.¹⁸³ While such commendations appear to be part of a historical heritage and grounded firmly in church tradition there are those who question an actual link to the practice of present day senior leaders. Pickard has contrasted the words in ordinals for the consecration of bishops from around the Anglican Communion with the contents of the diaries of senior bishops. He concludes, 'it just might be possible that the vows are designed for a church that does not exist.'¹⁸⁴

3.3 Official Church of England publications

Reports produced by groups within the Church of England, authorized by the bishops, archbishops and synods have a different kind of authority to encyclicals produced by the Roman Catholic Church. For this reason key documents are significant in my research, not for the authority which they might command but for the influence which they have. The earliest of these called *Episcopal Ministry*, was chaired by Chancellor Cameron and published in 1990.¹⁸⁵ In this report emphasis is placed on the ways in which bishops need to delegate and share their responsibilities in the modern church. Section 10 in Part Two debates the new balance needed between episcopal leadership and synodical government. Cameron the lawyer emphasizes the need to understand a bishop as a 'corporate person' and, following *BEM* that their responsibilities are 'individual, collegial and communal'.¹⁸⁶ She gives some emphasis in the same section to new understandings of the ways in which bishops will need to work collegially.¹⁸⁷

¹⁸³ op. cit. *ibid*, 'You are to govern Christ's people in truth', p.63

¹⁸⁴ Pickard, S., *Theological Foundations for Collaborative Ministry*: Ashgate, Farnham, 2009. p.172

¹⁸⁵ Church of England House of Bishops, *Episcopal Ministry: the Report of the Archbishops' Group on the Episcopate*, CHP, London 1990.

¹⁸⁶ op.cit. *ibid*, p.135

¹⁸⁷ op.cit. *ibid*, p.138

In the report commissioned by the House of Bishops called *Working with the Spirit; choosing diocesan bishops* the theological contribution is by Bishop Michael Nazir Ali.¹⁸⁸ He gives emphasis to the concept of *koinonia* and bases this on the life of the Holy Trinity. From this theological base he then emphasizes the need for corporate leadership and for bishops to be chosen from those who have already established this as a way of working. He also relates episcopal ministry to the needs of a changing society. His emphasis that the civic or public platform which bishops have been accustomed to occupy can no longer be taken for granted has to be taken into account in the exercise of any public ministry by a religious leader. There is an important section on differing interpretations of episcopal ministry across the Anglican Communion and how these need to be taken into account when choosing bishops for the Church of England.¹⁸⁹

How bishops should be resourced, rather than formed and equipped, for their work is the subject of the Mellows report *Resourcing Bishops*.¹⁹⁰ In this it is Bishop Stephen Sykes who writes the theological section on the ministry of bishops. He draws heavily on the series of ordinals which have been devised for consecration services. Interestingly he concludes that ‘a bishop’s work cannot be reduced to that of a church related functionary’.¹⁹¹ He emphasizes the significance of oversight and since this is a report about resources notes that part of the role of the bishop is to ensure that the Church is a good and responsible employer (section 18). He gives significance also to the need for a bishop in the modern church to be a ‘leader in mission’.¹⁹²

¹⁸⁸ Church of England House of Bishops, *Working with the Spirit: Choosing Diocesan Bishops*, CHP, London, 2001.

¹⁸⁹ *op. cit. ibid*, p.111

¹⁹⁰ Church of England House of Bishops, *Resourcing Bishops; a First Report of the Archbishops’ Review Group on Bishop’s Needs and Resources*, CHP, London, 2001.

¹⁹¹ *op. cit. ibid*, p.221

¹⁹² *op. cit. ibid*, p.224

Bishop Michael Turnbull also chaired the report about women as bishops; *Women bishops in the Church of England?*¹⁹³ This report draws on the whole history of bishops through the centuries as well as on the ecumenical work done in *BEM* and by the Anglican-Roman Catholic International Commission. There is also reference to the biblical scholarship concerning episcopal ministry done by Lightfoot and Gore. As a consequence there is an emphasis on the bishop as the guardian of the Apostolic Tradition¹⁹⁴ and on the modern bishop as a 'leader in mission'.¹⁹⁵ Previous reports are reviewed and understanding emphasized of the need to respect differing international interpretations of episcopal ministry. Significantly amid all the biblical scholarship, historical difference and ecumenical engagement there is a conclusion that whatever the outcome of a selection process the man or woman called to episcopal ministry has to be 'An example of Godly living'.¹⁹⁶

Avis has been the ecumenical theologian most associated with central church theological documents concerning governance and ecumenical relations as well as an author in his own right. In *Authority, Leadership and Conflict in the Church* he sets out his analysis of ecclesiology and of governance.¹⁹⁷ His *Beyond the Reformation? Authority, Primacy and Unity in the Conciliar Tradition* draws on his official ecumenical experience and reviews the continuing importance for episcopal churches of the centrality of the apostolic nature and continuity of the tradition which informs ministries of oversight.¹⁹⁸ Significant for a reappraisal of the ecumenical movement and its debates over the past 50 years is his *Reshaping Ecumenical Theology* published in 2010. It has as its first sentence, 'The ecumenical movement is ripe for reform and renewal'.¹⁹⁹ In his writing he draws extensively on Davie who has contributed a sociological and

¹⁹³ Church of England House of Bishops: *Women Bishops in the Church of England*, CHP, London, 2004.

¹⁹⁴ op. cit. *ibid*, p.18

¹⁹⁵ op. cit. *ibid*, p.23

¹⁹⁶ op. cit. *ibid*, p.62

¹⁹⁷ Avis, P., *Authority, Leadership and Conflict in the Church*, Mowbray, 1992.

¹⁹⁸ Avis, P., *Beyond the Reformation? Authority, Primacy and Unity in the Conciliar Tradition*, T & T Clark, 2006.

¹⁹⁹ Avis, P., *Beyond the Reformation? : Authority, Primacy and Unity in the Conciliar Tradition*, T & T Clark, Edinburgh, 2006.

theological understanding of developments in the European churches.²⁰⁰ A similar overview charting the rise and relative demise of ecumenical relations between the Roman Catholic Church and other episcopal churches is charted comprehensively by Casper.²⁰¹ The contribution made by these ecumenical theologians who by their own admission were addressing the issues and controversies of their time is used to form a basis for analysis a later part of this research.

Podmore worked for the Archbishops' Council and the General Synod of the Church of England from 1988 to 2012. His contributions in many national committees and his published writings demonstrate a particular point of view characterised by an emphasis on the established practices of episcopal governance with little possibility of adaptation or development.²⁰² This influence can be seen in the Dioceses Commission Review of the Yorkshire Dioceses.²⁰³ He has been challenged by Whallon concerning his differentiation between the Church of England's ecclesiology and what Podmore calls the 'polity' of the Episcopal Church in the USA.²⁰⁴

The Church of England continues with its own research exploring variations on the increasingly popular phrase 're-imagining ministry'.²⁰⁵ The latest series of documents concerning the 'culture' and ministry of the Church of England stem from a major policy report to the Archbishops' Council and the General Synod called GS 1895. In it there are three main themes:

²⁰⁰ Davie, G., *Religion in Modern Europe: A Memory Mutates*, OUP, Oxford, 2000.

²⁰¹ Casper, W., *Harvesting the Fruits: Basic Aspects of Christian Faith in Ecumenical Dialogue*, Continuum, London & New York, 2009.

²⁰² See Podmore, C., *Aspects of Anglican Identity*, Church House Publishing, London, 2005.

²⁰³ Dioceses Commission Review of the Dioceses of Bradford, Ripon & Leeds, Sheffield and Wakefield, General Synod of the Church of England Report No 2 November 2010 and Final Proposals Report October 2011.

²⁰⁴ There is a vigorous debate between Podmore and Whallon in *Theology*, Vol. 114, No 1, SPCK, London, Jan/Feb 2011. Whallon P. The tale needs re-telling: A reply to Colin Podmore's 'A tale of two Churches', p. 3 (In the Ecclesiastical Law Society Journal, Jan/Feb 2010 and Podmore C. Re-telling the tale. p.13

²⁰⁵ In 2011 the Church of England's Archbishop's Council commissioned further study from a resource group with the briefing title 'Reimagining Ministry'.

Contributing as the national Church to the common good; facilitating the growth of the Church and re-imagining the Church's ministry.²⁰⁶

Interestingly the same document contains a comment on its reception by the House of Bishops. They say that for the second and third of these 'aspirations' a strategy is required to provide the means to be able to achieve them.

3.4 Academics and university based researchers

It is my contention that the 'modern' discussion of *episkope* stems from the work of a succession of eminent theologians who worked between 1860 and 1930. These begin with Lightfoot²⁰⁷ and develop into controversy with Gore²⁰⁸ and Dale²⁰⁹, settle into ministerial formation patterns with Moberley²¹⁰ and gain a 'Catholic' interpretation with Ramsay²¹¹. These benchmark contributions then feed and inform the work of the modern ecumenical movement.

The theologian who has been an authority on Anglican identity for three decades is Sykes. In *The integrity of Anglicanism* he set out the significant issues which confront Anglicanism as a worldwide denomination.²¹² In *Power and Christian Theology*, written after he had been a diocesan bishop, he argues that leaders should exercise judgement in a similar way to that which a novelist develops a character through the circumstances of the story or 'plot'.²¹³ Sykes is an important figure in understandings of ministry and of ecclesiology. His knowledge of German and Scandinavian theology has been an

²⁰⁶ GS 1895, *Challenges for the Quinquennium*, Archbishops' Council, 2013, GS Misc 1054, *Making New Disciples*, Archbishops' Council, 2012.

²⁰⁷ Lightfoot, J., *The Christian Ministry: (In an added essay in St Paul's Epistle to the Phillippians)* Macmillan, London, 1869.

²⁰⁸ Gore, C., *The Church and the Ministry*, First published by Longmans, Green & Co 1886. Revised final edition by SPCK, London, 1936: Gore, C., *Orders and Unity*, John Murray, London, 1909.

²⁰⁹ Dale, R., *A Manual of Congregational Principles*, John Murray, OUP, Oxford, 1884.

²¹⁰ Moberley, R., *Ministerial Priesthood*, John Murray, London, 1897 & 1907.

²¹¹ Ramsey, A., *The Gospel and the Catholic Church*, Longmans, London. 1936.

²¹² Sykes, S., *The Integrity of Anglicanism*, Mowbray, 1978.

²¹³ Sykes, S., *Power and Christian Theology*, Continuum, 2006. p.97

essential ingredient in ecumenical dialogue. His theological contribution to a series of reports has recalled church leaders and synods to the fundamentals of understandings of the Church's ministry and to the need for rigour in examining possible routes for development and change. In a probably over-estimated way Roberts regards Sykes as one of the 'prophets' of the Twentieth Century.²¹⁴

Among those exercising an influence in current theological and ministerial circles is Stephen Pickard. He is an Australian academic and bishop who has worked for two periods of time in the United Kingdom. In 2009 Pickard produced *Theological Foundations for Collaborative Ministry*.²¹⁵ In this he explores in some depth the foundations of ministerial writing in the Nineteenth and early Twentieth Centuries. Of challenging significance for the study of contemporary interpretations of episcopacy is that Pickard analyses the wording of Ordinals for the consecration of bishops and concludes that the vows hardly match or describe the work to be done.²¹⁶

Pickard published *Seeking the Church: An Introduction to Ecclesiology* in 2012 and this is likely to be the more significant of his two books in the long-term.²¹⁷ He is concerned with the type of ecclesiology which he says 'attends to the *purpose* of the Church'.²¹⁸ While examining the nature of Church he sees it as 'the social outworking of faith with a direct relation to discerning the nature of the Kingdom of God'.²¹⁹ Importantly for this thesis Pickard examines the variety of images used for the Church. In common with my later focus, he acknowledges that the 'models' proposed by Dulles have had an enduring effect on how clergy, and senior leaders understand their work.²²⁰

²¹⁴ Roberts, R., *Religion, Theology and the Human Sciences*, CUP, Cambridge, 2002, p.165

²¹⁵ Pickard, S., *Theological Foundations for Collaborative Ministry*, Ashgate, Farnham, 2009.

²¹⁶ op. cit. *ibid*, p.172

²¹⁷ Pickard, S., *Seeking the Church: An Introduction to Ecclesiology*, SCM, London, 2012.

²¹⁸ op. cit. *ibid*, p.7

²¹⁹ op. cit. *ibid*, p.19

²²⁰ op. cit. *ibid*, p.33-4

European theologians in the Roman Catholic Church have been a significant influence in proposing how oversight and collegiality could be experienced among church leaders. One of the most significant contemporary public critics of an erosion of collegial leadership in the Catholic Church is the Tübingen theologian Hans Küng. It is his view that the ‘spirit’ of the Second Vatican Council made decisions about more participation by clergy and lay people. His position is an attempt to obtain greater collegiality in decision-making which he holds was the intention of the Council and has since been subject to a systematic process of erosion.

Küng’s major writings about the nature of the whole Church and its existence in relation to the present and developing Roman Catholic Church are an enduring legacy.²²¹ He feels that the ‘spirit’ of the Second Vatican Council was not carried forward either by subsequent Papal appointments or by the centralized Vatican bureaucracy which was charged with this task. His two-volume autobiography charts his hopes and frustrations while choosing to remain a priest within the Catholic Church. It also describes his later emphases on world development and ecology.²²²

Precisely what ‘collegiality’ means has been explored by McAlese.²²³ In university research in Ireland and Rome she has used her background as a lawyer to examine what is meant in the post Conciliar Roman Catholic Church by episcopal collegiality. She concludes that the bishops and cardinals found this one of the most difficult subjects to address and consequently in the documents which followed failed to give clear guidelines for its future development.²²⁴ Her work is a key developmental contribution to one of the fundamental questions in this thesis: how do senior church leaders understand the nature of the ways in which they work together? It also examines in great detail one of the core concepts of oversight identified in BEM, the Porvoo Common Statement and the Anglican-Methodist Conversations.

²²¹ Küng, H., *The Church*, Search Press, 1976.

²²² Küng, H., *Disputed Truth*, (Two Vols.), Continuum, London & New York.

²²³ McAlese, M., *Quo Vadis? : Collegiality in the Code of Canon Law*, Columba Press, Dublin, 2012.

²²⁴ op. cit. *ibid*, pp.55-77

The Dutch Catholic theologian Schillebeeckx has attracted much attention, and investigation from the Vatican particularly for his writings on ministry. His *Ministry: a case for change* and his *The Church with a Human Face*, map developments in ministries within the Church over two millennia.²²⁵ He concludes that from early relational beginnings with a strong sense of ownership, from the Fourth century onwards the Church developed taking civil parallels first from the Roman Empire and later developed through what he calls a 'feudal spirituality'.²²⁶ He argues for a radically adapted church formed by 'listening to the complaints of the people',²²⁷ and especially by listening to the 'discontent among women',²²⁸ His reconstruction includes adaptation of the absolute rule of celibacy for secular clergy.²²⁹

Taking an associated approach the 'protestant' theologian who has explored the nature of ministries in the Church is Moltmann. His approach to ministry originated in formational experiences both as a soldier and as a Prisoner of War from 1945-48. His *The Crucified God* examines and proposes with revealing honesty the overseeing relationship of God to suffering people.²³⁰ Most significant for this research is his *The Church in the Power of the Spirit*. In this he analyses the development of ministries within the Church in a similar way to Küng and in an associated but distinctively different way from Schillebeeckx in that he sees developments in ministry, and their adaptation through history as driven by the influence and energy derived from the Holy Spirit.²³¹ He develops these ideas also as forming and re-forming the 'character' of a Christian community in *The Open Church: Invitation to a Messianic lifestyle*.²³²

²²⁵ Schillebeeckx, E., *Ministry: a case for change*, SCM, London, 1981, Schillebeeckx, E., *The Church With a Human Face*, SCM, 1985.

²²⁶ *The Church With a Human Face*, pp.147-165

²²⁷ op. cit. *ibid*, Part Four, pp.209-236

²²⁸ op. cit. *ibid*, pp 236-240

²²⁹ op. cit. *ibid*. pp. 240-254

²³⁰ Moltmann, J., *The Crucified God*, SCM, London, 1974.

²³¹ Moltmann, J., *The Church in the Power of the Spirit*, SCM, London 1977 and 1992.

²³² Moltmann, J., *The Open Church: Invitation to a Messianic Lifestyle*, SCM, London, 1978.

For this thesis a helpful if provocative contribution about the nature of a church in the modern world has been provided by the Aberdeen academic, Drane who began with what he described as *The McDonaldization of the Church*. In this he suggests that the essential content of Christianity has become so lost in modern methods of presentation that the essence did not satisfy those searching for a faith nor did it meet long term evangelistic needs.²³³ In his more reflective *After McDonaldization*, Drane commends a church which is more organic. He criticizes the current generation of Church leaders since, rather than affirming the contribution of their predecessors, they heap on them the blame for present problems and shortcomings. He criticizes the Church's over concentration on the 'heroic' leader at the expense of the image of 'servant' leader.²³⁴ His conclusion, however, is that Jesus was above all a 'relational' leader more than a servant leader.²³⁵

One of the theologians of ministry to begin to explore the nature of ministry within a redefined family of episcopal churches is Percy whose own writing is considerable and influential. His *Anglicanism: Confidence, Commitment and Communion* provided a wide-ranging critique of the nature of many Anglican ministerial dilemmas, some of which concern the much wider Anglican Communion.²³⁶ In his, *Shaping the Church; The Promise of Implicit Theology* he describes the types of leadership required for the modern church and some of roles which the modern church leader has to fulfill.²³⁷ Such a study, following his editorship of a range of books debating ministry in the churches provides a wide-ranging and analytical description of current thinking on organizational leadership and provides a basis on which research of the kind I am attempting can be built. With Markham he edits the *Canterbury Studies in Anglicanism*.²³⁸

²³³ Drane, J., *The McDonaldization of the Church*, DLT, London, 2000.

²³⁴ op. cit. ibid, p.103

²³⁵ op. cit. ibid, p.117

²³⁶ Percy, M., *Anglicanism: Confidence, Commitment and Communion*, Ashgate, Farnham, 2013.

²³⁷ Percy, M., *Shaping the Church: The Promise of Implicit Theology*, Ashgate, Farnham, 2010.

²³⁸ Percy's titles include: (1996) *Words, Wonders and Power: Understanding Contemporary Christian Fundamentalism*, (1998) *Power and the Church: Ecclesiology in an Age of Transition*, (1999) *Richard Hooker: An Introduction*, (2002) *Salt of the Earth: Religious Resilience in a Secular Age*, (2005) *Engaging*

Without cohering into a systematic whole they present a kaleidoscope of academic contributions to understandings both of oversight and of ministry.

A Swedish researcher with a methodology and subject matter similar to mine is Nilsson. She researched social capital and family relationships as part of her study of elite groups in Sweden.²³⁹ She looked for clues as to how the clergy have taken routes to senior responsibility and as a part of her research examined the career paths of Swedish bishops from the 1920's to the 1960's identifying their academic and social connections. These connections and the ways in which they have been used to the advantage of becoming noticed she calls 'social and cultural capital'. It is her view that by creating 'capital' in this way a relatively small number of men (in those days) found themselves more likely to be selected to become bishops. She identifies methods by which influential groups try to maintain their position in society.

Nilsson's research shows that successful candidates, even though there became open advertising and a system of public election, the 'path to the bishop's chair' as she calls it did not produce a significant change in the type of person chosen: 'I expected to find a broadening of the recruitment base in 1963 when the electorate was expanded, but did not'.²⁴⁰ Her conclusion was that there were generally three possible paths to the office of bishop: via clergy leadership, via academia and theological research, and via administrative leadership at a church institution. She also noted in a phrase which translates well, 'no connections - no bishop' and also that in the 'hustings' after women were able to become bishops, that married male candidates were preferred to single ones while having a family was seen as a problem for those candidates who were women.

Contemporary Culture: Christianity, Theology and the Concrete Church, (2006) *Clergy: The Origin of Species*, (2010) *Shaping the Church: The Promise of Implicit Theology*, (2012) *The Ecclesial Canopy: Faith, Hope, Charity*.

²³⁹ Lagerlöf Nilsson, Ulrika, thesis entitled *Thy will be done: the path to the office of bishop in the Church of Sweden during the 20th Century*, University of Gothenburg, 2010.

²⁴⁰ Available from the English language summary of Lagerlöf's thesis on the website of the University of Gothenburg, www.gu.se

The University of Cambridge recently brought to a close an endowed project to examine the relationship between psychology and religion. Called the Psychology and Religion Research Group (PRRG) it was begun shortly after Watts took up his appointment as Starbridge Lecturer in Theology and Natural Science in the University of Cambridge in 1994. Building upon his long and fruitful career in the human sciences, Watts turned his attention to developing the collaborative possibilities between psychology and religion. Watts, with Savage and Boyd-Macmillan has produced two significant publications, *Psychology for Christian Ministry*²⁴¹ and *The Human Face of the Church*²⁴². These explore the organizational makeup of congregations, their clergy and their religious leaders. A piece of training work in association with the Foundation for Church Leadership looking at the resolution of conflict was published in 2007 as *Transforming Conflict*.²⁴³

Roberts, based now in the University of Lancaster, is particularly concerned with organizations becoming operational in a bureaucratic and mechanized way.²⁴⁴ Grouping his experience of the Church of Scotland with that of the Church of England, he makes strident and critical comments about the direction both churches have travelled.²⁴⁵ Using the work of Troeltsch and later of Sykes he argues that the initial energy and ‘power’ which the Spirit gave to churches was subsumed by the creation of episcopal hierarchies which gradually took power to themselves in ways which stifled individualism and prevented initiative.

He goes on to group modern episcopal churches with other institutions which in post-war years have the characteristics of what he calls ‘the end of history’. These are seen in the loss of shared human universals, ‘culture wars’ and the

²⁴¹ Watts, F, Savage, S, Nye, R., *Psychology for Christian Ministry*, Routledge, 2002.

²⁴² Savage, S, Boyd-Macmillan, E., *The Human face of the Church*, Canterbury Press, Norwich, 2007.

²⁴³ Savage, S, Boyd Macmillan, E., *Transforming Conflict*, Foundation for Church Leadership, York, 2007.

²⁴⁴ op. cit. ibid, p.13

²⁴⁵ Roberts, R., *Religion, Theology and the Human Sciences*, CUP, Cambridge, 2002.

end of an ‘age of ideology’.²⁴⁶ Churches following suit are now characterized by the kind of ‘managerialism’ proposed in the Turnbull Report, *Working as One Body* and *Strategic Church Leadership* authored by Burke and Gill. They propose SWOT²⁴⁷ analyses, mission statements and the introduction of a ‘customer-provider’ culture in the churches. He concludes his most critical chapter of the way the Church of England has developed: ‘In the *uncritical* assimilation of managerialism the Church of England has, in Havel’s terms, been seduced by the reality and promise of power restored over a subject ‘other’, a pattern all too tempting in a managerial society’.²⁴⁸

3.5 The sociology of religious organizations and institutions

The sociology of organizations is significant for this study and could easily have become a dominant research area in the examination of the renewal oversight as a characteristic of a changing church. Modern influences in this field have already been mentioned; Weber, Troeltsch, Bouland, Bonhoeffer, Jackson, Berger,²⁴⁹ Martin²⁵⁰ and Gill.²⁵¹ For leaders of the British churches it is Gill who has taken up these continental and transatlantic influences and applied them in his own work.²⁵² Weber’s initial descriptions of religion as classical, charismatic and bureaucratic form the groundwork on which later researchers have built.²⁵³ In the 1960’s with his *The Sociological Imagination* it was Wright Mills who brought into the public sphere a debate about the contribution of social

²⁴⁶ op. cit. ibid, p. 2

²⁴⁷ SWOT = Strengths, Weaknesses, Opportunities and Threats

²⁴⁸ op. cit. ibid, p.188

²⁴⁹ Berger, P., *The Social Reality of Religion*, Penguin, 1967.

²⁵⁰ Martin, D., *A Sociology of English Religion*, Heineman, London, 1967. Martin, D., *A General Theory of Secularization*, Blackwell, Oxford, 1978. Martin, D., *The Breaking of the Image: A Sociology of Christian Theory and Practice*, Blackwell, Oxford, 1980.

²⁵¹ Gill, R., *The Social Context of Theology*: Mowbray, Oxford, 1975. Gill, R., *Theology and Social Structure*: Mowbray, Oxford, 1977.

²⁵² Gill, R., *The Social Context of Theology*: Mowbray, Oxford, 1975. Gill, R., *Theology and Social Structure*: Mowbray, Oxford, 1977.

²⁵³ Weber, M., *The Theory of Social and Economic Organization*, Trans. Henderson A., and Parsons, T., Ed Parsons T., 2nd Ed. The Free Press, Glencoe, 1957.

science to the understanding of organizations.²⁵⁴ He was particularly critical of the ‘Grand Theory’ of organizations which had been set out by Talcott Parsons in *The Social System*.²⁵⁵ The relevance of these differences for this thesis is that he described ‘stable’ social systems as ones which tended to produce rigid hierarchies with graded authority and the domination of some groups over others.²⁵⁶ It is possible to see how episcopally structured churches could fall into this category. Mills made some criticism of this saying organizations were made up of competing groups many of which vied with one-another in the pursuit of power.²⁵⁷ With this description he was following Selznick who as we saw in Chapter One, described such organizations as ‘recalcitrant’ or obstinately defiant of authority.

Berger and Luckmann are the sociologists who brought this modern discipline into prominence and in *The Social Construction of Reality* explained the ways in which institutions, such as churches, attempt to establish social control or influence over their members and of wider society.²⁵⁸ Importantly, they commented that institutions draw their influence and authority from history and tradition as well as from their present place in a society. Wright Mills developed these ideas saying that the essence of the contribution of social science to our understandings of reality is that it brings into play biography, history and their intersections within social structures. In two chapters of *The Sociological Imagination* he categorized Grand Theorists as those who ‘think without observing’ and Abstracted Empiricists who ‘observe without thinking’.²⁵⁹

In *The Precarious Organization* the Dutch theologian and social scientist, Thung attempted to paint a picture of what a church made more self-aware by these

²⁵⁴ Wright Mills, C., *The Sociological Imagination*, OUP, Oxford, 1959, 2000.

²⁵⁵ Parsons, T., *Social Systems and the Evolution of Action Theory*, Free Press of Glencoe, New York, 1977.

²⁵⁶ op. cit. ibid, pp.38-9

²⁵⁷ Wright Mills, C., *The Sociological Imagination*, OUP, Oxford, 1959, 2000, pp.29-30

²⁵⁸ Berger, P., Luckmann, T., *The Social Construction of Reality*, Penguin, London, 1966, 1991.

²⁵⁹ Wright Mills, C., *The Sociological Imagination*, p.33

disciplines might look like.²⁶⁰ She argues for adapted structures which would enable recalcitrant groupings to understand one-another in order to create a 'Missionary Church'. What is interesting for this thesis is that she was influenced to a very large extent by her involvement in the World Council of Churches study project on the 'Missionary Structure of the Congregation'. The work was done in the 1960's when the missionary and ecumenical movement was coming to terms with the end of European colonialism and had to redefine what international mission could mean.²⁶¹ Interestingly for the documents and reviews produced by the Church of England which will be examined later she interprets the missionary task of the Church(es) as demonstrating 'a Christian way of living rather than as a propagandistic recruitment of members'.²⁶² She was influenced also by the work of Wickham and industrial mission in Sheffield where the establishment of a 'mission' or a Christian presence in secular institutions was becoming established.²⁶³

There is a danger that the social analysis of organizations and of churches could attempt to stand free of values and define religion as a phenomenon of human activity. Berger became aware of this and in *A Rumor of Angels* attempted to establish the practice of religion as a positive contributory element in social structure. In this he is echoing both Thung and Gill. As a counter to the necessary emphasis in this thesis on the historic links and apostolic characteristics particularly of episcopal churches he says about religion and the quality of its leadership and presence in contemporary society,

The presence of Christ will have to be determined not by a direct succession from a certain point in the past, but rather from such evidence as can be found in the empirical reality of communities whose actions can be called redemptive.²⁶⁴

²⁶⁰ Thung, M., *The Precarious Organization: Sociological Explorations of the Church's Mission and Structure*, Mouton, The Hague, 1976.

²⁶¹ op. cit. ibid, p.66

²⁶² op. cit. ibid, p.68

²⁶³ op. cit. ibid, pp.280, 291

²⁶⁴ Berger, P., *A Rumor of Angels*, Doubleday, Garden City, New York, 1970, p.93

Among the best known of the British empirical social scientists is Francis. With colleagues from around the world he has established what he calls Empirical Theology.²⁶⁵ Among an extensive range of survey and writing his *Frag ment ed Faith? Exposing the fault-lines in the Church of England*, with Robbins and Astley takes survey data from readers from the Church Times newspaper and analyses their views on many contentious issues within the churches.²⁶⁶ Their conclusion, suggesting that all leadership has to take into account the divided nature of organizations and that leaders cannot be chosen from one part of that division, produced hostile reaction. It is the well described view of Francis, as with Brierley and many who have produced statistical evidence about church life, that those making strategic decisions and significant appointments take little or no notice of data available to them.²⁶⁷

3.6 Practitioner writing on ministries of oversight

Dulles is the theologian who explored the concept of a particular kind of modeling in a significant way. In his *Models of the Church* (1974 revised and extended 1989) he described the Church as Institution, Mystical Communion, Sacrament, Herald and Servant.²⁶⁸ Writing from a Roman Catholic point of view his 'mind picture' method of ecclesiological modeling caught the imagination of generations. In this analysis he was giving voice to what many clergy and bishops wanted to express as the shape of their work but had not until then found the vocational and conceptual language.

The method of modeling used by Dulles has been criticized by another Roman Catholic writer and academic, Downs, Director of Education in the Diocese of Orlando in the late 1970's and early 1980's. In *The Parish as a Learning Community* he distinguished between what he calls 'theoretical' and 'experimental' models.²⁶⁹ He analyzed the models described by Dulles as being

²⁶⁵ See: *Frag ment ed faith? : Exposing the fault-lines in the Church of England*, Francis, L., Robbins, M., and Astley, J., Paternoster Press, 2005. p. 1

²⁶⁶ See response tables in *Frag ment ed faith?* p.148

²⁶⁷ See: *Frag ment ed faith?*, p.141

²⁶⁸ Dulles, A., *Models of the Church*, Gill & Macmillan, London, 1974 and 1987.

²⁶⁹ Downs, T., *The Parish as a Learning Community*, Paulist Press, New York/Ramsey/Toronto, 1979. p15-23

in category of theoretical - 'holistic, describing the whole rather than the parts'. By this he meant such models were descriptive and static. He contrasted this with experimental models which he said were more descriptive, 'describing the trees as well as the wood'. Downs also comments on the contrast between Church as an Institution and Church as a Community.²⁷⁰

It is Pritchard, now Bishop of Oxford who has tried an approach which uses mind pictures, active images rather than models to describe the work of the priest or minister today. He has structured his *The Life and Work of a Priest* with a long series of descriptive phrases: spiritual explorer, artful storyteller, pain-bearer, wounded companion, iconic presence, faith-coach and flower arranger. Pritchard's writing is well-researched and produced in an accessible style. It has found a resonance with parish clergy and may lay people.²⁷¹ Lamdin who is Principal of Sarum College, in a later and semi-autobiographical book attempting to enable clergy to 'find their leadership style' uses: monarch, warrior, servant, prophet, contemplative and elder for his ministerial images.²⁷²

The theologian and writer who has written about priesthood, ministry and church structure in ways which have helped a generation of primarily non-evangelical clergy to reinterpret their ministry is Greenwood. In *Transforming Priesthood* his analysis of the malaise and often the anger of many clergy in different parts of the developed world rang true.²⁷³ His establishment or re-establishment of the idea of the priest 'presiding' over the life and worship of a congregation gave a new focus for presbyteral ministry.²⁷⁴ Much of his emphasis moved to Local Ministry and the training schemes necessary to develop them. His *Practising Community* and *The Ministry Team Handbook* mapped out emerging themes. He tried to address some of the key inhibiting

²⁷⁰ op. cit. ibid, pp. 15,16

²⁷¹ Pritchard, J., *The Life and Work of a Priest*, SPCK. 2007.

²⁷² Lamdin, K., *Finding Your Leadership Style*, SPCK, 2012. p.7

²⁷³ Greenwood, R., *Transforming Priesthood*, 1994, *Practising Community* 1996, *The Ministry Team Handbook* (2000), *Transforming Church: liberating structures for Ministry* (2002), *Power: changing society and the churches* (2005), *Parish Priests; for the sake of the Kingdom* (2009). All published by SPCK, London.

²⁷⁴ Greenwood, R., Chapter 6, p.141

issues in *Transforming Church: Liberating Structures for Ministry* and identified the sense of powerlessness experienced by many senior leaders in *Power: changing society and the churches* which he co-authored with Burgess.

In *Parish Priests; for the sake of the Kingdom* Greenwood takes the idea of oversight or *episkope* and interprets it as the presiding task of the local priest, acting as navigator and as the person who relates the local church to its wider community. For Greenwood *episkope* is a 'metaphor' which describes the task of the whole church in relation to the world. He sees the leadership role of clergy as facilitators 'energizing' groups of congregations.²⁷⁵ His Catholic emphasis is in the Eucharistic community as the place where *episkope* is modeled.

In the ecumenical world of church organizational analysis the work of *Avec* founded by Lovell and Widdicombe has been influential for a generation of church leaders. These pioneering analysts established a consultancy agency for clergy and community workers from 1976-1994. This was done following the Second Vatican Council in Widdicombe's case and from Lovell's experience of locally-based Methodist community work. He had been tutored by Batten who had used 'non-directive' methods of consultancy in West Africa.²⁷⁶ Lovell pioneered consultancy in a sophisticated way for church and community workers taking mind picture descriptions of a person's work and turning them into diagrammatic models.²⁷⁷ Lovell's strength was in developing diagrams from the described work situation of course members. He did not take this form to the next stage of developing models in a way which consolidated a whole series of individually described situations.

²⁷⁵ Greenwood, R., *Parish Priests: For the Sake of the Kingdom*, p. 90

²⁷⁶ Batten, T. with Batten, M., *The Non-Directive Approach in Group and Community Work*, OUP, Oxford, 1967.

²⁷⁷ Lovell, G., *Analysis and Design: A Handbook for Consultants in Church and Community Work*, Burns & Oates, London, 1994. Lovell, G., *Avec: Agency and Approach*, Avec Publications, Pinner, London, 1996. Lovell, G., *Consultancy, Ministry and Mission: A Handbook for Practitioners and Work Consultants in Christian Organizations*, Burns & Oates, London, 2000.

Croft is the writer from the evangelical wing of the churches who has taken many people into the ecclesiastical language of leadership and of oversight. His *Ministry in Three Dimensions* sets out a platform for Christian ministry for the ordained.²⁷⁸ It is described in three aspects - diaconal, presbyteral and episcopal. His contribution has been to give a theological framework for the church growth movement and in particular for an Anglican form of it. The aim is to create Missionary Congregations with clergy motivating the laity. His point about the Early Church choosing its own language and not borrowing from the secular is interesting for those involved in the study of church leadership and could be challenged since each of these words were in current secular use at the time of the emergence of the first Christian communities. The important development relating to leadership is in the section on *episkope* where the role of the leader stated as 'to watch over the congregation, guarding its unity'²⁷⁹ and 'to enable the ministry of others'²⁸⁰. His development of the minister as someone who needs to watch over and care for themselves is developed in his later FCL booklet *Focus on Leadership* and has been influential for senior leaders and parish clergy alike.²⁸¹

Among the most prominent of the statisticians who have researched and published on aspects of church leadership Brierley has been the most active. Like Francis, he has established a reputation more as a prophet of doom than as a person who identifies areas of growth or necessary leadership characteristics. His *The Tide is Running Out* reflects such a negative attitude. The results of the English Church Attendance Survey in 1998 which forms the content of this book predict an eventual ending for parts of many denominations.²⁸² The over-emphasis on decline makes most church leaders unwilling to accept the evidence and, ultimately, to attempt to ridicule such findings.

²⁷⁸ Croft, S., *Ministry in Three Dimensions*, DLT, London, 1999.

²⁷⁹ op. cit. *ibid*, p.154

²⁸⁰ op. cit. *ibid*, p.166

²⁸¹ Croft, S., *Focus on Leadership*; sections begin p. 7 and p. 42 Foundation for Church Leadership, York, 2005.

²⁸² Brierley, P., *The Tide is Running Out*, Christian Research, London, 2002.

One of the most comprehensive and critical studies of the changes taking place in the Church of England has been produced by Furlong. Her significance as a woman commenting on a predominantly male governed Church of England is important. She is severely critical of the Turnbull Report and its centralizing tendencies.²⁸³ It is Furlong, alongside Selby who introduces the concept of ‘tribalism’ in a male dominated church and the ‘family secret’ about the unwillingness to accept and discuss some of the Church’s major failings in public.²⁸⁴ She might have been even more scathing of Turnbull who in a later book with McFadyen argues for renewed understanding of oversight with a central place for the Church of England in the life of the nation in a way which might be difficult in multi-faith and multi-cultural Britain.²⁸⁵

There are more ‘popular’ writers on ministry who also enter the territory of *episkope*. Thompson and Thompson do not like the origins of the word *episkope* seeing in it associations with the ‘taskmasters’ who oversaw the work of Hebrew slaves in Egypt. They back away from the significant and important internalization of the implications of a renewed understanding of oversight instead preferring the weaker ‘overview’.²⁸⁶ Cocksworth and Brown attempt to enter into the nature of vocation in a changing, adapting and developing Church of England. Their *Being a Priest Today* examines whether priestly ministry is functional or ontological. Their metaphor is of ‘the vine’ describing the priestly connectedness both to Christ and to the people served as ‘relational’ representing ‘the sap’ which brings energy to ministry. Here again we see an encouragement to understand the Church as relational. Their examination of the ontological nature of ministry critiques the presence of power in Christian ministry seeking to establish, ‘effective control of sources and systems.’²⁸⁷ These comments go alongside a resistance to further control

²⁸³ Discussed at length in part Two of her book

²⁸⁴ *op. cit.* *ibid.*, p.253

²⁸⁵ Turnbull, M. and McFadyen, D., *The State of the Church and the Church of the State: Re-imagining the Church of England for our World Today*, DLT, London, 2012.

²⁸⁶ Thompson, J. and Thompson, R., *Mindful Ministry: creative theological and practical perspectives*. SCM, London, 2012, p.93

²⁸⁷ Cocksworth, C., and Brown, R., *Being a Priest Today: exploring priestly identity*, Canterbury Press, Norwich, 2002, p.5

and commend a call to different ways of understanding the essential nature of a Church.

3.7 Secular writing on oversight relating to churches

The first person to attempt to introduce what were then thought of as management rather than leadership concepts to senior leaders in the Anglican and Roman Catholic Churches and the Religious Orders was Rudge. In an instructive way he compared religious and secular organizations outlining some of the differences in church life; length in office, security of tenure and extremely long working hours which presented different managerial contexts. With origins in Australia and an initial training in economics and business administration, Rudge brought an objective critique to church life. From 1970 onwards his consultancy work with CORAT (Christian Organizations, Research and Advisory Trust) provided one of the first ways in which clergy could be prepared for senior roles. *Management in the Church* set out his work in a systematic way.²⁸⁸

Attempting to give perspective to the many schools within the sociology of organizations Rudge has developed a Typology Grid describing and analyzing the principal leadership types and their proponents. To Weber's Traditional, Charismatic and Bureaucratic he adds Classical (running a machine), Human-Relations (leading groups) and Systemic (adapting a system).²⁸⁹

Most interesting and central to the methodology of this research is the way in which Rudge in *Order and Disorder in Organizations* makes detailed and analytical reference to work done by Millett and Lake for the Tavistock Institute. He examines various 'discourses' which organizational writers use and the language and metaphors within them. Rudge uses 'spread sheet' tabulation of leadership styles and compares them with images of the Church, mainly from the Bible, and comes to an interesting conclusion,

²⁸⁸ Rudge, P., *Management in the Church*, McGraw-Hill, 1976.

²⁸⁹ Rudge, P., *Order and Disorder in organizations*, CORAT, Australia, 1990, pp.38-57, 156-175. Chart pp.160-163

In the Millett and Lake chart, they are saying that there are no Biblical images of the church which reflect or support a conception of the church in mechanistic terms. They say the imposition of mechanical models assumes that certain areas of church life are better organized without God as personal . . . It follows, therefore, that any introduction of mechanistic concepts or phrases into theological discourse about church do not have a counterpart in Biblical theology.²⁹⁰

Rudge analyses the theological approach to understandings of church by Weber, Durkheim, Bouland, Freud, Jung, Taylor, Niebuhr and others and arrives at a conclusion which I shall use as a benchmark in my own examination of metaphor, theological discourse and my groupings of concepts for oversight. He concludes that many Twentieth Century management styles have been shaped by value systems which are contrary to some of the major emphases in theology of the same period.²⁹¹ He also asserts that ‘modern’ leadership and management theory speaks of the human condition which reveals what people’s inward dispositions are and equally, theology should inform these disciplines and be observable in the ideology and actions of those called to be leaders in the churches.²⁹²

Among the most significant lay people to have an active involvement in working with senior leaders are Adair, Stamp and Todd. Adair approaches episcopal leadership from a background which had a classical education and a career training military personnel. It is Adair who has introduced concepts such as that of developing a strategy into church life. His *Effective Strategic Leadership*²⁹³ for some time became a standard text for many senior leaders in public and private sector organizations. Perversely, the concepts which he has developed have given a foundation for reserve about the use of secular leadership terms. Strategy is a word disliked by many bishops and clergy not least because of its military connotations.

²⁹⁰ Rudge, P., *Order and Disorder in Organizations*: CORAT, Australia, 1990. pp.156-175

²⁹¹ op. cit. *ibid*, p.174

²⁹² op. cit. *ibid*, p.157

²⁹³ Adair, J., *Effective Strategic Leadership*, Pan, Macmillan, London, 2002.

Adair's team leadership concepts of Task, Team and Individual which taken alongside the team leadership roles identified by Belbin have been used by senior leadership teams to clarify working roles within this often tight-knit group.²⁹⁴ Much joint work on church leadership was done in conjunction with Stamp, who from 1981-2005 was Director of the Brunel Institute of Organization & Social Studies (BIOSS). She produced a series of influential papers: *the Enhancement of Ministry in Uncertainty* (1993), *Five Fields* (2005), *The Four Journeys of the Leader* (2007) the contents of which have been shared in many consultations with church leaders.²⁹⁵ Stamp has used her experience with multi-national organizations to help the churches understand their potentially influential place in the world.

Stamp's dialogue with Todd, a former Archbishops' Advisor for Bishop's Ministry, in the MODEM Book *Leading, Managing, Ministering*, explored the depths of understanding needed to bring about change in an organization.²⁹⁶ Both refer to the shock with which a group of bishops received such an analysis. Adair, Stamp and Todd working separately and, on occasions, in collaboration produced a body of influential writing about leadership in the churches which has influenced those who led the churches from the 1980's onwards.

The work and writing of Senge with its influence on my research has already been described in Chapter Two on methodology so does not require further description here. Writing earlier than Senge, Morgan is the analyst and writer who made one of the most enduring contributions to how companies and large institutions can change and adapt through becoming 'learning organizations'.²⁹⁷ Morgan's development of the concept of metaphor in suggesting that organizations can imagine and renew themselves in creative ways was developed as a counter to what he considered the consequence of inhibiting industrial mechanization. He saw that human beings were incorporated into the

²⁹⁴ Belbin, M., *Team Role Theory*, 1970, www.Belbin.com

²⁹⁵ All published for private circulation by BIOSS, the Brunel Institute of Organization and Social Studies from 1993.

²⁹⁶ Nelson, J., (Ed.) *Leading, Managing, Ministering: challenging questions for church and society*, Canterbury Press, Norwich, 1999. pp.263-89

²⁹⁷ Morgan, G., *Images of Organization*, Sage Publications, London, 1997.

life of organizations as if they were machines. Their performance could be described, analyzed and assessed in the same ways as the machines and processes operating in the rest of a company.²⁹⁸

Important for this research is Morgan's analysis in regard to the ways in which churches have come to operate. Following Weber he thought that there were parallels between the mechanization of industry and the development of bureaucratic forms of organization. Churches throughout the Twentieth Century have followed this same pattern, becoming hamstrung by committee and, in the Twenty First Century by performance indicators and what the Church of England calls 'competences' for its ordained and licensed ministers.

While not addressing ecclesiastical issues directly, Western is aware of the influence of religion on leadership thinking in the United States and of the increasing interest in spirituality among senior leaders and the inclusion of retreats in some training programmes. On his own admission this largely intuitive and self-trained consultant and organizational writer attempts to analyze emerging understandings of leadership and the cultural trends which have formed them.²⁹⁹ Studying in mid-career at the Tavistock Institute and then as an academic at Lancaster University he has gone in to propose critical analysis approach deconstructing and then reconstruction leadership theory. His 'reconstruction' of leadership styles uses largely a methodology of 'metaphor to model' with Controller, Therapist, Messiah and what he calls his new paradigm of Eco-Leadership.³⁰⁰ Interestingly for this study Western goes on to examine and suggest the 'spaces' where leadership can flourish. This is very similar to the oversight and formation grids which I shall propose later. He makes an interesting observation about the 'spirit' which a leader encapsulates and represents which for me is reflective practice which enables re-formation.

Leadership spirit, like leadership itself, is collective as well as personal. Leadership teams and distributed leaders have to find

²⁹⁸ op. cit. *ibid*, p.31

²⁹⁹ Western, S., *Leadership: A Critical Text*, Sage, London, 2008, Second Edition 2013.

³⁰⁰ op. cit. *ibid*, pp.149-243

their communal spirit, to work well together, to embrace what is important. Much of my work as a consultant is to get groups and individuals to pause, to hesitate to create a space just for cognitive thinking or reflecting on a challenge, but also to re-engage as humans on a journey, to reconnect with each other, to share stories and rediscover mythos and their leadership spirit.³⁰¹

Western develops what he calls ‘post-heroic leadership’ in reaction to the temptations to hubris commonly observed in power-gathering, hierarchy-climbing leadership. Influenced by Collins he commends the leader who, ‘blends extreme personal humility with intense personal will’³⁰²

3.8 Training organizations, approaches and publications

Organizations dedicated to the training and development of lay people and of clergy have exercised influential oversight ‘from the edges’ of the churches. The Grubb Institute’s study of parish leadership brought together social and organizational *analysis*.³⁰³ The earlier individual contribution of Reed, founder of Grubb, took psychology of ministry into account for the first time.³⁰⁴

Formed through the energies of Reed and his associates the Grubb Institute for Behavioral Sciences takes an organizational analysis approach to understanding leadership in organizations. Now using peer consultation and team problem-solving approaches they offer a service for church leaders to help them understand the complexities of their role. The most significant publication about the place of religion in society is Bruce Reed’s *The Dynamics of Religion*³⁰⁵. In this he sets out an ‘oscillation theory’ about how believers have to be managed and sustained as they move in and out of religious dependency. The significant publication for an understanding of different church parties to

³⁰¹ op. cit. *ibid*, p.263

³⁰² op. cit. *ibid*, p.46, Collins, J., *Level 5 Leadership*, Harvard Business Review, January 2001, pp.67-76

³⁰³ Ecclestone, G., (Ed), *The Parish Church? : Explorations in the Relationship of the Church and the World*, Mowbray. London, 1988: Reed, B., *The Dynamics of Religion; Process and Movement in Christian Churches*, DLT, London, 1978.

³⁰⁴ Reed, B., *The Dynamics of Religion, Process and Movement in Christian Churches*, London, DLT, London, 1978.

³⁰⁵ Reed, B., *The Dynamics of Religion*, DLT, London, 1978.

bishops, oversight and authority is *The Parish Church*.³⁰⁶ This book contains the most perceptive analysis of a difference of approach from evangelical clergy who see leaders as administrative figures and catholic clergy who see religious leaders as those who exercise spiritual as well as organizational authority.

Reed worked with Bazalgette on a number of theories and publications. Of importance here, since modeling is of the essence of an approach, they explore images as a way of channeling anxiety. In *Reframing Reality in Human Experience* they look at images which have been used to make sense of the experience of the Twin Towers disaster in what they call a post 9/11 world.³⁰⁷ They look at anxieties raised by the images and boundaries marked by their interpretation. As such writing and research of this kind contributes directly to a broadening of the understanding of models in the interpretation of organizational experience.

In the years from 1986-99 the Edward King Institute for Ministry Development (EKIMD) in its Ministry Review Consultations provided a place where reflective and able clergy could review their ministries. Its Journal *Ministry* provided a forum for discussion of ministry and for the review of publications. The church management organization MODEM has contributed a series of books on leadership over the years 1986-2012. The editorship of Nelson has enabled a range of leaders to reflect on their work, often in dialogue with academic writers and consultants.³⁰⁸ MODEM's stance is suspect to some since they see in its emphasis a tendency to over-assert secular theory and method and commend it to the churches.

The most established research organization for theological reflection on the practice of ministry is the Alban Institute in the United States. Publications are numerous and have been influential in understanding the life of

³⁰⁶ Ecclestone, G., (Ed), *The Parish Church?* Mowbray, 1998.

³⁰⁷ *Reframing Reality in Human Experience*, Reed, B., and Bazalgette, J., Grubb Institute, London, 2004

³⁰⁸ Nelson, J. (Ed), *Management and Ministry*, MODEM, Canterbury Press, Norwich, 1996: Nelson, J. (Ed), *Leading, Managing, Ministering*, MODEM, Canterbury Press, Norwich, 1999: Nelson, J. with Adair, J. (Ed), *Creative Church Leadership*, Canterbury Press, Norwich, 2004.

congregations.³⁰⁹ Less has been contributed by Alban to the development of understandings of senior episcopal leadership.

The Foundation for Church Leadership (FCL) was begun in the U.K. in 2004 as an attempt to support senior leaders. The launch conference publication by Croft develops his earlier work. It offers a theological and Biblical underpinning of senior leadership and oversight roles.³¹⁰ In a series of subsequent publications FCL has reviewed clergy leadership schemes in the English dioceses. Leaders interviewed in later research in this thesis pay tribute to the individual contribution and publications of these organizations while at the same time lamenting the level of theological and practical support given by their national church.

This part of my review of the literature of oversight demonstrates that in addition to substantial individual contributions it is the training organizations at ‘the edges’ of church life acting as ‘critical friends’ who have been seen to contribute to the formation of many who have become leaders in the churches. They have not only provided mentoring and supervision alongside course content but also produced a significant body of literature. The fear by many church leaders of ‘managerialism’ or the over use of secular management and leadership theory and practice has prevented much of the value of this literature moving into ministerial and theological practice. The ways in which I will develop some of the contributions in this chapter will be an attempt to demonstrate the integral value of this literature.

3.9 The Church Growth Movement

There is a vast body of literature which has developed over the past 30 years to encourage parishes and clergy to move their emphasis from being pastorally and community minded to becoming focused on mission. The person who has encouraged learning from the missionary methods of developing countries and who first coined the phrase ‘emerging church’ is Eddie Gibbs. The emerging

³⁰⁹ Saarinen, M., *The life-cycle of a Congregation*, Alban Institute, Washington, 1986 & 2001.

³¹⁰ Croft, S., *Focus on Leadership*: Foundation for Church Leadership, York, 2004. p.3

Church movement includes both mission-focused groups within traditional denominations, as well as independent and radically different expressions of the Church. Gibbs first described this mission impetus in *I believe in church growth*³¹¹ in 1981 and has continued to teach and write first in the U.K. and then in the U.S.A. His *Emerging churches; creating Christian communities in postmodern cultures* published in 2005 expresses the full range of his analysis.³¹²

In the U.K. emphasis on evangelism and its literature was given particular prominence during the decade of Evangelism initiated by Archbishop George Carey and put into effect by Resolution 43 of the 1988 Lambeth Conference. The principal exponents and writers in the U.K were John Finney and Robert Warren. Finney published *Finding faith Today* in 1992.³¹³ It was a survey of 500 people who had come to faith from March 1990 to March 1991. Its findings were then developed by Finney, by then the national officer for the decade of Evangelism, into a series of evidence-based propositions about growth. These ideas and those of Gibbs and others were applied to attitudes from congregations about evangelism by Robert Warren. In 1995 he succeeded Finney, then Bishop of Pontefract, as national officer and published a review of progress in the decade as *Signs of life; how goes the Decade of Evangelism?* At the half-way stage in 1996. At the same time he published *Building Missionary Congregations* which described the transition from a pastoral emphasis to mission one in styles of ministry.³¹⁴ Both books are brief in length but had a wide influence on parish clergy. They have been critiqued by Hull³¹⁵ and by Percy and Nelstrop³¹⁶ among others.

³¹¹ Gibbs, E., *I believe in church growth*, Hodder, London, 1981

³¹² Gibbs, E., *Emerging churches; creating Christian communities in postmodern cultures*, Baker Academic: London & New York, 2005.

³¹³ Finney, J., *Finding Faith Today*, BFBS, London, 1992.

³¹⁴ Warren, R., *Signs of Life; how goes the Decade of Evangelism?* and *Building Missionary Congregations*, Church House Publishing, 1995 and 1996.

³¹⁵ Hull, J., *Mission-Shaped Church: A Theological Response*, SCM, 2006.

³¹⁶ Percy, M., and Nelstrop, L., *Evaluating Fresh Expressions: Explorations in Emerging Church*, Canterbury Press Norwich, 2009.

It is the 'Fresh Expressions' encouraged in many dioceses which run counter to a 'mechanistic', ordered and controlled church. This, running in Parallel with the virtual abandonment of the extremely 'legal' Team Ministries signifies a movement towards a much less ordered and 'controlled' church.

3.10 Overall trends in the literature

A range of significant features emerge from this review of literature which reinforce my methodology and inform the next stages in my research. Throughout we have seen how important biography and history are in establishing the nature of a society and the beliefs and influences of groups within it. The material relating to church leaders which has been instanced demonstrates a change in social background and attention to diocesan responsibilities by new generations of bishops. It has shown also the continuing, and not wholly unhelpful influence of Prime Ministers and the Crown on ecclesiastical appointments.

When examining the nature of the succession of Archbishops of York and Canterbury it has been illuminating to observe how generations inform and feed from one-another. Temple and Hunter were influenced by Gore, Runcie and Williams by Ramsey who himself had written a study of changes in English Anglicanism from Gore to Temple.³¹⁷ Equally, with these Archbishops we have observed a distancing from political policies of the state while at the same time exerting influence often informally and on occasion with influential and provocative publications.³¹⁸ Until the appointment of Carey, archbishops, academics and leading politicians came from a very similar social group, married from the same set of friends, and on occasions had known one-another from schooldays. In the same situation we have seen in the research of Nilsson that a similar situation of movement through elite groups is paralleled in Sweden through the Twentieth Century.

³¹⁷ Ramsey, A., *From Gore to temple: A Study in Liberal Catholic Thought*, Longmans Green, London, 1960.

³¹⁸ See: Temple, W., *Christianity and Social Order*, Penguin, London 1942.
Faith in the City: The Report of the Archbishop of Canterbury's Commission on Urban Priority Areas, CHP, London, 1985.

There have been changes in approach to senior leadership and oversight. Most interestingly, it has been possible to illustrate the advantage of reflective practice as a number of bishops have used the first years of retirement to review their work. One of the most important changes in emphasis, observed through new liturgies and ordinals, reports and reviews is the emergence of the significance of naming the bishop as 'leader in mission'. Thung has assisted in raising the significant cultural question of what mission can and should mean in a changed world situation.

This review of literature has also been instrumental in raising the profile of the study of ecclesiology as an important vehicle for understanding the nature of oversight. Both Sykes and Pickard have begun to raise questions about the work and collegiality of episcopal leaders. This has been underlined with some significance in what is now known as 'collegiality' by Küng and McAleese not only for the Roman Catholic Church. Schillebeeckx has underlined the importance of the need for the detailed study of how the ministry of the Church should be understood as it wrestles with internal and external change. In a world more aware of the horrors of war both Moltmann and Davie have raised questions about the nature of belief and how it can be transmitted. Drane has made important comments about the dangers of 'triviality' and modernizing changes are made in mission and the adaptations to liturgical style. Writers of influential contributions to the understanding of local ministry are observed as working 'from the edges' of church life in ways which differ from the positioning of similar theologians of ministry in previous generations. The influence of the Church Growth Movement and the ways in which ministry is being re-imagined is seen as significant as the vehicle for moving organized religion as seen in the Church of England on from its bureaucratic and organizational paralysis.

The importance of relationship has been evident both in ecclesiastical and theological exchanges of thought in the literature instanced above. All has been set in a context of European and international collaboration. The same is true of the increasing significance of the work of understanding the nature of

societies and the redefined place of religion within them. For this the development of the social sciences and of the sociology of organizations has been significant. What suggests itself for the next stages in this research is to examine the extent to which these influences - theological, ecclesiological, ecumenical, sociological and organizational have impacted on the formation, ministries and understandings of oversight practiced by those called to leadership in the Church of England. It will be appropriate to examine how much has changed since Barry's description of his lack of preparedness for episcopal office and whether Runcie's dilemma on his enthronement about whether he was being made a 'bishop or a baron' has become any easier to discern. Ecumenical understandings of ministry leading to questions about the nature of oversight and of mission are the next areas to be explored.

3.11 Chapter Summary

Those who have written about their own senior ministries and their biographers are described. The significance of papers and reports on the nature of episcopal ministry which have emerged from the Church of England are assessed. The work of principal individual writers on the theology of ministry, and on the sociology of organizations from an academic and a practical background are instanced. Following this a summary is made of the principal organizations whose writings offer resources for understanding the nature of churches and denominations. The significance of changes in the backgrounds and appointment methods of senior leaders is reviewed as is the contribution of international networks of theologians and social scientists.

Chapter Four

Oversight and Apostolicity

This chapter begins with an examination of the original source documents for the foundation of church order. A basic ‘charism’ is revealed from source documents for how the church was originally overseen and governed. Its origins with their different interpretations are described using the concept of *episkope* or oversight as a basis. The ways in which episcopal authority and apostolicity have been exercised in the English Church are outlined in a historical review. The international phenomenon of many types of ecclesiastical leader exercising oversight, often of the same territory, is raised as a contemporary dilemma.

4.1. Oversight as a foundational charism

The need to rediscover an original calling or ‘charism’ of a church and of a Religious Order stems from a decree of the Second Vatican Council, in the document *Renovationis Causam*.³¹⁹ It was first suggested as a foundation for wider ecclesiastical renewal by Rudge.³²⁰ From such a search my aim is to build a case which demonstrates that something new is demanded of episcopal churches. Emphasis will be on the nature of the exercise of oversight in large episcopal churches with particular ways of implementing the exercise of oversight described through the practice of ‘visitation’ and by ‘liminal’ actions. It is my assertion that they need to discover or rediscover a unifying idea which will generate a stronger sense of community to counter the outflow of energy which is currently being diverted into deepening divisions. An identification of the different ways in which oversight can be understood in the historical narrative provides an opportunity for a broader understanding and further development.

My method in this chapter is to demonstrate the reasons which allow for the possibility of a range of differing understandings of the nature of authority

³¹⁹ Sacred Congregation for Religious and Secular Institutes, *RENOVATIONIS CAUSAM*: Instruction on the Renewal of Religious Formation, January 1969.

³²⁰ Rudge, P., *Management in the Church*, McGraw Hill, Maidenhead, 1976, p.141

within episcopally ordered and governed churches. To do this I will examine the initial theological reasons for oversight being experienced as the way in which God of the Hebrew and Christian scriptures maintains a relationship with a people. In such an exploration my emphasis will offer a partial rather than a comprehensive study of the biblical origins and uses of *episkope*. To illustrate this I will then give a detailed description of a late Nineteenth Century controversy which, in my view, illustrates the origins and essence of ecclesiological and ecumenical discussion concerning authority and oversight for the Twentieth Century.

This research will not attempt to achieve a detailed and comprehensive summary of the biblical background to oversight and leadership in the Christian Scriptures. Theological contributions about the shape of episcopal ministry were commissioned by the Church of England's House of Bishops when reports were to be constructed about the nature of episcopal ministry. The significant elements of these contributions will be described but not before the origins and uses of oversight in the emergence of the Christian Church are outlined

The place to begin is by determining why an understanding of what was needed in the leaders of Christian churches could be found in the choice of the meanings and uses of the word *episkope*. The origins of the use of *episkope* can be seen in the Biblical narrative of the Old and New Testaments, in Classical Literature and in the administrative practice of the Greek Empire. Within the first decades an ordered ministry for the Christian Church was established which contained functions exercised by deacons, priests and bishops. The depth of contemporary interpretation of these three ecclesiastical offices has been demonstrated and developed by theologians through the centuries. In this examination an awareness of the contributions of theologians principally in the last two centuries is important. My reason for identifying these is that I consider their studies to be the ones which identify and inform contemporary understandings and controversies. Examples of understandings of oversight and the questions raised by these interpretations appear throughout my text from Lightfoot, Gore, Dale, Moberley, Ramsay, Küng, Moltmann, Schillebeeckx to Sykes and Croft.

4.2 New Testament origins of oversight

There is only one New Testament mention of *episkopos* in relation to Jesus who is described in the First Letter of Peter as ‘bishop and guardian of your souls’ (I Peter 2:25). It is in the letters from the early successors of the Apostles that the primary sources can be located to identify the first use of the titles which describe the roles of authorized leaders in the early church. Deacons, presbyters and bishops are mentioned as local officials alongside the prophets who had a more roving brief. Deacons are first mentioned in I Tim 3:8 and the reasons for their appointment explained in Acts Chapter 6. In the Letter to the Philippians (c.62) there is a reference to ‘bishops and deacons’ (Phil 1:1). In the Letter of Titus (c.66) a system of appointing presbyters is mentioned (1:5-9). In the First Letter of Timothy (c.62-67) ‘bishop’ is a definite office with personal qualities described (I Tim 3:1-7). In the Acts of the Apostles (before 70) ‘those responsible for the common life’ are mentioned (Acts 14:23). The overall task of oversight with its theological purpose is also stated, ‘Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers to feed the church of God, which he has purchased with his own blood’ (Acts 20:28).³²¹

In this ‘tunnel period’ of the first decades in the life of the early church there is no precise evidence for how authorized ministries became regularized across the emerging churches nor of how bishops came to take such distinct precedence over the presbyters. We do know that by the end of the First Century the orders of bishops, priests (presbyters), and deacons were established. What their relationship to one-another was or how they came to be recognized and accepted as the principal officers within the known church has only partial clarity. Unknown areas of development and omissions in information leave space for speculation and for differences in interpretation of the evidence which is available.

³²¹ The description of the development of these ministries is well summarised in Ramsey, A., *The Gospel and the Christian Church*, Longman, Green & Co, London, New York, Toronto, 1936, pp. 68-85. See also similar detailed descriptions in Croft, S., *Ministry in Three Dimensions*, DLT, London, 1999. pp. 141-143 and Podmore, C., *Aspects of Anglican Identity*, CHP, London, 2005. pp.58-78

In the last quarter of the Nineteenth Century three documents which have the early use of *episkope* were examined in great detail by theologians and church historians: *The First Letter of Clement*; *The Didache* (discovered in 1873) and seven *Letters of Ignatius of Antioch*. Frend calls the *First Letter of Clement*, which is the earliest source from 96. 'A very dull work, but as one considers it further it becomes extremely significant.'³²² The author of *Clement* is the 'president' of a council of presbyters in Rome and is described by others as bishop.³²³ The *Didache*, the '*Teaching of the Apostles*' dated around the end of the first or early in the second century also has 'prophets' and 'teachers' who on occasion took precedence over bishops. Easier to locate and given more authority as a text are the *Letters of Ignatius of Antioch* who was martyred in 106 or 116. He writes in strong defence of bishops and urges unity of the church in loyalty to them.

A major factor in this debate is that *presbuteroii* and *episkopoi* were used in what seem like interchangeable ways in some texts, for example in the Epistle of Titus Ch. 1 vv. 5-7. It is possible to hold a view, first set out in 1869 by Lightfoot that when the apostles began to die out local Christian communities elected their own leaders and that there was a gradual development in the use of terminology for senior leaders. He explores the evidence of Clement and Ignatius of Antioch:

If bishop was at first used as a synonym for presbyter and afterwards came to designate the higher office under whom the presbyters served, the episcopate properly so called would seem to have developed from the subordinate office. In other words, the episcopate was formed not out of the apostolic order by localization but out of the presbyteral by elevation: and the title, which originally was common to all, came at length to be appropriated to the chief among them.³²⁴

Gore took exception to Lightfoot's interpretation and was sure that the origins of oversight in the churches originated with St Peter and the Apostles and that

³²² Frend, W., *The Early Church*, Hodder & Stoughton, London, 1965, p.52

³²³ Bishop is the Latin translation of *episkopos*. Old English: *bisceop*.

³²⁴ Essay on *The Christian Ministry* by Lightfoot in *St Paul's Epistle to the Philippians*, Macmillan, London. 1869, pp.181-269

all other ministries flowed from them in an 'Apostolic Succession'. He set this out in strident terms in *The Church and the Ministry* in 1886. In this 'top down' interpretation the Apostles appointed their successors and they in turn appointed or 'consecrated' leaders called bishops to oversee and guard the life of the emerging church.

The conclusion which on the whole we have been led to form is that the supreme power did not, in the West any more than in the East, ever devolve upon the presbyters. There was a time when they were in many places - - - the sole ordinary occupant of the chief seat. But over them, not yet localized, were men either of prophetic inspiration or of apostolic authority and known character - - - who in the sub-apostolic age ordained to the sacred ministry and in certain cases would have exercised the chief teaching and governing authority. - - - The view expressed of the development of the ministry, besides appearing to account for all the phenomena of the documents of the period, has the great advantage of accounting also for the strength of the tradition which gave authority to the episcopal successions when they first come into clear view, and for the unquestioned position which they held. There is no trace of elevation in the records of the episcopate.³²⁵

Lightfoot's interpretation provided a leading Congregationalist scholar with grounds to write a vigorous and almost polemic work. Dale, minister of Carr's Lane Church in Birmingham from 1854-1895 created a systematic defence of the appointment of senior leaders with oversight of congregations from the 'bottom up'. In *A Manual of Congregational Principles* published in 1884 he set out a provocative and strident case:

It is said that the early church appointed 'presbyters' or 'bishops' and that at first these two titles denoted the same office; but that, when the churches which they ruled had greatly increased in strength, it became necessary that they should delegate some of their powers to ministers with authority inferior to their own. These delegates they called 'presbyters' and the title of 'bishop' they reserved to themselves.

This theory requires no serious discussion. It floats in the air. It is unsupported by any fragment of evidence. There is no shred of trustworthy tradition to be alleged in its favour. The whole

³²⁵ Gore, C., *The Church and the Ministry*, SPCK, London, 1936, pp.296-7

current of ecclesiastical history and the practices of the early church are inconsistent with it. The bishop did not elect the presbyters, but the church and the presbyters elected the bishop. The presbytery was not evolved out of the episcopate by delegation; but the episcopate out of the presbytery by formal or informal election.³²⁶

Dale ministered in the city where Gore was not only to become bishop but founder of the new diocese. It was Dale's view that; 'Ignatius had an exaggerated conception of the power of all church rulers. The manner in which he enforces obedience - - - is alien from the spirit of apostolic times.'³²⁷

Alongside Gore an advocate for the 'top down' view is Moberley whose *Ministerial Priesthood* which among other things, set out a position for Anglicans to counter Roman Catholic claims that Anglican Orders were 'invalid'.³²⁸ It is Moberley's view that the Apostles gradually devolved authority and responsibility to the next generation. It was only after their death that these 'overseers' became more distinct and the need to define and guard 'apostolicity' more significant. He says that if a new order of *episkopoi* were created then there would be some mention of this in the apostolic and post-apostolic literature.³²⁹ He also regards the seeming interchangeability of presbyter and *episkopos* in a different way, which was not in fact interchangeable at all: 'People might hear the words used interchangeably - men may bear both titles in respect of different functions' is his comment on Titus 1, 5-7.³³⁰

³²⁶ Dale, R., *A Manual of Congregational Principles*, Appendix: *The Origin of Episcopacy*, John Murray, London, 1884. p.216

³²⁷ op. cit. *ibid*, p.225

³²⁸ Moberley, R., *Ministerial Priesthood*, John Murray, London, 1886. (with reprints to 1936), 1970 edition p.217. Moberley is discussed at length by the modern Australian bishop and theologian, Stephen Pickard, in *Theological Foundations for Collaborative Ministry*, Ashgate, Farnham, 2009.

³²⁹ Moberley, R., *Ministerial Priesthood*, John Murray, London, 1907, p.218 & 219

³³⁰ op. cit. *ibid.*, p.219

Major reviews of the nature of the Church's ministry and of the emergence of episcopal oversight within it have been conducted by Schillebeeckx³³¹ and by Küng.³³² Their emphasis is on the nature of the Church and on the ways it needs to adjust to the needs and cultures of the modern world. Sykes has continued his careful study of the nature of Anglicanism, its ministries and its re-adjustment in different ways to understandings of power.³³³ His writings have been of influence in academic research as much as in denominational understandings of the nature of ministry in the churches.

The study which has influenced thinking not least at parochial level about the structure of ministries within the church is by Croft. He identifies six stages in the development of episcopal oversight.³³⁴ In the first he describes what had been discovered again by Lightfoot and Gore that functions overlapped with little clear distinction. In the second he describes the emergence of *episkopoi* with a distinct function and the consequent diminution of the oversight role of *presbuteroi*. In the third he describes the separation of ministries into the distinct role of bishop, priest and deacon. In the fourth stage he describes how the bishop became a regional figure with responsibility for a large diocese. Croft's fifth stage covers the emergence of different kinds of ministry at the Reformation. He says there was a re-emergence of confidence in the 'ministry of all believers' with the consequent development of lay ministries with a greater sense of value but that existing orders of bishop, priest and deacon were retained. In his sixth stage which describes the present day Croft talks of the continuing place of bishops in the work of oversight but with a greater understanding that this responsibility is shared with clergy and lay leaders. He draws on the descriptions of ministry in ecumenical agreements and especially the Lima document, *Baptism, Eucharist and Ministry* for a justification of this rediscovery of emphasis.³³⁵

³³¹ Schillebeeckx, E., *The Church with a Human Face: A New and Expanded Theology of Ministry*, SCM, London, 1985.

³³² Küng, H., *The Church*, Search Press, London, 1968.

³³³ Sykes, S., *The Integrity of Anglicanism*, Mowbray, London, 1978, Sykes, S., *Power and Christian Theology*, Continuum, London & New York, 2006.

³³⁴ Croft, S., *Ministry in Three Dimensions*: pp.149-150

³³⁵ World Council of Churches, *Baptism, Eucharist and Ministry*, Faith and Order paper No 111. WCC, Geneva, 1982.

4.3 The significance of apostolicity in ecclesiological debate

In this research the nature and origins of oversight and of the continuation of traditions and ministries begun by the apostles form a central theme with many variations and interpretations. These stem from one basic initial question: is the Church a community of congregations, regionally organized, which participates in its wider governance through electing leaders and representatives to wider councils and decision-making groups or is it centrally regulated with a hierarchy of authority tracing its origins to the first Apostles which oversees and guards the faith of the regional church and its local congregations.

Differences in the interpretation of biblical and early church documents are not restricted to one controversy. Nor can they be integrated in such an easy way as attempted by Croft in his six stages of the development of episcopal ministry described above. Bultmann considered that the theological as well as the ecclesiological structure of church order had been set by the end of the First Century. Precisely the point at which the division of responsibility took place is not just a historical event but also a theological foundation which determined the life of the Church for evermore. His view is that, from the letters of Clement, it is clear the predominant view of the early church by around 100 A.D. was that Jesus Christ was 'anointed' and commissioned by God. He then commissioned apostles. They spread the gospel proclamation through lands and cities everywhere appointing presbyter/bishops and deacons and arranged for them to appoint their successors. Bultmann says:

The decisive step has then been taken: henceforth the office is regarded as *constitutive of the Church*. The whole church rests upon the office-bearers, whose office is held to go back in uninterrupted succession to the apostles.³³⁶

Whether or not this is a divinely inspired development will always be disputed; that bishops became a self-appointing and self-perpetuating 'class' became self-evident. They did, however in these first centuries work together

³³⁶ Bultmann, R., *Theology of the New Testament*, Vol II, SCM, London, 1962, p.102

collegially, corresponding with one-another and convening Ecumenical Councils (from 325-787 A.D.) to decide major doctrinal issues.

In understandings of how episcopacy became translated into hierarchical power structures and separated from the life of a local church the concept of 'monarchical episcopacy' emerged to reflect a senior and more distanced role. Moltmann is a critic of the establishment of monarchical episcopacy and stands alongside Dale:

The growth of the monarchical episcopate broke up the genetic relationship between the commissioned church and its special commissions in a way that was totally one-sided. The aristocratic justification of the ministry of a 'vénérable compagnie des pasteurs' - a group that reproduces itself through co-optation and only recognizes brotherhood on the level of 'brothers in office' - can hardly be judged as progress, qualitatively speaking.³³⁷

From this early stage in the development of church order, as both Bultmann and Moltmann in their theological and ecclesiological analyses conclude, the die is cast. There is a separation between those in episcopal office and the clergy with all lay people. The essence of reciprocity in the acceptance of oversight was lost not to be regained until the ecumenical conversations and the moves towards a rediscovered sense of collegiality and representation in the Church of the Twentieth Century.

4.4 Oversight as relationship

The perpetual but particularly modern question of relationships in a hierarchical organization has now to be faced. It is a particular problem where oversight is combined with authority roles and the power of patronage. In the modern Church of England many constraints have been placed around the individual exercise of authority. The bishop, perhaps more than the archdeacon or cathedral dean has to rely on a quality of relationship to influence and give direction to the diocese in which their oversight is exercised. This situation of

³³⁷ Moltmann, J., *The Church in the Power of the Spirit*, Second Edition, SCM, London, 1992, p.305

extreme constraint when coupled with the marginalization in wider society of religious leaders described by Bishop Nazir Ali in *Working with the Spirit* has led some bishops to speak about their leadership as being ‘from the edges’ of their diocese or church.³³⁸

I now want to argue that there is a bridge between a sense of marginalization and an over extreme desire for a monarchical exercise of authority. It can be found in the ancient rite of visitation. The visitation of parishes is still a legal obligation for archdeacons and an opportunity which bishops can take at any time.³³⁹ When seen not as an ‘inspection’ but as a means of gaining information and to re-establish a sense of overall direction it is a privileged opportunity.

Visitation is not a practical exercise extended from a medieval practice but an activity which can re-establish relationship between bishop or archdeacon and priest and congregation which has significant theological underpinning with origins which reflect the very nature of God.³⁴⁰ The concept of oversight is linked to experiences of visitation in the Hebrew Scriptures because all contact with God is understood as in some sense relational and expresses feelings that people are both cared-for, protected, led and disciplined. That visitation is understood as a two-way relationship described as ‘seeing over’ is developed in the Hebrew phrase *Kol Yisrael arevim zeh la-zeh* meaning ‘all Jews (or all the people of Israel) are responsible for one another’ and has been emphasized in recent times by Sacks.³⁴¹ He says that without a principle of collective responsibility - which means for leaders ‘seeking the good of those you serve’ authority roles can become detached and misunderstood creating separated groups of ‘leaders’ and ‘followers’.

³³⁸ I have developed this idea in: *What’s new in Church Leadership?* Canterbury Press, Norwich. 2007. pp. 114 -131.

³³⁹ For Archdeacons this is contained in Canon C22.5 of the Canon Law of the Church of England and for Bishops in Canon C18.4. CHP, London.

³⁴⁰ The Greek version of the Old Testament, the Septuagint, calls God *episkopos* once in Job 20:29 where the reference is to a judicial function. It is used in Judges 9:28 for officers, in II Chronicles 34:12 for supervisors of funds and for overseers of priests and Levites in Nehemiah 11:9.

³⁴¹ Sacks, J., Chief Rabbi of the United Hebrew Congregations of the Commonwealth: *The Times*, 18:08:12. p.70

God was first experienced as a relational being creating humans to be ‘a little lower than the angels’ (Ps 8:4). The Creation stories and the giving of the Ten Commandments illustrate this (Genesis Chapters 1-3, Exodus Ch. 20). The experience of Divine Intervention can be described as a blessing or as a curse or condemnation. When Joseph was about to die in exile with his people in Egypt he was confident that God would ‘visit’ the people in his charge and enable them to return to their own homeland (Genesis 50:22-26).

The experience of exile in Babylon for the people in the time of Isaiah brought a similar response. There was a strong sense that their God still ‘watched over’ them and that, though they had strayed like ‘a harlot’ they would be protected and would eventually return to their homeland (Isaiah 23:16). There was also a sense that God’s oversight brought judgement. Jeremiah prophesied that there would be a scattering of the people as a result of God’s displeasure (Jeremiah 6:15). Isaiah’s great vision of the potter and the clay concludes that it is within the power of the potter to destroy if there is a dissatisfaction with what has been created (Isaiah 29:16).

God could also be directional in visitation and show a new way forward. Supremely this is demonstrated in the ‘little’ visitation to Mary and then the greater visitation in the intervention in history through the life, death and resurrection of Jesus. This visitation is described in particular as the opening of access to God for the ‘gentile’ peoples. The speech of James makes this clear (Acts 15:14). The establishment of such a two-way relational basis for oversight as visitation, firmly established in the Old Testament and begun in a new way in the New Testament, goes some way to explain the heated controversies about the nature of acceptable authority. When a balance is tipped too much towards hierarchical authority or too much towards local independence then a serious fault-line is revealed.

With this biblical and theological introduction to the practice of oversight as visitation the ability to transcend hierarchy and to establish a new and reciprocal understanding of the relationship between a bishop and staff with local clergy and congregations has been demonstrated to be an attractive

possibility and part of the theological and pastoral equipment essential for the well-resourced episcopal leader.

4.5 Oversight and the ability to manage boundaries

The second part of what I want to argue is the need to deepen and give theological weight to the role which senior church leaders have in both church and society when they take a pro-active part in the management of boundaries. The essence of this aspect of oversight involving the legitimation of new identities through ritual is a familiar one in the role of bishop. Prayer books of the Church of England as well as the Ordinals within them have the bishop, the successor of the Apostles as the person who presides over the rituals of confirmation and ordination. Bishops collectively participate in the consecration of a new colleague. In the social understanding of religion this activity is integral to the crossing of thresholds. The bishop presides in the ritual within which a person moves over from one role and function in a church to another.

In my methodology I described the significance of Democratic Network Governance in how leaders representing national groups find advantage by working together.³⁴² *Liminality* is on the face of it a rather refined and technical term which has to fight for inclusion in an understanding of the work of oversight, particularly in the role of the bishop as still a significant figure in the life of a community, region or nation. Liminality, in terms of social structure and time, is an intermediate state of being "in between" in which individuals move from their known identity to another formally recognized one with all the attendant personal and social transformation. It was developed as a modern concept by Victor Turner when he saw that groups and whole communities can be in what he called a 'time of uncertainty' as they move from one understanding of themselves to another.³⁴³ Holloway has used this

³⁴² Sørensen E. and Torfing, J., (Ed), *Theories of Democratic Network Governance*, Palgrave MacMillan, London, 2008.

³⁴³ Turner, V., *The Forest of Symbols, Betwixt and Between: The Liminal Period in Rites de Passage*, in Cornell University Press, Ithica, New York, 1967.

concept to describe change and transition in faith and for some enabled a boundary of the experience of faith to be crossed.³⁴⁴

For the religious leader this sense of needing someone to act as a legitimating agent in the facilitation change can become a pivotal role. By their presence or through some public speech articulating what many think but dare not say the authentication of change can be enabled. This role for the religious leader was articulated at its best by Bruce Reed, founder of the Grubb Institute. In an essay on the development of understandings of role for religious leaders for the organization MODEM he described the role of the religious leader as the 'manager of boundaries'.³⁴⁵ Biblical references to change through a liminal experience serve to give theological authenticity to this oversight role. Jacob in his dream found himself caught up between heaven and earth in a state of temporary suspension (Genesis 28, vv12-19). Similarly Isaiah at the beginning of his call, 'In the year that King Uzziah died . . .' was transported in a temporary way to a heavenly experience before he was 'sent' to speak on the Lord's behalf (Isaiah 6, vv. 1-16). In perhaps a more familiar way a change of name Simon was re-named Peter 'the rock' at the beginning of his ministry as a disciple. (Mathew 16, v 18). From these two pieces of theological unfolding of the particular roles and opportunities within *episkope* and the biblical quarrying which has gone before it the time has now come to examine precisely how ministries of oversight have been exercised within the English Church.

4.6 Oversight in the structures of the English Church

It is the historian monk the Venerable Bede who provides the main source for information about the foundations of Christianity and the development of its leadership in England. His account is significant because it features both the work of missionary bishops and the work of those who established and consolidated dioceses and local churches. Bede (673-735) was a monk at Monkwearmouth near Sunderland. His five books, which make up *The*

³⁴⁴ Holloway, R., *Dancing on the Edge: Faith in a Post-Christian Age*, Fount, London, 1997.

³⁴⁵ Nelson J., (Ed), for MODEM, in *Leading, Managing, Ministering*: Reed, B., *Organizational Transformation*, Canterbury Press, Norwich, 1999. pp.243-262

Ecclesiastical history of the English People were published in 731 and constitute a primary source for the knowledge of how the church in England operated from the invasion of Julius Caesar in 55 to Bede's own time. His approach to bishops and to Ceolwulf, King of Northumbria was deferential though there is evidence that he regarded bishops as equals in their priestly ministry.³⁴⁶

The first Christian leaders and bishops to come to England were missionaries continuing an apostolic commission. They were then consolidators and administrators. Bede says it was Pope Gregory 1 who sent Augustine (d. 604) as the first missionary bishop to England in 595.³⁴⁷ His missionary method was to convert the King (Ethelbert) who then allowed missionaries to preach in his Kingdom of Kent. Augustine had a difficult time establishing his mission alongside the Christians who existed across Britain in a 'Celtic' Church with local leaders who were descendants of the first Christians under the Roman Empire.³⁴⁸

Most important for the establishment of bishoprics and the creation of episcopal sees is Bede's account of the work of the second bishop to be sent to Britain from Rome. Theodore of Tarsus (602-90) arrived in 669 to become Archbishop of Canterbury. It was Theodore who called the Council of Hertford in 672. Bede says of Theodore that he was 'the first of the archbishops whom the whole English Church consented to obey'.³⁴⁹ He divided the existing dioceses, which corresponded to the English kingdoms. These boundaries are still recognizable today. Podmore uses this historical occurrence to determine that the dioceses were founded before the parishes and to this day determine the shape of the local church. He uses this argument from history to reinforce his view of a 'top down' account of how ecclesiastical authority is

³⁴⁶ See *Ecclesiology Journal*, 2010, Vol 6 No 10 Article by Thomas, B., *Priests and Bishops in Bede's ecclesiology; the use of Sacerdos in The Ecclesiastical History of the English People*. pp.68-93

³⁴⁷ Principally, Eusebius: *A History of the Early Church*, Penguin, London, 1965.

³⁴⁸ See Bede, *A history of the English Church and People*, Penguin Classics, London, 1955. pp.68-91

³⁴⁹ Podmore, C., *Aspects of Anglican Identity*, CHP, London, 2005, p.5

established.³⁵⁰ It is this view which he goes on to use as an underlying argument for the new structure of the Yorkshire dioceses which will be described in Chapter Seven.

As an administrator it was Theodore of Tarsus who first used the term 'parish', (Gk. *paroikia* - *para* = *alongside*, *oikos* = *house*) to mean the township where the Christians resided and where a church had been built. The place of bishops in relation to their wider society and in relation to their monarchs from 371-1386 is set out well by Fletcher. His narrative descriptions are strong but he does little to explore the cultural and theological relationship between church leaders and other leaders of their time.³⁵¹ Fletcher also charts a similar growth of the establishment of parishes across Europe, firstly by missionary bishops and then with the establishment of dioceses and then by feudal lords or their kings.³⁵²

The role of prince in the Church rather than apostolic missionary and administrator became a predominant characteristic of senior church leadership in Europe including the British Isles in the Middle-Ages. The Renaissance saw popes and bishops who were surrounded by wealth. They exercised monarchical episcopacy and regal oversight taking their model from those who often were their social equivalents behaving as feudal barons. Much of the pastoral contact between bishops and dioceses covering the lands of the former Roman Empire had been lost. For centuries diocesan bishops were feudal lords with the sense of them also being missionary warriors largely lost. The episcopal palaces across Europe were filled with aristocrats and party officials who had been rewarded for their work and support. Dickens describes the route to preferment of the day:

Apart from high birth, a doctorate in the civil law, followed by a few ambassadorial missions or a few years in chancery, was a far surer road to high preferment than sanctity of character, eminence in sacred learning, missionary activities or even ecclesiastical administration. . . . At every level it was

³⁵⁰ *op. cit. ibid*, p.1

³⁵¹ Fletcher, R., *The Conversion of Europe: From Paganism to Christianity, 371-1386 A.D.*, Fontana, London, 1997.

³⁵² *op. cit. ibid*, pp.472-482

accepted that office holders should draw their stipends and hire working deputies at much lower rates.³⁵³

Such a separation reflects the style and manner of the appointment of bishops which had become established in England. Oversight of the church was exercised from Rome and through the patronage of national nobles. There was an authority from the Pope and an ultimate acknowledgement that it was he who as principal overseer appointed bishops throughout Western Europe. There was also a growing tension between pope and king or prince and between significant churchmen and both pope and king. In particular the differences and tensions between king and pope were reflected in laws which defined the boundaries and limits of authority. Ultimately two powerful religious groups became established, bishops and abbots, which were rivals to the authority of the king. The solution in Northern Europe and in England for Henry VIII was to abolish the monasteries and to 'nationalize' the Church.³⁵⁴

A tension, identified in the development of the early church and highlighted more recently in the Lightfoot-Gore controversy about whether the authority to govern the church from below or from above, came again to the surface. This situation is described in itemized well in a series of books by Duffy. *The Voices of Morebath* describes life in a small village just outside Exeter. Here he has discovered in the parish records the accounts from 1520-1574 of one priest and community as reforming changes of oversight swept in. For the larger stage Duffy has chronicled the major Reformation changes in two other significant works.³⁵⁵ In these he says an attempt was made to counter prevailing interpretations of the pre-reformation age and establish a rehabilitation of the place of Catholic religion and oversight.

³⁵³ Dickens, A., *Reformation and Society in Sixteenth Century Europe*: Thames & Hudson, London. 1966. p.36

³⁵⁴ See Knowles, D., *Christian Monasticism*, World University Library, London. 1969.

³⁵⁵ Duffy, E., *The Voices of Morebath; Rebellion in an English Village 1520-1574*, Yale, 2001, *The Stripping of the Altars; Traditional Religion in England 1400-1580*, Second Edition, Yale, 2005, *Fires of Faith; Catholic England under Mary Tudor*, Yale 2009. See also: Hay, D., *Europe in the Fourteenth and Fifteenth Centuries*, Longman, London, 1975.

There is one significant primary source document which gave energy to a growing sense that the monarch and the state should have independence and authority over the Pope and the monasteries in a nationally governed church. Here the authority from below was a monarch caught in a rising tide of nationalism who wanted to remove the external authority of the Papacy. The tract *Defensor pacis* (*The Defender of Peace*) laid the foundations of modern doctrines of sovereignty. It was written by Marsiglio of Padua, an Italian medieval scholar. Published in 1324 it provoked a storm of controversy that lasted through the century.

Defensor pacis concerns the concept of separating the secular state from religious authority. It affirmed the sovereignty of the people and civil law and sought to limit the power of the papacy, which Marcellus viewed as the 'cause of the trouble which prevails among men' and which he characterized as a 'fictitious' power. He proposed the seizure of church property by civil authority and the elimination of tithes. In 1535, Thomas Cromwell, Henry VIII's Vicar General, paid William Marshall to translate *Defensor* into English in order to give intellectual support for the concept of Royal Supremacy.³⁵⁶

With this kind of feeling backed by intellect and a desire for power and independence voiced by princes across Northern Europe reform began to be in the air. There were local revolts against oppressive monastic tithes and the excessive wealth which the church was accumulating around its bishoprics, with taxes and tithes going to Rome. There was a growing sense in many countries of Northern Europe, prompted in no small part by the writings and public disputations of Martin Luther, that the bishops and the monasteries were corrupting rather than overseeing the faith.³⁵⁷

The age of the Prince Bishop and of the independent Abbot was coming to an end, at least in relation to the Monarch and the court. The writers and commentators of this period show that what was emerging in the case of

³⁵⁶ Emerton, E., *The Defensor Pacis of Marsiglio of Padua; a Critical Study*, Cambridge/Harvard, Cambridge and Boston, 1920.

³⁵⁷ See: Bainton, R., *Here I Stand; A Life of Martin Luther*, Hodder, London, 1964; Rupp, E., *Martin Luther*, Arnold, London, 1970, Wendel, F., *Calvin*, Fontana, London & New York, 1974.

bishops was not that they became closer to their people, residing in their dioceses, but that they became a part of the social and intellectual elite of an emerging property owning aristocracy. It is the view of Heal that a new aristocracy was born with the bishops of the Reformation and after. She says that the Tudor bishops were men of power, intellect and influence within the English realm, both because they possessed spiritual authority and also because they exercised lordship over great estates.³⁵⁸

Why did such major changes in the religious life of Europe take a form which in many places chose to perpetuate episcopacy as a continuing type of church governance which was from above rather than from the church or the people? Duffy maintains that at the end of the turbulence of the Fourteenth and Fifteenth Centuries what became the Church of England 'retained totally unchanged the full medieval framework of Episcopal Church government'.³⁵⁹ By this he means that bishops were still appointed by the crown and their appointment ratified by election of the Chapter of the cathedral to which they were appointed bishop. What had changed was that the monarch appointed bishops without reference to the Pope in Rome³⁶⁰. That was significant in itself.

A detailed account of these changes in Yorkshire is charted in a series of essays by Dickens.³⁶¹ With the Methodist scholar John Newton, he gives a picture of the very mixed reaction in the villages and towns to the changes in oversight which were taking place. He is particularly interesting on the refusal of some of the clergy to submit to the 1559 Act of Supremacy.³⁶² The marks of this change, and the resistance to them colour religious community memory to this present day. The novel: *The man on a donkey* by Prescott (1896-1972) describes vividly

³⁵⁸ See: Heal, F., *Reformation in Britain & Ireland*, Oxford History of the Christian Church, OUP, Oxford, 2005.

³⁵⁹ Platten, S., (Ed) *Anglicanism and the Western Tradition*, Duffy, E., *The shock of change; continuity and discontinuity in the Elizabethan Church of England*, in Canterbury Press Norwich, 2003, p.43

³⁶⁰ Sykes, S. and Booty Norris, R., (Ed) *The Study of Anglicanism*, 'Bishops were ministers of the Crown for the spiritual government of the nation. The move was from Pope to Godly Prince as the source of authority', SPCK, London, 1988, p.296

³⁶¹ Dickens, A., *Reformation Studies*, Hambledon Press, 1982.

³⁶² op. cit. *ibid*, p.20

local protests and risings at the Dissolution of the Monasteries beginning in Yorkshire and becoming the Pilgrimage of Grace.³⁶³

For an answer to why episcopacy was retained in England we have to look to the ecclesiastical appointments Queen Elizabeth I made and to what is called the Elizabethan Settlement. Her three archbishops were Matthew Parker (1559-75), Edmund Grindal (1576-83) and John Whitgift (1583-1604). Each in their way were scholars and reformers but had a strong sense of continuity. It is the view of Podmore that the leaders of the English Reformation were as interested in returning to the faith and order of the early church as they were of rejecting the authority of Rome.³⁶⁴ It is an unusual conclusion given the weight of evidence which points towards contemporary political and ecclesiastical pressures. The most significant question to be explored might be why the reformers, strengthened by a laity wanting more control of the church, chose to retain episcopacy.³⁶⁵

Österlin has shown how the English Reformers, Cranmer and his associates were influenced by Lutheranism and the Scandinavian and northern European settlements which retained strong links with the state, some of which also continued with an episcopal structure.³⁶⁶ Whitgift was Elizabeth's Chaplain and Archbishop of Canterbury from 1583 and a supporter of episcopacy and of ordered worship with doctrines and regulations contained within the relatively new Book of Common Prayer.³⁶⁷ It is the view of Moorman and Chadwick that it is with the work of these archbishops, along with the moderating religious views of Elizabeth I who created what has become known as the *Via Media* or Anglican Middle Way that a consensus was created which has held until the late Twentieth century.³⁶⁸

³⁶³ Prescott, H., *The Man on a Donkey*, Macmillan, London, 1952 and 1981.

³⁶⁴ Podmore, C., *Aspects of Anglican Identity*, CHP, London, 2005, p.4

³⁶⁵ For the stance of Elizabeth I on her accession see: Chadwick, H., *The Reformation*, Pelican, London, 1963. p.131

³⁶⁶ See Österlin, L., *Churches of Northern Europe in Profile*, Canterbury Press, Norwich, 1995.

³⁶⁷ Moorman, J., *A History of the Church in England*, Black, London. 1954.

³⁶⁸ See: Moorman, *A history of the Church in England*, pp.199-204, and Chadwick, O., *The Reformation*, Pelican, London, p.133

The principal source document for understanding Anglicanism and its rebalancing of power in the Seventeenth Century is Richard Hooker's *Laws of Ecclesiastical Polity* which address the question of episcopacy in a critical but affirmative way. He, like almost all other commentators at this time refers to bishops as 'prelates'. He is severely critical of their lifestyle and association with what he calls the unfruitful 'branches of a tree' of authority in England. In the end he defends their existence as a necessary form of ecclesiastical authority and governance.³⁶⁹

The consecration of further bishops was prevented by Oliver Cromwell under the Commonwealth (1649-60). He came from a presbyterian background and wanted none of governance in a reformed church led by bishops. It was Archbishop William Laud and after his execution in 1645 his supporters who kept the concept of episcopal leadership alive. Hugh Trevor-Roper is the biographer of Laud.³⁷⁰ His description of the struggles to retain a reformed episcopal supremacy is challenged by Marxist writers such as Hobsbawm who regard the social and economic influences rather than religious controversies as the greatest driver to religious as well as political change.³⁷¹

Revivalist movements posed a social as well as a religious threat to bishops and the established church. Aspects of this are described well in a collection of essays edited by Garnett and Matthews³⁷² In these we see the development and strength of lay movements, a resistance to authority imposed from above and the eventual emergence of the movement which became Methodism. John Wesley's place in this renewal and his views on continuing with episcopacy are

³⁶⁹ Hooker, R., *Of The Laws of Ecclesiastical Polity*, Clarendon Press, Oxford, 1890, Book 5, p.425. There is some dispute about the authorship of this book. Its stated opinions, however, reflect the mood of the age.

³⁷⁰ Trevor-Roper, H., *Archbishop Laud 1573-1645*, Macmillan, London, 1940, revised and reprinted 1962.

³⁷¹ Hobsbawm, E., *The Age of Revolution, 1789-1848*, Abacus, London, 1962.

³⁷² Garnett, J. and Matthews, C., *Revival and Religion since 1700: Essays for John Walsh*, Hambledon, Continuum, London & New York, 1993.

described well in numerous texts.³⁷³ For the tercentenary of his birth Tomkins has produced a comprehensive summary of his life and achievements.³⁷⁴

The social and ecclesiastical place of bishops in the Victorian Church takes the narrative from the 'prelate' to the bishop who was conscientious in his duties, and resident for most of the year in his diocese and a person who exercised personal rather than devolved oversight. This development, with the most influential of its characters has been described in my literature review. We have seen that oversight takes many forms in the life of the English Church. Differing interpretations of the nature and governance of episcopal churches are shown in a kind of microcosm in the life of one national church. Anglicanism has become much larger than an English national religion. It has spread to become a 'Communion' of national churches separated out into provinces. This Communion now exists with its own life and tensions alongside other episcopal churches born of the Reformation or later. These episcopal churches live alongside and overlap with Roman Catholic and Orthodox Churches around the world.

4.7 The argument rehearsed

It is important at this stage in my thesis to state clearly what my argument is, the reasons for its choice and the places where further development will take place. Work in the Church of England and its partner denominations has demonstrated to me that unless a redefining of the meaning and nature of an episcopal church is established further polarizing divisions are likely to occur. Experience has also shown that, even though evidence-based research can demonstrate and justify the need for change, and social sciences reinforced by organizational theory can provide pointers for objective understanding, unless new directions can be outlined using the language and concepts internalized by the leaders and clergy of the Church of England, little change will be effected. With this experience now re-stated, I have set out the way in which I will conduct my research with the aim of producing an argument, using the concepts and language derived from practitioners, which can have at least the

³⁷³ The Wesley Library & Archive is in the John Rylands Library in Manchester.

³⁷⁴ Tomkins, S., *John Wesley: A Biography*, Lion, London. 2003.

opportunity of being heard and internalized by those called to lead as this and the next generation of ‘overseers’ in the Church of England.

I began with a statement of my aim which was to explore the relational nature of *episkope* particularly in the Church of England with a working definition of ‘watching over one-another in community’. This working definition has to be defended and restated in a number of ways. These have been begun with historical examination about the origins of episcopal oversight, with acceptance of the varying historical and sociological definitions of a church and of the ways these can be described and sometimes disputed in descriptions of the Church of England. I have looked at the writings and contributions of individual Anglican leaders as much as I have relied on the content of liturgies and of official documents and pronouncements.

Two significant European theologians can support this initial stage of my work. In a modern way they help in setting out the dilemma posed by differing interpretations of the history of *episkope* and of apostolic ministries in a church with bishops, priest and deacons. Schillebeeckx puts this well:

In modified structures the *biblical* conception of ministry returns: without a bishop and his presbyters the ordinary people are *plethos*, i.e. a disordered crowd, and not an *ekklesia* . . . no community without ministry, but also no ministry without community.³⁷⁵

Küng then argues in his exploration *The Church* that the primary purpose of this community with its structure is not a hierarchical one. He argues that the word hierarchy does not appear in the Greek of the New Testament times because its constituent parts suggest the concepts of ruler and ruled.³⁷⁶ He aligns himself, as I have identified, with Rudge who found:

. . . there are no Biblical images of the church which reflect or support a conception of the church in mechanistic terms. They say the imposition of mechanical models assumes that certain areas of church life are better organized without God as personal . . . It follows, therefore, that any introduction of

³⁷⁵ Schillebeeckx, E., *The Church with a Human Face*, SCM, 1985 London, p.128

³⁷⁶ Küng, H., *The Church*, Search Press, London 1976, p.338

mechanistic concepts or phrases into theological discourse about church do not have a counterpart in Biblical theology.³⁷⁷

Küng is very close to the biblical quarrying done by Lightfoot which produced the vivid response from Gore. Lightfoot says:

. . . the ancient presbyters were the same as bishops: but gradually all the responsibility was deferred to a single person, that the thickets of heresy might be rooted out. Therefore, as presbyters know that by *the custom of the church* they are subject to him who shall have been set over him, so let the bishops be aware that they are superior to presbyters *more owing to custom than actual ordinance of the Lord.*³⁷⁸

This same argument is rehearsed by Küng who thought the apostolic ministry evolved in three phases, the first the shared responsibility of oversight between priest/presbyter and bishop - both with the same 'order' as presbyter but the one with a wider responsibility, the second where the idea of a 'monarchic' episcopate developed with the claim that this 'order' by now distinctly descended directly from the Apostles, the third were *episkopoi* became directly leaders of dioceses with a territory which continues to this present day.³⁷⁹ He argues strongly that, once hierarchy became centralized in Rome, collegiality in oversight became even more important.³⁸⁰ Schillebeeckx puts it in much the same way, giving strength to my argument that further exploration to rediscover the essence of the 'charism' of *episkope* needs to be researched.

It becomes clear from this socio-historical account which can be constructed from the sources at our disposal that - apart from the exceptional authority of the apostolic or prophetic founders of or inspirers of a Christian community - the distinction between local and more far-reaching authority (to put things cautiously) is historically not too clear; nor is the difference between Christian pneumatic authority and local authority.³⁸¹

³⁷⁷ Rudge, P., *Order and Disorder in Organizations*: CORAT, Australia, 1990. pp156-175

³⁷⁸ Lightfoot, J., *The Christian Ministry: St Paul's Epistle to the Phillipians with Dissertations*, MacMillan, London & New York, 1891, p.231

³⁷⁹ Küng, H., *The Church*, Search Press, London, 1971, pp.409-412

³⁸⁰ *op. cit.* *ibid*, p.413

³⁸¹ Schillebeeckx, E., *The Church with a Human Face*, SCM. London, 1985, p.62

As a consequence of this disparity of agreement it has been necessary for me to examine in a brief way at the outset following Avis, the ways in which a Church can be experienced as well as understood as an organization and as an institution.³⁸² The limitations of this thesis which is about the relational nature of oversight as ‘watching over one-another in community’ prevent me from more than mention of the sociological antecedents in Weber and Troeltsch for understandings of the nature of a church in relation to its wider society.³⁸³

What I have had to do is to establish a methodology which will enable me to pursue my research aim, and at the same time make an offering to my Church in a language and using the concepts which it might choose to understand. This methodology, with others which inform it has now been set out in Chapter two. Before the ‘field work’ begins in Chapter Five, this chapter has described and examined the origin of the ‘modern disputes ostensibly about the nature and structure of the early episcopate but actually to revive the necessary debate about the nature of authority in an episcopal church. It is this debate about ‘authority’ which has so energized both Küng and Schillebeeckx. Modern English theologians have been no less interested in this debate and I have used the taxonomy of Croft to describe a theological and a historical perspective.

It has also been necessary to use historical evidence to describe the character and nature of the Church of England from its origins as ‘the English Church’, part of the pan-European community of episcopal churches to its foundation at the Reformation. Since this study places a considerable emphasis on the nature and character of leaders, those who have been significant in the ‘foundation’ for the Church of England from Elizabeth I and her archbishops to Queen Victoria and hers this chapter has contained both history and theological

³⁸² Avis, P., *Authority, Leadership and Conflict in the Church*: Mowbray, London, 1992, Avis, P., *Beyond the Reformation? Authority, Primacy and Unity in the Conciliar Tradition*: T & T Clark, London, 2006, Selznick, P., *The Moral Commonwealth: Social Theory and the Promise of Community*, Berkeley: University of California Press. 1992.

³⁸³ Weber, M., *The Theory of Social and Economic Organization*, Trans. Henderson A., and Parsons, T., Ed Parsons & Talcott, 2nd Ed. The Free Press, Glencoe, 1957.

‘pointers’ relating to the essence of this church now in its worldwide ‘communion’ of Anglican Churches.

The nature of authority and the essence of living in community ‘watching-over’ one-another requires further exploration. I now have to use my chosen area of local research, the Yorkshire dioceses, with a ‘control’ looking more widely at Church of England reports on senior appointments to reveal how practitioners understand and share in oversight. In addition, and placed first in the next phase of my research is a review of the ecumenical agreements which have understandings of *episkope* as a major topic of concern. Particular elements in the principal ecumenical agreements of the past 60 years focus as much on the ministry of *episkope* as oversight as they do on the place of bishops within an episcopal church. The ways in which these discussions and agreements shaped ecumenical thinking form the subject of my next chapter.

4.8 Chapter Summary

In this chapter the need for a new idea with a historical and theological underpinning for oversight is established. The origins of the use of *episkope* as a word embodying oversight as the choice of the Early Church are set out. Visitation and Liminality are introduced as key concepts for further application when the present ministries of church leaders are examined. The story of the nature of government in the English Church highlights social, political and theological interpretations of episcopal authority. Ecclesiastical controversies reflecting different interpretations of oversight and the use and abuse of power are detailed. The development of the argument in the thesis and the nature of the ways in which the research question will be explored are restated.

Chapter Five

The significance of *episkope* in ecumenical theology

In this chapter the debate about the use of oversight in the leadership of episcopal churches is broadened placing the Church of England in its international context. From its origins in the Mediterranean and Middle Eastern Cultures and developed by a Pan-European Church the setting has become significantly different. Episcopal churches now exist around the world and live alongside those with theological justification for different leadership structures. The Twentieth century saw significant developments in ecumenical dialogue. The agreements reached with the documents which have produced them are discussed and the theological and ministerial elements featuring apostolic governance and ministries of oversight are examined in detail.

5.1 The principal ecumenical agreements

Understandings of the essence and nature of episcopal churches and of the Church of England now need to be placed in an international and ecumenical setting. The beginning of the modern 'ecumenical' movement is attributed to the Edinburgh Missionary Conference of 1910. The partnerships established there and continued in ecumenical co-operation around the world laid a firm foundation for later conversations and agreements. The starting place for this study is with the work of the Faith and Order Commission of the WCC and its report on *Baptism, Eucharist and Ministry (BEM)*. It was conceived from discussions leading to a plenary Commission meeting at Lima in Peru in 1982.³⁸⁴ After acceptance it was published as 'The Lima Agreement' for further debate and Reception by member Churches. Following from *BEM* the discussions concerning episcopacy in its differing forms will be examined in the discussions between the British and Irish Anglican Churches and the Nordic and Baltic Lutheran Churches. They have reached a common agreement about their episcopal heritage and a report for discussion and further consultation was

³⁸⁴ World Council of Churches, *Baptism, Eucharist and Ministry*, Faith and Order paper No 111. WCC, Geneva, 1982.

published in 1992 and in Britain and Ireland called The Porvoo Common Statement.³⁸⁵ *Episkope* and the nature of oversight are also discussed in detail in the dialogue between the Anglican and Methodist Churches in England.³⁸⁶ Discussions continue with the Roman Catholic Church and are described in a number of ways below.

The process by which ecumenical documents are discussed, agreed and implemented by partner denominations is called Reception.³⁸⁷ Avis, a significant Anglican and ecumenical commentator has come to the view that this process of Reception is slowing in a rapid and alarming way.³⁸⁸ In his most recent book he begins his preface with a contemporary view of ecumenism.

Now we tend to take it for granted and it really seems rather humdrum most of the time, not to say a little dreary. . . . Many church leaders and theologians saw the ecumenical movement as a new work of the Holy Spirit, but now it appears all too human.³⁸⁹

He describes episcopacy rather than *episkope* as a continuing stumbling block in ecumenical dialogue and asks whether it is a barrier to unity.³⁹⁰ Commending the same book Tanner, European President of the World Council of Churches (WCC), describes the ecumenical movement as something ‘in which many have lost interest and all passion is spent’.³⁹¹

³⁸⁵ Council for Christian Unity of the Church of England, *The Porvoo Common Statement*, Occasional Paper No 3. CCU, London, 1993.

³⁸⁶ Anglican-Methodist Unity Commission, *Anglican-Methodist Unity: The Scheme*, SPCK and Epworth Press, London, 1968. (My summary of, Section 116, In Chapter 5; Methodist Bishops p.37)

³⁸⁷ The process by which a denomination ‘receives’ an agreement debates it and recognises a development of its own life, witness and ministries within the text.

³⁸⁸ Avis, P., *Theology*, July/August, SPCK, London, 2010, Book review of *Harvesting the Fruits*, Kasper, W., Continuum, London & New York, 2009.

³⁸⁹ Avis, P., *Reshaping Ecumenical Theology*, T & T Clark, Continuum, London & New York, 2010. Preface p. vii.

³⁹⁰ op. cit. *ibid*, pp.116-140

³⁹¹ Tanner, M., back cover commendation of: Avis, P., *Reshaping Ecumenical Theology*, T & T Clark, Continuum, London & New York. 2010.

A more positive analysis and interpretation of this changed situation comes from a WCC prizewinning essay by Rimmer.³⁹² In this the malaise of ecumenical debate is seen not as humdrum and dreary but as a wilderness experience in which a generation has become lost. He describes with urgency and clarity that the weariness often felt as wilderness by a previous generation has been superseded by an appropriate process initiated by the WCC and described as 'Reconfiguration'. Rimmer's conclusion is that the wilderness experience has become a place of renewal. He maintains that the dialogue for a new generation has moved worldwide to be between the churches of the North and the South whereas the principal discussion before was between the historic churches of the East and the West. The context and necessary contents of that journeying are examined in the analysis below.

5.2 *Baptism, Eucharist and Ministry*

The creation of this report, stemming as it does from previous decades of ecumenical conversation begins with three understandings of the nature of the Church which had been established in earlier dialogue.³⁹³ The first is that before any denominational difference there is an overriding understanding that the whole people of God sharing the Christian faith have a 'common life' together. It is exemplified through the use of the word *koinonia* and developed later in the Porvoo Common Statement when exploring 'God's Kingdom and the Mystery and Purpose of the Church'.³⁹⁴ It locates its basis in 1 John Ch. 3, where Christians are called to share in a common life, *koinonia*.

The historical survey discussed in Chapter Four has described the nature of an agreed 'common thread' that the leadership of present-day churches stems in a direct way from the work and ministry of the first apostles. Those who are called to ministry share a common calling to proclaim the message of Christianity and to guard its tradition. The concept used to describe this

³⁹² Rimmer, C., *Towards an Ecumenical Theology of Wilderness: prospects for ecumenism in the 21st Century*. WCC 60th Anniversary essay contest. WCC, Geneva. p.2

³⁹³ Listed in *BEM*; p. viii.

³⁹⁴ *Porvoo Common Statement*, Ch I, section 5, p.7

common calling is **apostolicity** and has been central in the content of Anglican-Methodist Conversations, the Porvoo Common Statement and in Anglican-Roman Catholic Dialogue.³⁹⁵

Amid differences of interpretation of the nature of apostolic leadership and the consequences of historical division within the churches there remains one biblical and ecclesiological foundation. It is that of **unity**, represented in different ways within the one Body of Christ through the mutual recognition and acceptance of Trinitarian baptism. *BEM* states this common understanding which is the foundation of all further dialogue:

Baptism is a sign and seal of our common discipleship. Christians are brought into union with Christ, with each other and with the Church of every time and place. Our common baptism, which unites us to Christ in faith, is thus a basic bond of unity.³⁹⁶

The platform on which *BEM* and those ecumenical documents and agreements which both precede and follow it can be said to stand is of the ecclesiological and theological concepts held in common of ***Koinonia, Apostolicity and Unity***.

We also see in *BEM* the first and for me key descriptions of the way in which oversight is practiced. It states that that the ministry of oversight is exercised in a number of complimentary ways and that these can be described as ***personally, collegially and communally***.³⁹⁷ *BEM* says that a ministry of oversight is ***personal*** because the presence of Christ among his people can most effectively be pointed to by the person ordained to proclaim the gospel and call the community to serve God in unity of life and witness.³⁹⁸ Oversight is ***collegial***, firstly because the bishop gathers together those who are ordained to share in the tasks of ministry and to represent the concerns of the community and secondly, because through the collegiality of bishops the Christian community in local areas is related to the wider Church, and the

³⁹⁵ See *Anglican-Methodist Conversations*, p.37

³⁹⁶ *BEM*: p.3.

³⁹⁷ op. cit. *ibid*, p.25-6

³⁹⁸ op. cit. *ibid*, p.26

universal Church to that community.³⁹⁹ A ministry of oversight is *communal*, because the exercise of ordained ministry is rooted in the life of the community and requires the community's effective participation in the discovery of God's will and the guidance of the Spirit.⁴⁰⁰

Episkope in BEM

One of the main strands of agreement within the Ministry section of BEM and those conversations which had led to its production concerns a shared understanding of *episkope*. The document describes the origin of *episkope* in the early Church and its communities. It says that the bishop emerged in those first 50 - 100 years as the person who became, usually by election, the head of the local or regional college of presbyters. It was his task to 'see-over' - the literal meaning of *epi-skopos* - the local communities who had elected him. The importance of apostolicity in the role of a bishop was acknowledged from the earliest days. It remains unclear precisely how the 'succession' from the apostles and their successors was begun or authenticated but its significance remained undiminished.

Within *BEM* there is recognition that processes for the appointment of bishops from among the number of the presbyters has differed in episcopally led churches according to their local and national history.⁴⁰¹ Nevertheless, there is agreement that it is of the essence of the church that those appointed act in a collegial way to safeguard the doctrines and teachings of the Church.

In *BEM* there is a strong statement that the existing threefold pattern of ministry, exercised by bishops, priests and deacons requires continuing reform and revision in relation to its practice. Those who concluded the Agreement felt that the collegial dimension of leadership within eucharistically centred episcopal churches has suffered diminution. The authors remark that the relationship between the presbyterate and the episcopate has been a long-

³⁹⁹ op. cit. *ibid*, p.26

⁴⁰⁰ op. cit. *ibid*, p.26

⁴⁰¹ op. cit. *ibid*, p.25

debated subject throughout the centuries and is still for many ‘an unresolved question’. Their recommendation is for a further development of the collegial relationship between bishops and bishops and between bishops and priests, here and in some other documents called presbyters, in order that there may be a more fully developed and effective witness of the Church in this world.⁴⁰²

In general, the relation of the presbyterate to the episcopal ministry has been discussed throughout the centuries, and the degree of the presbyter’s participation in the episcopal ministry is still for many an unresolved question of far-reaching ecumenical importance.⁴⁰³

In instancing the *BEM* agreement first in this theological and ecclesiological exploration an important function is identified; it is that the exercise of *episkope* in churches with a threefold structure of bishop, priest and deacon is always corporate. Podmore argues that episcopal leadership is the particular province of those who are called to a certain office and that this role or place in any episcopal church has meaning in itself and represents more than the responsibilities of oversight:

The Church of England’s understanding of a bishop is not just as a superintendent of the clergy, but nor is the bishop’s ministry solely one of *episkope* or oversight They are important not just in functional terms for what they do but also for what they are as successors of the Apostles.⁴⁰⁴

In a clear and most helpful way *BEM* sets out what the place of bishops is in the church and which roles and functions they perform:

Bishops preach the Word, preside at the sacraments, and administer discipline in such a way as to be representative pastoral ministers of oversight, continuity and unity in the Church. They have pastoral oversight of the area to which they are called. They serve the apostolicity and unity of the Church’s teaching, worship and sacramental life. They have responsibility for leadership in the Church’s mission. They

⁴⁰² This is a summary of the argument in Section 24 of *BEM*, p.25

⁴⁰³ op. cit. *ibid*, p.25

⁴⁰⁴ Podmore, C., *Theology*, May/June 2006: *The Church of England’s Understanding of Episcopacy*. SPCK, London. pp.254-267

relate the Christian community in their area to the wider Church, and the universal Church to their community. They, in communion with the presbyters and deacons and the whole community, are responsible for the orderly transfer of ministerial authority in the Church.⁴⁰⁵

BEM makes it clear that the bishop as pastoral leader with oversight over a *geographical* area also has a representative role linking the church in a region or locality to the wider secular community. With others they can enter into a dialogue with the leaders of other faiths on matters of regional or national concern. This representative role allows them or their staff who form the senior leadership and oversight group in a diocese to work with others in the wider community in a particular and privileged way. They can have access to the industrial, commercial and public life of their region. They can approach boundaries and, on occasion, with general consent manage or give permission for them to be crossed.

Worldwide responses to *BEM*

All European ecumenical debate is now set in a world context. The *BEM* document was discussed by an astonishingly wide number of denominations around the world. Their responses form a five volume series published by the Faith and Order Commission of the World Council of Churches.⁴⁰⁶

In the Church of South India unique agreements were made in 1947 where churches with differing understandings of *episkope* were able to give their consent to a unity scheme which was thought to be a possible model for others in former areas of separate missionary endeavour. They did this because the four uniting churches, Anglican, Congregational, Presbyterian and Methodist were able to accept the Lambeth Quadrilateral including its fourth tenet which describes 'the historic episcopate locally adapted'.⁴⁰⁷

⁴⁰⁵ *BEM*: p.27

⁴⁰⁶ Thurian, M., (Ed), *Churches respond to BEM*, WCC Faith and Order Commission Paper 132. WCC, Geneva, 1986.

⁴⁰⁷ *The Lambeth Quadrilateral* was first agreed by bishops in the USA meeting in Chicago in 1886 and subsequently by the Lambeth Conference of Anglican Bishops in 1888. The four points are: The Holy Scriptures contain all things

The Church of South India's response to *BEM* is important. It raised questions about the 'cultural' link between the orders of deacon, priest and bishop and the element of hierarchy assumed between them. This can be perceived and acted on very differently in various cultural settings. It saw in the call to ministry of all the baptized an equality which needed to be re-emphasized. It is a response which is significant and important and one which is developed in the second section of this chapter. It also asked important emerging questions for Christians in the West about how to live in obedience to Christ's call in a multi-religious and a multi-cultural situation.

Lutheran Churches around the world also responded to *BEM*. In the debate and analysis of the relationship of hierarchy to orders and *episkope* the Church of Sweden's response is representative. It reminded those committed to ecumenical debate that the tasks of the Church were not first of all about Ministry but about Word and Sacrament. The response was made using the Augsburg Confession as a doctrinal basis.⁴⁰⁸ From this they maintained that the foundations of the Church were the proclamation of the Gospel in Word and Sacrament. Their response, from this foundational agreement was that that God had instituted Ministry in order that the proclamation of the Gospel may be enabled to function. Ultimately the tradition of continuity of Apostolic Teaching was more important than Apostolic Succession for them.

These two responses to *BEM* offer an initial critique and an enriching reflection on the way in which a generally accepted report has to be received and nuanced by churches in differing parts of the world, set in differing cultures each with a significant and distinctive ecclesial history. They ask culturally related questions about the significance of *episkope* without in any way diminishing its importance.

necessary for salvation; Acceptance of the Creeds, especially the Apostles and the Nicene; Acceptance of the sacraments of baptism and Holy Communion; the Historic Episcopate locally adapted.

⁴⁰⁸ *Augsburg Confession*: Articles V, XIV and XXVII.

5.3 *The Porvoo Common Statement*

The Nordic and Baltic Lutheran Churches have been in discussion with the British and Irish Anglican Churches and have reached a common agreement about their episcopal heritage. Their report for discussion and further consultation was published in 1992 and in Britain and Ireland is called *The Porvoo Common Statement*.⁴⁰⁹ After thorough synodical discussion the report has undergone a process of reception by all the participating churches. Avis is helpful and interesting on this wondering if the ecumenical agreements have made a difference in practice:

The issue facing us is not that we cannot agree - the evidence points the other way - but that the churches face a major challenge of reception of what has been achieved. The question is will the churches act on it?⁴¹⁰

The focus of Porvoo is on the work and ministry of bishops in their churches, with particular regard to a continuity of episcopal ministry called ‘apostolic succession’⁴¹¹. It is important for this grouping as it is for many episcopally structured churches that they can trace the continuity of their church order from the work and commission of the apostles themselves to the present day. The descriptions of the apostolic roles in this report are helpful as we try to determine new directions for *episkope*. They are clear that one of the principal tasks of *episkope* is co-ordination; that the exercise of *episkope* combines roles which are personal, collegial and communal.⁴¹² Alongside and drawing from Porvoo the Lutheran World Federation’s *Lund Statement* of 2007 emphasized the mutuality within oversight, ‘In the church there is no absolute distinction

⁴⁰⁹ Council for Christian Unity of the Church of England, *The Porvoo Common Statement*, Occasional Paper No 3. CCU, London, 1993.

⁴¹⁰ Avis, P., *Theology*, July/August 2010. SPCK, London, p.184

⁴¹¹ ‘Apostolic succession’ asserts that the chosen successors of the Twelve Apostles, from the first century to the present day, have inherited, through an unbroken chain of ordination/consecration, the spiritual, ecclesiastical and sacramental authority, power, and responsibility that were conferred upon them by the Apostles, who in turn received their spiritual authority from Jesus Christ.

⁴¹² *BEM*, pp.25-6

between the teaching and the taught, between those who decide and those who are the objects of decision'.⁴¹³

Following *BEM* the term in the Porvoo Agreement which expresses this commonality of faith and experience which can be affirmed by all concerns the nature of the common life which all Christian communities share with one-another and is called *koinonia*.⁴¹⁴ What is needed is a unifying vision which will give ecclesial coherence to *koinonia*. It is a part of my argument that we have discovered one here in this seed-bed of ecumenical dialogue.

5.4 *Episkope* in the Roman Catholic Church

However significant new agreements about *episkope* are among the reformed churches which have retained bishops, the Roman Catholic Church is the place where much of the 'classical' teaching about episcopal leadership resides - and where a significant debate continues. It is a church where much less common ecumenical ground has been established but where good and creative conversations continue to take place.

The ARCIC Discussions

A long-running series of discussions between the Church of England and the Roman Catholic Church has taken place through what is called ARCIC (Anglican Roman Catholic International Commission). Much progress has been made in fundamental areas of doctrine and church practice. Here also some discussion has focused on episcopal ministry understood as historical succession in the selection and commissioning or ordaining of bishops by those who can trace their ordinations back to the first Apostles and St Peter himself. Apostolicity and succession was debated by a working group of ARCIC and the results produced in the document *The Gift of Authority* published in 1988 state:

⁴¹³ Lund Statement: *Episcopal ministry within the Apostolicity of the Church*. Lutheran World Federation, Stockholm, 2007: Paragraphs 51 & 52.

⁴¹⁴ The first biblical reference to this 'holding all things in common' is Acts 2, 42-47.

The jurisdiction of bishops is one consequence of the call they have received to lead their churches in an authentic “Amen”; it is not arbitrary power given to one person over the freedom of others. Within the working of the *sensus fidelium* there is a complimentary relationship between the bishop and the rest of the community.⁴¹⁵

Agreement in texts such as this allows Anglican-Roman Catholic ecumenical dialogue to continue despite subsequent difficulty and disagreement. This is possible since there is considerable goodwill between those engaged in the discussions and because there continues to be Papal encouragement.

Ut Unum Sint

Ut Unum Sint - ‘That they may be one’ is an encyclical from Pope John Paul II which was published in 1995. It takes its title from the prayer of Jesus in the Gospel according to John (17:21-22) and deals with the Roman Catholic Church’s relations with the Orthodox Church and other Christian churches. The document reiterates that unity of the two historic churches of the East and West is essential, as is further dialogue which could lead to a certain amount of unity with the Protestant churches. This document confirms that the Roman Catholic Church is officially committed to unity in areas where common understandings can be reached. The encyclical contains a creative and visionary statement about the need to value contributions to church unity from the churches of the East and of the West. It uses the helpful phrase that the Church ‘must breathe with her two lungs’⁴¹⁶. Subjects which are considered important for “more clear” understanding that will bring unity include sections on ordination and the place of bishops.

The Church of England’s response

The Church of England’s response to *Ut Unum Sint* came in a booklet published in 1997 by its House of Bishops. In the commentary on episcopacy the response makes a positive and affirming recognition about what is regarded as the major

⁴¹⁵ Anglican-Roman Catholic International Commission, *The Gift of Authority*, ARCIC, CHP, London, 1988, Section 36.

⁴¹⁶ *Ut Unum Sint*, Para. 34.

landmark in the willingness of the Roman Catholic Church to establish ecumenical relationships:

The historic episcopal succession is not an optional extra in the life of the Church. It is a sign of God's promise to be with his Church and a sign of the Church's intention to be faithful to the teaching and mission of the apostles.⁴¹⁷

In the familiar guarded language of some ecumenical statements and responses there is here a commitment to continue especial relations and dialogue with churches which have an episcopal structure. The dialogue continues with the historic assumption that episcopacy is related to place and that a bishop's work and ministry arise from the geographical diocese of which he has charge and in which he exercises oversight.

It is intriguing to note a comment made by the authors of the Church of England's House of Bishops in their response to *Ut Unum Sint*. At this early stage, in 1997, before some of the deeper divisions had emerged in the Anglican Communion they appear to be aware that collegiality was coming under threat and that around the world bishops and archbishops were taking an independent position on some issues and consequently posing a threat to collegial solidarity across Provinces:

It is widely recognized within our Anglican Communion there is a danger that 'provincial autonomy' may be taken to mean 'independence'. Some consider that a primatial ministry with an appropriate collegial and conciliar structure is essential if this danger is to be avoided.⁴¹⁸

What was then an interesting observation has taken a significant and challenging turn in later years and reinforces in an illustrative way the initial concerns which I raised some of which have given rise to the deliberate choices in my research.

⁴¹⁷ Church of England House of Bishops response to *Ut Unum Sint*: GS Misc 495, CHP, London, 1997. p.16

⁴¹⁸ Church of England Bishop's reply to *Ut Unum Sint*, GS Misc 495: CHP, 1995. p.20

The Sign We Give

One of the best definitions or ‘job descriptions’ for the work of a bishop in relation to *episkope* comes from a document published in 1995. The Roman Catholic Bishop’s Conference of England and Wales produced a significant report on collaborative working called *The Sign We Give*. It describes with some sympathy the problem - for bishops and their people - of understanding such a job and role in the modern world. It also expresses a sympathetic understanding of the pressures and temptations which press upon the modern bishop:

The role of bishops is not well understood in today’s Church. People tend to see the bishop as all powerful and the arbiter of all decisions. This is reinforced by today’s stereotypes of bishops. But this does not reflect the reality of today’s Church, and nor does it fit with our theology. Most bishops work with a range of officers, including lay people and religious as well as priests, whom they have authorized to take charge of particular activities taking whatever decisions are necessary.⁴¹⁹

The ‘theology’ referred to in the above passage comes from the Catechism of the Catholic Church, in the sections referring to the work of bishops. It stresses the communal nature of their work saying that they are to be a focus for unity, exercising pastoral oversight of the people assigned to them, assisted by priests and deacons. It reflects a theology and ecclesiology which has its origins in the agreements of the Second Vatican Council.

Most interestingly for the ways in which I am attempting to develop my research this Catechism, which has authoritative status, says that ‘no bishop is an island’ but draws authority more generally through being part of an episcopal college with other bishops thus emphasizing and affirming the corporate nature of the Church.⁴²⁰

⁴¹⁹ The Roman Catholic Bishop’s Conference for England and Wales, *The sign we give: a report from the Working party on Collaborative Ministry for the Bishops Conference of England and Wales*, St Paul Press, London 1995, p.24. The authors of this report were interviewed by arrangement (28).

⁴²⁰ Libreria Editrice Vaticana, *Catechism of the Catholic Church*. Geoffrey Chapman, London, 1994. pp. 204-6.

Divided leadership and the challenge to collegial oversight

Ever since the legislation for the ordination of women to the priesthood in 1992 there have been threats that clergy with their congregations would secede from the Church of England and look for alternative episcopal oversight. These have come from evangelical as well as catholic groups. In the autumn of 2009 the situation was offered a form of resolution when Pope Benedict XVI issued the document *Anglicanorum Coetibus*.⁴²¹ In this he proposed the establishment of non-geographical oversight by Roman Catholic Bishops of ordained married clergy who were Roman Catholics with their congregations who would choose to come under this kind of jurisdiction but who wanted to retain some of the ethos of being Anglican. Those congregations with their clergy who chose to respond to this offer would be cared for in new groupings called 'Pastoral Ordinariates'.

What is important for our study is that with this offer we see a further development or adaptation of the concept of oversight. Here episcopal care could be provided for a group of clergy and congregations who were disaffected and separated from their parent body and its bishops but who did not want to move to a complete and different form of membership and episcopal oversight in another denomination.

Episkope in this context reflects or accepts a divided church and offers a possible new form of church order with a new form of episcopal oversight in non-geographical jurisdictions. This is different from current practice since these congregations with their clergy have a non-territorial bishop to oversee them; they have to be self-financing and can bring with them certain elements of church life in an as yet undefined way from their previous denomination.

⁴²¹ Congregation for the Doctrine of the Faith, *Anglicanorum Coetibus*, 4th November 2009.

5.5 *Episkope* in non-episcopal churches

Non-episcopal churches have participated in ecumenical debates and produced their own statements about episcopacy. Currently the Moderator, Chairman or President in non-episcopally led churches do not hold their office as members of a particular order 'for life' in the same way that bishops do in episcopally structured churches. Nor are they ordained and consecrated as such. The use of the words moderator, superintendent and chairman by many of the Free Churches are interesting and have strong resonances with role and office in the early church, many of which were re-visited at the Reformation or after. John Calvin in Geneva established a new kind of 'civic' and church government with Elders and Deacons and a Council to govern the city. Churches called Presbyterian take their theology and church structure from Calvin and Geneva. The Scottish Presbyterian Church has lay elders and deacons. These make up a Presbytery, then a Synod and a General Assembly.

The Reformed Evangelical Churches in Northern Germany have a structure with bishops but not with an emphasis on historic succession in the way that other episcopal churches have. Major conversational agreements were made with the North German Protestant Church as a result of the work of the Meissen Commission which reported in 1988. The Reilly Common Statement of 1997 commits the French Reformed and Lutheran Churches to further dialogue. While the exchange of pulpits and a welcome at the eucharistic table is accepted the exchange of mutual recognition of ministries was seen as a further stage.⁴²²

In what became the Methodist Church John Wesley gave his own translation and interpretation to *episkope*, literally translated as 'seeing-over'. He gave the word 'superintendent' to the minister with oversight of groups of local congregations with their ministers. While remaining an Anglican throughout his life he could see the need for local oversight of the congregations his reforming

⁴²² See the debates between the Church of England and The Evangelical Church in Germany called the Meissen Commission, 1988. A commentary was published by the Church of England in 1997 as GS Misc 490. CHP, London, 1997.

movement had created. Alongside an itinerant ministry, local churches had stewards for their governance. The groupings of congregations or 'Circuits' were organised and co-ordinated not by local bishops but by these Superintendents. In making this decision and translation he was deciding on an informed return to a modelling of the structure of the early church. Circuits are brought together in Districts with a Chair and the whole 'Connexion' is brought together and given identity by the national Conference with a President who holds office for one year.

Ministers are ordained and 'stationed' in their local appointments by the Conference. District Chairs (who can be and are women) act in many ways as bishops and Presidents of Conference as an Archbishop. It is made clear in a number of documents that *episkope* resides with the Conference and with Circuit Superintendents.

There are Methodist Churches in some parts of the world which have bishops, in Africa, the United States, Argentina, the Philippines, Japan and Switzerland. A study of their responsibilities and of their emergence in the life and structures of these churches is beyond the scope of this study. Their existence does reflect the comment made by the Church of South India to *BEM* that leadership takes differing forms according to the culture in which a church is set.

Five points of agreement

In the Anglican - Methodist conversations with reports in 1968 and 2001 there were Five Points about episcopacy from which Anglicans felt they could not depart and to which Methodists could accede:

- (i) The episcopate symbolizes in an abiding form the apostolic mission and authority of the church.
- (ii) It guards against erroneous teaching.
- (ii) It is a symbol of unity representing the Church to his diocese and his diocese to the Church.
- (iv) It represents Christ the Good Shepherd as chief pastor.

(v) It ordains in order to ensure continuity of the apostolic mission of the Church.⁴²³

These debates were enormously fruitful and have led the Methodist Church to produce some of the most thoroughly researched documents and reports on episcopacy.⁴²⁴ Anglican-Methodist dialogue continues and has had the great advantage of bringing a focus to thinking on many key theological and ecclesiological subjects. In particular the task of clarification about the work and role of bishops has helped both churches to deepen and articulate their individual and common understandings.

5.6 An integrated understanding of oversight

My aim has been to examine and discuss the ecumenical agreements of the past 50 years concerning oversight in episcopal churches. Now that the review is complete a number of core concepts or models are appearing which assist my thesis attempting to prove the necessity for a reconstruction of *episkope*. New directions are emerging which rely on a basic structure for church life and order which give an understood shape within which renewal and development can take place. The essential form of the body remains the same and is created and recreated in an enduring way. The renewal of *episkope* is a fundamental way of unfolding the corporate aspects of ecclesial common life in a way which indicates where the wider community of the church bears responsibility and where the particular ministry of bishops is fundamental.

The historical origins and ecumenical documents give some key words and concepts by which we can identify key theological characteristics of *episkope* for the future. These have been demonstrated in the history of episcopal churches and in a series of ecumenical agreements. The first three of these

⁴²³ *Anglican-Methodist Unity: The Scheme* London, SPCK and The Epworth Press, London, 1968. Summary of p.37: Section 116 in Chapter 5; *Methodist Bishops*.

⁴²⁴ See: *The nature of Oversight: Leadership, Management and Governance in the Methodist Church in Great Britain* and *What is a District Chair?* Minutes of Conference: Epworth Press, London, 2005.

describe the context within which oversight is exercised and the basis upon which the church derives its authority and purpose in relating to its members and to the wider world and are contained in the *BEM* agreement on Ministry.⁴²⁵ The second three describe the way in which oversight is exercised by those in positions of responsibility and the ways in which all those called to ministry share the responsibility of oversight and are suggested first in the Porvoo Common Statement.⁴²⁶ That each is related in an inextricable way to the other is of the essence of a renewed and ecumenical understanding of oversight.

They can now be seen in diagrammatic form to describe a ‘template’ for an integrated understanding of oversight. It summarizes the descriptions so far and in this diagrammatic form demonstrates the relationship between each and the interdependence between each for a new understanding of oversight:

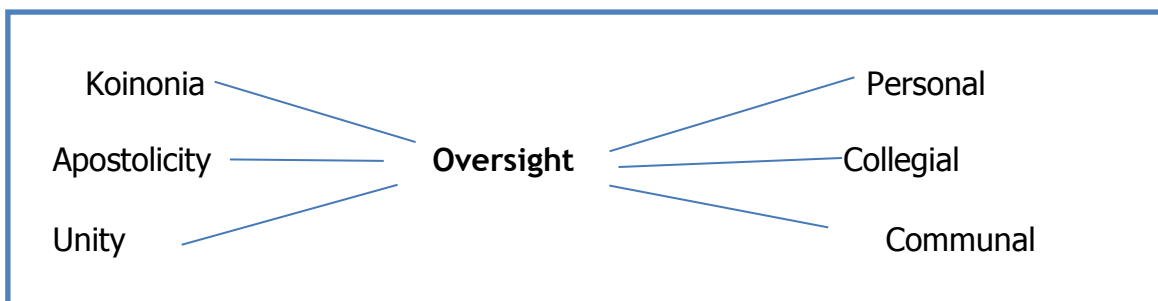


Diagram 1

An integrated understanding of oversight

5.6.1 Core theological concepts of oversight

The first part of Section 3.1.1 in this Chapter identified the places in BEM where key concepts are located. In the itemized sections of this introductory paragraph Koinonia, Apostolicity and Unity are identified alongside what for me will become key components for the practice of oversight as Personal, Collegial and Communal. Understandings of these key pieces of ecumenical theology are expanded in the sections below.

⁴²⁵ *BEM, Ministry*, p.20

⁴²⁶ Porvoo Ch 4, Section B, *Apostolic Ministry*: para. 44. p.18

Koinonia - every characteristic of oversight must arise from the community from and within which it is expressed. It arises as a function from the calling of the 'whole people of God'.⁴²⁷ Christianity while being a faith which upholds and inspires the individual has alongside this the basic tenet that faith only grows and is informed by membership of a wider group, which itself is part of an even wider community. The basis of this is the sacrament of baptism through which all Christians recognize one another as members of a common community of faith.⁴²⁸

Apostolicity - the ways in which this community of churches expresses its unity is that it adheres to internationally agreed characteristics and methods of appointment based on understandings of the continuity of a commission begun and legitimized by the first Apostles. Most significant for many denominations is that the structure itself can be traced back to the work of the apostles who themselves were commissioned by Jesus during the time of his earthly ministry.

Unity - Recent decades have been characterized by a search for structural unity between denominations. This search is now seen by ecumenical theologians to be drawing to a close and as a time when energy may have been misspent.⁴²⁹ New forms of unity are emerging and are characterized by emergence from a wilderness experience in which a generation of ecumenical explorers is described by Rimmer and others as having become lost.⁴³⁰

It is these three concepts or images for the practice of oversight which I want to take and develop in the sections of this research where particular applications are used by the Church of England. It is important for me and significant for this research to relate the work and theology in one denomination to agreements and understandings which have now been reached in a wider ecumenical context.

⁴²⁷ *BEM: Ministry, The calling of the whole people of God*, p. 20.

⁴²⁸ op. cit. *ibid*, pp.2-3

⁴²⁹ Avis, P., *Reshaping Ecumenical Theology*, T & T Clark, Continuum, London & New York. 2010. Kasper W., *Harvesting the Fruits*, Continuum, London & New York, 2009. Preface p. vii

⁴³⁰ Rimmer, C., *Towards an Ecumenical Theology of Wilderness*, p.2

5.6.2 The practice of oversight

Personal - the very fact that *episkope* is expressed in the appointment of a person, a bishop, as the person who gives the oversight- means that oversight will always be about people in relationship. This is the essence of my re-visited concept of visitation. *BEM* says, 'It is personal because the presence of Christ among his people can most effectively be pointed to by a person.'⁴³¹ Leadership is always personal but always in relationship with other people and is conducted in ways which reflect the needs and acceptable practices of the age. It explains why in this present age apostolicity has come to be interpreted at least in part as 'leader in mission'.⁴³² It is the communities of the faithful who adopt this method of oversight or governance who acknowledge willingly that they do not exist in isolation: they are not independent, self-governing churches or communities. The style of the personal nature of oversight is undergoing change. No longer will the 'monarchical' style of episcopal leadership be acceptable in many or most parts of the world. Personal episcopal leadership and oversight will, as always, require the consent of the people who make up the church. I have set out the strength of these arguments in Chapters Two and Three with the debates set out from Lightfoot to Küng and Schillebeeckx about authority and collegiality. The second report of the Anglican-Methodist conversations published in 2001 has the important reminder that personal episcopal office is not carried out in a completely individual way, 'The personal dimension presupposes the collegial and the communal, complementing them and upholding them'.⁴³³

Collegial - the one significant characteristic of episcopally led churches is that the leaders operate as a group in relation to one-another.⁴³⁴ We have seen that this is represented in the Ordinals where bishops are required to teach agreed doctrines and to develop renewed missionary structures and researched and

⁴³¹ *BEM*, p.25

⁴³² *Common Worship: Ordination Service*, p.55. *BEM: Ministry*, para 29 and following commentary, p.26

⁴³³ Methodist Church of Great Britain and the Church of England, *An Anglican-Methodist Covenant*, CHP and Methodist Publishing, 2001, p.56

⁴³⁴ *BEM* p. 26, *Porvoo*, p.25

debated after the Second Vatican Council by Küng and McAleese. Bishops have to talk together, reach fundamental agreements together, and to draw the boundaries of faith and order together. In order to do this, bishops have to represent their people as they meet together in provinces and as the provincial leaders, the archbishops, meet together in council. All this has now to be done in the essential relationship which bishops have with their clergy and their lay people as they meet together in synods.

The purpose of meeting in these groups is to debate together in attempts to achieve a new kind of authoritative leadership. The Porvoo Common statement says, 'It is collegial, first because the bishop gathers together those who are ordained to share the tasks of ministry . . . because through the collegiality of bishops the Christian community in its local area is related to the wider Church'.⁴³⁵ Furlong however is severely critical of the adoption of a more 'collegial' style in the Church of England saying it is 'borrowed clothes' from the Roman Catholic Church. Without the understanding examined in the documents above she describes an anxiety to some extent justified, that individual initiative and opinion could be stifled:

. . . 'Collegiality' - borrowed clothes from the Roman Catholic Church which do not quite fit, since the Church of England is a very different organization. Those who are interested in the deliberations of the Church want to know what the bishops are actually thinking, as individuals, not as an undifferentiated mass. We would hate to think they have forgotten the art of disagreeing.⁴³⁶

Is it possible to define what collegiality actually means? We are fortunate that Mary McAleese, Emeritus Professor of Law and former President of the Irish Republic has chosen to make a study of the uses of the word. With a lawyer's precision she concludes with a summary definition:

At its simplest, the idea of collegiality is rooted, however vaguely, in the notion of a college. It suggests a gathering of

⁴³⁵ *Porvoo*, Section B *Apostolic Ministry*, p.25

⁴³⁶ Furlong, M., *The C of E; the State It's In*, p.181

individuals into a common association or grouping ring-fenced in some identifiable way.⁴³⁷

She also concludes, in ecclesiastical use, that collegiality does not refer to the modern development of synodical government or to bishops and clergy meeting together but to bishops working together or meeting for a specific purpose.

Communal - trust will not be achieved unless those expressing and exercising episcopal leadership represent changing expectations and cultural norms in the societies in which they exercise their jurisdiction. Bishops represent tradition and one of the characteristics by which they act with integrity is that they are aware of and are formed by their own tradition. Their ministry arises from the faith and the traditions of the communities which have shaped and chosen them. But communal means much more than that today. BEM says, 'It is communal, because the exercise of ordained ministry is rooted in the life of the community and requires the community's effective participation in the discovery of God's will and the guidance of the Spirit'.⁴³⁸

The history of episcopacy outlined at the beginning of this chapter gives scope for continued interpretation. A distinguished ecclesiastical lawyer has commented about the failures of the Church of England to hold itself together in its decision-making process, 'The process has exposed the raw edges of living with difference in a broad church, with love, sincerity and graciousness'.⁴³⁹

This review of ecumenical documents and agreements concludes in one clear sense by describing oversight exercised personally, collegially and communally within a framework of unity in the apostolic common life of the Christian community. It has to be set in history and justified by a developed theology of ministry. It also has a purpose in enabling more than a charting of success in agreement between ecumenical theologians, whether internalized or accepted by the membership of denominations. It enables informed discernment. Berger puts this view in a most direct and succinct way:

⁴³⁷ McAlese, M., *Quo Vadis?: Collegiality in the Code of Canon Law*, p.25

⁴³⁸ *Porvoo*: p.25

⁴³⁹ Hill, M., *Ecclesiastical Law Journal*: Vol 1, 2013, p.3

Ecumenical consciousness should be more than a response to practical necessities or an accommodation to intercultural good manners as practiced in the United Nations delegates' lounge . . . It is a question of seriously attempting an inductive approach to the theological enterprise . . . ecumenical consciousness should be particularly conducive to the clarification of contradictory options. Only when these options have become fully conscious will it be possible to understand them as *available* choices.⁴⁴⁰

This working out of oversight and the subsequent choices for application in a variety of situations and contexts is described in the three diagrams below:

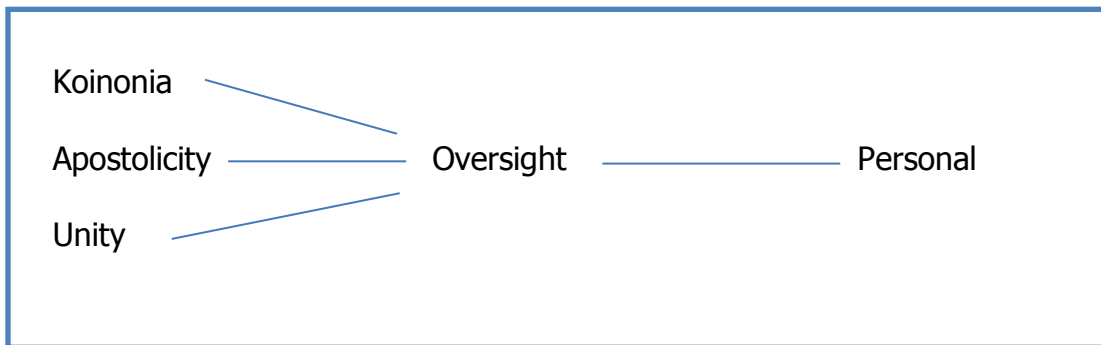


Diagram 2
Personal Oversight

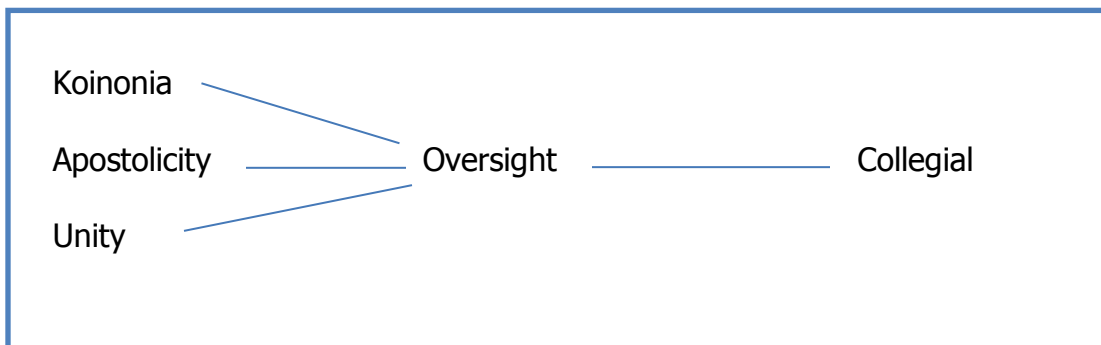


Diagram 3
Collegial Oversight

⁴⁴⁰ Berger, P., *A Rumor of Angels*, Anchor, Doubleday, New York, 1969, p.80-1

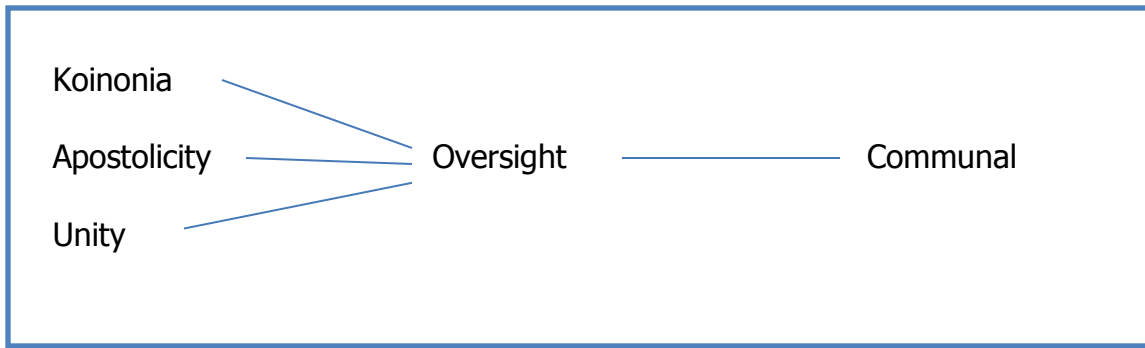


Diagram 4
Communal Oversight

In this extended description of the modern development of ecumenical theology we have seen how a search which initially was meant to achieve forms of organic unity failed. What is needed now is the essence of these agreements, with their significant contribution to an understanding of oversight, to become embedded by reception into the life of the participating denominations. The development and growth of Christianity in many parts of the world has seen an emphasis shift and with it cultural changes in the oversight and governance of the churches. The gain for this study is that a theological underpinning for a universal understanding of *episkope* as oversight will continue to need to be broadened.

A basis in the combination of tradition, theology and ministerial practice for the practice of oversight has now been established. For the next stage in my exploration and reconstruction of *episkope* as oversight it has now to be related to the ways in which oversight is described in organizational thinking. In the next chapter the basic understandings of oversight with integral components including that of individual and team leadership will be examined and developed.

5.7 Chapter summary

The nature of *episkope* and the place of a structure called episcopal in the life and governance of the churches is described. Contemporary ecumenical dialogue is possible since it is built on the commonly understood concepts of

Koinonia, Apostolicity and Unity. These foundations have been further discussed and described in a series of modern ecumenical agreements. They develop the exercise of episcopal governance as Personal, Collegial and Communal and provide a first stage in the renewal of understandings of oversight and governance in episcopal churches.

Chapter Six

The relationship of oversight to leadership

In this chapter the potential for the development of oversight will be explored and the way in which leadership operates as a function of oversight examined. Relational roles explore what is contained within the possibilities of oversight. Organizational thinkers and writers with their definitions and descriptions of the responsibilities of oversight are instanced. From these definitions and explanations of the responsibilities of a leader, often described by metaphor or image, a theory of describing oversight will be proposed. In order to establish a coherent approach to the exercise of oversight, aspects of leadership and of oversight will be grouped to create a new overarching concept to describe the functions and responsibilities of oversight.

6.1 The human face of oversight

There has been a ‘tension’ running through the use of sources in this thesis which to this point has gone without detailed comment. Avis has illustrated an argument about whether or not the Church is an institution or an organization. It now has to be stated in practical and applied ways that both leadership and oversight only exist in relation to the nature, history, personalities, ethos and context of the body in which it is set. There can be no doubt that any ‘national church’ has the characteristics of an institution and has a public relationship with other national institutions and, in a variety of ways, with the processes of national government. Leadership can only be effective in relation to the stage of development, nature of culture and the history and traditions of in this case a church. Leadership exists and is effective or otherwise in relation to the nature of the body which is being led. Additionally, some leaders are more effective restructuring an organization internally while others may have a background and interest in relating a church and its beliefs and culture to a wider constituency. A leader who succeeds in one context may fail in another. Most recently in articles the changing place of the Church of England in the life

of the nation has been commented on by Carr, Avis and Platten.⁴⁴¹ Lamdin has produced a guide for clergy and others to help them ‘find their leadership style’.⁴⁴² In a different way it has been seen that a number of academics who have analysed the nature of a ‘modern’ national church have seen in its characteristics of an organization very similar to those of other organizations in modern industrialised countries. These are observed primarily through the need to direct, control, to provide performance indicators and to describe ‘capabilities’ required. Among the advocates of this we have observed the arguments of Morgan about, ‘Machines, mechanical thinking and the rise of bureaucratic organization’⁴⁴³ and Roberts who has argued that both the Church of Scotland and the Church of England display these characteristics to a disturbing extent.⁴⁴⁴ The analysis of Rudge has attempted to take leadership theories and theorists’ and compare and contrast them with biblical images of church, authority and leadership.⁴⁴⁵

6.2. Defining leadership as a part of oversight

Oversight in religious organizations can be compared with ‘governance’ in some others. Governance, defined by the OECD is ‘the system by which companies are directed and controlled’. Oversight in churches is as much about a reciprocal relationship as it is about the exercise of authority. Leadership as oversight can only be exercised in effective ways if ‘the led’ in congregations and parishes draw energy from their leaders in ways which they are willing to receive. When leadership and oversight combine and are expressed in a range of acceptable ‘models’ they can give a basis for effective strategic leadership and responsible governance.

⁴⁴¹ Carr, W., *A developing establishment?*, Theology, Jan/Feb 1999, Avis, P., *Establishment and the mission of a national church*, Theology, Jan/Feb 2000, Platten, S., *Can Anglicanism survive?* Theology, May/June 2000.

⁴⁴² Lamdin, K., *Finding Your Leadership Style*, SPCK, 2012.

⁴⁴³ Morgan, G., *Images of Organization*, Sage, London, 1997, p.13

⁴⁴⁴ Roberts, R., *Religion, Theology and the Human Sciences*, CUP, Cambridge, 2002. Roberts, R., *Contemplation and the ‘Performance Absolute’: submission and identity in managerial modernity*, Journal of Beliefs and values, Vol 34, No 3, 2013, pp.318-337

⁴⁴⁵ Rudge, P., *Order and Disorder in Organizations*, CORAT, 1990, pp.160-164

Leadership as an activity within oversight has now to be defined and explained. The roots of the word leader come from the Old English *lædan*, which has meanings which suggest travelling together, guiding and making pathways through to a new place.⁴⁴⁶ All come from ideas and concepts of people using their inner resources, joint efforts and collective wisdom to develop their life as a community. Throughout history leadership has been and is still concerned with ways of giving an individual or a group responsibility for creating and achieving a desired future. Team leadership joins ancient and new definitions together because it talks about a people making a journey together.

Meanings from Africa, with their interpretations can also illustrate richness and the possibility of difference in application from a common root. Continuing with a theme of observing the language and images of influential individuals, John Sentamu, Archbishop of York, says that in his original language of Luganda leadership has a number of connected meanings:

The word *omukulembeze* can mean the one who goes before; a pioneer; the one who clears the forest; the one who clears a path or who builds a bridge for others to cross the river.⁴⁴⁷

Still using an African example but for a different purpose, Peter Price, Bishop of Bath and Wells says about the need for strategic leadership:

An African proverb observes that, 'The one who builds the path cannot make it straight'. Sometimes leadership is misunderstood as path-building, and many church leaders lose their way because, instead of mapping out where the path should lead, they spend too much time trying to build it.⁴⁴⁸

We have seen in Furlong's criticism of the Turnbull Report that there are those who prefer strong and individualistic senior leaders to those who work together in a collaborative way. She described senior church leaders working collegially

⁴⁴⁶ *Lædan*: to lead, carry, convey, guide, conduct, bring or take. A common meaning can be discerned which is illustrated by pictorial definitions whether the language root is Latin, Anglo Saxon or from some other source.

⁴⁴⁷ Response to a presentation made by Malcolm Grundy, Bishophorpe Palace, 21st March, 2005.

⁴⁴⁸ Price, P., in Nelson, J. (Ed), *Creative Church Leadership*, p. 163.

as like those 'wearing borrowed clothes which do not quite fit'.⁴⁴⁹ For reasons such as these my study does need to examine what are the many faceted characteristics of leadership exercised by individuals.

6.3 Typologies of leadership

My earlier work with the Scottish Leadership Foundation (SLF) and the Foundation for Church Leadership (FCL) developed five understandings of different kinds of leadership.⁴⁵⁰ They explode the caricature that leadership can only have one meaning or defining characteristic. New descriptions have emerged by observing a number of well-known figures and listening to the experiences of leaders as they reflect on the roles they have had.

Morgan begins his survey of the images which encapsulate the many characteristics of the modern leader or manager of an organization. He identifies a mixture of intuition and experience:

. . .it is often believed that effective managers and problem solvers are born rather than made and have a kind of magical power to understand and transform the situations they encounter. If we take a closer look at the processes used, however, we find that this kind of mystique and power is often based on an ability to develop deep appreciation of the situations being addressed. Skilled leaders and managers develop the knack of reading situations with various scenarios in mind and of forging actions that seem appropriate to the understandings thus obtained.⁴⁵¹

The diagram which I have constructed and which is set out below is one which has come from work with colleagues in leadership foundations associated with a range of professions in the United Kingdom and the SLF in particular. It attempts to expand the notion that there is only one type of leadership or of leader. It also demonstrates that, even in caricature, leadership has many different characteristics. Most importantly, this diagram and the explanations which follow it emphasise the absolute link between personality, biography and

⁴⁴⁹ Furlong, M., *The C of E; the State It's In*, p.181

⁴⁵⁰ Grundy, M., *What's New in Church Leadership: New Models for Episcopal Ministry*, Continuum, London & New York, p.22

⁴⁵¹ Morgan, G., *Images of Organization*, Sage, London, 1997, p.3

the nature of the history and ethos of a church both as an institution and as an organization.

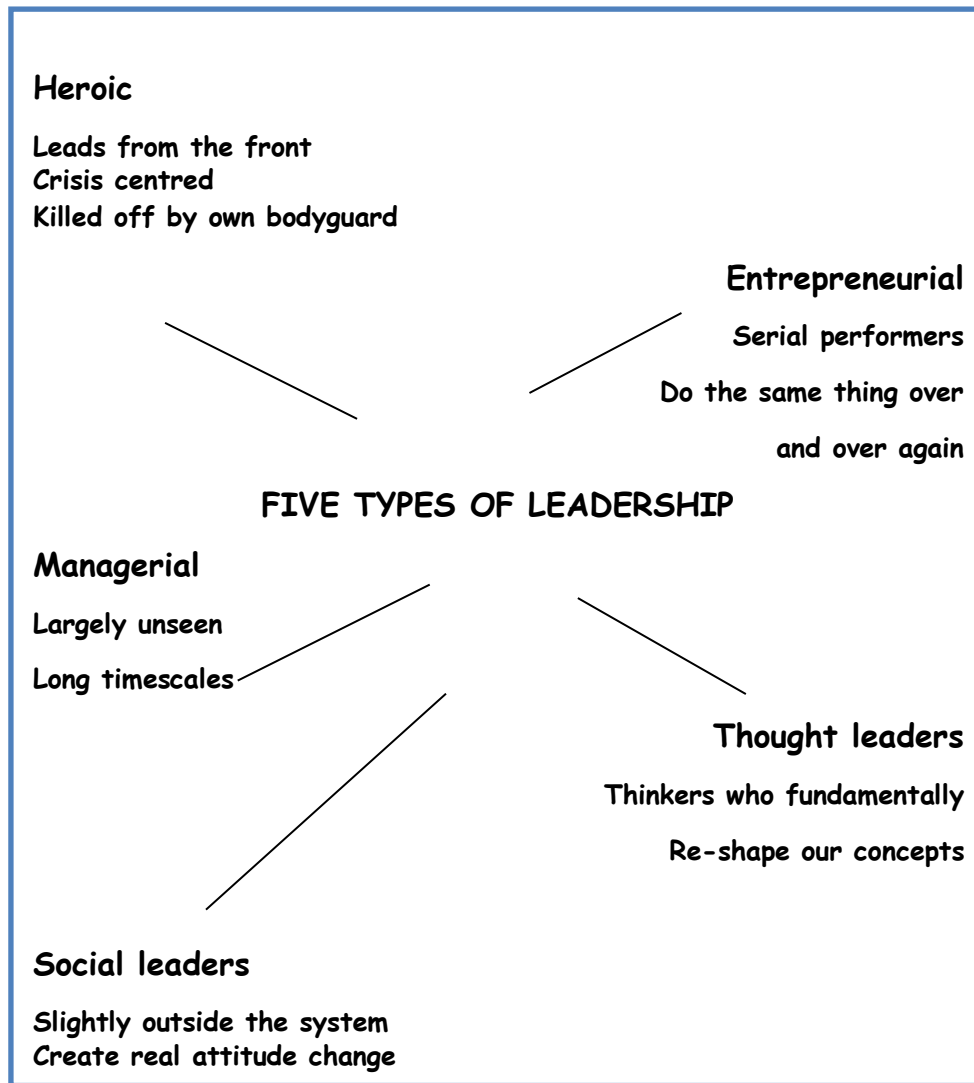


Diagram 5

Five typologies of leadership

The heroic leader is often experienced as the self-confident person who has a clear personal vision of what needs to be done - often to relieve a perceived crisis. Their experience and sometimes their inflated ego may suggest over-simplified and personality driven solutions which will bring a desired future. Such people have existed throughout history and sometimes have made history. The most talented appear to have an ability to lead and see a bigger picture which can be translated into interpreting a situation and mobilizing resources to overcome great difficulty. The Emperor Napoleon described it perceptively:

There is a gift of being able to see at a glance what prospects are offered by the terrain . . . one can call it the '*coup d'oeil militaire*' and it is a gift which is inborn in great generals.⁴⁵²

In a similar way to Morgan, but seeing something more intuitive than learned, Stamp reflects on her many years as a consultant to international companies and their executives.

I'm an expert on structures and strategies in organizations . . . and on people's capabilities within them. And I have learnt, over the years, that there is a certain type of individual who has a capacity to see any issue as part of a wider and more complex canvas than most people can conceive. You can find such people in all walks of life - they occur among black South Africans and aboriginal Australians. This capacity for wide-ranging judgement is totally unaffected by family background, race or even educational attainment.⁴⁵³

Such a gift can be inspirational or it can be oppressive and even provoke mistaken trust in those who lack such ability.

'Command and Control' is one phrase which has been used to describe the dominant style of such leaders.⁴⁵⁴ Command and Control is not all bad. Alberts and Hayes describe research into this leadership style as undergoing a 'paradigm shift' where the old language and concepts become redundant as leadership becomes increasingly complex and reliant on the responsible leadership of many. They maintain that in their new paradigm 'command' and 'control' are two separate but interrelated functions.⁴⁵⁵ The origins of the conventional usage for a generation of church leaders and organization thinkers come from military practice and experience hence the appropriateness of this revised description and a rethinking for concepts of oversight. An exploration

⁴⁵² Literally: 'stroke of the eye' and in this usage suggests to discern at one glance the tactical advantages of the terrain. Used by Moorhead, A., in *The Blue Nile*, Book Club Associates, London, 1973, p.78

⁴⁵³ Taken from: Carpenter, H., *Robert Runcie: The Reluctant Archbishop*, Hodder & Stoughton, London, 1966, p.172

⁴⁵⁴ Used positively this is a military term where what is known as 'C2' is the role and responsibility of a properly designated commanding officer.

⁴⁵⁵ Alberts, D., and Hayes, R., *Understanding Command and Control: Command and Control Research Programme*, U.S. Department of Defense, Washington. 2006.

of this and the following definitions fits well with one of my initial research aims which was to examine what were the underlying principles by which leaders were formed and on which theologians and mentors built training programmes for those with responsibility in the churches.

My historical analysis has shown that in some discernible way bishops see themselves and are often seen by others as 'people who lead from the front'. When bishops became part of the groups who were the 'rulers' in regions they became separated from the local clergy and congregations who had originally been the people who appointed them. They were chosen from groups who were part of the ruling elite and developed a style of exercising their office and authority in a similar style to that of those who appointed them. To differ was to risk life and limb. The concept of 'monarchical episcopacy' emerged to describe this aristocratic and more distanced role.

The entrepreneurial leader will see a good idea and want to develop it. They have an eye for opportunity and can build an organisation around a new way of working or a new product. Such people also exist in the voluntary and public sectors. In the churches they are good congregation builders, good social project developers and good educators and trainers, as well as good preachers and communicators. Such people have not only vision but good leadership and managerial skills and are willing to take risks.⁴⁵⁶

The weakness in this leadership style is that entrepreneurs tend to repeat what they do over and over again. For many, once the vision and energy begin to wane, harking back to golden achievements in the past can be a characteristic and shows that freshness has gone. A much publicised example of a successful entrepreneur is Richard Branson who has been able to overcome such fundamental weaknesses.⁴⁵⁷ According to Burns and to Bass such people have the ability to clarify expectations and goals but fail to see and develop the

⁴⁵⁶ Roomi, M., and Harrison, P., *Entrepreneurial Leadership: What is it and how should it be taught?* International Review of Entrepreneurship: 9, (3) Senate House Academic Publishing, London, 2011. pp.1-44

⁴⁵⁷ Branson, R., *Sir Richard Branson, the Autobiography*, Longman, London. 2002.

long-term potential in their followers.⁴⁵⁸ Theodore of Tarsus provides an exemplary example of this.

Managerial leaders do not put themselves forward as heroes or saviours. They have long-term objectives and work away quietly and methodically at achieving them. According to Nevard 'They get things done through other people'.⁴⁵⁹ Few such people will be remembered as models of anything but will have achieved more than many who made a lot of noise and created much steam. In British politics the Prime Minister Clement Attlee is often described as being among the most significant of such leaders.⁴⁶⁰ There are mixed views of Archbishop Geoffrey Fisher who brought post-war stability to the Church of England but who became obsessed with the revision of Canon Law.⁴⁶¹

Many pioneers in the Christianization of Europe from Augustine onwards were a mixture of persuasive orator and effective manager. By their status and position missionary bishops were able to gain access to kings and local leaders to either convert them or to get consent for the tribe or nation to become Christian. They then went on to create and organize a local diocese with its constituent parishes.

Such missionary bishops mark one kind of talented and ideas driven leader. Their efforts are replicated through the centuries and find echoes in the managerial missionary bishops who followed their empire-building nations to the colonies in the greater part of the nineteenth and into the twentieth centuries.

Thought leaders are not the self-styled gurus who write the popular 'how to' books providing a number of easy steps to achieve with what appears to be

⁴⁵⁸ Burns, J., *Leadership*, Harper & Row, New York, 1978; Bass, B.M., *Leadership and Performance Beyond Expectations*, Free Press, New York, 1985.

⁴⁵⁹ First defined in this way by Laurence Nevard for CORAT (Church Organizational and Research And Training) private publication for CORAT, 1963. Described in detail by: Yukl, G., *Managerial Leadership: A Review of Theory and Practice*, Journal of Management, Southern Management Association, USA, 1989, pp. 251-289

⁴⁶⁰ Howell, D., *Attlee*, Haus Publishing, London, 2006

⁴⁶¹ Carpenter, E., *Archbishop Fisher: His Life and Times*, Canterbury Press, Norwich, 1991.

clear analysis. Thought leaders rarely run organisations but develop theories which influence how we see the world, how we behave and how we understand ourselves. The great Indian leader Mahatma Gandhi is one such person. Albert Einstein is another. The term ‘thought leader’ was first coined in 1994 by Joel Kurtzman, editor-in-chief of the Booz Allen Hamilton magazine, *Strategy & Business*. Thought Leader was used to designate interview subjects for that magazine who had business ideas that merited attention.⁴⁶² The term is becoming used more frequently for the authors of ‘position papers’ or research papers and reviews which are then internalized to provoke change in an organization. The Reviews of the Yorkshire Dioceses and the many papers and reports about the nature of senior leadership and the appointment of bishops examined in Chapter Four depend to a surprisingly large extent of reference to such papers and to influential writers of background papers for the Church of England’s General Synod.

Social leaders are sometimes on the edges of mainstream activity or outside it completely. They show another way. This type of leader will not just see alternative, sometimes counter cultural, ways forward - they will create alternative organisations to demonstrate their ideas and vision of society. Ever since the Sixteenth Century the Church of England has been able to tolerate difference with consent stemming from ‘settlements’ made by Queen Elizabeth I and her bishops and systematised by influential writers and theologians like the Anglican Divine Richard Hooker.⁴⁶³ I have instanced the influence of thought leaders such as Lightfoot, Gore, Dale, Moberly and Ramsey on understandings of the nature of ecclesiastical authority.

6.3.1 The dangers of individualism in leadership

Every leader will complain about the necessary sense of isolation which goes with the job and its responsibilities. To some extent this is accurate but in many ways creating distance which leads to isolation can be a deliberate role

⁴⁶² Kurtzman, J., *Common Purpose: How Great Leaders Get Organizations to Achieve the Extraordinary*, Jossey-Bass, San Francisco, 2010.

⁴⁶³ Hooker, R., *Laws of Ecclesiastical Polity*, Clarendon Press, Oxford, 1890.

construction. This is often compounded by collusion between leaders who want to feel that they are 'different' and followers or staff who want to keep responsibility and the accountability which goes with leadership at arms-length. Particularly in church appointments hubris - the tendency towards exaggerated self-importance - can come with long service and long and unchallengeable senior appointments.

Owen, a former senior British politician and medical practitioner has made an international study of the effects of long periods in power of some political leaders.⁴⁶⁴ He does not extend this to senior church leaders but many of the characteristics which he describes can be recognized in their comments and through the accounts of their biographers. One of the different features of senior leadership in the churches is that most are in the same post for more than seven and sometimes more than ten years. This contrasts with many senior managers in industry and commerce whose tenure is likely to be less than five years. Head teachers now have the same time frame for their work and the pressures mean that many of them will be in post for less than seven years. Because church leaders will be in post for longer than most of their senior colleagues they will be more susceptible to certain describable characteristics or temptations arising from the isolation of their situation. It is possible to associate the succumbing to a number of these 'temptations' to a lack of a structure for personal discipline and spiritual self-awareness.

The German-American theologian Tillich dwells in some detail on hubris in the second volume of his *Systematic Theology*. He regards hubris as the ultimate estrangement of a person from God. This is in contrast to understanding all semblances of greatness as a small part of the greatness, dignity and being of all who are made in the image of God. The person with significant hubris sees themselves as the centre of their world and their own self-aggrandizement as the purpose of their work and the object of their privileged position:

⁴⁶⁴ Owen, D., *The Hubris Syndrome: Bush, Blair and the Intoxication of Power*, Politico, Methuen, London, 2007.

Hubris has been called the 'spiritual sin', and all other forms of sin have been derived from it, even the sensual ones. *Hubris* is not one form of sin beside others. It is sin in its total form, namely, the other side of unbelief or man's turning away from the divine center to which he belongs. It is turning toward one's self as the centre of one's self and one's world.⁴⁶⁵

Tillich's theological analysis combines elements of Greek tragedy where heroes try to make themselves like the gods with biblical examples. Their failure to resist temptation condemns them to be fallible human beings, 'the mortals' who condemn themselves because they succumbed to the temptation to make themselves like the gods, 'the immortals'. True Greek heroes are those who do not succumb to the sin of hubris but resist it and thus show their greatness. It is this that makes them stand out from the ordinary and the all too fallible. Tillich moves immediately to the first and greatest biblical example at the very beginning of the book Genesis. Here Adam and Eve are tempted through the serpent's promise that if they eat of the tree of knowledge they will become equal to God. He sees also one of the roles of the prophets as challenging kings and the powerful for the misuse and abuse of power - caused by elevating themselves to become like God rather than remembering to retain their humility and being all too aware of their fallibility and the fragility of their position.

6.3.2 Oversight in team leadership

The American organization researcher and writer Peter Senge has been a significant influence on learning and achievement as part of the membership of a team with particular characteristics.⁴⁶⁶ In this respect he has acted as a thought leader describing what he calls a 'learning organization'. I have explained why, among significant writers on Systems Theory I have decided to use Senge's 'Five Disciplines' as a vehicle for the structure of my methodology.

⁴⁶⁵ Tillich, P., *Systematic Theology, Vol 2*, James Nisbett & Co, London. 1964, pp. 56-9.

⁴⁶⁶ Senge, P., *The Fifth Discipline: The Art and Practice of the Learning Organization*, Random House, New York. 1990.

The language of strategy in team leadership has been developed by Adair and used by him to support and encourage church leaders in their attempts at an understanding of comprehensive oversight.⁴⁶⁷ His Venn diagram of the interaction between team, task and individual needs has become a template for group leaders.

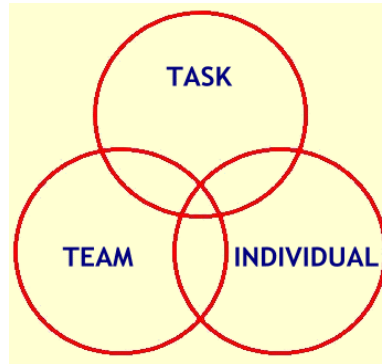


Diagram 6

Task, Team and Individual Leadership (© John Adair)

The work of Adair on group leadership in the churches and beyond has also been influential for the work of those who offer consultancy to church groups and their leaders.⁴⁶⁸ What can be established and developed is the fundamental concept of the need to balance complimentary or competing demands in the exercise of oversight to produce something which is greater, and more effective than the sum of its parts.

Adair uses Task, Team and Individual to illustrate that individuals need to be accompanied into further growth, that they need to share in giving an organization a sense of direction and that there needs authoritative oversight to recall them to the overall task. These basic categories contain very similar concepts to those of Stamp who refers to team leadership and oversight as requiring the activities of Tasking, Tending and Trusting. Again Tending enables team members to grow, Tasking gives the sense of direction and Trusting expresses the need for authoritative oversight.⁴⁶⁹ Each is not always evenly

⁴⁶⁷ Adair, J., *Effective Strategic Leadership*, Macmillan, London. 2002.

⁴⁶⁸ See for example: Adair, J. and Nelson, J., (Ed), *Creative Church Leadership*, Canterbury Press, Norwich, 2004. p.3

⁴⁶⁹ Stamp, G., *The Tripod of Work*, BIOS, Uxbridge: Gillian Stamp Blog, 2013.

balanced and the originators would say that experience suggests the balance needs to be adjusted according to circumstances and the strengths and weaknesses of any one particular group or even individual.

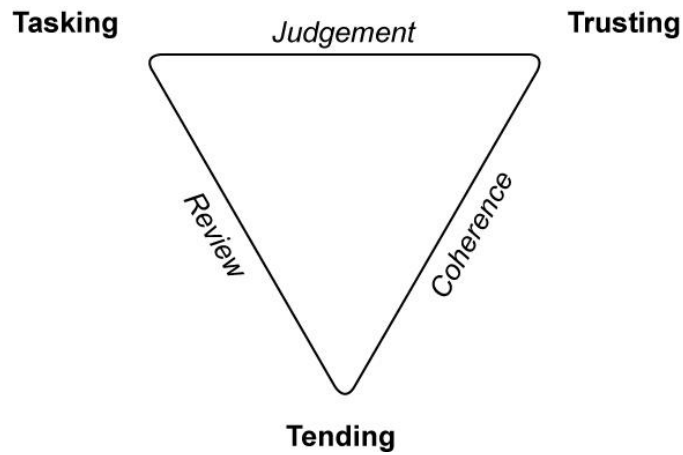


Diagram 7

The tripod of work (© Gillian Stamp)

There is a suggestion here that some universal or generic categories are emerging. It is reinforced by Downs whose axis graph for a learning congregation has directional as a base axis and the developing of relationships as a vertical one and with collegial as the balancing of the two within which activity can take placed.⁴⁷⁰

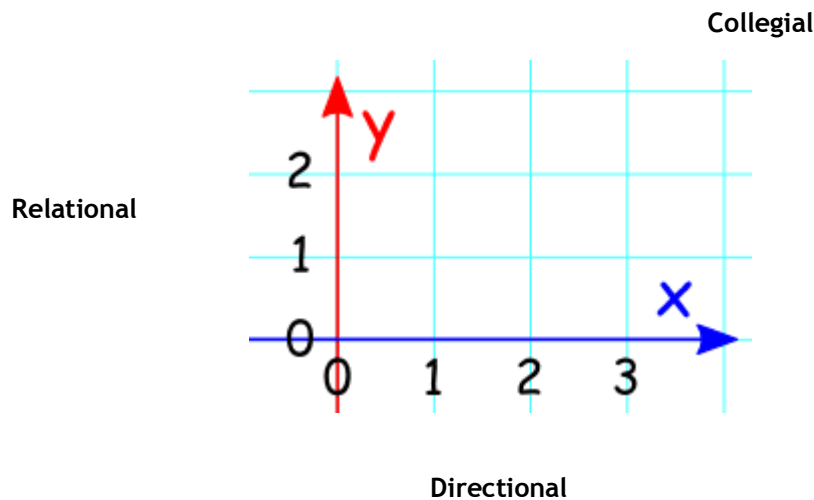


Diagram 8

The learning congregation (© William Downs)

⁴⁷⁰ Downs, T., *The Parish as a Learning Community*: Paulist Press, New York, 1979. p.43

6.4 From metaphor and image to concept

I now want to take the metaphors, concepts, leadership styles and mind pictures described so far and attempt to place them in a new structure which will provide a framework for the practice of oversight. I will identify aspects and understandings of leadership and oversight from previous chapters, group them together and suggest that they can interrelate to form effective oversight. The method of discovering metaphors and mind pictures of leadership in churches which I shall adopt comes closest to a research method which is inductive⁴⁷¹. I shall attempt to draw together inferences capable of description from observation. From this observation and the consequent construction of overarching concepts it will appear that a kind of empirical reality can be understood.

I am aware that to suggest even overarching concepts can be to imprison an idea and sometimes a person in a mind picture or caricature.⁴⁷² This can be a distorted picture or a flawed one. More subtle or dangerous is the promotion of a metaphor which undermines, or is designed to be mischievous, or subversive. Equally, one exclusive concept of leadership which can be imposed as an idea can be restricting and not allow for wider interpretation. To 'trap' a leader in one received 'caricature' can be enormously damaging to the effectiveness of their work. It can even threaten the more comprehensive and varied understandings of leadership which any organization needs to have if it is to develop and change. Morgan has examined the use of 'models' derived from metaphor and imagery in ways which can both shape thinking and warn against over-dependence:

Metaphor is inherently paradoxical. It can create powerful insights that also become distortions, as the way of seeing through a metaphor becomes a way of *not* seeing.⁴⁷³

⁴⁷¹ Bryman, A., *Social Research Methods*, OUP, Oxford, 2004. pp.10-22

⁴⁷² Bhaskar, R., *Reclaiming Reality: A critical introduction to contemporary philosophy*, Verso, London. 1989. Quoted in Bryman, p.13

⁴⁷³ Morgan, G., *Images of Organization*, Sage, London, 1997, p.5

Grouping models into ‘families’ as I have already suggested with Adair’s task Team and Individual and Stamp’s Tasking, Tending and Trusting can give a range and sophistication to interpretations of a type or style of leadership.

I now want to use the material assembled so far to see if it is possible to create an overarching description of the necessary components for the practice of oversight. Among the many words and images which I will bring into a long list will be some which are drawn from metaphor, imagery and what Senge calls ‘mental models’. Metaphors work by drawing our attention to certain features of things, while simultaneously screening certain other aspects from our attention. Such screening needs always to be borne in mind especially as I attempt to group symbolic descriptions into particular categories. It will become clear that, even though I attempt to categorize images they cannot be ‘contained’ and many could sit with some comfort in another of my categories. Given the importance of metaphor within religious texts it is my view that these categories can be employed to shed light on the nature of the religious language of oversight.⁴⁷⁴

Baskar and Bryman say that models are real in only one sense and that is in order to provide a ‘mind map’ through pictures which can themselves as they are interpreted enable data about the application and reception of leadership to be processed. The description of an immediately attractive image or metaphor can be an illusion in that it may fail to take into account or even to understand the ‘underlying structures and generative mechanisms which produce observable phenomena and even events’.⁴⁷⁵

In a more positive sense models built expanded by the kind of detail I propose to include can also answer the criticism of Dulles by Downs that his models show the whole but not the parts.⁴⁷⁶ Such models can begin with analogy,

⁴⁷⁴ For broad discussion of the use of metaphor in religious categorization see: Harrison, V., *Metaphor: Religious Language and Religious Experience*. Sophia: International Journal for Philosophy of Religion. 2007, pp.127-145

⁴⁷⁵ Bhaskar, R., *Reclaiming Reality: A Critical Introduction to Contemporary Philosophy*, Verso, London. 1989. Quoted in Bryman, p.13

⁴⁷⁶ Downs, T., *The Parish as a Learning Community*, p.9

anecdote and reflective literary experience. They provide the detail, expressed through practice and experience which enables the whole to have substance. Both religious and secular leaders have used mind pictures and models to describe and understand the work of leaders. Paradigms often known as models are particularly significant when identifying roles within teamwork.

6.4.1 Images from history and tradition

In identifying images and metaphors from the research which has been undertaken to this stage a considerable array of ‘mind pictures’ have emerged. The potential is so large that selective examples have to be taken at the risk of being exclusive or superficial. Prophets saw themselves as interpreters and on occasion heralds of new and changing times taking on a liminal role in their public utterances. The scapegoat in biblical times was a goat that was driven off into the wilderness as part of the ceremonies of Yom Kippur, the Day of Atonement, in Judaism during the times of the Temple in Jerusalem. The ritual is described in Leviticus 16. Where the goat, carrying the sins of the people placed on it is sent away to perish. In an interesting variation Savage and Boyd Macmillan explore ways in which the insecure leader scapegoats more able team or staff members who they see as a threat.⁴⁷⁷ Jesus himself was influenced in a significant way by the image of servant in Isaiah. St John in particular developed this as imagery of the ‘suffering servant’ taking on themselves the responsibility for the misdeeds of others as he re-ordered the trial and crucifixion narrative in his gospel (John 18, 19).

The history of episcopal leadership is rich also with imagery and metaphor. Gregory the Great as we have seen first used the image of the ‘servant of the servants’ for the episcopal leader.⁴⁷⁸ It has been instanced from the commentaries of historians such as Bede and the reflective analysis of theologians such as Moltmann and Küng that the practice of monarchical

⁴⁷⁷ Savage, S. and Boyd-MacMillan, E., *The Human Face of Church: Canterbury Press, Norwich, 2007*, p.12

⁴⁷⁸ *The Pastoral Rule: Gregory the Great: Medieval Sourcebook: The Book of Pastoral Rule*, c. 590. Published in one version by Davis, H., *Pastoral Care*, Paulist Press, New York, 1950.

episcopacy was an ever present cause for concern and a personal temptation for many. It is possible to begin to build a series of images which include scapegoat, servant, herald and monarch.

6.4.2 Church leaders and their metaphors

Archbishop Sentamu defined a leader in his own original language as '*pioneer*'. He also said the leader is the person 'who clears the forest and makes a path'. Sentamu, Greenwood and Küng have used the term '*bridge builder*'. Price has spoken of the need for the leader to be a '*map maker*'. From his work in New Zealand Greenwood has developed the concept of the leader as '*navigator*'.⁴⁷⁹ When Runcie was enthroned as Bishop of St Albans he said he felt like and was treated as a *feudal lord, ruler or monarch*. We have seen also that it was Gregory the Great who developed the biblical image of *shepherd* and applied it to the role of a Christian leader. In sending emissaries out to convert pagan nations Augustine gives the bishop leader the role of missionary or *missioner*.

Howatch described church leaders she has encountered as either the chief executive or *chairman of the board* contrasted with the less 'worldly' holy person or saint who need to surround themselves with effective administrators to balance out the need of the role. Reflecting on the work of a bishop, just before his retirement in the summer of 2009 Kenneth Stevenson chose *Speaker* - as in Speaker of the House of Commons for one model which described his work as a diocesan bishop. He also saw himself as the *rogue* leader having an uneasy relationship with their organisation.⁴⁸⁰ In the construction of my long list among many images can be identified: *pioneer, bridge builder, map maker, navigator, reformer, strategist, speaker, monarch, chairman and rogue*.

It is significant that a new generation of theologians of ministry have chosen models or creative imagery to describe the work of clergy. In doing this they

⁴⁷⁹ Greenwood, R., *Parish Priests: For the Sake of the Kingdom*, SPCK, London, 2009. p. xii and throughout the book.

⁴⁸⁰ Stephenson, K., *Church Times*, 4th September 2009. p11

are developing the work of Dulles who described the Church as Institution, Mystical Communion, Sacrament, Herald and Servant and giving them practical application.⁴⁸¹ Contemporary writers who come closest to using *episkope* as a model are Thompson and Thompson.⁴⁸² They identify four leadership styles: overview, ***administrative servant, visionary and enabler***.

Savage and Boyd-MacMillan begin their analysis of what encourages growth in faith by what they call a cheeky use of one of Chairman Mao's famous statements, 'Let a thousand flowers bloom' introducing the organic concept of ***gardener***.⁴⁸³ Sykes takes the treatise or advice given by Gregory the Great and examines the tantalizing balance between being an authority figure and, by teaching and example, enabling others to grow.⁴⁸⁴

The leader is a kind of authority figure and this can be understood in many different ways through imagery and metaphor. Aspects of dependency and independency have been explored well and in a pioneering way by the Grubb Institute primarily through the work and writings of its founding director Bruce Reed. His 'oscillation theory' worked out in the seminal book *The Dynamics of Religion* has taken this thinking of the place of ***parent or guardian*** figure to interesting and challenging places.⁴⁸⁵ The leader or leadership team has to reprimand and discipline as well as encourage. In the Church of England new codes of behaviour have been established for ministers in the Clergy Discipline Measure.⁴⁸⁶ Bishops, archdeacons and other members of a diocesan staff are responsible for examining all complaints and for administering appropriate discipline. All will say this is a role which does not sit comfortably with that

⁴⁸¹ Dulles, A., *Models of the Church*, Gill & Macmillan, London, 1974 and 1987.

⁴⁸² Thompson, J and Thompson, R., *Mindful Ministry: creative theological and practical perspectives*. SCM Press, London. 2012. pp.92-96

⁴⁸³ Savage, S and Boyd MacMillan, E., *The Human Face of Church*, Canterbury Press, Norwich, 2007, p.183

⁴⁸⁴ Sykes, S., *Power and Christian Theology*, Continuum, London & New York, 2006. pp.139-141

⁴⁸⁵ Reed, B., *The Dynamics of Religion*, DLT, London, 1978.

⁴⁸⁶ The Clergy Discipline Measure 2003, which came fully into force on 1st January 2006, provides a structure for dealing efficiently and fairly with formal complaints of misconduct against members of the clergy, other than in relation to matters involving doctrine, ritual or ceremonial.

pastor and is one which eats into a disproportionate amount of their time. Sykes develops the parallels of responsibility between bishops and other senior leaders in his study of Power.⁴⁸⁷ Part of the role is like that of a *Prime Minister* is to ‘guard’ the nation and to defend it against attack. Sykes outlines the similarity of responsibilities for the work of bishop as chief *overseer*. Cherry has developed the theme of a need for humility in order to be able to be a *listener* with ‘passionate humility’ in effective ways.⁴⁸⁸ Most significantly, and symbolically, using a most appropriate and reflective mind picture Archbishop Rowan Williams commends the need for the use of models to achieve an end:

For me part of the burden, the excitement and the challenge of trying to exercise leadership in the Church, is trying to feel the rhythm or the heartbeat of the body of Christ. . . . You must listen to what is going on so that when things change or move, it is the Body, not a group that is coerced or manipulated into following an agenda.⁴⁸⁹

Here is a development of relational, listening images and models arising from *body and heartbeat, parent, guardian, discipliner and listener*.

6.5 Component concepts for oversight

My proposal is that the wide range of description, metaphor and mind picture which I have observed up to this point can be grouped into ‘families’ or concepts leading to the identification of three fundamental characteristics or requirements in the exercise of oversight. They develop the conceptual idea of Senge’s Fifth Discipline of Systems Thinking where it is the integration of ideas, concepts and mental models into a systematic order which provides the energy to work at an overview. We have seen from the outset in the Turnbull report that the possibility or privilege of their position is that a ‘synoptic’ view can be gained. Such a ‘synoptic’ view can be of use in a different way. This begins not

⁴⁸⁷ Sykes, S., *Power and Christian Theology*: Continuum, London & New York. 2006. p.137

⁴⁸⁸ Cherry, S., *Barefoot Disciple: Walking the Way of Passionate Humility*, Continuum, London & New York. 2011.

⁴⁸⁹ Williams R., Foundation for Church Leadership Conference Booklet, *Focus on Leadership*, York. 2005. Introduction. p.3

with the privilege of gaining information across a wide area but with a return to the words, concepts, models and metaphors used by individuals, historians, researchers and ministerial theologians so far.

My first task is to list the image and metaphor I have gathered together to create a long list. This list informs the development of my own embryonic categories. From the paragraphs above can be identified: *teacher, listener, shepherd, chef, servant, slave, child, pioneer, bridge builder, map maker, navigator, reformer, strategist, speaker, monarch, rogue, herald, servant, gardener, scapegoat, parent, guardian, discipliner and listener*. Earlier chapters can add other roles including those of lawyer, *legitimator* and exemplar of holiness (*saint*). The list could be extended yet further since the description of religious activity and religious faith depends to some large degree on the use of metaphor and analogy.

My second task is to describe and explore this imagery in categories which cover particular areas of role or responsibility. I want to suggest that there can be three groupings which incorporate images from the list above. To some extent they develop the initial categories I have described as identified by Adair, Stamp and Downs. In another sense the overarching categories are my own and arise from an overview of the research carried out so far and my reasoned sense of how images can be grouped.

My own oversight grouping reflects the need for members of any organization to feel that they can be encouraged and allowed to grow and develop wherever they find themselves. I call this **Organic**. My second oversight category describes the need for members of whatever they have joined or wherever they work to feel that there is a sense of direction rather than drift or stagnation in their organization. I call this **Directional**. My third expresses the need for guardianship of the tradition, for boundaries to be established and managed and discipline to be administered - by leaders who command respect. I call this **Authoritative**.

My third task is to describe the development of my own categories of oversight from those already identified as having lasting significance in the practice of organizational and role analysis. These have come primarily from Adair, Stamp and Downs.

Adair	Individual	Task	Team
Stamp	Tending	Tasking	Trusting
Downs	Relational	Directional	Collegial
<i>Grundy</i>	<i>Organic</i>	<i>Directional</i>	<i>Authoritative</i>

Diagram 9
Proposing an oversight grid

Although I have given them the generic titles of Organic, Directional and Authoritative I am aware that other descriptive titles could be given and that my route to the suggestions used is derived from a mixture of my own formation using the work of Downs, Adair and Stamp and what I derive from the evidence of the images and metaphors themselves.⁴⁹⁰ They are outlined in the grid above and are developed below in the grid described in Diagram 10. They reflect the construction of models in a way which contributes one aspect of the construction of this thesis. They give the ‘synoptic’ view which the Turnbull Commission suggested as necessary underpinned by the theological concept of visitation to gain a view of the needs of the whole.⁴⁹¹

It is my view that Organic reflects Adair’s Individual, Stamp’s Tending and Downs’ Relational. Directional is a category of Downs, it is Adair’s Task moving to a new place together and Stamp’s Tasking. The need for oversight which commands respect and is authoritative I propose can be derived from Adair’s Team, Stamp’s Trusting and Downs’ Collegial. I want to propose that without these components integrity is lacking and trust will not be established and maintained. Identifying a balance of integrated concepts brings together the

⁴⁹⁰ As this study has progressed there has been vigorous discussion about each heading and especially about the third on which originally I called Authoritarian.

⁴⁹¹ *Working as One Body*; p.5

need for *episkope* or oversight to be expressed in a clear and memorable way. It brings together ecumenical expressions of *episkope* understood within the ecclesial community as arising from its common life, deriving from the apostolic nature of oversight contained within the universal church and examined within the ecumenical agreements of the past 50 years. Such a description of *episkope* has to be exercised by individuals appointed in whatever way to guard, guide and develop the Christian tradition.

Organic	Directional	Authoritative
Enabler	Shepherd	Parent/Guardian
Gardener	Map maker	Reformer
Chef	Navigator	Lawyer
Servant	Bridge Builder	Legitimater
Scapegoat	Missioner	Prime Minister
Speaker	Rogue	Monarch
Teacher	Interpreter	Prefect
Listener	Pioneer	Listener
Child	Strategist	Slave
Saint	Herald	Discipliner
<i>(the list</i>	<i>could be</i>	<i>extended/contested)</i>

Diagram 10
A generic oversight grid

This now set out and explained generic grid for oversight can be further simplified and summarised to represent a Venn diagram similar to those of Adair and of Stamp. In this case it represents the requirements of the exercise of *episkope* expressed as oversight in a devolved organization such as a diocese with many local parishes and congregations. It describes the synoptic overview needed to give vision, provide influence and exercise pastoral care often at a distance and frequently through other people.

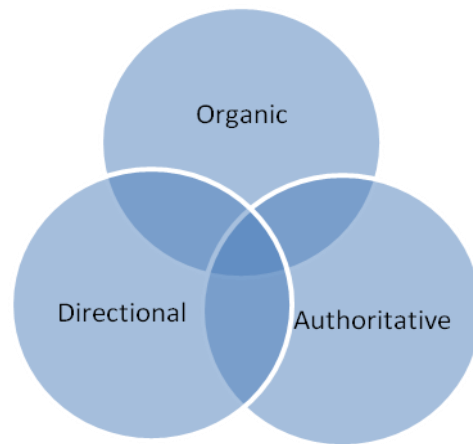


Diagram 11
Balanced oversight

The three fundamental aspects of oversight can become generic descriptions. They are not mutually exclusive and the ideal exercise of oversight would reflect an understanding that each of the three categories need to be present and integrated in any healthy organization or Church. Their description and the need for balance in a reflective understanding of the responsibilities of oversight goes some way towards William's statement that those called to these particular responsibilities can have at least some reasonable expectation that there is help available as they try to understand and interpret what is expected of them their new role.

6.6 A formative and creative proposal

At this point in the unfolding of my research a number of significant and what I regard as fundamental concepts have been described. These I now propose as the 'building blocks' for my further examination of the practice of oversight. From my methodology and my review of literature I have taken the five 'concepts' of Senge to give a structure for my relational examination of the essential nature of The Church of England and of those who are called to positions of responsibility within it. These five are: Personal Mastery, Mental Models, Building a Shared Vision and Team Learning which lead to what he calls his 'Fifth Discipline' of Systems Thinking. These five concepts I place in the worldwide context of an understanding of the essential nature of an episcopal church and of the exercise of oversight. Ecumenical agreements have given me

my three overarching and unifying understandings of ministry. These are set within agreements that baptism places all Christian believers within the *kiononia* or 'common life' of the churches as Christian communities. They share a common commission, derived from the founders, to share faith in terms of faithfulness to the original message described as *apostolicity*. This is expressed within an underlying and binding sense of *unity*.

The actual exercise of oversight by those called to particular roles and responsibilities we have seen is to be exercised *personally, collegially and communally*. What I have attempted through my own research into the ways in which leaders describe their roles and responsibilities has resulted in the collection of image, metaphor and description grouped into three overarching 'concepts' necessary for the effective exercise of oversight. These are now identified as *organic, directional and authoritative*.

I now want to take the categories which I have identified as a way of encapsulating the practice of oversight and compare them with actual experience. If substantial information and affirmation can be gained from this 'grounded' piece of research then it is possible that a useful construct will have been established.

6.7 Chapter summary

The potential for oversight creatively used by church leaders is suggested. An expansion of the practice of visitation and the opportunity to permit the crossing of boundaries are instanced. Definitions of leadership and oversight have been explored, their common aspects and their differences identified. The steps toward clarifying roles within team leadership have been taken. The move from using mind pictures as supporting evidence to describe the work of leaders is explained as the means of constructing essential models for the practice of oversight. Using examples from secular and church life a grid for identifying key aspects of modelling for effective oversight has been constructed.

Chapter Seven

Understandings of oversight in the five Yorkshire Dioceses

In this chapter the essential themes which constitute understandings of oversight identified in previous chapters are examined in a practical setting. The five dioceses in the County of Yorkshire are chosen as a location. Leaders of the Church of England alongside the leaders of other denominations who they name as colleagues are interviewed. The results are described in sections which begin with the ways in which oversight roles are understood. They go on to look at how diocesan bishops with their staff share in oversight and how they say they are or are not trained and equipped for their work. How leaders of other denominations express their understandings of oversight further broadens understandings. In the second part of the chapter I make reference to the oversight grid and to where the possible instances of the practice of oversight are observed as being either organic or directional or authoritative.

7.1 Context and approaches

In this and the following chapter the understandings and uses of oversight described and developed in my research so far are examined in three different situations. The first is by interviewing the senior leaders and their colleagues in the five Church of England Dioceses in the County of Yorkshire. My second situation is an examination of the ways in which the Church of England exercises oversight when managing a proposed reorganization of the Yorkshire dioceses. The third is an exploration of the underlying assumptions of the nature of oversight which are revealed when reports about senior Church of England appointment processes are analyzed. In each the subject of the research is approached in as objective a way as possible. In each I have been informed by my previous research and by the generic oversight grid which I have devised. I bring this grid into play at certain stages as a tool to assist my analysis. I am also observing the usefulness or otherwise of my grid in asking if there can be any possibility of establishing a more universal understanding of this categorization of generic groupings for the practice of oversight.

In this first of my chapters examining the practice of oversight 28 church leaders interviewed reveal a snapshot of life in five Yorkshire Church of

England dioceses. The questions which I designed needed to relate directly to the previous sections of the research and to add information of a different but related kind to the thesis. The use of structured qualitative research enables me to distance myself from random choice and quotation and any accusation of being anecdotal in the interpretation of evidence.⁴⁹²

The interviews took place between March and November 2010. This timescale was important since the Church of England's Dioceses Commission was due to publish the First Draft of a Review of the Structures and Organization of the Yorkshire Dioceses in December 2010. It was essential that my evidence had been obtained before those being interviewed could be influenced by the publication of this first document.

The five Church of England dioceses where leaders were interviewed are Bradford, Ripon & Leeds, Sheffield, York, and Wakefield. They include communities which are small and very large, urban and deeply rural, with market towns and historic cities. They also contain urban deprivation, suburban sprawl and rural wealth, settled migrant populations, newly arriving immigrants and asylum seekers. Each diocese has at least one university and a significant stake in primary and secondary education. A table with their essential ecclesiastical statistics is contained in Appendix I. The qualitative data was gained by devising a series of first and second questions with more individual follow-up ones for each of those to be interviewed. The full list of questions is contained in Appendix II. A list of those interviewed with their titles and roles is contained in Appendix III. In order to attain a large measure of anonymity in the descriptions which follow from section 5.1 onwards the attribution is shown as - number of interview: page number of text within the interview e.g. (05/12) meaning Interview 05/page12. In a most interesting and affirming way I received 17 unsolicited submissions from other senior leaders who knew about my research.

Also interviewed are those in other denominations with whom Anglican senior staff members said they shared a degree of oversight in the county. At the time of interview there were a total of 28 senior staff members in the five dioceses

⁴⁹² See: Silverman, D., *Interpreting Qualitative Data*, Sage Publications, Second Edition, London, 2001, p.22

14 of whom were interviewed with two who were recently retired.⁴⁹³ The remainder was made up of specialist church officers and leaders of other denominations who were named as colleagues sharing oversight.

A significant part of my methodology has been designed to allow the possibility that there are some general or overarching characteristics or components of oversight which can be identified and described. I chose to use the *Five Disciplines* of Senge for my categorizations and to form my early questions. His *Personal Mastery* enabled me to frame questions about how those interviewed understood themselves, their ministry and the components which had formed it. His *Mental Models* enable me to explore what ‘concepts’, images or descriptive models a church leader will use to convey the sources and the basic assumptions which inform their ministry. Senge’s third category of *Building a Shared Vision* leads directly to my examination of how a senior staff team operates, what the attitude of a diocesan bishop is to his staff and how they experience working in a particular way. I can also ask about ‘collegiality’ and the ways in which bishops do or do not work together. In examining *Team Learning* it is possible to ask and probe with questions about how and what colleagues gain from one-another and the nature of the ‘energy’ generated when colleagues, and the clergy in a diocese express the sense that something positive is being generated in how they feel about their dioceses and their denomination. In the interviews my questions were constructed with the aim of drawing out or identifying through dialogue some of these core characteristics. When brought together I wanted to be able to gain some assessment of the workings of each staff group in the five dioceses as a place where team learning could take place in such a way that this could be conveyed more

⁴⁹³ ‘Senior Staff’ refers not only to those with titles other than Reverend in a diocese but also to those the diocesan bishop gathers around himself to oversee the life of a diocese. In every diocese the membership of a group invited by the bishop will contain the archdeacons, the dean of the cathedral and the diocesan secretary. In many other dioceses present for part or all of these meetings are the senior specialist officers for clergy and lay training, the officer responsible for social responsibility and the dean of women’s ministry. The appropriate Provincial Episcopal Visitor (the bishop providing oversight for those clergy and parishes who do not recognise women as priests or as bishops) will often be invited to be present as business requires.

widely in a diocese and received as the public and representative working of a learning organization.

These are a series of interviews, beginning with common questions, in the dioceses of Yorkshire. Knowledge of the context and of particular cultural and ecclesiastical issues also had to inform the interviews. A range of questions allowed the person being interviewed to describe their own ministerial life and the ways in which they had both experienced the leadership of others and also the places and situations which had helped them to prepare for their work. They were also asked about the training influences and theoretical constructs they used to inform and support them in their own work. In the first stage of an interview my practice was to draw out information, to listen to the types of answer given and to explore in more depth what the interviewee was expressing. At a later stage in the interview the oversight grid which I had constructed and proposed at the end of Chapter Four was introduced to stimulate imagination in an immediate way about preferred and avoided roles. Interviewees were not sent the grid in advance.

The number of parishes, clergy and congregations in a deanery and diocese which would give the most appropriate area for oversight was explored in a separate question. This was followed by questions about the most effective number of bishops for a diocese and others about collegiality between bishops in a region and nationally. A final series of questions established Church of England collegiality, with secular leaders, with ecumenical partners and with senior people in other faith groupings in the Region

It was important for me to observe differences and similarities of approach in the leaders whose experience had been formed in part by previous work in Yorkshire and those who had been brought in directly from outside. Two diocesan bishops had been parish priests in one of the five dioceses (04, 06). One suffragan had been a specialist minister (09) and one diocesan bishop a parish priest in another diocese in the County (02). One cathedral dean had previously been an archdeacon in the same diocese (05) and another had been a parish priest in another Yorkshire diocese (08). One archdeacon had been a parish priest in the same diocese (26) and two others had served previously outside the county (10, 11). The retired archbishop had been a diocesan bishop

in the county (03). One retired diocesan bishop had been a suffragan bishop in another diocese in the county (06). Two of the three Roman Catholic bishops interviewed had northern experience (28). The Canon Theologian had been a professor in a university in the county (17) and the Provincial Episcopal Visitor had been a suffragan in a diocese adjoining the County (01).

Those interviewed who had been appointed from outside with little or no ministerial experience of the County were in a minority; one was a diocesan bishop (04), one a suffragan bishop (12), one an archdeacon, one a cathedral dean (07), one a Methodist District Chair (15), one a Roman Catholic Bishop (27) and one the regional ecumenical officer (24). One of those interviewed was a Diocesan Reader and market research analyst (13) who gave overview evidence in both capacities. The final two interviewed together (28) were visiting Roman Catholic Assistant Bishops who were co-authors of the influential document of collaborative ministry *The Sign We Give*.⁴⁹⁴ This opportunity offered by the Roman Catholic Bishop was too significant to be passed over.

Such a description of those interviewed demonstrates that a significant number of those in senior church leadership in Yorkshire had previous experience of working within their denomination in the County. A minority were brought in from outside with little or no experience of the county or of the north of England with its particular cultural characteristics. The previous experience of those holding senior office in the County will relate to the reviews of how appointments are made in Chapter 6. Women remain a significant minority in senior leadership in all of the historic denominations.⁴⁹⁵ Only one of those interviewed had an ethnic origin other than British (25). One was under 50, eight were between 50 and 60 years old, 15 were between 60 and 70 and the remainder was over 70 and either retired or about to retire. (Roman Catholic Bishops retire at 75 years old.)

⁴⁹⁴ Roman Catholic Bishop's Conference of England and Wales; *The Sign We Give; A report from the Working Party on Collaborative Ministry for the Catholic Bishops Conference of England and Wales*, London, 1995.

⁴⁹⁵ Since the close of the research two women have been appointed as Diocesan Secretaries, two as archdeacons and one as a cathedral dean.

This chapter is divided into two halves. The first contains the evidence from the interviews with little or no comment. The second part is an evaluation, still necessarily brief of the interviews and the process itself.⁴⁹⁶

7.2 Bishops and their staff

Throughout this chapter I have felt it right to include some individual quotations. Wherever appropriate these have been set in the context of similar expressions from other leaders where interview numbers have also been included. In only one diocese were all the members of a senior staff interviewed. For the other dioceses there was sufficient coverage and difference of perspective and churchmanship for a wide range of experience to be gained. The combination of interviews, with groupings of expression and individual opinion allows for the development of a view of a diocese or the features of a group of dioceses.⁴⁹⁷ It also allows for the experience of ways in which a culture can be changed, adapted or reinforced by policies and approaches adopted by individuals.

I have wanted to explore what has been seen or experienced as the contribution of an individual diocesan bishop in a way which has produced significant change. In a similar piece of exploration I have also wanted to attempt to assess the impact on a diocese of a succession of diocesan bishops with a similar approach. On other occasions, in a rather more negative way, I have tried to see where the contribution of an individual or group of staff members has produced a particular 'culture' among the senior staff in reaction to the approach of a determined or insecure diocesan bishop. I can observe at this point that there is more than one way in which a senior staff can develop its shared and, on occasion, alternative means of Team Learning. I also needed to examine how a response has been made to the opportunities from external community needs for a bishop and staff to enable issues to be seen more clearly and as a result boundaries crossed in what were understood as possibilities for renewal or regeneration.

⁴⁹⁶ The interview questions were approved by the Ethics Committee at York St John University. Reference No: UC/25/2/10/MG

⁴⁹⁷ The method of analysing and describing interviews is followed from Rubin, H. and Rubin I., *Qualitative Interviewing: the Art of Hearing Data*, Sage Publications, London, 1995, p.260

7.2.1 Individual understandings of oversight

The purpose of the first of my series of questions was to get church leaders to describe and comment on the ways in which they understand their work. This is an examination of what Senge has called Mental Models and here I use a category to explore why and how leaders think and act as they do. Interviews were given in a snatched hour or more amid the pressures of a working day. The first remarks of a person being interviewed can reflect that pressure but also give immediacy and directness to an answer.

Diocesan bishops had their own approach. There was an immediate comparison writ large from one with the work of a parish priest. 'Like a parish priest you have a responsibility for everyone in your area but you are also a leader among many in the county' (Interview 22/page 01). Another immediate response was to remember vividly the challenges, 'Riding out storms together, promoting partnerships, encouraging entrepreneurialism' (03/01). Another spoke of his work as an 'encourager of Christians in the diocese' (02/01). Inheriting a senior team where there had been some difficulty one spoke about accepting and affirming the gifts which people had. He took a spiritual approach: 'As a diocesan the ideal is a Church which runs not according to any other model of anyone out there but is an expression of the gifts of God's Grace in God's people in the Church. A happy Church is one where people are using their gifts. Sometimes there are things to be done where no-one has the gifts' (06/01). A diocesan who had not been a bishop before referred to his approach as a new bishop to engage others in the work of shared oversight. 'In the way I set out my relationships and the types of meeting I wanted . . . the style and nature of sharing in *episcopate* to become evident.' (04/01).

Suffragan bishops were very aware that their work was to some extent shaped by the decisions of their diocesan. 'I work with the diocesan bishop. He is the senior bishop but we share many responsibilities together. Although this is not done completely as equals - it feels like a partnership'. (09/01) In order to stay in harmony with the diocesan one suffragan said he decided 'To meet with my diocesan every week - a practice I had learned from one of my Churchwardens and their secular experience' (06/01). Another suffragan was more pragmatic: 'I have delegated responsibilities from the Archbishop. I came with a mission

portfolio but had to adapt it to the particular Yorkshire situation'. (12/01) Yet another with regional specialist responsibilities was realistic in what he could achieve and who he could be as a bishop in the different dioceses. 'It is what others will allow it to be. You have to do what the diocesan bishop decides' (01/01).

Archdeacons' initial answers reflected the type of life they lead and the pressing immediacy of their need to try and solve often intractable problems. One said, 'All the trouble and problems of a diocese land on your desk' (26/01). Another spoke of the statutory duties of an archdeacon. 'There is a list of things an archdeacon has to do and this makes the work different from almost all other people in church life'. (10/01) Two others were aware of the delegated responsibilities which can be theirs. One said, 'I have a wide-ranging brief given to me by the previous bishop'. (26/01) In a different diocese and in different ways of shared rather than delegated oversight another said, 'In this archdeaconry there is a genuine sense of shared leadership or *episcopate* and the work is focused in particular ways. Also prominent on the scene is the diocesan bishop and the vicar of the civic church'. (11/01) Another, aware of some of my previous work said, 'Oversee is a good word - I see myself as a link person and as a network supporter' (10/01). In this he was giving his own definition.

Deans were very exercised by the maintenance and development of their cathedrals as well as their different place and role as a member of the bishop's staff. One dean stated the immediacy of his task. He said his job was 'To put this cathedral on a sound basis and to conduct a major development project'. (05/01) A second dean opened the work out to a broader canvass. 'My principal focus is on the cathedral but I have a number of other responsibilities or activities in the diocese'. (08/01) A third dean spoke of his arrival as a member of the senior staff. His comments will be expanded later. 'I had to find my own role when I arrived. I had some analytical tools to bring to the task'. (07/01)

7.2.2 Shared oversight in a diocese

Diocesan bishops have their own ways of involving senior colleagues in the responsibilities of oversight and of describing my categories drawn from a model by Senge of Building a Shared Vision and, in a broader sense, of Team

Learning. The place where this can operate in the most visual, strategic and symbolic way is in the meeting of a diocesan bishop with his staff. Here many different opinions and experiences were expressed concerning membership of that group.

Collegueship was discussed in relation to bishops and their staff within a diocese. One diocese proved to be a particular example not only of a bishop having a distinctive individual style but also of that style being to demonstrate a collegial approach with all his senior staff. The diocesan bishop described his policy and the ways he uses or regards his staff as ‘centrifugal’ rather than ‘centripedic’ (sic) explaining it thus:

I quite like playing around with the idea that oversight, leadership if you like, is centrifugal rather than centripedic. If you push out responsibility it has an effect. What I want to do, and what I want my colleagues to do, is to think about the times when they don’t have to be doing some things - so that you are always pushing things out. Not in a sense that you are refusing to do things but enabling and affirming, say Area Deans in their ministry, trusting each other so that we don’t all have to be at the same meetings. If the suffragan bishop and I appear together we need to have a very good reason why both of us are there. (02/04)

An archdeacon in the same diocese described what the senior staff had done to work out and then demonstrate shared oversight:

We have looked in this diocese at the particular question of who a bishop is and what he does. Clearly he is a figurehead and also the arbiter of many disputes. He is the spokesperson for much public feeling and can open doors which are not available to others. Nevertheless, we have determined that, within the senior staff the most appropriate person for a topic or an event will appear. This sometimes confuses people when they expect to see a bishop and an archdeacon or officer turns up - and vice versa. (11/02)

The cathedral dean coming new into the same diocese made these introductory comments:

At the time of my appointment the Bishop of . . . said that I would have a ‘substantial role in the life of the diocese’. It was clear to me that the bishop was building a team with specific aims and responsibilities and that we would all be sharing in *episkope*. (08/01)

In a deliberate demonstration of collegiality that diocesan bishop had a policy of ensuring the most appropriate person appeared at a particular event. He said that this sometimes caused surprise if a staff member appeared at a time when a diocesan or suffragan bishop might have been expected to attend. (11/12)

The new diocesan bishop inheriting a diocese with strong individualism as a characteristic of the senior staff said that in his relationships he deliberately set out to demonstrate a more collaborative or collegial style (04/01). Reflecting on his ten years as Canon Theologian to one particular staff team and adding his perspective on some Church of England national reports he commented that much was characterized by a kind of ‘holy pragmatism’. (17/10) As with my earlier description of attempts to define collegiality at the Second Vatican Council it is hard to discern with precision what it might mean for those interviewed and how collegiality might differ from other ways in which senior staff work together and use partnerships and appropriate devolution of responsibility. This lack of clarity will be assessed and evaluated in Chapter Seven.

A cathedral dean who came from outside Yorkshire to new work said that under two diocesan bishops the difference was significant for his own contribution to shared oversight. With the first bishop friendship and a high level of socializing was expected. With the second the staff team was widened, agendas were more structured and specialist ministers and once a month Area Deans were included. He says he could remember vividly the time when he joined the diocese as a member of the bishop’s staff. His description illustrates a lack of theoretical understandings of oversight which can be shared and a consequent over-emphasis on individualism, group identity and the cult of the personality:

I felt the immediate pressure to collude with the prevailing atmosphere and resisted this. It became clear to me that my role as dean was to be objective, to stand back from the immediate and to ask probing and analytical questions. This role was not understood at all well and there was no invitation to explore why I was behaving as I was. At worst it felt like a club defending itself against challenges from the outside. (07/01)

A retired bishop spoke about the need for difference of personality and approach within the members of a staff team. In this way he demonstrated an understanding of team roles and the difference between these and collusion or unwelcome intervention. He said that he had appointed for difference and had always looked for a person who would ask the analytical question, 'I think that whatever you do with appointments in teams you always need the grit in the oyster - someone who will ask the awkward question'. (03/09)

The two Diocesan Secretaries interviewed, both lay men, were able to bring a different kind of objectivity to understandings of how senior staff teams work. Both came from significant previous careers and used the structures of them as a template with which to understand and measure the diocese within which they worked. One saw his tasks as that of being 'a critical friend' to the bishop and the rest of the staff. (16/01) The other described a diocese in relation to his previous career experience in local government and the civil service:

I suppose it's nearest equivalent is that of a Chief Executive of a local authority; the senior civil servant, running the administration and inevitably trying to deliver the policies decided by elected people, and this is where it is different from the local authority; working alongside the bishop who, I suppose is in some sense equivalent to the Leader of a local authority. But the bishop is only part of a wider group of a synod of lay and clergy the bishop being the leader but has to carry everybody with him. An odd structure really. But also the Diocesan Secretary is secretary of the financial arm which has to meet the state requirements, company law. . . . So you are a Company Secretary as well as a Chief Executive. (21/01)

It was also important to describe the different leadership styles of the three diocesan bishops he had worked with.

7.2.3 Oversight in diocese and community

An attempt is made here to examine what Senge calls Personal Mastery and which I use to explore the disciplines which senior leaders use in the exercise of their responsibilities. One retired archbishop used the word 'synoptic' rather than oversight on two occasions to describe the privilege he had of travelling across a diocese and being able to analyze and intervene in so many aspects of it (03/05, 08). We have already seen that it is a word used by the Turnbull Commission and is a useful and important description which sits well alongside

our key concept of the nature of oversight. In this reflective description theology, ecclesiology and role are integrated in a perceptive way. Synoptic has other theological uses and refers as a descriptive title for the first three Gospels. It therefore has limitations for the ways in which it might be developed further as a core concept for oversight, however attractive and appropriate it might be.

A suffragan bishop quoted Archbishop Rowan Williams to describe the role of the bishop seeing into and sharing in the life of many places. In a so far untraceable reference he says Archbishop Rowan described the bishop as ‘the person who carries the story of one community to another’ (09/02). Such a description is useful only if the bearer of the news can give some interpretation and a sense of relevance to the narrative of shared experience. Such role as ‘carrier of a story’ also requires some caution concerning the role of the interpreter, especially if a bishop or archdeacon, in relation to the emphases and interpretations with the implications for the value of the news being carried.

Bishops and some archdeacons place considerable emphasis on making contact with other leaders in their communities in the voluntary, commercial and public sectors as an essential part of their work of shared oversight. The diocesan bishop quoted earlier likened his work to that of the parish priest in a knowing way (22/01). Taking a different and lighter approach one dean said with enthusiasm:

I am amazed at the very good links we have with all sorts of people. Last night we had the Chief Constable’s Summer Concert with 800 people in the cathedral but the key link is with the High Sheriff and his eight predecessors. They all come, as does the Lord Lieutenant, and they all have an affection for the building. (05/03)

Precisely what use this dean makes of the goodwill and frequent attendance at the cathedral is not clear nor are the reasons for his ‘amazement’ at such willing attendance explained nor are the levels of Personal Mastery, if any, which are at play here.

A diocesan bishop spoke in an engaging way about the difference between authority and influence in his work of oversight. He organizes breakfast

meetings for community leaders. At these he, or a member of the senior staff chairs a focused time when one of the membership presents an issue arising from their work (22/09). He could use his 'authority' to convene the breakfast meeting and his influence to encourage and enable others to share their stories and move forward together as a consequence.

A suffragan bishop spoke about how he can use a lack of clarity about his role with those outside the church. When asked what he enjoyed most about being a bishop he said:

One of the best bits is that I have access to places that other people do not have so if I phone up the Chief Executive of a Local Authority or of a company and ask if I can bring the local vicar then there is a ready welcome. . . I can do this because I am a bishop even though people have no idea what a bishop really is. So it's the stuff outside the church that I enjoy most of all. (12/03)

What church leaders do with these contacts demonstrates a varying understanding of their mastery of a situation, the place of oversight and the use of the privileges of role. All are aware of the opportunities of their office and that their title and role gives access to other community leaders and public officials. Some use meetings to stimulate discussion or just to establish a presence in a secular organization. (11, 12, 26) Others use contacts to host further 'round-table' meetings. (05, 22) On occasions a church leader can speak on a public issue when political leaders are unable to do so. (07, 27) Others enjoy the public role without a significant awareness of the opportunities presented to them. (05, 12)

7.3 Collegueship between bishops

An essential element in the exercise of shared responsibility is the way in which bishops understand and exercise oversight by working together and coming to a common mind. This reflects one of my categories described by Senge of Building a Shared Vision and, in a broader sense, of Team Learning. Analysis of the ecumenical documents and the identification of roles within oversight have outlined this work of bishops meeting together also as building a shared vision or 'collegiality'. This role is part of the already identified component of oversight exercised personally, collegially and communally described in *BEM*.

A newly-appointed diocesan bishop who had not been a bishop before spoke of his anxiousness and of his greatest learning experience. This was his first attendance at a national meeting of diocesan bishops. In the content of discussions he was able to identify different attitudes from a newly appointed group of diocesans.

There is an enormous amount of cultural assimilation to be done when you first become a bishop. There are all the expectations and there is the inevitable projection - all alongside the memory of the bishops and the immediate bishop who have gone before. One of the most difficult things for me has been to go to the meeting of bishops and to work out and observe the dynamics and hierarchy there. (04/02)

The relationship of a suffragan bishop to the diocesan is interesting and often a demarcation was drawn. Only one diocesan bishop interviewed regarded their suffragan bishop as a colleague equal in role as well as in orders to himself. (02/06)

A suffragan bishop gave a thumbnail description of different groupings of bishops as he experienced them. He described a division within the overall concept of collegiality - or within the whole 'college' of bishops. He described 'two tier' meetings of the whole House of Bishops with general and less significant business being done when all were present. The suffragans then left and the diocesans continued with what was regarded as more significant business. There were also suffragans active in the General Synod, elected by their peers who formed another group. He then described area and suffragan bishops who had little national support and who did little networking. A final group was described as specialist bishops with particular knowledge, for example urban issues, rural issues, medical ethics or broadcasting. There had been a system of one bishop being a national lead person for a particular issue. (12/09)

Such suffragan anxiety might well be reinforced by developments described where the diocesan bishops had decided to meet together without other staff being present. One diocesan bishop interviewed described the introduction of an 'open agenda' meeting begun in 2008 as extremely helpful. Diocesans can talk in confidence with the two Archbishops. All are aware of the ultimate

nature of the responsibility placed upon them by their Church. He described this innovation in a very affirming way:

I think that the way the diocesans meet with the Archbishops once a year is a very helpful thing; on their own and without great chunks of staff so you can be completely honest with each other. It is a very helpful thing and there is a sense of course that the buck stops with you. You are responsible for the diocese and therefore there are going to be issues that are going to be really important, and even sometimes about how you might relate to your colleagues. (22/07)

Such a comment reveals the very real differences in public responsibility encountered by moving to become a diocesan bishop. Another experienced diocesan bishop also spoke about the differences between bishops experienced at the newly-begun 'open agenda' meeting:

One of the interesting things which became apparent to myself and others is that there was a difference of approach between those bishops who had been in office for some time, like me for 10 years and those are newly consecrated. I think there is quite a sharp distinction. There is a real emphasis amongst the more recently in post people on this whole emphasis on growth, bishop in mission and new theological emphases. The new bishops, just finding their feet were beginning to put in some sharp questions. We worked in groups and there was a genuine exchange of experience with a high level of debate. There was no differentiation between bishops except in terms of their experience - membership of the House of Lords and other things. (02/01)

In the interviews some senior leaders felt quite strongly the frustration of having to take a synodical route to develop and execute their policies with the consequent 'risk' and time required. A diocesan bishop with an understanding of the subtleties of Directional leadership made this interesting comment about his attempts to bring about change:

The other thing you learn is that even in a cathedral there is a sense that if you press certain buttons you can have a fairly immediate impact on something. You can't do that as a bishop because you are stage beyond and everything you try to do - it's rather like having a series of levers which go through lots of things, or it's like reversing a caravan - you have got to work out in advance quite how you are going to get there, and you cannot necessarily guarantee that you are going to get there. (22/02)

A bishop with regional responsibilities spoke of the essential nature of how his previous experience as a suffragan, underpinned by training as a ministerial theologian and with the opportunity to continue with personal therapy and analysis enabled him to survive. (01/01) He also spoke of a certain amount of reserve and of occasional active hostility from some other bishops to his appointment and presence.

7.4 Training and formation for oversight ⁴⁹⁸

All of those interviewed thought that their induction into the job had been inadequate (see 04/02, 08/03, 26/10). Some wondered why they had been appointed to that post at all and struggled to adjust relying heavily on a sense of vocational call from other leaders in their church. (06, 07, 12, 22) Their justification for acceptance was that, after prayerful consideration the Church had called them to this work. A now retired diocesan bishop called to a diocese containing a large part of the Yorkshire Dales said 'I do not have a rural bone in my body' (06/03). A serving diocesan bishop brought from the south of England said he relied on the advice of other bishops in accepting. (22/03)

Where then do the Mental Models acquired by senior leaders originate? The most effective pieces of induction and inservice training which convey models for doing the work were provided by and for colleagues though some of this may well reinforce individualism and inappropriate methods for oversight. The importance of colleague groupings outside church life was instanced. (22/07) One spoke about models of oversight or of individual leadership they had taken from secular experience, one from civil servants and diplomats (22/06) the other from a hobby as skipper of a sail training ship. (15:16)

Each of those interviewed was asked about the experience they had gained which enabled them to function effectively in the post of senior responsibility which they held. Responses were varied and instructive. A suffragan bishop spoke emotionally about the strain on himself and his family in moving from a

⁴⁹⁸ In an unsolicited written submission about the origins of national training support for senior leaders the Rt Rev Hewlett Thompson, sometime Chair of the House of Bishops Training Committee describes how programmes were begun and expresses a personal view about their demise. His submission is reproduced as Appendix VI.

lifetime of urban ministry to be placed in a relatively remote Yorkshire village at one extreme end of his area. (12/03) We have seen how difficult a cathedral dean felt it to be when moving to membership of a senior staff team with a 'club' culture where his analytical skills were resisted. (07/01) Another new diocesan bishop spoke of the 'enormous amount of cultural assimilation to be done' when becoming a bishop for the first time. (04/02)

A number spoke of the contribution of training agencies in existence when in their formative years. Prior to the formal interview one spoke of an early course on industrial society organized by the Sheffield Industrial Mission. (22) Several spoke of the work of organizational understanding done by the Grubb Institute and how participation in courses there had given them tools of analysis. (01, 02, 05, 07, 10, 12) Others described the tutoring about peer consultancy and diagrammatic modeling which they had experienced at AVEC, an ecumenical training and consultancy agency. (27) More recently and while in office a number had participated in the 'Bridge Builders' conflict resolution courses organized by the Mennonites. (10, 15) The retired archbishop was able to describe in detail a St George's House, Windsor course tutored by John Adair which he and his senior staff attended together. The enduring value was evident in his immediate recall and in his description of how he had used the analysis learned in a number of difficult situations later in several episcopal positions. (03/01)

The overwhelming response, when asked about the amount of support and induction provided for anyone coming into a senior post was that almost nothing existed or was planned for them. Consistently the culture of the Church of England was referred to as one interviewee after another said that 'you have to make your own way, find out for yourself and rely on previous experience in the church or in secular life'. (26/06)

An archdeacon described how he came into this new role saying there was no help at all. He described himself as 'auto-didactic' and drew on his past secular and church experience in finding out how to get information. His training incumbent had told him 'Get hold of Ecclesiastical Law by Cross and read it from cover to cover . . . people will laugh if I say this to them, pick up the Canons and learn them'. (26/10)

A cathedral dean spoke about the importance of an archdeacon developing clergy in his training diocese and of placements he was offered:

I was enormously influenced and to some degree equipped for my work by being put on a course/placement at British Leyland when I worked in the Diocese of The Archdeacon there identified a number of us who were likely to have further significant responsibilities and found these places for us. I was also encouraged to go on a Media and T.V. course. This has been enormously helpful. (08/03)

The most significant theologian of ministry who is also a diocesan bishop among those interviewed said that there was no theological or theoretical framework offered when the post of becoming a diocesan bishop was accepted. He described what he had done:

There was no theological introduction. A professional coach is provided and I continue to use the work consultant I had before. New diocesans who have not been bishops before are provided with an existing diocesan as mentor. (04/02)

Such a statement reinforces one of the purposes of this study and the need to go beyond universal, liturgical and report-based descriptions of oversight to the identification of models with which leaders can identify and which give the opportunity for critique and analysis.

The Canon Theologian interviewed said there was little preparation for his work and little interaction between Canon Theologians unless they happened to be colleagues in other academic networks. His view was that many bishops had little preparation and were feeling their way when they took up their work. (17/07) Over 10 years he worked with two diocesan bishops and was used by them to provide background papers, to resource the senior staff at residential meetings and to present position papers to Diocesan Synods. His overview of working nationally as well as in a diocese is one given after considerable reflection:

. . . the Church of England historically and for quite understandable reasons has been characterized by a certain kind of Holy Pragmatism and whilst you can go overboard in an opposite direction I think something somewhat more grounded theologically, not least in the domain that mattered most to me, the political, would be important. I have had dealings with Church House in the past and . . . I was struck by the extent to

which their reports and so forth lacked theological underpinning and bite. (17/10)

One of the diocesan bishops, also with a background as a theologian thought that he had been influenced by how diplomats are equipped for their role. He had experienced working with them when a member of the Archbishop of Canterbury's staff at Lambeth Palace. He presented an example of searching for models and roles outside church life when no theoretical base exists for the work.

Diplomats are normally generalists who might have one or two specialisms. So most diplomats are expected to work across a huge canvass but they might early on in their career have been Arabists or they may have been Soviet experts or whatever. I think this is relevant for what I have done. (22/06)

In a different way secular experience can inform an understanding of leadership and oversight. The Methodist District Chair spoke about such activities which contributed to his leadership skill:

A lot of my leadership thinking comes from what I do in my spare time - I skipper sail training yachts. This is always with a team of other people. I thought it would be the other way round. At the beginning of a voyage I tend to be very participative but when things get stormy I say do it and ask the questions afterwards. I might go into the authoritarian mode when necessary and I do see that in me in parts of church life. (15/06)

All those interviewed described with gratitude the support and training offered by colleagues both regionally and nationally. Archdeacons, cathedral deans, residentiary canons and diocesan specialist ministers have all established networks for support and training. In almost every case these are self-funding and get no support or professional resourcing from the national church.

7.5 Denominational understandings of oversight

Only the Methodist District Chairs used the concept of *episkope* with naturalness and ease. Both of the Chairs interviewed began by describing the nature of their given authority as that of 'oversight' (15/01), (23/01). Both said, 'My principal role is to have oversight over a District.' They were aware

that in recently published Methodist Conference documents it is stated in a theological and organizational way that *episkope* resided with the Conference and with the Circuits. These documents have been referred to in Chapter Three at section 3.1.4: '*Episkope* in non-episcopal churches'. District Chairs experienced their oversight roles as one of influence rather than executive authority it was literally to 'oversee', to guide, to allow debate (15/01,02, 23/05). At the national Conference the District Chairs do not vote as a separate group as would the House of Bishops in an Anglican General Synod. (15/03) They also exercised oversight in the preliminary stages of clergy discipline, disagreements between congregations and in the 'Stationing' or deployment of ministers. One described it in this way:

It's not about hierarchy, it is about watching over one-another in love. Although there are what might be termed some discipline elements in it, it's mainly meant to be a collegueship of affirmation, encouragement and if necessary correction. Unfortunately these days that last bit is all too often translated into complaints or discipline whereas it used to be, 'I'll sit down with you and look you in the eye and try and sort out what's going on here.' (23/02)

Important also is the Methodist concept of 'Connexion' which describes the joint exercise of responsibility, support and accountability which is an essential element in *episkope*. The same District Chair described it well:

We use the word Connexion in a number of different and slippery ways. We talk about the Connexional Team which is for the most part those who work in an office in Marylebone Road in London and sometimes I think they think they are the Connexion and they are not because what the Connexion is meant to be is this network. It's a bit like a web really it's the World Wide Web if you like of Methodist Connexion which means it opens doors . . . At its worst it would be regarded as something like the Masons with a secret handshake at its best it is about recognizing a colleague, a fellow Christian who is travelling with you who belongs to the same Church. (23/02)

The Baptist Regional Minister was also clear that authority and the responsibility for oversight in his denomination resided in the local congregations and their elected officials and that his specific role was to share in that ministry of *episkope*:

Within the Baptist community you will know there is a lot of independence for each and every congregation. . . . I have to use generally the relational route for my contact with the churches. . . . I suppose they would say that I am seen as having an apostolic prophetic role in that - so the *episkopoi* role I share with other people who are set apart in the local churches. Often they would be the local called pastors who share the sacrament. We would share in this *episkope* rather than see it rooted in specific individuals. We would see it as sharing but I have an important role to play in *episkope* (20/01).

In this interview comment can be seen an understanding of oversight which comes from a different understanding of the nature of a church, of its essence and structure but an understanding which is influenced by the authoritative role which a Regional Minister has to play in the more 'federal' Baptist Church.

The Roman Catholic bishop began by describing himself as a 'focus for unity in the diocese'. (27/01) He was clear that the strongest influences on his ministry came from his formative years as a priest and as a bishop in a diocese where collaboration was the norm. The theology for this leadership style came from the Second Vatican Council and had an implicit collegiality within it for the leaders of other episcopal churches. (27/09) He spoke warmly about colleague relationships with Church of England bishops but also about his partnership work with the leaders of other historic denominations. (27/04) He had also valued the community development emphasis of an AVEC course for senior church leaders. (27/09)

None of the senior leaders of any of the Christian denominations named a leader from another faith as a close working colleague. The most common expression of collegiality was that leaders of other faiths had to be known and were 'people who had to be stood alongside when there as a crisis'. (02/03) Relationships are fostered at a personal and structural level through the regional ecumenical councils for West and South Yorkshire. Church leaders bore testimony to this as did the regional officer who was interviewed. (24)

7.5.1 Anglican relationships with other denominations

When asked who their closest colleagues were in other denominations two of the diocesan bishops said that the Methodist Chair was a close colleague

(02/04, 04/03), one thought it was the two Roman Catholic Bishops whose dioceses overlapped with his 'I think there is a very clear sense that we are doing the same job' (22/09). Reflecting the ecclesiastical party origins of some bishops one recently retired diocesan bishop from an evangelical background described his closest colleague as being the 'bishop' of a charismatic Afro-Caribbean Church. (06/10) In this statement we can see that new and different colleague relationships are being formed.

In contrast to shared or collegial leadership some senior people in other denominations saw the Church of England and its leaders as both colleagues and as people from a denomination which was used to taking a lead in some aspects of community responsibility especially in the ways in which the Christian churches relate to secular organizations. One Methodist District Chair who is also a member of Churches Together in England (CTE) described the relationship of the Church of England to the historic denominations and the new churches in this way:

There are now 33 denominations (in CTE) including the leading Pentecostal denominations, including the black and ethnic minority churches in this country and what's interesting is to watch - we happen to have some quite gifted Anglicans amongst us - its watching the Anglicans trying to come to terms with what is a totally different landscape. (23/11)

All the leaders of the historic denominations interviewed welcomed the Church of England leaders as colleagues. Their impression of any one leader depended on their working relationship and the perspective on Anglicanism which their denomination held. They saw the influence of the diocesan bishop as formative and in some cases extremely directional. (23/10) One diocesan bishop was experienced as not participating in regional ecumenical meetings and this was felt to be a loss. (23/07)

When asked about their place in shared oversight officers of regional organizations had an anxious sensitivity about their relationship with the Church of England's leaders and similarly with those of other denominations. While themselves exercising a kind of 'oversight' acceptance of this was felt and experienced differently according to the personality and role of the senior leader in any one of the denominations. (24/02) A woman officer from a

regional development agency instanced an occasion when present as a full member at an ecumenical senior staff gathering that she was told that she could not speak other than when her item on the agenda came up, 'because she was not a church leader'. (19/02)

7.6 Liminality and the management of boundaries

Two experiences in the interview process reinforced my identification of the need to understand and manage boundaries. This is an essential part of my third category of Authoritative Oversight. It could be seen as an understanding either developed through intuitive experience or through a particular and influential piece of training. It could be called personal mastery. My first piece of information of this kind was from a suffragan bishop who described the work of the Christian layperson, the priest and the bishop in this way:

I feel that as Bridge Builder priesthood is about managing boundaries so from the Old Testament the priest is the boundary person. So on the Cross Jesus as the Great High Priest establishes the boundary between heaven and earth and that the Priesthood of All Believers is that people in whatever ministry they have got manage boundaries in their pastoral relationships and so on. The ordained priest manages boundaries at baptisms and funerals, marriages, giving absolution and so on and I think that beyond that there should be someone who manages the boundary as well in a very public way between Church and Society because of the profile he has. The priest hopefully manages the boundaries in one parish or one chaplaincy or whatever. (12/05)

My second expression of Personal Mastery came when I asked if there were particular things about being a woman in this particular ecclesiastical post. The answer is illustrative:

A word I would use is liminality. There are things about being a woman which make my application to the work different. (example which would identify) There is a serious question about whether you are thought to be doing it properly if, also as a woman, you do it differently. There is no doubt that women coming into senior posts bring a new breadth of experience which is different from that brought by men. So by liminality I mean that I may well cross thresholds in a different way. (10/02)

The descriptions above demonstrate that oversight can be exercised by a range of people in different roles, with a range of Mental Models and that gender can play a part in interpretation of role within oversight. The presence of women, and sometimes of lay people, can inhibit the communication of some whose personality is determined more by the role they occupy than by the interpretation which they bring to it. On other occasions those aware of a different kind of approach can sense liberation and freshness in a way that they find affirming.

7.7 The size of dioceses and the number of bishops

Helpful with the question about the size of dioceses and the number of bishops in relation to parishes and deaneries was the mixture of senior leaders who had come from outside Yorkshire and the number who for some time had been working within the dioceses. Differences between large and smaller dioceses were remarked on when a comparison was made between the large York Diocese and the smaller Ripon and Leeds. In the large diocese relationships were experienced by this cathedral dean and former parish priest as best with the suffragan bishop and the archdeacon with the rest of the diocese and the diocesan office seeming a 'distant place'. (08/02) Reflecting in a helpful way for my link between the two concepts of oversight and visitation we have already seen that this cathedral dean, aware of the impersonal nature of large units has remarked, 'There are deep and significant questions here about oversight and relationship'. (08/02)

Archdeacons are the people with most responsibility for one section of a diocese. It might be thought that they would argue for more individual character in oversight. We have already seen that archdeacons valued the special responsibilities, often across a diocese, given to them by the diocesan bishop. (08/01, 20/01) One archdeacon who had worked in other dioceses was more concerned that there was clarity of role between senior staff in a diocese. (10/03) The same person offered a view that 'cultural diversity' was important within a diocese or a designated area within it, 'A range of difference can offer much more in a developed sense of mutual responsibility'. (10/03)

Important for this section and question as well as for later evaluation of the Yorkshire Dioceses Review is that both the present Archbishop of York and his immediate predecessor worked in the Diocese of London. In that diocese there is a structure of five Episcopal Areas each with an Area Bishop, an archdeacon and an Area Synod.⁴⁹⁹ While London had adapted its structure more recently both archbishops came to York and to Yorkshire with this experience of episcopal office in a devolved system. The retired Archbishop interviewed said that his emphasis was more than anything else on the relationships a diocesan is able to establish with his staff rather than fitting a staff to a structure. His preference in London would have been for fewer Episcopal Areas and a more informal working arrangement between the diocesan and the Area Bishops who had a considerable measure of legally constituted independence. (03/06) The present Archbishop has decided on a system of devolution with suffragan bishops and archbishops in three archdeaconries. His choice was, alongside devolved powers to the suffragan bishops to give them a portfolio and to appoint one of the three with responsibility for those who cannot accept the ministry of ordained women. (12/01) As in London the diocesan bishop does not have an episcopal area but exercises ultimate oversight over the whole.⁵⁰⁰ He has subsequently announced a review of the structure of the Diocese of York which will include a discussion of the number and responsibilities of the suffragan bishops.

The Methodist District Chairs gave emphasis to the level of collaborative relationships between church leaders and expressed the hope that in the Yorkshire Dioceses Review some structural account would be taken of this. (15/05, 23/03) A similar view was expressed by the Baptist Regional Minister. (20/02) The General Secretary of the West Yorkshire Ecumenical Council made the point that the area being considered corresponded almost exactly with the present boundaries of WYEC and the stage of collaboration already established could be a springboard for more structured collegial ecumenical activity.

⁴⁹⁹ In some of my previous work I was responsible for the establishment of Area Training Teams in the Diocese of London from 1980-6 and was consultant to the Diocese of Southwark in the establishment of its Episcopal Area Scheme.

⁵⁰⁰ See: <http://www.london.anglican.org/about/area-councils/>

(23/03) These comments have a direct relevance for the next chapter where the Yorkshire Dioceses Review will be examined in some detail.

7.8 Evaluating the Yorkshire interviews

I have presented the data with limited commentary as the interviews have been described and I now want to use the information selected from a vast amount of narrative to begin an assessment of how both oversight and leadership are understood and practiced in the Yorkshire dioceses. The first approach I want to take is in relation to my oversight grid which informed the way in which I constructing the each interview but which was introduced to the interviewee towards the end of my time with each of them.

Important for me at a particular stage in each interview was that in my research I had been able to identify some of the roles which church leaders said that they occupied. Following Senge this was an attempt to understand their Mental Models and the Personal Mastery which they exercised over their understandings and interpretations of role. These findings provide a framework for ministries of oversight in a church where as we have now seen little or no theoretical or practical training is given. The identification of roles within the work of oversight has proved to be of enormous value. It brought a different way of approaching both role and responsibility. Imagination was stimulated in a similar way to that when a person is asked to draw a picture or a symbol to describe their work - or to think of a colour. Different parts of the brain become stimulated and inhibitions appear to become lowered.

The determining of categories was done through the application and then the findings arising from my methodology which had a structure based on the series of categories suggested by Senge's Five Disciplines. These provided a structure drawn from a process of historical review and from reading theological and biographical descriptions of the roles of those engaged in leadership in the churches. The establishment of a grid was a way of drawing together the first four of Senge's categories and reflecting on them to bring together his fifth 'discipline of Systems Thinking or the characteristics of a Learning Organization and giving them theological and practical content in a series of models. I had identified the principal characteristics and responsibilities of oversight as

organic, directional and authoritative. The descriptive categories contained role, metaphor and activity. A grid in itself was not proposed as a solution to identifying oversight roles or to identifying training needs. It was constructed as a means of giving describable characteristics to general responsibilities within oversight and to describe what a Learning Organization might look like.

7.8.1. Relating to the oversight grid

Organic oversight

In this first generic category I had identified Adair and Stamp's leadership styles which were primarily concerned with helping and enabling other people to grow, develop and be at ease with more responsibility in their own work and ministries. It also took into account Downs' need to care for, encourage and develop members of a congregation. Images previously described included: Gardener, Chef, Servant, Scapegoat, Speaker, Teacher and Saint.

The newest of the diocesan bishops spoke in an informed way about organic development saying that from the outset he wanted the ways in which he conducted meetings to demonstrate that the enabling nature of his sharing was evident (04/01). While Shepherd was the model most associated with a senior leader and especially a bishop in the liturgies one of those who spoke about it expressed some unease with the model. Reasons for this were in the area of modern concern about leaders and 'followers'. The same bishop said that they used the image or model of Shepherd when speaking about Jesus but not at any other time. (27/02)

One of the most interesting times came at the very end of one interview with a former diocesan bishop who had a scientific background. He spoke not about preferred models but about the energy generated when the tensions and interplay between the different models was experienced:

So a lot about being Shepherd, being Missioner, being Rogue - you have to be. I like that bit about 'The Holy Spirit disturbs the comfortable and comforts the disturbed.' I don't think Jesus is a comfortable guy so if Jesus is my model than I am going to make people feel a certain discomfort. The other thing is something I looked at in 2007 (as part of a sabbatical) was non-accrual thermodynamics. Actually it's about chaos theory.

The point of crisis theologically is a good place to be because Christianity is at heart an eschatological faith. At this point you feel a number of possibilities. And when you reach that point you feel it has been calling you into that possibility all along. But it doesn't just happen. So by doing even a very little you can actually create a new future because you contribute that crucial new thing; the butterfly effect; because you are there; because you have your eyes of faith open. You can turn something into a new beginning, into a new hope. That's what I have tried to do. (06/04)

In this statement there is an interesting development of an idea here between oversight which enables and encourages and oversight which on occasions needs to take a lead. When the two are brought together at a particular stage then an energizing dynamic emerges.

The high value which leaders placed on good working relationships across the communities for which they had responsibility was evident throughout. (02, 03, 05, 08, 11, 22) The need for consultation in framing policy was stated and leaders said that they gave much time to working with and enabling others. (07, 27) Good professional relationships with leaders of other denominations and with those outside the Church were seen by a majority to be important. (05, 12) Goodwill and good personal relationships were acknowledged as the key to joint oversight which enabled wider growth and development of the communities in Yorkshire. (05, 09, 12)

When asked about understandings of the concept of *episkope* and about sharing in episcopacy expressed as shared oversight with one exception senior staff teams found this a question which they had not explored together in detail before. (04, 07, 26) The tendency towards individual interpretation of an oversight role is permitted by implicit collusion in such situations. In only one diocese did senior colleagues say that when appointed they felt that they were being invited to share in *episkope* expressed as shared oversight. (02, 08, 10, 11)

Directional oversight

My second generic category of Directional Oversight is derived from Adair's Task, Stamps Tasking and Downs' decisive leadership and contained images

which included: Shepherd, Navigator, Bridge Builder, Missioner, Rogue, Interpreter and Pioneer.

In the interviews, while Shepherd was the model most associated with a senior leader and especially with a bishop in the liturgies, those who spoke about it expressed some unease with the model. Two of the bishops interviewed said that they used the image or model of Shepherd when speaking about Jesus but not at any other time. (22/03, 27/02) One developed the concept of Shepherd as Servant 'While Christ is the King he is the Servant King'. (06/14) The Roman Catholic bishop interviewed expressed his unease with the model of Shepherd when applied to himself:

It's funny isn't it I shy away and I should not because it is very scriptural - but Shepherd. The problem with Shepherd is sheep (laughter) and I do not want our people to be sheep. I want them to be mature, responsible Christians and it is a difficult image. (27/13)

The predominant models were interesting to observe. An overwhelming majority of those interviewed saw themselves as ahead of those in the parishes in developing strategies for change. The models of Pioneer, Missioner, Bridge Builder and Navigator were significant. (1, 2, 8, 12, 15, 16, 22, 26, 27) The sense that a church leader can have a 'birds-eye' view or a 'synoptic' understanding of differing communities means that they can enable individuals to move forward and encourage communities towards a greater understanding of one-another was strong. (1, 4, 5, 6, 8, 11, 16, 22, 24) A diocesan bishop interviewed reflected on the recent absence of bishops returning from 'the mission field'. It is his view that, in previous generations they have brought an extra dimension to thinking about mission and experience of how to engage with culturally differing communities to the college of bishops. (04/02)

Church leaders in senior positions were very concerned to hold diversity of approach and opinion together within their diocese. Such deliberate comprehensiveness of understanding was seen as one major way in which integrity was demonstrated in leadership. Senior teams were themselves made up of those with a range of ecclesiastical opinion and were in themselves 'teams of leaders'. Some thought that this brought inevitable tension and, on occasions the establishment of 'mini-hierarchies' since those from differing

ecclesiastical backgrounds also represented 'party interest' and could have divided loyalties.

Authoritative oversight

In this third category derived from Adair's Team development and Stamp's Trusting are the roles and responsibilities both about establishing boundaries for faith, work and behaviour and also giving permissions for work to be done. Images previously given include: Parent/Guardian, Lawyer, Legitimator, Prime Minister, Monarch, Prefect and Listener. The retired archbishop interviewed was aware of the role of Judge which had to be played by all those in authority at some time or another. When asked about the more affirming and dynamic ones a knowing response was given:

Well interestingly enough there was one which stuck out about which one of these do you feel forced into and that was Judge. Not least as archbishop because there are a number of cases of clergy discipline which come up. That was a role I found most difficult - in other words, 'who sent you to be a ruler and judge over us'. To hold together the role of judge and pastor is almost an impossible thing. We all like to do the nice things. Somebody said to me 'You are paid to make the difficult decisions'. Sometimes you have to face people with their worst selves. You have to be prepared for the fact that you are not going to be liked by everybody all the time. (03/09)

The role of Ambassador (not in the original grid) was instanced. An archdeacon described his 'ambassadorial' role:

I think that the role as Ambassadorial Representative would fit well what I do in the non-statutory work I have. Not with in my archdeacon's brief, but very much from my previous experience, I have developed extensive links with the business and financial communities. At first the bishop was not clear why I wanted to do this but gave me his approval. Now he can see the point and accepts that this is a proper part of my work. (11/01).

When it came to being questioned about roles senior staff often feel forced into it was that of the person who enforces discipline which was described most frequently. There is a difference between being Authoritative and an authoritarian church leader. Many in senior roles felt the weight of responsibility and of having to make difficult decisions as Judge (03/09) while

others saw this in connection with being a Parent or Guardian (01/07, (12/06), (15/05), (26/11).

7.8.2 The individual and corporate culture of oversight

There is an inevitable individuality in the life and work of any public figure given the opportunities of their office for direction and influence. The archbishop interviewed said that he valued working across the County in a way which he said gave him a 'synoptic' view of many people and places. (03/05). The ability to influence through story and reflection on a series of stories or situations was developed well by the suffragan bishop who remembered a saying from Archbishop Rowan which spoke of the privilege of seeing over many communities and on occasion taking the 'message' of or about one to the other. (09/02)

In the interview with a diocesan bishop committed to what he considered collegiality across his senior staff some ambiguity could be detected. When describing how responsibility was shared was he describing passing responsibility down a chain of authority or was he describing what he thought sharing in oversight actually looked like? It is likely that the answer can be found in whether control rather than accountability was still retained and the extent to which those with devolved responsibility felt that they had the freedom to make a range of decisions consonant with understood independence within oversight.

7.8.3 Selection and training

While being appropriately reticent about why and how they were selected for their roles it has been seen that many were confused about why they had been asked to move to work in a particular area. All felt that the support and training they were given was inadequate. When this is coupled with the lack of reflection on the nature and tasks of a diocese it means that training for oversight roles will hardly be systematic. Interviews have instanced the lack of preparation and support for those placed in senior positions. Their comments do not require repetition. However, much can be drawn from their instances and examples of good practice in leadership and oversight which can be used for the future. The willingness to use external training agencies, the willingness

to work with ecumenical colleagues and the openness to partnerships in the secular world was well instanced in my interviews. Equally, the construction and application of my generic characteristics for the practice of effective oversight have begun to move the possibilities for structured and informed training and development to a new place. At the end of Chapter Seven I will propose a structure which brings together my findings about what is required for the development and support of ministries of oversight. I will describe this diagrammatically in a way which draws on evidence and information provided in each chapter of this thesis. In this way, aware that there is unlikely ever to be one overall and coherent pattern of leadership and senior leadership training in the Church of England there can be established a means for bringing together theoretical and practical training resources in a structured and systematic way.

7.8.4 Community involvement and oversight

Important at the end of this review of my qualitative data is the way in which senior leaders participate in the wider life of their communities. There appears to be an implicit assumption that senior Church of England clergy will be active in their area alongside secular leaders. This assumption also appears to be shared by political, community and industrial leaders. Bishops can convene breakfast or discussion groups, they can ask to be invited into companies and organizations for visits and there appears to be an increasing assumption that cathedrals will be available to host major events of celebration or of mourning.

Most significant were the leaders who could use their established relationships to influence and sometimes enable change in the wider community citing liminal experiences as ones which they had learned to facilitate as a privilege. One developed his image of bridge builder to illustrate this. (12/05) In another instance a difference in gender as well as personality enabled people and groups in church and community to move forward in new ways. (10/02) Both in relation to admitting new members to the denomination and in managing church and secular relationships the concept now identified as 'liminality' has established a place in my research.

Interviews have shown that in relationships with those leaders in the wider community a considerable sense of collegiality was experienced. This collegiality was described and developed in a range of ways. Some church leaders and especially cathedral deans just enjoying willing participation in cathedral events (05/03) while others used their role to 'open doors' to meet or visit other community leaders (12/03). The most perceptive of the diocesan bishops who, with his archdeacons organized a series of colleague breakfasts said that 'you are a leader among many in the County'. (22/01) He spoke in a perceptive and significant way about the differences between authority and influence in the differing roles he had and how he exercised them in differing ways in a range of situations. In this way it was possible to explore how senior leaders were able to use their position and networks to enable other public figures or groups within a community to 'move on to another place'. Such skills were used to enable liminal activity, boundaries to be crossed and communities to understand themselves in different ways. This was done though through the apparently simple practice of visitation where deliberate appearance, often in a planned and systematic way across a range of communities allowed the senior leader to reflect and comment on what they had seen. Even at this stage in my research my instancing of the use of visitation and the ways in which I want to enhance its significance for the effective practice of oversight is becoming evident. An under-used means of establishing relationship has the potential to feed a renewed understanding of the way in which oversight can have dynamic meaning as it contributes in a way that little else can to 'watching over one-another in community'.

7.8.5 Summarizing the interview process

This process of interview proved to be enormously stimulating. Among those who responded to my invitation to be interviewed all agreed to give time. Most had given some time to consider their answers before my arrival. It became clear to me through other contacts that an even larger number of church leaders in the region would have consented to be interviewed. This level of goodwill while reflecting the level of relationship which I had with many regional leaders evidences also the level of concern which church leaders have for the ways in which they can enter more deeply into an understanding of the

nature and opportunities which their call to this particular ministry requires. What was not observed in any significant way was how the integration of Senge's models could add up to the experience of what he called Systems Thinking. This reinforces my resolve to continue with the exploration of the potential within *episkope* to see if something more significant can be found.

7.9 Chapter summary

In this chapter evidence about the exercise of oversight in the five dioceses in the County of Yorkshire has been used to reveal local understandings and experiences. A methodology of individual interview has been used. The questions and subject matter were devised from research in the previous chapters. As a consequence understandings of oversight have been examined using immediate descriptions given by church leaders. Methods of formation and training have been explored. My oversight grid with its sub-sections has been used as a means of stimulating imagination about how a role is perceived. Evidence gained has shown where concepts of oversight understood as personal, collegial and communal have been recognized, where there are significant differences of approach and the places where further interpretations have been offered.

Chapter Eight

How the Church of England oversees change

This chapter describes how the generic models for effective oversight are used to examine ways in which the Church of England oversees change. Work is done first through the analysis of a review followed by a series of progress reports concerning a restructuring of the Yorkshire dioceses. The strengths and weaknesses of this review are revealed through the use of oversight template. The same process is used to examine a series of reports which the Church of England has produced over a number of years to revise and adapt its senior appointments procedures. An underlying culture is revealed which shows a bias towards authoritarian solutions.

8.1 The corporate oversight of change

This chapter takes two subject areas to examine the practice of oversight by the Church of England by instancing how the House of Bishops, the General Synod and central staff with commissioned pieces of work exercise oversight of the dioceses. The first is the work of a commission established by the Church of England House of bishops to review the structure of the Yorkshire dioceses. The second is a series of reports on how the Church of England oversees its senior appointments procedures. These reviews of corporate activity add information in a different way through the scrutiny of published reports and stand alongside the individual interviews already described.

8.2 The Dioceses Commission Review of the Yorkshire Dioceses

My first examination of corporate oversight is the work of the Church of England's Dioceses Commission and its review of the Yorkshire dioceses. The present Dioceses Commission was set up in 2008. It has a primary duty to keep under review the provincial and diocesan structure of the Church of England and in particular the size, boundaries and number of dioceses, their

distribution between the provinces, the number and distribution of bishops and the arrangements for episcopal oversight.⁵⁰¹

The Commission has undertaken two pieces of work. The first was to review the boundaries between the dioceses of Ely and Peterborough regarding the boundaries of those dioceses within the City of Peterborough. This work was begun in January 2009 and a report was presented in January 2010. Their second piece of work was to review the shape and boundaries of the Yorkshire dioceses. This work was begun in January 2010. A First Report was published in November 2010. An Interim Report summarizing responses to the proposals came in July 2011 and a Final Report for consideration by the dioceses concerned, the Archbishops and the House of Bishops and the General Synod was published in October 2011. The date for responses to the Final Report was given as 30th April 2012.⁵⁰² After consideration the Commission produced a final set of proposals in November 2012. Each diocese had to vote on them individually and then the dioceses also concerned with boundary change had to comment and vote. The General Synod would then need to approve the scheme and move to confirmation by an Order in Council. The whole process was proposed to be complete by the autumn of 2013 and would have taken five years (1.14) (1.15).

The aim of the Review was stated as:

. . . . to establish whether the shape and boundaries of the existing dioceses tend to facilitate the Church's mission to the people and communities of Yorkshire or whether different boundaries would enable the Church to relate to them more effectively. (1.2.1)

From the outset my Directional model of Mission was dominant in the terms of reference and in the expected outcome. The Commission's first Chair was Dr

⁵⁰¹ The Dioceses Commission's work is governed by parts I and II and Schedules 1 and 2 of the Dioceses Pastoral and Mission Measure, 2007. Archbishops' Council, CHP, London, 2007.

⁵⁰² References are taken from the paragraph numberings of the full reports: The Dioceses Commission Review: Report No 2: The Dioceses of Bradford, Ripon & Leeds, Sheffield and Wakefield, November 2010, July 2011 and October 2011. © Archbishops' Council of the Church of England: CHP, London, 2011.

Priscilla Chadwick and its first Secretary was Dr Colin Podmore. Chair and Secretary changed after the First Report and were replaced respectively by Canon Professor Michael Clarke and Mr Jonathan Neil-Smith.⁵⁰³

8.2.1 The Commission's methodology

The working method of the Church of England as embodied in the Commission is described in the Introduction to the First Report:⁵⁰⁴ The Archbishops of Canterbury and York sent a paper to the Commission offering 'reflections' for both reviews (1.1.4). The first work done for both reviews was an analysis of all diocesan boundaries, comparing them with government regions and local authority boundaries, including what were regarded as 'anomalies' (1.1.5). A paper on 'boundary anomalies' was then sent to all English diocesan bishops inviting opinions as to priorities (1.1.6). The response was that the Commission should look at the Yorkshire dioceses but also to do a smaller piece of work on the Ely and Peterborough dioceses. In this way it was the House of Bishops collectively which had authorized the work and sent terms of reference to the Boundaries Commission.

The Commission decided not to include the Diocese of York in the work but to treat this as the activity of a separate review. The work of consulting by visit, meeting, interview and correspondence began. An Appendix to the First Report describes five visits over 15 days with 80 meetings. As well as church people, ecumenical and civic leaders were met. Dr Chadwick's Foreword says that their methodology has allowed the Commission to 'play back much that was said to us - sometimes, perhaps, things that many have been thinking but which may not always have been articulated in local discussions'.⁵⁰⁵ It could be said that they were acting in this capacity as the agent which would enable 'liminal' change. The Interim Progress Report was to summarise the visits and responses and to decide whether to prepare a draft reorganization scheme (1.3). The Commission concluded that there was more support for a single diocese created

⁵⁰³ A full list of Commission members can be found as Appendix III

⁵⁰⁴ Review Report No 2, November 2010, Foreword p.2

⁵⁰⁵ op. cit. *ibid*, p.2

from Bradford, Ripon & Leeds and Wakefield than for any other solution and that it would go ahead and produce a draft scheme (2.6). The methodology for the Third Report was different.⁵⁰⁶ There were no meetings and no visits to the dioceses. Evidence was gained by correspondence and from debates in the synods of the dioceses concerned. The Fourth Report followed a similar pattern. The Commission made final decisions from the evidence in what might be regarded, with reference to my oversight grid as institutionally directional and institutionally authoritarian.

8.2.2 The three reports

The First Report⁵⁰⁷

The first report published in November 2010 proposed that there should be one new diocese created from the joining together of most parts of the dioceses of Bradford, Ripon & Leeds and Wakefield (6.2.8). The new diocese would be called the Diocese of Wakefield (7.8.18). The proposed new diocese would be divided into five Episcopal Areas with Area Bishops to whom day-to-day oversight of their areas would be delegated as completely as possible (6.8.1). The Bishop of Wakefield would be bishop of the new diocese and would also have an Episcopal Area (7.8.18). The administrative centre and Diocesan Office would be in Leeds (7.12.1). The Diocese of Sheffield was to remain as it is with areas around Goole being given the option to move to the Archdeaconry of York (4.2.7). Parishes or deaneries on the edges of the dioceses concerned could decide for themselves whether to stay in the new proposed grouping or move to surrounding dioceses (11.5.1-12).

The Second Report⁵⁰⁸

An Interim Progress Report was published in July 2011. It recorded the discussion and voting which had taken place in the dioceses. Information was

⁵⁰⁶ See, 'The place of this report in the overall process, Third Report p. 5.

⁵⁰⁷ Called *Review Report No 2* as *Review Report No 1* concerned the Dioceses of Ely and Peterborough.

⁵⁰⁸ Called; *Interim Progress Report: July, 2011*.

recorded about local voting where it was suggested in the First Report that parishes on the edges of the new diocese could be transferred to neighbouring dioceses (Section 3). It also gave clear indication that detailed information and responses to competing evidence would be contained in a Final Draft Scheme to be published in October 2011.

From the debates in two of the dioceses the Commission had concluded that there was enough support to go ahead with proposals for a scheme to create a single new diocese to replace the three dioceses of Bradford, Ripon & Leeds and Wakefield (2.6).⁵⁰⁹ With the reservation expressed and voted on in the diocese of Ripon & Leeds that a financial audit should be included, together with a risk analysis, in any final report. The Review Group concluded that there was enough support to produce a scheme containing proposals for the creation of Episcopal Areas (2.8).

The Third Report ⁵¹⁰

The Third Report was published in October 2011. In the consultative phase the Diocesan Synods of Bradford, Ripon & Leeds and Wakefield had voted in favour of the preparation of a Draft Scheme (2.2). The Diocese of Bradford, without a diocesan bishop at the time, did not vote on any details (2.5.4). Parishes at the edges of the proposed new diocese had voted their preferences and 140 written responses had been received.⁵¹¹

Following a raft of objections, none of which are referred to or described, a major change was proposed for the name of the new diocese. It was now to be called the Diocese of Leeds, but to be known informally as The Diocese of West Yorkshire and the Dales.⁵¹²

⁵⁰⁹ Bradford was without a diocesan bishop at the time.

⁵¹⁰ Called, *A New Diocese for West Yorkshire and the Dales: The Draft Dioceses of Bradford, Ripon & Leeds and Wakefield Reorganization Scheme*: YDCR1, October 2011.

⁵¹¹ op. cit. *ibid*, p.3

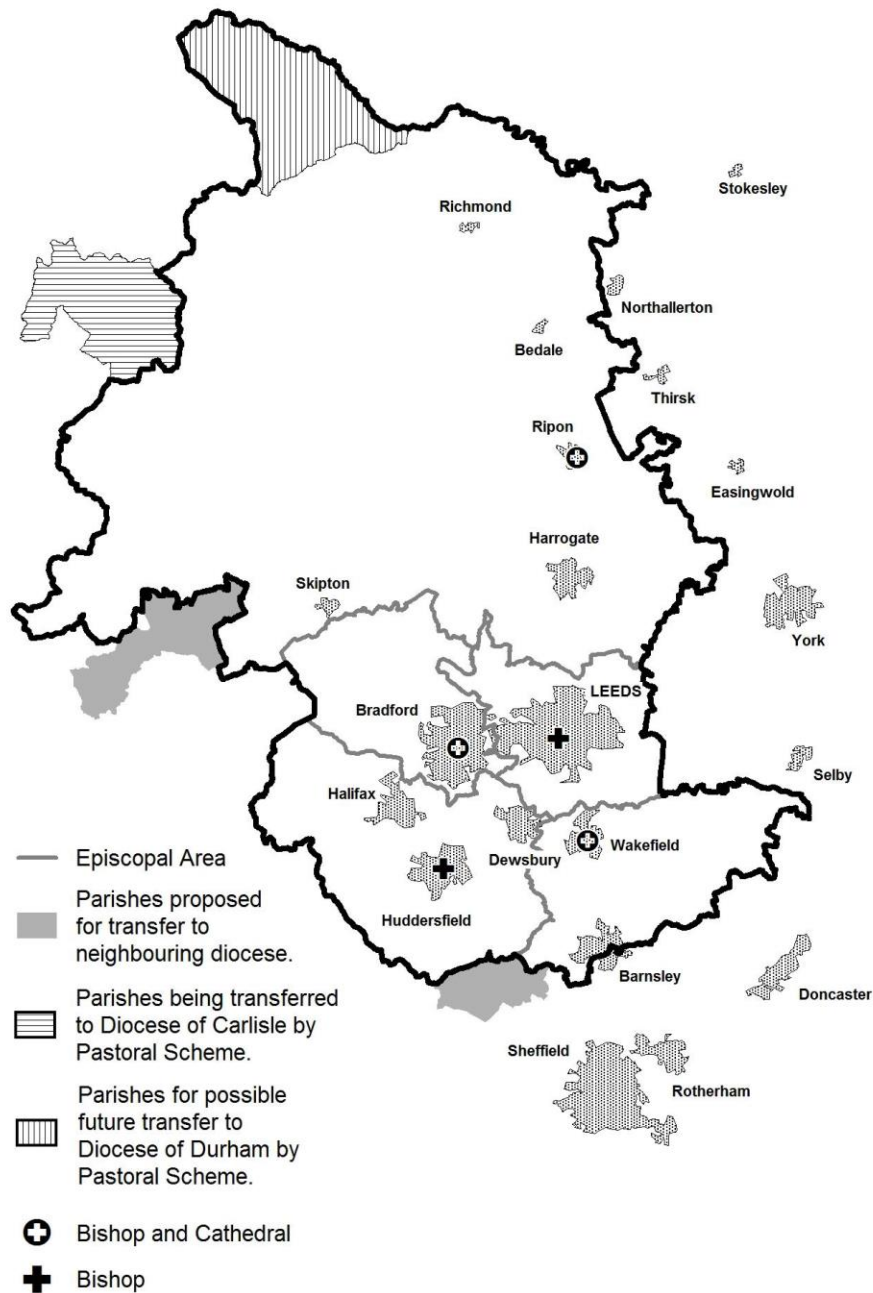
⁵¹² op. cit. *ibid*, p.3

The essential nature of a structure enabling mission is emphasized. Five mission areas in a decentralized structure are identified: the City of Leeds, the City of Bradford, the City of Wakefield, Calderdale and Kirklees and the western half of North Yorkshire (the Yorkshire Dales). A new diocese with five episcopal areas was to be established. The bishop of the new diocese would be called the Bishop of Leeds rather than the Bishop of Wakefield as originally proposed. The three present cathedrals would remain and there would be the option of creating other pro-cathedrals in the episcopal areas.⁵¹³

The time for discussion of this Third Report by those concerned was from 1st November 2011 to 30th April 2012. A final report was published on 29th October 2012 with no significant changes from those contained in the Third Report. The Commission's scheme and its report on it were to be submitted to members of the Diocesan Synods of the dioceses affected so that the Synods can then decide whether or not to support the Commission's proposals. That decision needed to be made by the end of March 2013, with the intention that the General Synod would be invited to debate the scheme in July of the same year.

The earliest any of the proposals could be implemented would be in the autumn of 2013. With this timetable an outline for the application of a consultative process was put in place. Built in was the opportunity for adaptation and development as the consultative process moved forward. My examination of what actually happened is an opportunity to assess the extent to which this outworking of organizational oversight enabled a process of 'watching over one-another in community' or whether some other processes and assumptions could be seen to dominate.

⁵¹³ op. cit. *ibid*, p.3



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Diagram 12
The proposed new Diocese of Leeds to be known as
The Diocese of West Yorkshire and The Dales

8.2.3 How change is managed through the reports

In this Review oversight is exercised by the national church to bring about change through the establishment of a commission given a brief for its work by Ecclesiastical Law in the Pastoral Measure of 1983 and its additions in 2007. The role of bishops and archbishops is significant. The Commission's work was guided by an initial letter from the two archbishops and begun by a consultation with all of the 43 diocesan bishops over diocesan boundaries. This can only be described as exclusive and hierarchical. As with all review groups the methodology was influenced by the membership and their backgrounds.⁵¹⁴ The nature of the make-up of review groups and the models which members bring is discussed later in this chapter.

The initial phase of the review was consultative, but only among those already in positions of authority. The second phase attempted to reflect initial responses in the dioceses and their parishes to 'top down' proposals which had been presented to them. The third phase was significantly more directional and authoritarian with many suggestions being dismissed since they did not fit with the overall thrust of the initial proposals (2.3.4) (2.4.1). Consultation was done at arm's length by correspondence.

There is a good and clear description of the role and work of a bishop in relation to a diocese and to the wider community (2.2.4 - 7). Already described and tested models or concepts are used. The bishop is described as Shepherd and Guardian (2.2.6), as a Focus for Unity and as the person who presides over baptism, confirmation and commissioning (2.2.4). The model of family or Parent/Guardian is highlighted through the way a diocese is compared to a local church where the roles of any one person are related to another and are sometimes dependent on them. The essential nature of Anglican (and catholic) ecclesiology and doctrine is underlined with emphasis that a local congregation cannot appoint, commission or ordain a person by itself (2.2.5). The bishop is head of the whole family and not just the Shepherd of the clergy (2.2.3). As a successor to the Apostles the bishop, like them, is 'someone sent on a mission'

⁵¹⁴ A list of members of the Dioceses Commission can be found at Appendix V.

(2.2.6). These early descriptions are anchored firmly in Church tradition. In the Ordinal of the *Book of Common Prayer* and similarly in *Common Worship* it can be seen that the essential elements of oversight as Organic, Directional and Authoritative are acknowledged.

Reference is also made to a concept of ‘collegial episcopacy’ (2.5.6) contained in a Working party of ACCM Report published in 1971. Space is then given to describing why four sets of proposals for diocesan and cathedral reform in the 1960’s and 70’s were rejected rather than to places where episcopal area schemes have been established with any analysis of how their implementation has been developed. As a consequence of this approach and acknowledging the partiality of the sources no other model of episcopal governance than that of ‘monarchical episcopacy’ is proposed. Comparable dioceses with Episcopal Areas such as Oxford and Lichfield might have been used and quoted to instance how they use and have adapted their original schemes. The large urban dioceses of London and Southwark also retain diocesan bishops but there is no reference to how these schemes have undergone significant adaptation over 30 years with quite differing interpretations as diocesan bishops have been appointed.

The importance of relating to secular boundaries is well recognized and emphasized. The significance of the creation of new metropolitan counties of South and West Yorkshire in 1974 and the statement that the correlation in many places between the diocesan boundaries and the new county boundaries is one of the factors that prompted the review is significant (3.10.1 & 5). The conclusion is also reached that one diocese for the whole of Yorkshire would not be feasible since in other functions the County is sub-divided (4.1.4).

8.2.4 The method of consultation

We have seen in the reports and reviews of the work of bishops that over the past twenty years a number of images and metaphors for episcopal oversight have been mentioned. It might be expected that they get some recognition in the Yorkshire Dioceses Review and in the other reviews considered. In none of

the recommendations is there any recognition of the collegial nature of *episkope* other than in the freestanding commissioned theological contributions. Nor in the Yorkshire Review is there any serious consideration of ecumenical co-operation particularly in West Yorkshire. It is evidenced in my interviews that the will among the church leaders across the region to develop existing levels of goodwill into a revised regional structure would have been welcomed.

Also not recognized is the way in which an apostolic witness based on those who are 'sent on a mission' needs a collaborative structure, within which all those appointed must participate. Instead separate denominational solutions remain. As a consequence of this approach and acknowledging the partiality of the sources no other model of episcopal governance than that of 'monarchical episcopacy' is proposed. One diocesan with area bishops is the recommendation (6.4.3). This is then confused by the proposal that the diocesan bishop should also be an area bishop (7.2.2).

None of the ecumenical agreements or achievements is mentioned. There is no reference to *BEM*, the *ARCIC* agreements or the *Porvoo Common Statement* or to the fact that each of the dioceses may have been influenced by their working relationships with oversight staff in other countries. Since each of these ecumenical reports and agreements had been referred to the dioceses for discussion there has to be a question about the long-term effect of those referrals at the level of the General Synod and the Archbishops' Council or at local diocesan level. The absence of mention of these reports reinforces the recognition that 'reception' of ecumenical agreements in the structures of local churches is an exceptionally slow process, if it is happening at all.⁵¹⁵

There is no reference to conversations with ecumenical leaders. There is one denominational reference: 'A Roman Catholic response to the 2010 report

⁵¹⁵ See: Avis, P., *Reshaping Ecumenical Theology: The Church Made Whole?* T & T Clark, London. 2010. p. vii. A similar position is taken by the Roman Catholic Theologian, Kasper W., in *Harvesting the Fruits*, Continuum, London & New York. 2009, p.202 where he argues that a new Symbolic Theology is needed based on the binding creeds or confessions.

expressed regret at the proposal for a See of Leeds' (6.6). The response of the Commission is robust giving the examples of Lancaster, Plymouth, Portsmouth and Shrewsbury where the title is shared. The final sentence of this response stands unexplained: 'The sharing of a see can be seen as an ecumenical opportunity' (6.6).

The only ecumenical reference is to the West Yorkshire Ecumenical Council (WYEC) and its submitted evidence (4.5). There is a large quotation demonstrating a welcome from WYEC. It gives the affirming comment that the new diocese coincides more closely with their boundary and that this would 'enhance ecumenical opportunities at every level of church life'. What is interesting, when the abbreviated quotation is compared with the full evidence submitted is that two significant sentences have been omitted: 'We acknowledge that the proposals made by the Dioceses Commission for Yorkshire have met with diverse responses across our member dioceses.' and 'As new operating methods are developed, every opportunity should be taken to ensure these have an ecumenical dimension.'⁵¹⁶ The omission of these sentences shows what could be interpreted as deliberate bias or omission. This is unfortunate in the light of work described in this research. It might be thought to demonstrate an unwillingness re-think structures to embrace existing ecumenical partnership at a time when an exceptionally opportune moment was presenting itself.

Lacking also is any indication that radical or experimental solutions might be considered. Reference is made to reports on the nature of episcopacy and the appointment of bishops but these are not examined at all in a place where a critical review is essential and would have strengthened and informed whatever conclusions were to be reached (2.2.2). In the absence of an examination of these key theological and ecclesiological developments the authors place the weight of their conclusions on a 1973 report commissioned by the newly

⁵¹⁶ WYEC: Website www.wyec.co.uk, 13th April 2011.

established General Synod called *Episcopacy in the Church of England*.⁵¹⁷ Following the debate on this report produced by Canon Paul Welsby solutions appropriate to the time were agreed. Welsby argued against a ‘top down’ approach and suggested reorganization should be initiated by dioceses.⁵¹⁸ Machinery was set in place to create ‘area bishops’ and to begin experiments in team and collegial oversight.

The first Dioceses Commission worked from 1978-2008. The work of this Commission came to an end as the national church thought that new solutions would be needed for a different set of circumstances. The new Commission at the outset chose a more cautious and less experimental stance. By choosing the route of documentary and legislative argument the members of the Yorkshire Review neglected the full resources of theological reflection available and used as a basis of its thinking a report designed to meet the needs of the Church of England almost 30 years ago:

We have already mentioned in Chapter 2 the concept of ‘collegial episcopacy’ or ‘team episcopacy’, whereby the office of diocesan bishop would be held and exercised conjointly by a number of bishops rather than an individual. As we have seen, this idea was dismissed in the early 1970’s on practical as well as ecclesiological grounds. As we have explained, our task is to propose solutions within the existing law of the Church of England, rather than solutions that would require significant primary legislation (6.4.1).

As a consequence of this chosen method of working, proposals were offered with the reasoning that this was the only solution possible under Church Law. The greatest example of this was that Wakefield should be the name of the new diocese and that Wakefield Cathedral should be the ‘mother’ church and ‘seat’ of the diocesan bishop (7.8.18./11.3.1./8.1.1./11.4.1). In such a way the members of the Commission, with advice from ecclesiastical lawyers and Church House staff took a particular and cautious view of the responsibility they had to manage change and enable innovation. Another approach could

⁵¹⁷ General Synod of the Church of England: *Episcopacy in the Church of England*. A Consultative Document by Welsby, P.A., G.S.176: CHP, London. 1973.

⁵¹⁸ Dioceses Commission Review Report No 2: 2.5.8

have been to propose a change in the law which could facilitate reorganization at a later stage in other dioceses. At a later point in this chapter I want to set the backgrounds of the reviewers chosen or invited alongside the kinds of consultation and recommendations they have made.

8.3 What is lacking in the reports

Lacking in the reports was any sense of an understanding of the nature of an English diocese, its function as an institution alongside others in a region and its learned characteristics in the context of Yorkshire. Following from this, although ‘mission’ was seen to be a driving imperative and justification for this reorganization, there was little discussion about the nature and history of mission either ecumenically or within the Church of England. There was no discernible will to propose experiment to consider proposals other than those which would support a continuation of existing, graded institutional authority. A series of comments, observations and requests were made by each of the three dioceses concerned. The Fourth Report, while mentioning some submissions including the significant paper by the Bishop of Wakefield and his Diocesan Synod and the resolutions from the Ripon and Leeds and Bradford diocesan synods did not regard any as deflecting its original proposals and no significant changes were proposed.

The First Report examines the role of those given responsibility for oversight and especially the work of bishops (2.1.1-2.2.8). It bases its argument on the models of leader described in the *Ordinal* in the *Book of Common Prayer* (1549 & 1662) and *Common Worship* (2000). It places great emphasis on the diocese as the embodiment of the local church. The report focuses on the bishop as Shepherd and Apostle - defined in the report as ‘someone sent on a mission’ (2.2.6). Reference is made to reports on the nature of episcopacy and the appointment of bishops but these are not examined at all in a place where a critical review might be thought essential and which would have strengthened and informed whatever proposals were to be made. By the time the Third Report became consolidated it was clear that models of episcopacy and of the

role of a bishop were fixed. The description is clear: chief pastor, principal minister and leader in mission (3.1-3.7).

These conclusions reflect a centralized, authoritarian methodology which uses traditional ecclesiology in an undeveloped way. No examples of good practice from other reorganizations were considered. No evidence was described from dioceses in Yorkshire where collaborative methods of oversight were being developed. No evidence was invited from dioceses with episcopal area schemes even though it was noted that none of the Yorkshire dioceses concerned had any first-hand experience of area schemes (First report 6.5.1. and Third Report 2.5.4). In the First Report it was explained that experience of area systems had led to the ending of a system of episcopal area schemes and that the Diocese of Salisbury had replaced its area scheme under the 1978 Measure with a new system established by means of delegation (6.4.5). No explanation is given for this, nor is there any consideration of using the Salisbury experience in the establishment of a revised scheme for the Yorkshire dioceses.

Important in terms of process and of developing alternative models for restructuring and oversight is the way in which alternative solutions to the initial proposal were dismissed. There was general agreement that a new and larger diocese should be planned (2.5.1.). The way in which the Third Report supports this and dismisses alternatives suggests an approach which, in the generic categories being tested is Authoritarian rather than either Authoritative, Directional or Organic.

At its meeting on March 10th 2012 the Wakefield Diocesan Synod agreed to send to the Commission a Paper prepared by the diocesan bishop and 'considered' by the Synod. In his paper Bishop Stephen Platen suggested an alternative approach. He proposed that the changes should be implemented in an evolutionary rather than a revolutionary way. In a range of comments on the difficulties involved in the Third Report's proposals he commented that the Church Commissioners could not continue to fund three cathedrals in one 'super' diocese, the immediate administrative changes would take significant

legal and employment adjustments to implement, that this was ‘high risk’ and that insecurity rather than mission confidence might result.

He made two proposals, the first that the three dioceses remain independent and a ‘federal’ solution found. In suggesting a gradual harmonization of administration and specialist mission work he does not include any suggestion that bishops should work collegially or that ecumenical partners should be included. His second alternative proposal was that Wakefield remains independent and that the dioceses of Bradford and Ripon & Leeds merge with Bradford Cathedral being the southern centre and Ripon Cathedral being the northern.

In its Fourth Report the Commission’s Chair said in his Introduction:

One misconception that has arisen about the Commission’s proposals is that it is somehow part of a blueprint to create similar sized dioceses, divided into several areas across the whole of the Church of England. Such a concern was voiced when the Wakefield Diocesan Synod passed a motion in June 2012 calling for a national debate on the Church’s organizational structure.

He went on to say, in a justification of making little change to the substantive proposals that they arise from local consultation:

It needs to be stressed that our proposals are very much a response to what we heard on the ground.⁵¹⁹

It is hard to find places in the Third or Fourth Reports where listening to what was being said ‘on the ground’ influenced a change or adaptation from what had been contained in the original set of proposals other than the change of diocesan name from Wakefield to Leeds.

The Diocesan Synods of Bradford and Ripon and Leeds have had further debates. Both have asked for the name to be ‘West Yorkshire and the Dales’.

⁵¹⁹ *Dioceses Commission Fourth Report on the Yorkshire Dioceses*, Introduction, p.3

This too has been dismissed on the grounds that too much time would be needed to legislate for the change. Continuing support has been expressed with reservations in particular about costs.

A range of alternative suggestions were proposed for governance (2.2). The Commission was not willing to consider any of these, primarily because a change of ecclesiastical law would be required. They also judged that there was not sufficient support for alternative proposals. Since it has already been observed by the Commission that there is no experience of devolved systems in any of the dioceses a further process of debate about alternatives might have produced more constructive proposals and would have been Organic and Directional in nature. In particular, and in the face of significant evidence of existing good practice, any restructuring to establish a 'federal' system was dismissed (2.4). Opportunity for experiment, for alternative governance in a diocese and for a new way of bishops working together in a new way of exercising *episkope* was ruled out.

Such proposals would involve fundamental ecclesiological changes. They would create a novel kind of diocese (or federation of dioceses) . . . Such proposals could not be implemented without primary legislation. (2.4.2)

The three stage process of consultation followed by a revised report suggests that an Organic process was being followed, but one within existing legal and ecclesiological frameworks. Hostility to the proposed title of the new diocese did produce a revised name and slightly amended structure. The Directional element in the process and the proposals stating that Mission was one essential aim produced serious reservations. These were expressed in questions about the nature of oversight to be given and about the size of the rural structure proposed for North Yorkshire (2.3.4). The urban emphasis produced possible solutions in the urban areas. The rural solution with a large area not connected easily by roads showed a lack of understanding. (No community in Craven north of Skipton is shown on the map at the opening of either the Third or Fourth Reports) The possibility of two archdeacons in the northern Episcopal Area was left open (4.10).

The initial consultative process had underlying weaknesses. Elements which would enable Organic and Directional acceptance of local solutions were overruled by preconceived solutions stemming from an Authoritarian model. What we observe through this process of review is a tension between an authoritarian structure and the enabling of a process where a directional emphasis can be established. The creation of a single diocese divided into episcopal areas within an existing ecclesiastical legal framework is as far as the Commission felt able to go (2.5.1). They began their task by establishing an Authoritarian constraint, one which would not allow liminality or a move to another place.

Models are benchmarks for how change is understood. They are also means of reconfiguring understanding. In the Yorkshire Review a static model was used to propose structural changes to an existing diocesan system without regard to the lessons learned and models tried in other large dioceses. A hierarchical, authoritarian solution is proposed with no model of collegiality or of ecumenical co-operation.

The consultative process was self-limiting. The decision only to make proposals which fell within existing church law was restricted or ruled out experiment and innovation. The self-limiting consultation process and proposals also ruled out, in an argument from silence, any ecumenical solution. Since the Commission went to great lengths to emphasize that this was a review for the whole Region and that oversight was of all the people in a Region then it is strange that there is no consultation mentioned with leaders of other denominations and the leaders of some of the other faith groupings.

Experienced consultancy shows that an Organic approach, enabling informal structures to be tested out before and formal change is agreed works well. 'Top-down' solutions, even where there is goodwill lend themselves to local solutions which have to be adapted after formal implementation. A process and a methodology taking this approach would begin with inviting Organic co-operation and would then move on to encourage experiment in Directional

change. The final phase, not the initial one, would then involve Authoritative and as we can now say, liminal, confirmation of boundaries crossed and change established. Such a process would use the means of collaboration and the evidence base of experience to inform legal and authoritarian legitimization of practices tested and adapted.

It is encouraging to discover that the dioceses concerned, before the formal adoption of any scheme, have begun to anticipate change.⁵²⁰ Professor Clarke's Foreword to the Third report says, 'We welcome the establishment by the three bishops' councils of a Preparation Group, which will enable the clergy and people of the prospective new diocese, with their staff, to shape their own future by filling in all of the details that can only be decided locally.' This encouraging local development connects directly with my findings in Chapter Four and reinforces the collaborative nature of oversight already established in these dioceses.

The Implementation group appointed a Project Manager, John Tucker who began work prior to the publication of the Final Report.⁵²¹ This emphasizes a local will to make progress and the local management of a process which will achieve some significant mergers and restructuring irrespective of the content of the Final Report or the reservations of the Diocese of Wakefield and its bishop.

The end of the final phase of debate and consultation came to a conclusion when each of the three diocesan synods would vote on the final proposals on March 2nd 2013. If all three synods were to approve the proposals they would go directly to the General Synod meeting in York in July 2013. If there was not unanimous approval, with one diocese dissenting then the Archbishop of York would decide whether or not to forward the proposals to the General Synod. If

⁵²⁰ This research was completed in November 2012 before final votes had taken place and before the Church of England's General Synod had given its formal approval to the revised scheme presented by the Dioceses Commission.

⁵²¹ The design Group responsible for setting the Preparation Group agenda comprises The Bishop of Bradford, the Diocesan Secretary of Ripon and Leeds and the Suffragan Bishop of Pontefract (Wakefield).

one or no synods vote in favour then the proposals would fall. With approval by the three synods concerned and by the General Synod then the earliest the legalities would enable the changes to take place would be January 1st 2014.

What happened was that the Diocesan Synods of Bradford and of Ripon and Leeds voted in favour. The Diocesan Synod of Wakefield voted against.⁵²² These results were then referred to the Archbishop of York to decide whether or not to send the proposals to the General Synod. He decided that they should go in their present form to the Synod which approved them on July 8th 2013. The Queen signed the document giving Royal Assent on 9th October 2013. We observe in this whole process a mixture of initiative taken by the House of Bishops, consultation and recommendations by a Commission with terms of reference from the Archbishops and bishops and synodical opinion-gathering from the dioceses concerned. The process culminated with a decision by the Archbishop of York exercising an authoritative role. The fact that his recommendation was approved by the General Synod with little dissent suggests that his decision reflected a general view of interested parties across the church and reinforces my proposal of the appropriateness on occasions of authoritative leadership and oversight.

8.4 Reviews of the Church of England's senior appointments systems

The second part of this organizational analysis explores how the Church of England oversees and manages change. It moves from a specific piece of work to wider-ranging examples of the corporate exercise of oversight. This is done by an examination of senior appointments systems and an analysis of the kind of people brought in by the Church of England to conduct such reviews. I.

The way in which appointments are made needs to be described. In such a relatively 'flat' organization as the Church of England there is always considerable interest in the ways in which candidates for preferment are

⁵²² The voting on March 2nd 2013 was: Bradford 90 in favour, 4 against; Ripon & Leeds 70 in favour, 18 against, 2 abstentions; Wakefield 76 against, 40 in favour, 4 abstentions.

selected.⁵²³ Many enormously talented men and women will remain in parochial or specialist ministries for all of their working lives without any kind of public recognition or specific title or preferment from their denomination. Many, most, will not want to be ‘promoted’ and are doing the work to which they feel called and which gives them sufficient fulfillment. In 2010, when this research began, there were 8,170 stipendiary clergy in the 44 English dioceses including the Diocese of Europe. A larger number of Non-Stipendiary and specialist ministers are also available for selection to a senior post in a more theoretical way. More than one third of those available for selection are women but appointments to episcopal ministry as bishop remain closed to them. A total of 373 senior posts are available as diocesan or suffragan bishops, archdeacons, cathedral deans and residentiary canons.⁵²⁴ The numbers of Non-Stipendiary Ministers, Self-supporting Ministers and those in paid employment including academics are not known with any accuracy but are estimated to exceed the number of stipendiaries. A description of how the Church of England makes its appointments is contained in Appendix IV.

If it is demonstrated that there is an absence of an understood or applied theology to inform oversight then the criteria for the selection of senior leaders might be said to be influenced in other ways. This could result in an ‘invisible filter’ being applied which may or may not reinforce Selby’s accusation of tribalism. The introduction of broader theological and ministerial understandings of leadership and oversight can allow for the development of acceptable criteria within which to describe and then to select leaders. The establishment of broader concepts will value shared responsibility for oversight and reduce the feeling which prevails in the Church of England that

⁵²³ There is a great disparity in the numbers which each diocese produces. This can in some respect be attributed to the size of a diocese and number of able clergy recruited to work within it but significant disparities exist. The last published numbers from each diocese were in January 2007. No names submitted 0, 1-5 names submitted 3, 6-10 names submitted 16, 11-15 names submitted 13, 16-20 names submitted 7, 21-25 names submitted 3, 25-50 names submitted 3.

⁵²⁴ Church of England Archbishops’ Council: Statistics Department. Some residentiary canons also hold diocesan specialist posts. It is predicted that there will be 7920 stipendiary clergy in post on 2012.

appointments systems are insufficiently transparent.⁵²⁵ Broadly accepted understandings of the needs of the church and the qualities required in its leaders will point towards the emergence of an appropriately selected and trained leadership through a system which will liberate talent at many points in the life of a Church undergoing considerable reconstruction.

8.5 An analysis of four reports

Four Church of England reports are significant in providing information and for offering a partial critique of models used in the senior appointment processes. In 2001 Baroness Perry of Southwark produced a report: *Working with the Spirit* on choosing diocesan bishops. In the second the theology of episcopacy is examined in *Women Bishops in the Church of England?* - the report of a Working Party of the House of Bishops chaired by the Bishop of Rochester and published in 2004. In the third published in 2007 Sir Joseph Pilling produced a report entitled *Talent and Calling* about the appointment of suffragan bishops, deans, archdeacons and residentiary canons. The fourth report comes in a less publicly commissioned way from the Clergy Appointments Adviser. The Rev John Lee produced a report entitled *From Frustration to Fulfillment* in 2007 which looks at what happens to those on the senior appointment list but who do not get a senior appointment. As an example of assimilated change this rapidly became a public and semi-official document.

8.5.1 The Perry Report⁵²⁶

Baroness Perry's report was published in February 2001. In it she argues for greater transparency in many parts of the process, greater diocesan involvement and for a review of the place of the Prime Minister and the Crown in the nomination process. She does not identify the key subject for this current study and does not explore any corporate understandings of leadership

⁵²⁵ For a detailed description of 'in group' and out group' characteristics see: *Transforming Conflict*, Boyd-MacMillan, E and Savage, S., FCL, York, 2008, pp. 23, 27

⁵²⁶ Archbishops' Council of the Church of England, *Working with the Spirit: choosing diocesan bishops: A review of the Crown Appointments Commission and related matters*. GS1405, Church House Publishing, London. 2001.

and oversight, demonstrated in at least an embryonic way, which any group of candidates might need to have. Instead she focuses on the process, the lack of information about a candidate from a wide enough range of sources, the weight placed on the nomination to the preferment list by one person, the diocesan bishop, and the inevitable opportunity for preference or prejudice to be exercised without external objective measure. Since there are no criteria for selection, preferences, acquaintance and chance meeting will play some part in the emergence of names. There is no built in 'control' to determine which selection criteria have been used implicitly in the identification of names and as a result it is inevitable that some equally good candidates who might well have been considered have simply not come to the attention of the selecting group or have been dismissed without any reflection on control or prejudice.⁵²⁷

Perry comments that the route to becoming a diocesan bishop should not necessarily be through the occupation of a suffragan see.

We do not believe that translation from a suffragan to a diocesan see is necessarily a natural progression. . . . Just as there are excellent suffragan bishops who are not suitable for translation to diocesan sees, it is argued, so there are also men who would not be suited to the position of suffragan bishop but would be excellent diocesans. It is not difficult to think of men consecrated direct to diocesan sees who have made outstanding contributions as bishops, but who, if they had first been suffragans, would probably not have been regarded as 'successful' and might thus never have become diocesans at all.⁵²⁸

The Perry Report describes in detail the system in place for the selection and appointment of diocesan bishops in 2001. She is severely critical of the unnecessary secrecy which surrounds the whole process. She reviews the ways in which names for consideration are placed on the list and raises disturbing questions about preference and exclusion when the diocesan bishop is the only person who can place names on the senior appointments list. She observes in a

⁵²⁷ Francis has made a number of studies on the 'balance' of introvert and extravert personalities who become senior leaders. See *Personality and the Practice of Ministry*, Francis, L., and Robbins, M., Grove Books, Pastoral Series, Nottingham, 2004, p.97.

⁵²⁸ *Working with the Spirit: Para 2.8, p.17*

significant and critical way that the vast majority (89%) of those who become diocesan bishops are already suffragan bishops.⁵²⁹ Many of her recommendations about a wider gathering of information about a candidate have been taken up. Diocesan representation on the Crown Appointments Commission has been increased from four to six and the whole Commission now has to meet twice in order to give full consideration to an appointment.

As a result of the Perry Report candidates can now be told that their name is on the list though they cannot put themselves forward. Each candidate has the opportunity to be interviewed by the Archbishops' Senior Appointments Secretary and to contribute to the construction of their own C.V. Though confidential, the list is thought to contain in excess of 585 names⁵³⁰. This means that almost half of those who know they are being considered for a senior post will not get one. Most will have received little or no development training and will receive little or no constructive or informative feed-back should they not be appointed.

8.5.2 Women Bishops in the Church of England?⁵³¹

This report, Chaired by Bishop Nazir Ali of Rochester from whom it gains its colloquial name, is different in nature as it was commissioned by the two Archbishops for the House of Bishops to examine one particular issue: that of whether or not women could become bishops in the Church of England. This piece of work does not stand alone as the first piece of work on the subject as other Provinces in the Anglican Communion already ordain women to the episcopate. What is important for this study is that, alongside historical and

⁵²⁹ 'In the five years 1996-2000, nominations to 19 (43%) of the 44 diocesan sees were announced. Of the 19 men nominated, 17 (89%) were already in episcopal orders. Of the two who were not in episcopal orders already, one was an archdeacon and the other a parish priest.' . . . 'Of the other 25 diocesan bishops in office at the end of 2000, by contrast, only 14 (56%) were already in episcopal orders when they first became a Church of England Diocesan.' Perry, p.16

⁵³⁰ op. cit. ibid, p.24

⁵³¹ Archbishops' Council of the Church of England, *Women Bishops in the Church of England? A Report of the House of Bishops' Working Party on Women in the Episcopate*. CHP, London, 2004

theological analysis, the possibility of a developmental change is examined, with some of its consequences.

In a way which is different from the Review of the Yorkshire Dioceses, ecumenical agreements and opinions about women as bishops are taken seriously and inform the report. In the Report's Annex 1 the situation in other Provinces is described alongside the practice regarding the ordination of women to the episcopate in all those denominations where the Church of England is in some form of 'communion' involving a formal relationship.

Important also is the basis on which a contemporary discussion of episcopacy can begin. It is in an ecumenical place with the Porvoo/BEM agreement.⁵³² The historical origins are described, though the controversies surrounding Lightfoot, Gore and the interpretations of Moberley and Ramsey are no more than acknowledged. The conclusion summarizes the description given in Chapter One of this thesis:

Scholars . . . give different historical accounts of how the threefold order emerged, but they all support the basic correctness of what BEM says about the origins of the threefold pattern of bishops, priests and deacons. Developing out of the variety of forms of ministry to be found in the New Testament this threefold order became established as *the* accepted pattern of ministry in the Church during the second and third centuries and was universal thereafter.⁵³³

Helpful also, is a summary in sections derived from history, practice and ecumenical agreement of the role of bishops. They were to be guardians of the tradition⁵³⁴ to prevent schism.⁵³⁵ This is significant since we have recorded the modern tendency to appoint bishops to represent difference and, on occasion to oversee groups who are not 'in communion' with all other members of the Church of England. They are clear that the bishop is the minister for ordination

⁵³² BEM: p.24

⁵³³ op. cit. *ibid*, p.10

⁵³⁴ op. cit. *ibid*, p.18

⁵³⁵ op. cit. *ibid*, p.15

and that this role sets them apart from the presbyters. They add and give an emphasis in a modern way to the role of the bishop as a leader in mission'.⁵³⁶

Hardly mentioned or acknowledged in the Yorkshire Review is how the bishop shares *episkope* with others including women, notably the archdeacon, cathedral dean and with suffragan or assistant bishops who in the first centuries were known as *chorepiscopi*. Most importantly for the overall understanding of oversight, the role of leaders in the Church of England and the relationship of the church to its local community is the acknowledgement that the bishop has an important role to play within the wider society.⁵³⁷ Significant in this report, but lacking in the Yorkshire Review is recognition that oversight is shared with leaders of other churches or denominations.

Collegial oversight is an aspect identified and developed alongside personal and communal in my identification of ecumenical base models. The report itself says, 'the bishop is the natural person to establish personal relations with the leaders of the other Christian churches in the diocese and with other churches worldwide' (2.7.21). A wider reference is included from *Bishops in Communion*:

At the diocesan level, almost every diocese has some structure in place for bishops to share together in oversight and leadership with those who have been entrusted with *episkope* in other churches. In many places church leaders sign formal covenants which commit them to share together in witness. . . . Many of the diocesan responses to *Called to be One* pleaded for a more prophetic ministry of shared oversight. As a result of the Porvoo Agreement English diocesan bishops are beginning to share oversight with their Nordic colleagues for Lutheran congregations in their dioceses.⁵³⁸

With such well integrated ecumenical theology it is all the more surprising that none of this is taken into consideration, though well expressed by local

⁵³⁶ op. cit. *ibid*, p.23

⁵³⁷ op. cit. *ibid*, pp. 24-5

⁵³⁸ op. cit. *ibid*, p. 49, Referring to *Bishops in Communion*, CHP, London, 2000. p.49

denominational leaders during interview, in the initial research, work and findings of the Yorkshire Dioceses Review working group.

8.5.3 The Pilling Report ⁵³⁹

The report by Sir Joseph Pilling on other senior appointments looked at the various ways in which all other dignitaries come into post. He enters the complicated world of the relationship between the Crown, the two Archbishops, the diocesan bishops and the General Synod in the way in which appointments are made. Most significantly he identifies the need for the creation of what he calls a ‘talent pipeline’ which would establish a way in which there could be ‘a national discernment process to support bishops in their identification of individuals with leadership gifts and longer term potential, based on a common set of criteria which clearly identify the skills and aptitudes needed for senior leadership in the Church’. In such a recommendation Pilling is bringing his experience from other professions to bear on the appointments systems of the Church of England.

Talent needs to be nurtured and developed, and individuals need to be placed in roles which allow their gifts to grow and flourish. . . . we believe that, in order to be a responsible steward, the Church should adopt a more structured approach in relation to people who are identified as possessing the talent necessary for service in senior roles, so that leadership for the Church of tomorrow is being identified and developed in the Church of today. ⁵⁴⁰

Interestingly the mind picture of ‘steward’ is used to describe a way in which the Church of England might see its responsibility for the development of all its ministers and especially those who have been identified as having the potential to be considered for senior appointments. Pilling also explores a common theme with John Lee in his *From Frustration to Fulfillment* report. Pilling calls this theme or concept, ‘Disappointment’.

⁵³⁹ Archbishops’ Council of the Church of England, *Talent and Calling: A Review of the Law and Practice Regarding the Appointments to the Offices of Suffragan Bishop, Dean, Archdeacon and Residentiary Canon*; The report of a working party chaired by Sir Joseph Pilling, CHP. London. 2007.

⁵⁴⁰ *Talent and Calling*: p.30.

8.5.4 The Lee Report⁵⁴¹

John Lee and his Senior Clergy Group write in an informed way, with startling examples, about the frustration and lack of realistic feedback which most non-appointed clergy get.

It is important at this early stage to comment briefly on the sort of fulfillment that Christians may legitimately hope for - and, therefore, the sort of ambition which they may feel. Certainly the search for power or status contradicts the teaching of Jesus about not lording it over others and His own sacrificial death. On the other hand He advises His disciples to use their talents creatively and to build one another up in Christian fellowship. Talents need to be developed and employed to the best possible advantage. If recognition and reward can support this process so much the better; for example if appointments or honours are awarded on the basis of merit, the faithful and effective servant may receive recognition and reward, though these cannot be assured. His or her responsibility is to pursue a vocation none the less.⁵⁴²

They develop possible ways in which experience can be used and vocation to priestly ministry within the life of the local church can be reclaimed. The report makes a series of recommendations to bishops and directors of training about how clergy can be affirmed in their ministries, developed and trained for new church situations and supported in a life of partial fulfilment when work they had been led to expect was not delivered. It does not explore and affirm the leadership already being expressed nor does it hold out the possibility of greater affirmation through a broadened concept of leadership and oversight. Instead the authors concentrate, as they describe their aim at the outset, to accompany clergy in the final 10 years of their ministry towards a greater sense of fulfillment.

Nevertheless, in speaking of predicament, there is a danger that frustration is overstated at the expense of fulfilment (or,

⁵⁴¹ Senior Clergy Group, Chair John Lee. Archbishops' Council of the C of E, *From Frustration to Fulfilment, the Final 10 Years of Licensed Ministry*, First produced confidentially as Appendix to the Clergy Appointment Adviser's Autumn Report to the House of Bishops 2006. This Report was subsequently made widely available.

⁵⁴² op. cit. Ibid, p.13

at least, contentment). Discharging the onerous responsibilities set out in the Ordinal, however impossible, can be rewarding in itself. The extent to which a priest understands and is comfortable in the role is different for different people. One will envisage their role as that of a Shepherd, another as a Servant, another as a Teacher, and so on. The group writing this report has therefore been keen to ensure that the Church is not overly concerned with a problem but instead takes the opportunity to reflect creatively, and without emphasizing preferment, on ordained ministry in later years.⁵⁴³

8.6 Underlying assumptions

Significant in each of these four reports is the central question of this research. How much can the extension of *episkope* be made to include a wider understanding of the nature of oversight in a dispersed religious organization? Instead there is a concentration on processes with some attempt at achieving a measure of transparency. Without a more developed sense of the sociology of organizations and of the roles which senior leaders are expected to play it appears impossible to establish criteria for the identification of potential leaders. A beginning is made with the identification of the need to develop a ‘talent pipeline’. However, the nature of that talent and its suitability for leadership in an episcopal church is not explored. Perry describes an exclusive and over-secretive selection process and makes robust suggestions for more openness. The Rochester Report takes a historical perspective and bases the possibility for change on precedent and ecumenical agreement. Pilling uses the image or mind picture of steward but fails to take the image forward to examine the variety of ways in which oversight or ‘stewardship’ might be exercised.

Pilling refers to other places and reports where some of the theology of episcopal ministry is explored. His background suggests his conclusions which concentrate on the need to establish different and more professional methods whereby talented clergy can be developed in preparation for senior leadership. He does not explore the nature of the reasons for stated unease concerning

⁵⁴³ *From Frustration to Fulfilment: pp.19-20*

inappropriate appointments and the way in which many senior leaders carry out their work.

Had John Lee and his group taken one step further they would have seen that a great deal of the frustration among those not appointed and among the parishes and dioceses where unrest is expressed stems from one key limitation. This is the acknowledgement that leadership and oversight expressed as *episkope* at a range of levels cannot be adequately valued in a Church which has appointments procedures structured to place individuals in a hierarchy.

Just as significant and of central importance to this examination is the description in both the Perry and the Pilling reports of the way in which names are selected for inclusion in preferment lists. Diocesan bishops are the only people who can include names for recommendation. In the case of the appointment of suffragan bishops and archdeacons, diocesan bishops have complete control of the nomination and appointment process. Perry has pointed out that in recent years there has been a disturbing trend for diocesan bishops to be appointed primarily (89%) from those who are already suffragan bishops chosen by existing bishops. Such evidence describes what was becoming almost a completely closed system. Pilling makes the obvious but not yet fully acknowledged reflection about a system which has such an exclusive route to inclusion and which produces significant frustration, not least concerning the acknowledgement of a wider concept of inclusive *episkope*;

The danger is that this will result not only in the presence on the List of some clergy who are, in reality, rather unlikely to gain senior appointment but also in the exclusion from consideration for senior appointments of clergy who are suitably qualified but whose talents have not been recognized.⁵⁴⁴

It is this 'filter' alongside broader understandings of leadership and oversight which give great rise to concern and gives justification for the development of acceptable 'models' by which to describe and select leaders. The establishment of broader concepts will value shared responsibility for oversight

⁵⁴⁴ *Talent and Calling*: p.24

and reduce the feeling of 'in group' and 'out group' which prevails in the Church of England appointments systems which have been described.⁵⁴⁵ Roberts puts it well from an academic standpoint when observing appointments in large 'people focused' organizations:

The present writer has frequently supported individuals in British education, social services and the National Health Service who have experienced intense ontological stress - even identity disintegration - when the goals they considered as a 'call' or vocation to a life-task and their altruistic motivation were dissonant with the demands . . . continually present in their line manager or Human Resources Management director.⁵⁴⁶

8.7 Setting the reviews on their context

The concepts and words used in the reviews and reports tell us much about how the Church of England as a socially related organization within English or British society manages, or resists, change. They emphasize the continuing significance of an Authoritarian, hierarchical model, justified by a particular group of theologians and bureaucrats.⁵⁴⁷ These often contrast with differing perceptions of the nature of authority and hierarchy in English society and the more participative methods expected now in dioceses or parishes. They contrast significantly with appointment processes in industry, commerce, education and the voluntary and public sectors.⁵⁴⁸ They take little account of the wider constituency of able clergy and lay people and of how they might be better equipped to share in governance.⁵⁴⁹ They take no account at all and hardly mention ecumenical agreements which are clear that *episkope* is exercised personally, collegially and communally.

⁵⁴⁵ For a detailed description of 'in group' and 'out group' characteristics see: *Transforming Conflict*, Boyd-MacMillan, E. and Savage, S., FCL, York, 2008, pp. 23 & 27

⁵⁴⁶ Roberts, R., *Contemplation and the 'Performative Absolute': submission and identity in managerial theory*, Journal of Beliefs and Values, Vol. 34, No 3, pp.318-337, Routledge, 2013. p.330

⁵⁴⁷ *Working with the Spirit*; p.11

⁵⁴⁸ See: *Working with the Spirit*, p.90

⁵⁴⁹ See: *From Frustration to Fulfilment*, p.17

A more objective comment on the ways in which groups come together to consider and make appointments comes from Roberts.⁵⁵⁰ Writing from an academic and lay church advisor in the Church of Scotland perspective he observes that the increasing prominence of Resources Management in organizations such as the churches can have some inevitable consequences:

In empirical terms the author's first-hand experience of university and church governance in the United Kingdom over the past two decades has exposed the frequent absence of relevant organizational ethics that has allowed the arbitrary and inappropriate exercise of power, occasioned much damage to well-meaning individuals and encouraged the spread of systemic cynicism.⁵⁵¹

It is impossible to take the results and recommendations of authorized Church of England Commissions at their face value without taking into account the professions and occupations of those involved in the reviews and the assumptions and 'models' which they bring to the task. Earlier Reviews, even with bishops in the Chair, had as members, significant people from the world of business. The Turnbull Report of 1995: *Working as One Body*⁵⁵² had as members Sir Michael Colman, Chairman of Reckitt and Colman Plc and Mr John Jordan, Head of Operations and Financial management at KPMG and Mr Alan McLintock, former Chairman of the Woolwich Building Society. Priscilla Chadwick is an educationalist and former headmistress. Michael Clarke is Director, Royal United Services Institute, and was formerly Director of the Centre for Defence Studies, Deputy Vice-Principal of King's College, London. Baroness Pauline Perry is an educationalist, Conservative politician and member of the House of Lords. She was formerly Chief Inspector of Schools and as Vice Chancellor of the South Bank Polytechnic she steered its transition to university status and was the first woman to head a British university. Sir Joseph Pilling was a full-time Civil Servant and Director General of the Prison Service and Permanent

⁵⁵⁰ Roberts, R., *Contemplation and the 'Performative Absolute': submission and identity in managerial theory*, Journal of Beliefs and Values, Vol 34, No 3, pp.318-337, Routledge, London, 2013.

⁵⁵¹ op. cit. ibid, p.321

⁵⁵² *Working as One Body*; CHP, London, 1995.

Secretary for the Northern Ireland Office. Each has introduced significant and far-reaching reforms in the institutions where they have worked.

It is important to observe what skills of analysis they bring to church situations. They bring their experience of what a senior leader should be like from their own backgrounds and introduce their own assumptions into a Church of England culture, with which they are already associated. The background experience of those invited to chair or join review bodies have moved from business and commerce. They now appear in the main to come in later reviews from education where head teachers and college principals have a particular perspective and from disciplines in higher education and the Civil Service. In 2012 Sir Joseph Pilling was invited to chair his second piece of review work for the Church of England House of Bishops on Human Sexuality thus confirming a move towards inviting bureaucrats rather than senior managers with experience of running distributed organizations to conduct reviews.

In a similar way it is important to observe which bishops and theologians have contributed the theology of episcopacy in sections of the reports. Stephen Sykes, a theologian in Durham and Cambridge before becoming Bishop of Ely was an influential contributor to Lambeth Conferences of Anglican bishops as well as to a series of reports. It is Stephen Sykes who wrote 'A theology of Episcopacy' in *Resourcing Bishops*.⁵⁵³ He brought a questioning and wide-ranging stance and considerable expertise of the Nordic Churches. His view is that bishops emerged from the college of presbyters and that at the time of the Reformation it was assumed that many of the reformed churches of Northern Europe would continue with a similar form of governance.⁵⁵⁴

Bishop Michael Nazir-Ali Bishop of Rochester and formerly General Secretary of the Church Missionary Society brought mission experience and a more conservative evangelical approach. He wrote the theological section of *Working with the Spirit: Choosing diocesan bishops*. In this he describes the

⁵⁵³ Archbishops' Council of the Church of England, *Resourcing Bishops, The First Report of the Archbishops' Review Group on Bishop's Needs and Resources*, CHP, London, 2001.

⁵⁵⁴ *op. cit. ibid*, p. 217. Appendix D, para 3.

individual and corporate aspects of the leadership role of bishops. He also refers to the existence of missionary bishops from the earliest days of the church.⁵⁵⁵ His Chairmanship of the *House of Bishops Working Party on Women in the Episcopate*, with the ecumenical theologian Bishop Christopher Hill as Vice Chair and a range of theologians from different ecclesiastical backgrounds as members brought theological weight and expertise in a balanced way. With a very carefully constructed membership no one interpretation could become over-influential. Unfortunately little of their ecumenical and international experience is contributed to this ‘balance’.

The person with an increasing number of contributions to the later reports is Dr Colin Podmore. He has been a Church House officer, Clerk to the Synod and Director of the General Secretariat. It has been observed in my literature review that he contributed the historical section to *Working with the Spirit; choosing diocesan bishops*. Here he emphasizes that even in the early times of church life the person chosen or elected needed acceptance from the bishops of neighbouring churches.⁵⁵⁶ From his other publications on episcopacy it can be seen that his ecclesiological stance is conservative and catholic.⁵⁵⁷ His position is that the diocese came before the parishes and as a consequence he holds an ‘elevated’ sense of the place of bishops in the church and in wider society.⁵⁵⁸ He was the Secretary of the First Yorkshire Review and contributed the theological/historical section to the Third Yorkshire Report. His influence can at least be inferred in the decision only to consider changes which were within existing church law and which were hierarchical rather than collegial. In early 2013 he moved to become Director of ‘Forward in Faith’, a conservative grouping in the Church of England opposed to the ordination of women as priests or as bishops.

⁵⁵⁵ *Working with the Spirit: choosing diocesan bishops*, CHP, GS 1405, p.105

⁵⁵⁶ *op. cit. ibid*, p.113

⁵⁵⁷ Podmore’s position is set out in his, *Aspects of Anglican Identity*, CHP, London, 2005.

⁵⁵⁸ This is most evident in his correspondence with Bishop Pierre Whallon of the American Episcopal Church conducted in the *Journal Theology*. See Bibliography.

8.8 The human side of moving through an appointment system

Pilling has described the need for a ‘talent pipeline’ and Perry has described a relatively ‘closed’ system of bishops appointing their own suffragans who then predominate in the number of those who are appointed as diocesan bishops. Roberts has identified the dangers of succumbing to the dominance of a ‘Human Relations’ culture which expresses a preference for a particular kind of leader with a background, often described in Church of England documents as a ‘leader in mission’ and drawn from and selected by a relatively narrow group within an organization - to the exclusion of others with different skills and backgrounds.

Of particular interest in the research by Nilsson described in my review of research literature is that successful candidates, even though there is now open advertising and a system of public election, the ‘path to the bishop’s chair’ as she calls it or the ‘talent pipeline’ as Pilling suggests, has not produced a significant change in the type of person chosen. She says that, ‘I expected to find a broadening of the recruitment base in 1963 when the electorate was expanded, but did not’.⁵⁵⁹ Her conclusion was that there were generally three possible paths to the office of bishop: via clergy leadership, via academia and theological research, and via administrative leadership at a church institution.

8.9 What has changed in the Church of England?

Since the publication of the Church of England’s reports on episcopal appointment systems a number of changes have taken place. Some are the direct result of decisions by the House of Bishops or the Church of England’s General Synod. The most significant change is that all senior appointment vacancies are ‘announced’, through advertisements in the national press. The

⁵⁵⁹ Taken from the English language summary of the Lagerlöf thesis on the website of the University of Gothenburg, www.gu.se

specific wording invites names to be put forward. As a consequence, the Archbishops' Appointments Secretary can add names to the list.⁵⁶⁰

The second change is that the candidates for diocesan bishop identified by the now two meetings of the Crown Appointments Commission are interviewed. The publicly observable consequence of this is that in the appointment of diocesan bishops since this system was introduced in November 2010 the number of suffragans appointed as diocesans has decreased.⁵⁶¹ The move is towards entrepreneurial leaders and those who have made significant contributions to the church's bureaucratic structure irrespective of their current ecclesiastical position.

8.10 Oversight constructs as a template for analysis

The concepts and examples used in the reviews and reports tell us much about how the Church of England manages, or resists, change. They reveal the continuing significance of an Authoritarian rather than an Authoritative, hierarchical model, justified by a particular group of theologians and bureaucrats (Perry). These often contrast with more participative methods expected now in dioceses or parishes. They contrast significantly with appointment processes in industry, commerce, education and the voluntary and public sectors. (Pilling) They take little account of the wider constituency of able clergy and lay people and of how they might be better equipped to share in governance (Lee).

The use of my generic oversight template provided a significant measure by which to identify areas of leadership development and to highlight places where prevailing, sometimes outdated models predominate. When the 'static' models are used without wider reference they can be seen as no more than a

⁵⁶⁰ Members of the selection groups are serviced by the Archbishops' Secretary for Senior Appointments. A series of documents are provided. These are called, 'Briefing for Members of Vacancy in See Committees, 1993, amended 2003, 2007 and 2008. There are further amendments which are not yet in the public domain.

⁵⁶¹ Those appointed who were not previously in episcopal orders are: Durham, Lincoln, Salisbury, Winchester and Coventry. Bradford was a suffragan before.

measure or a tool by which criticism can be made. The incorporation of dynamic concepts in the wider literature and from training and research agencies can enable a more comprehensive contribution to be made to the overall development of an understanding of oversight.

Oversight has been seen not to be either collegial or participative but 'top-down'. This has been demonstrated in the Yorkshire Review by the Commission receiving initial 'instructions' from the two archbishops and the priority for their review work by consulting all the diocesan bishops. Reviews of the appointments processes, with the exception of the Lee report were commissioned either by a General Synod or by the House of Bishops. The advantage of this is that a wider picture can be seen and the needs of the whole church be brought into the debate. The great disadvantage is that the dioceses, parishes and congregations concerned have a 'passive' involvement, only being invited to 'respond' to proposals made by an external group.

Evidence from the Yorkshire interviews has shown a strong sense of collegiality between ecumenical partners and especially between their leaders. A virtual and collegial Learning Organization had been formed, facilitated and sustained by the West Yorkshire Ecumenical Council. In the nationally originated and staffed Yorkshire Review it was possible to demonstrate that there was little recognition of this and no will to manage or oversee change with ecumenical partners in any of their proposals. Most astonishing in the series of Review reports is the absence of significant reference to other Christian denominations and to ecumenical agreements. Mission is stated as the driver for conducting a review and as a justification for the proposed new structures but nowhere is the nature of mission examined.

Applying an analysis using the template has demonstrated that there is a frame of reference which can be used in some ways to apply a methodology and to reveal evidence for comparison. In the examples chosen for this chapter the places where good practice, or change through experiment or experience are mentioned have been revealed.

The three stage process of consultation followed by revised report suggests that an Organic process was being followed. Hostility to the proposed title of the new diocese did produce a revised name and slightly amended structure. The Directional element in the process and the proposals stating that Mission was one essential aim produced serious reservations. These were expressed in questions about the nature of oversight to be given and about the size of the rural structure proposed for North Yorkshire. The alternative solutions appear to have been dismissed by the review group.

The initial consultative process had underlying weaknesses. Elements which would enable Organic and Directional acceptance of local solutions were overruled by preconceived solutions stemming from an Authoritarian model. The weight the review group gave to hierarchical solutions based on Monarchical Episcopacy as a dominant concept meant that responses recognizing ecumenical collegiality and synodical financial responsibility were not considered and not mentioned or addressed in the final report.

The examples of reviews referred to in the four considered and the Yorkshire Review show how initial review suggestions can be rejected only to be absorbed into the Church's systems through other ways. They are similar to 'position papers' produced by thought leaders described in Chapter Three.

Reviews of Church of England appointments systems are concerned with transparency and developing a talent-pipeline (Pilling). This would suggest that Organic development and training models are being sought. A renewed emphasis on senior people as 'leaders in mission' has demonstrated that a Directional model is being developed. There is little attempt to examine models or assumptions about future leadership needs which will influence the kind of leader who needs to be identified and trained. Leaders in Yorkshire were able to give accounts of their appointment and training.

Churches can draw on great expertise from clergy and especially from senior and experienced lay people. The number of those willing to give their time and expertise to reviewing and reforming the way in which the Church of England

works is impressive. The generosity with which they offer their talent adds a tremendous ‘pool’ of expertise which can be used. Set against this is the need to monitor and critique the models which they bring with them from other professions and disciplines. The approaches of reviewers determined from their previous experience and conclusions reached in reviews pose serious questions about the range of ‘experts’ chosen and, on occasions, the inevitable conclusions which they have then reached.

The consolidation of models drawn from working practice can introduce a broad range of measurable and analyzable understandings of leadership and oversight. They can lift the management of change from the realm of fashion or synodical edict to a place where, whatever the commission, objectivity can be maintained and development opportunities seized.

8.11 Chapter summary

Oversight has been examined in this chapter in an institutional rather than a personal setting. Following an analysis of the membership and work of a Review Group set up by the Church of England to explore a restructuring of the Yorkshire dioceses a description of the process and the report’s conclusions was subjected to the generic oversight grid which had been constructed. Over a longer period of time, reports proposing change to the Church of England’s senior appointments processes have been examined. They have been found wanting in any internalization of theological understandings of the nature of senior ministry expressed as oversight. The desire for Organic and Directional oversight was revealed and contrasted with an authoritarian rather than an authoritative approach to the broader oversight of change preferred and on occasions used by Church of England central institutions.

Chapter Nine

Watching over in community

The founding principle and relational basis of episcopal churches is revisited as an original aim for this research. The starting-point is *episkope* or *epi-skopos* defined as the work of ‘seeing over’ a church with many distributed local communities. Work up to this point has examined the nature of ‘seeing-over’ in a number of different ways. The theological, ecumenical, ecclesiological and organizational elements of oversight which have become significant in the research from previous chapters are brought together to establish a coherent new understanding of this founding charism of episcopal churches. A new structure for the development and support of those in oversight roles is proposed. With these developments significant resources can be added for the oversight responsibilities of the Church of England and its partner denominations.

9.1 The reconstruction of oversight

At the beginning of my research I said that my aim was to explore the founding principle and relational basis of episcopal churches. I took as my starting point *episkope* or *epi-skopos* defined as the work of ‘seeing-over’ a church with many distributed local communities. The focus would be on the Church of England in particular. I said that I began my working life training to be an architect and that the analogy of drawing together old and new materials to form a new structure might be appropriate. In the sections which follow on theology, ecclesiology and ministry I want to begin with the foundations which have been revealed and then establish a new structure based on what has been discovered from my research. In this way I hope to add a developed understanding of a ‘new idea’ or an enrichment of the founding ‘charism’ for episcopal churches. A theological understanding of a renewed concept of *episkope* needs to be not only earthed in tradition and practice but also relate to organizational understandings of the social context of religion dynamic and take the combined understandings to a new place.

For a structure to undertake this work I used the work of Peter Senge and his description of a learning organization in *The Fifth Discipline*. In this way I found that I could use each of the five disciplines to form analytical questions which I could bring to bear on biography, history and structure within churches. I could also use them as a basis for the questions which I brought to interviewing senior church leaders in Yorkshire and to an examination of significant reports on the development of oversight. I went on to examine the Church of England in an international ecumenical context. The results which emerged from this ecumenical theology gave me categories within which to place the practice of oversight and of leadership which I was then able to observe.

Those elements which have been examined separately need to be restated before a development of the main research findings can be begun. The first describes the way in which it has been seen that *episkope* became the word used to describe the work and role of leaders of groups of presbyters. Each community had at a local level deacons, presbyters and prophets overseen by bishops and archbishops understood to be the guardians of faith as successors of the apostles. A word taken from the common usage of the day expressed what was required. The second practical and theological element represents the way in which, although oversight had secular origins in the ways in which the Greek Empire was administered, it also had theological ancestry in how God was known through the experience of visitation in the Hebrew tradition. The third element has shown the significant ways in which the ecumenical agreements of the past 50 years link the origins of an understanding of church with the needs and present practice of episcopal churches in the exercise of ministries of oversight. The fourth and final element has examined the differing structural understandings of the embodiment of oversight through the centuries. A lack of this 'memory' in episcopal churches today has been revealed in a difference between the ideals and practice of those now appointed to these ministries and a foundational concept or 'charism'. As a localized piece of examination the Church of England and the Yorkshire Dioceses have been used for particular pieces of research.

Many questions arise from such a detailed and grounded piece of research. It is helpful to raise them at this point before any attempt is made to give theological, ecclesiological or ministerial answers. The principal question concerns how any senior leadership group in episcopally structured churches can, with informed academic and theological understandings ‘see over’ many local distributed Christian communities. They will have informed and tested views about the nature of their authority - does it come ‘from above’ through divine and apostolic commission or does it come from ‘below’ through appointment by clergy and people. If the structure of episcopal churches is hierarchical, in the sense that there is a gradation of roles and offices within it, can a space be found to establish working relationships which give energy and fall between monarchical *episkope* and already attempted versions of collaborative ministry? Is there now a differently described and established concept which can be owned and practiced by all?

For those appointed to senior roles the question has arisen in a most immediate way about how they work with their colleagues and in what ways do those appointed to episcopal ministry form a separate group? Equally, in what ways do those other members of a senior staff, each with a legal degree of independence in the Church of England, archdeacons, cathedral deans and diocesan secretaries, work with and for their bishop. In each of those roles how is oversight exercised in the wider community alongside those who lead many differing groups and organizations? What level of collegiality is possible and do religious functionaries have a privileged role to enable change to take place and to be affirmed across a community. Within Christian communities in a region there is the added dilemma that there are other appointed leaders who are bishops. In which ways is the Church of England bishop the bishop of a territory or region? At this stage one of the sobering but essential findings of my research is that separation and overlap within oversight are already a fact of life. Where I consider my findings to be of use is in a renewed commitment ‘watch over one-another in community’. It is my hope that they can transform a church which might otherwise further lose its way or be weakened by faction and division.

One of the most significant long-term questions concerns the nature of vocation and the formation of those who will have ministries of oversight. I now want to ask, if there is little theological foundation commonly understood and accepted and if there is no systematic support and training has this become a new ‘family secret’ of the Church of England? When these areas of exploration are brought together the time has come for the questions from my first findings to be put again and developed to form a coherent theology of oversight. How can the members of episcopally structured churches and the Church of England in particular regain a sense that they ‘work as one body’ and how can those with differing roles and responsibilities within episcopal churches discover again how to ‘watch over one-another in community’?

9.1.1 The foundations of a church

The largest of my questions needs to be addressed first. It has to form the foundation stone on which can be built a more robust structure. It asks what a church is. Only after that can the nature of an episcopal church be examined. Two types of answer need to be given. The first concerns the nature of the way in which believers are ‘members’ of the universal Church. After this questions can be asked about the particular sense in which episcopal churches are distinct while being one among many.

The first answer is clear and no longer contentious. All members of every church become Christians through the sacrament of Trinitarian Baptism. Members of episcopal churches are a part of this great ‘communion of saints’ and stand in equal status to one-another. The document BEM has properly placed baptism as its first and principal section. ‘Through baptism, Christians are brought into unity with Christ, with each other and with the Church of every time and place.’⁵⁶² The second type of answer concerns the way in which Christians meet together to form a recognizable church or denomination with many observable characteristics.

⁵⁶² *BEM: The Meaning of Baptism: Incorporation Into the Body of Christ*, p.3

We have seen in the review of literature that it was the young Dietrich Bonhoeffer who attempted to define and describe the nature of a church. In ways which take some unraveling he attempted to make some distinctions which are relevant and helpful to draw into these concluding sections of my research. They need to be expanded and developed. He began as did BEM with affirmation that all those baptized make up the Church for all time. He thought that this wide understanding of the relationship of all believers to one-another was established by God and had in itself a divine nature. Bonhoeffer based this assertion on his reading of John 15:16, 'You did not choose me, but I chose you'.

Bonhoeffer's second distinction drawn from sociological analysis was that if churches are of a human construction then they can be said to have common and observable characteristics which will have similarities to any other human organization. He called this the observation of an 'empirical church'.⁵⁶³ He said that they were capable of analysis and comparison alongside other forms of social organization.⁵⁶⁴ He also asked if it was necessary at all for those who believe to meet together to form community? In places where they did meet he saw a missionary purpose for believers collaborating together to worship and to share their faith. We have now brought into play in this thesis considerable and knowledgeable contributions from those who have developed the sociology of organizations. It is now no longer necessary for the newly appointed leader to assimilate best practice or otherwise from colleagues as he or she is initiated into a new senior role.

Appointments are now made with some increased transparency but with only limited theological development in the description role and responsibility. The concept of the bishop as 'leader in mission' has come into prominence but with limited cultural or ecclesiological explanation. This resonates as we have seen with now stated developments of the task of a church leader in Ordinals and reflects the changing place of the church in those societies which no longer

⁵⁶³ op. cit. *ibid*, p.125

⁵⁶⁴ Bonhoeffer, D., *Sanctorum Communio: A Theological Study of the Sociology of the Church*, p.125

accept or understand the nature of belief. His other question, which is also ours in this study, is concerned with the dimension which Christian communities add to the wider community and in what ways if any do their activities and characteristics differ from associations of non-believers. We have observed the detailed examination of this question by Thung in her ecumenical work on appropriate mission in a post-colonial church and her questions. The issues she has raised continue to be debated. Is Christian mission aimed primarily at the transformation of society or is it in its new implicit interpretation aimed at what she calls 'propagandistic recruitment' or the winning of converts into an increasingly anxious and defensive church.⁵⁶⁵

I have been able to demonstrate that the use of *episkope* by the first Christian communities to describe the task of their leaders was both a practical expression of need and a reflection of the kind of oversight valued from the experience of God known through the places where divine experience has been recorded. I have called these experiences 'visitations'. They reflect a God who calls believers to faith and in particular ways calls a church into being. The presence through intervention on particular occasions and the absence of interventions on many others requires those who lead the life of the church to reflect the divine nature in the ways in which they 'visit' and 'see-over' the church. Through visitation I want to suggest they share the purpose of those interventions, the most significant of which is to continue to embody and demonstrate the significance and relevance of the life, death and resurrection of Jesus Christ.

9.1.2 Building the structure of oversight

In the embryonic 'episcopal' churches soon after the first leaders were appointed or elected a form of local and regional leadership emerged. There appeared to be a strong sense of community which in some way decided on the need to 'hold all things in common'.⁵⁶⁶ We do not know whether or not this actually meant a sharing of wealth and resources but we have seen that it

⁵⁶⁵ Thung, M., *The Precarious Organization*, Mouton, The Hague, 1976, p.68

⁵⁶⁶ Acts 4:32-5.

is most likely to imply a strong common bond across communities to ‘watch over one-another’. We have also seen that the relationship of local Christian communities to the commission of the Apostles remains open to a range of interpretation. Differences of practice reflect not only the need to guard and pass on tradition and belief but also that there could be more than one approach to the distribution of power and understandings of authority in the emerging churches with their presbyters and town or regional bishops.

My historical survey has shown that within decades a hierarchical system of governance with monarchical *episkope* as an almost universal characteristic had become established. We have seen also that as this separation continued through the centuries a ‘loss of memory’ of the original charism of ‘watching over one-another in community’ had occurred. When attempts to change or reform the Church of England began to take place we have also seen that these became frustrated since the knowledge of the essential unifying nature of an episcopal church had been lost. With the widening divisions within the Anglican Communion and within the Church of England’s differing groupings the overriding need to ‘see-over’ one-another in a reciprocal and inclusive way had become diminished.

Further building blocks have to be carried into place with the development of a series of questions. These concern the theology which has come to inform the ecclesiology or religious sociology of the shape and structure of a church. There is a founding ‘charism’ of great historical significance in the way in which this particular church has evolved. In an episcopally structured church with ‘graded’ orders of ministry we have to be as sure as possible that this structure is of theological significance in the ways it reflects or represents the nature of God.

Episcopal churches differ from more ‘congregational’ ones in that their ministers are called to perform particular roles within a hierarchical relationship. The theological position which has had to be defended is that such ministries, particularly those of episcopal oversight, are seen to be justified from early practice and a particular succession from the apostles. Such a

succession does not necessarily imply a hierarchical relationship and might be said, as has been demonstrated in my review of the history of episcopacy, to reflect secular social and political rankings as much as an understanding of the divine nature.

9.1.3 Building the structure of community

The first of my building blocks can be put into place through an exploration of how and in what ways churches can decide to build on their origins to create relevant, supportive communities which reflect and share faith, watch over one-another and add to the life of their wider communities. There is an intriguing dilemma which has emerged from my research with which to begin my 'empirical' characteristics of an observable church. It is with the important and fundamental examination of an assumption; is the Church, and the Church of England within it, a static organization with structures and laws which cannot be changed and which set the parameters of its work or is it an organization which is in a perpetual state of growth and development?

As a significant example of this dilemma we have seen in the Yorkshire Dioceses Review that those engaged in this work commissioned by the Church of England and its House of Bishops took the view that they could only work and make proposals which were within existing ecclesiastical and national legislation. They were ultimately unwilling to consider experiment and the crossing of boundaries. We have seen also in the Reviews and the reports about senior appointment processes in the Church of England that there was a move away from inviting chairs and review panel members whose expertise was in industry and commerce and in organizational leadership towards inviting members from the Civil Service, education and ecclesiastical bureaucracy. The consequence of this, as I have demonstrated, has been a series of reports with proposals which worked increasingly within existing boundaries and demonstrated little will to experiment.

The building block which helps to create an evolutionary structure has to be put into place. We have seen from the disciplines of organizational analysis

how change can be enabled and managed. I have demonstrated how this experience can be adopted by the 'empirical church' for its own development. My literature review has shown that in relation to the Church, Adair has said that it is always 'becoming'.⁵⁶⁷ His assertion was that 'it is in a process of developing or becoming in relation to a perception of its environment which includes a sense of God at work in, through and for the secular order'.⁵⁶⁸ From the interviews in the Yorkshire Dioceses which I conducted it became clear that many in senior leadership positions were hoping for changes to be proposed for which they had already begun to prepare.

My research has also shown that there are significant factors which can damage or erode a structure which has drawn its strength from foundations laid by the apostles and defended by theologians and churchmen through the centuries. It is easy to agree more comprehensively with Davies and Guest now that research has been carried out and interviews concluded, that 'the Church of England possesses no fixed theology of bishops'⁵⁶⁹ and, I might add, of how it understands little of the nature of collegiality or of oversight in its own church. For those called to these ministries there is a need to find an answer to the question posed by Pickard; 'Under what kind of conditions is it possible for bishops to fulfill their promises at consecration?'⁵⁷⁰

Stated at its simplest and perhaps starkest this research has revealed a fundamental gap: if you do not know what kind of church you belong to and what its fundamental characteristics are then how do you discern the nature of a vocation to ministries within it and the necessary processes of formation for its ministries? How do you know who to choose as its senior leaders, how do you know what kind of selection and appointment processes are needed and how do you know how to oversee any piece of ecclesiastical reorganization? Answers to those questions are being revealed through the findings of this research. They

⁵⁶⁷ Adair, J., *The Becoming Church*, SPCK, 1977.

⁵⁶⁸ op. cit. *ibid*, Introduction, p.2

⁵⁶⁹ Davies, D. and Guest, M., *Bishops, Wives and Children: Spiritual Capital Across the Generations*, p.18

⁵⁷⁰ Pickard, S., *Theological Foundations for Collaborative Ministry*, p.171

now have to be brought together to give coherence and to enable a re-focused understanding of oversight in episcopal churches to emerge.

A conclusion at this stage has to suggest that an approach which decides the Church is continually in a state of 'becoming' prevents it from remaining in the trap which imprisoned the Yorkshire Dioceses Review, that adaptation is only possible within existing structures and already extant ecclesiastical legislation. 25 years after the publication of the Turnbull Report a sense of frustration continues. The failing of the Turnbull Commission's proposals was that they offered a structural change where a theological and motivational change was needed. Their comment then was: 'While many people participating in the Church's governance can stop things happening, few (if any) can make things happen. Power is negative rather than positive.'⁵⁷¹ I have also noted a comment by an eminent ecclesiastical lawyer in 2012 concerning a similar negativity in voting decisions by the Church of England's General Synod that 'it has become a body which is episcopally led but synodically thwarted'.⁵⁷²

In these examples, with their associated questions the life of a community in transition is being described. It becomes clear that inherited ways of 'watching over' contribute a framework within which debate can take place and change managed. The nature of oversight in such communities requires something more. This is demonstrated in the inevitable tension between tradition and innovation in any organization. My analysis of the Yorkshire Dioceses Review and of some of the Church of England's significant reports both reveals this tension and also demonstrates the places where there might be a piece of learning which episcopal churches can offer. Can they, with a developed application of their charism which contains intervention and visitation enable boundaries to be crossed? This would mean that, using a particular understanding of oversight within an appropriate role change is enabled to take place and be a contribution to wider community understanding.

⁵⁷¹ op. cit. *ibid*, p.25

⁵⁷² Hill, M., *Ecclesiastical Law Journal*: p.2

9.1.4 Building the ecumenical structure

A significant block to be added to any understanding of oversight comes from the contribution of ecumenical theology. This international research contribution has concluded that the relationship between the episcopate and the presbyterate 'is still for many an un-resolved question of far-reaching importance' and needs to continue to be explored.⁵⁷³ The question has not been left there and we have seen significant and helpful debate.

A number of core concepts or models have appeared which assist my attempts to prove the necessity for a reconstruction of *episkope*. New directions are emerging which rely on a basic structure for church life and order which give an understood shape within which renewal and development can take place. The essential form of the body remains the same and is created and recreated in an enduring way. From this ecumenical dialogue we can now appreciate the overall importance of the implicit common life which all Christians share together. This is called *koinonia* and the ecumenical agreements say that every characteristic of *episkope* must arise from the community within which it is expressed and from the calling of the 'whole people of God'.⁵⁷⁴ Christianity while being a faith which upholds and inspires the individual has alongside this the basic tenet that faith only grows and is informed by membership of a wider group, which itself is part of an even wider community. The basis of this is the sacrament of baptism through which all Christians recognize one another as members of a common community of faith.⁵⁷⁵ We have seen also that every denomination, in its own way must reflect and guard the essential teaching of the faith first given by the founders of the Christian church. This is now called Apostolicity and describes the ways in which churches expresses their unity based on understandings of the continuity of a commission begun and legitimized by the first Apostles. Most significant for many denominations is that the structure itself can be traced back to the work of the apostles who themselves were commissioned by Jesus during the time of his earthly ministry.

⁵⁷³ BEM: *The Forms of Ordained Ministry*, p.25

⁵⁷⁴ BEM: *Ministry, 'The Calling of the Whole People of God'*, p.20

⁵⁷⁵ op. cit. *ibid*, pp.2-3

All discussions in modern times have tried to relate to the founding 'charism' and the sense that more is shared in common than what divides. Recent decades have been characterized by a search for structural unity between denominations. This search is now seen by ecumenical theologians to be drawing to a close and as a time when energy may have been misspent.⁵⁷⁶ New forms of unity are emerging and are characterized by emergence from a wilderness experience in which a generation of ecumenical explorers is described by Rimmer and others as having become lost.⁵⁷⁷ The basis for unity continues to rest with agreements which, for the historic denominations, remain binding if not internalized. A continuing search for appropriate unity remains a core task in the exercise of oversight.

A part of the essence of each agreement is the renewal of *episkope* as a way of holding together the corporate aspects of ecclesial common life in a way which indicates where the wider community of the church bears responsibility and where the particular ministry of bishops is fundamental. The next stage of my development begins to ask what is expected of those called to ministries of oversight. What has emerged in BEM and the Porvoo Common Statement, discussions between the Church of England and the Methodist Church in England and Wales and is echoed in all others is that the ministry of oversight is exercised personally, collegially and communally.

9.2 The construction of ministries for oversight

I can now begin to form answers to one of my series of initial questions in this chapter. It is the place where a building begins to be constructed on the now revealed and strengthened foundations. If we can say what kind of a church an episcopal order constitutes can we now ask what might be required in the formation and work of its leaders? The good news about the culmination of the

⁵⁷⁶ Avis, P., *Reshaping Ecumenical Theology*, T & T Clark, Continuum, London & New York, 2010. Preface p. vii; *Harvesting the Fruits*, Kasper, W., Continuum 2009.

⁵⁷⁷ Rimmer, C., *Towards an Ecumenical Theology of Wilderness: Prospects for Ecumenism in the 21st Century*. WCC, p.2

series of ecumenical agreements reviewed, and the essence of the Church of England's theological contributors to its reviews of episcopal ministry is that all ministries of oversight have to be conducted within a series of ecclesial and public relationships.

A range of sociologists who have examined the nature of organizations suggest that what Berger and Luckmann call *The Social Construction of Reality* is based in no small part on the interaction of biography, history and social system.⁵⁷⁸ Once this interaction is accepted and understood then we have seen that what Wright Mills calls *The Sociological Imagination* can begin to interpret institutions and organizations in new and creative ways.⁵⁷⁹

Ecumenical dialogue and the theology which has arisen from it show that these can be described as 'personal, collegial and communal'.⁵⁸⁰ My research has revealed many other understandings and interpretations as interviews have been conducted with church leaders in Yorkshire and as the literature of ministry and of leadership has been examined. These can now be brought together in the development and expansion which I now propose. The ideals and founding charism of an episcopal church can be related to the practice of senior leaders in a way which liberates rather than imprisons.

The foundational aspects of oversight which have been revealed and emphasized in this research are described as personal, collegial and communal. They now need to be examined in the following sections in a way that brings together the experience of those interviewed, the reflective practice of ministerial theologians and the needs of those appointed to ministries of oversight. Although related in particular to senior leaders much of what is outlined applies to clergy given charge of multi-congregation pastoral reorganization.

⁵⁷⁸ Berger, P., and Luckmann, T., *The Social Construction of Reality*, Penguin, London, 1967.

⁵⁷⁹ Wright Mills, C. *The Sociological Imagination*, OUP, Oxford, 1959, 2000.

⁵⁸⁰ The exercise of leadership as a part of oversight I have found to have a basis in the documents of *BEM*, the *Porvoo Common Statement* and the *Anglican-Methodist Conversations*.

9.2.1 Personal oversight

I have chosen to take a particular and perhaps individualistic route to describing personal oversight. I find this particularly applicable since the Divine Being has to be reflected in the life and work of a religion with the ministers called to exercise oversight within it. As a consequence the particular theological approach which I am taking uses a known and biblical aspect of God from which to draw essential elements of the nature of oversight. This approach instances the ways in which God chooses to establish relationships. From these I have decided to suggest that the nature of the work of oversight can be deduced from and based in what can be said of God's relationship with a people. It is of particular theological relevance to the life, spirituality and conduct of those who have public ministries within a church.

My choice of description for this relationship of personal oversight is based on the ways in which God is described as 'visiting' an individual or a people. I then draw a parallel with the work of oversight which has to begin with the nature of a relationship which can be established. For the validation of the ministry of a senior leader I want to suggest that the ecclesiastical usage of the right of 'visitation' available to bishops and to archdeacons can form an acceptable working parallel.

I have shown that visitation can be understood as a two-way relationship and that this is developed in the Hebrew phrase *Kol Yisrael arevim zeh la-zeh* meaning 'all Jews (or all the people of Israel) are responsible for one another' (Section 2.3).⁵⁸¹ The Turnbull Commission suggested that visitation was a part of the means of gaining a 'synoptic' view of the life of a diocese.⁵⁸²

Once revived with the theological underpinning which this thesis seeks to re-establish a reason for 'episcopal' in the title of a denomination moves from an interesting piece of ecclesiastical archaeology or a subject for ecumenical

⁵⁸¹ Sacks, J., Chief Rabbi of the United Hebrew Congregations of the Commonwealth in *The Times*, 18:08:12, p.70

⁵⁸² *Working as One Body*: p.39

dialogue to the rediscovery of a founding charism without which reciprocal and collegial responsibility cannot be achieved. A theological understanding of the practice of visitation gives a local role for the work of a bishop and staff from which many of their wider responsibilities stem. Such a theological understanding prevents the local church from becoming predominantly congregational and places its work in the wider context of the purpose and mission of the Church. It expresses another part of the ‘genius’ of episcopal churches which has been neglected for far too long and goes farther in a way which adds freshness and greater theological depth to the BEM statement, ‘(Bishops) relate the Christian Community in their area to the wider church, and the universal church to their community’.⁵⁸³

The lack of theological understanding of this fundamental element in the nature of the calling to oversight was reflected in significant ways through the interview process with leaders in the Yorkshire dioceses. They were clear that there was little or no theological or ‘theoretical’ preparation given to them as they began to undertake new work (01/01, 04/12, 17/07). This absence was then underlined by their instancing of secular images which inform and give shape to their work (22/06). It was noted significantly in the processes of the Yorkshire Dioceses Review where it was found that the reviewers did not know how to ‘visit’ the dioceses concerned, consult with them and adapt their proposals accordingly (Chapter Seven, 6.2.4).

The relational practice of oversight understood in this way can begin with the need for visitation and the establishment of a relationship with clergy and congregations in which a personal relationship is established between the member of the senior staff in a diocese and the clergy with their congregations. It develops the apostolic nature of ministry in particular since it connects directly with what BEM says about the particular reasons for the personal ministry of a bishop becoming relational in a new and deeper way, ‘It should be *personal* because the presence of Christ among his people can most

⁵⁸³ BEM: Section C, *Functions of Bishops*, p.27

effectively be pointed to by the person ordained to proclaim the Gospel and to call the community to serve the Lord in unity of life and witness'.⁵⁸⁴

9.2.2 Collegial oversight

My next building block creates an answer to the question about what it means to use the phrase and title coined by Turnbull from St Paul's First Letter to the Corinthians Ch 12, v12. '*Working as One Body*'? This section opens for discussion the various ways in which bishops in a denomination work together. As an exploration in deepening the way in which shared oversight is a theological concept this further exploration is essential. It returns again the disputed territory of collegiality and the question posed by Sykes, 'What kind of bishop in what kind of church'?⁵⁸⁵

We have seen that here has been considerable discussion about the nature of collegial oversight or collegiality between bishops and I have tried to engage with much of it in the approaches I have taken to determine how bishops work together. I have observed that questions about an oppressive collegiality and the stifling of individual initiative have been raised in particular by Selby. These have been picked up by Furlong who has said that collegiality in the Anglican structure of oversight is 'borrowed clothes from the Roman Catholic Church which do not quite fit'.⁵⁸⁶ Within that Church we have also seen frustration by Küng that resolutions about episcopal collegiality accepted at the Second Vatican Council were in practice not put in place.⁵⁸⁷ We have also seen in the biographical literature review that the English Cardinal Hume was seen to attempt to establish a greater sense of collegiality among the European bishops but was frustrated in his efforts.⁵⁸⁸ The Roman Catholic Bishop's Conference document *The Sign We Give* has remarked that there is an

⁵⁸⁴ BEM: *Guiding Principles for the Exercise of the Ordained Ministry in the Church*, p.26

⁵⁸⁵ Sykes S., *The Integrity of Anglicanism*, p 98-9

⁵⁸⁶ Furlong, M., *The C of E: the State It's In*. p.181

⁵⁸⁷ Küng, H., *Disputed Truth*, p.23

⁵⁸⁸ Charles, W., (Ed), *Basil Hume: Ten Years On*, pp.145-6

undeveloped understanding of the Communal nature of oversight.⁵⁸⁹ It was an unexpected privilege for me to be able to interview two of the authors of that report (Interview 28). The authors spoke of their initial frustration when the report seemed to be making little difference to the ways in which oversight was being exercised. They reflected on the nature of long timescales needed for some developmental ideas to become established. It was their view twenty years later through necessity as much as theological conviction that some of the proposals which they put forward are now being put into practice.

We are fortunate that McAlese has chosen to bring her considerable international and legal expertise to a further exploration of this subject. She has given the best definition so far (3.2.3) and has placed herself as a ‘critical friend’ in the Roman Catholic Church’s further exploration of collegiality. In this way she is following in the tradition of researchers and training organizations operating from ‘the edges’ of church life but exercising significant influence. Her starting point for the next phase of her doctoral thesis builds on the conclusions of her initial research and publication. She describes a general lack of clarity which applies to all churches within the episcopal ‘family’ about what oversight does or could mean:

Today the best experts of the Church cannot coherently explain the Church’s governance structures or their juridical infrastructure. This is largely due to Vatican II which failed to articulate clear guidelines for the future development of conciliar collegiality or its governance at any level.⁵⁹⁰

My building block which requires continual re-visiting demands that the one significant characteristic of episcopally led churches has to be that the leaders understand both from a theological and an ecclesiological way how and why they are required to operate as a group in relation to one another and on behalf of the church within which they have oversight.

⁵⁸⁹ The Roman Catholic Bishop’s Conference of England and Wales: *The Sign We Give*, p 24. The authors of this report were interviewed by arrangement (28).

⁵⁹⁰ McAlese, M., *Quo Vadis? : Collegiality in the Code of Canon Law*, Columba Press, Dublin, 2012. p.153

Collegiality is not easily established within leadership groups of the same denomination. I have observed that there is a significant learning curve to be experienced by a person appointed to senior leadership in the Church of England. In the Yorkshire interviews a cathedral dean has spoken of the new and 'club' culture that he was expected to enter (07/01). A diocesan bishop described the anxieties he felt when first joining the other diocesan bishops (04/02). In a rather disarmingly open way a suffragan bishop described the gradations between different bishops according to their role and responsibilities within the House of Bishops (12/09). Equally there were other bishops who spoke positively about meetings of diocesan bishops without other staff present realizing that in some matters 'the buck stops with them' (22/07).

In order to teach agreed doctrines and to develop renewed missionary structures bishops have to talk together, reach fundamental agreements together, and to draw the boundaries of faith and order together. To do this, bishops have to represent their people as they meet together in provinces and as the provincial leaders, the archbishops, meet together in council. All this has now to be done in the essential relationship which bishops have with their clergy and lay people as they meet together in synods. These structures are the characteristic of church order in the first centuries and have now become an essential feature of modern church government.

In our ecclesial understanding of the nature of a contemporary episcopal church such meetings are not the same as those expressed in most forms of modern democracy. The purpose of meeting in these groups is to debate together in attempts to achieve unanimity. It is for the episcopal leaders, the bishops to find their appropriate place in this modern system. It has to be a place which safeguards their historic and ecclesiastical role. Their new place will not be achieved, and gain consent, without their willingness to act collegially and represent the mind of a church which is universal in faith if not in structure. Trust is the key word and it has to be won again through the willingness of bishops with differing views to work together in ways which aim to achieve a common mind on fundamental issues.

Further confusion regarding the overarching principle of collegiality has been raised for the Anglican Communion where some bishops do not recognize the ministries of other bishops since they take a different view on moral and ethical issues.⁵⁹¹ In addition to this we have seen that the establishment of an Ordinariate for Anglican bishops and clergy within the Roman Catholic Church has raised yet further questions about the possibility of reciprocal collegial oversight.⁵⁹²

9.2.3 Communal oversight

The building block describing what oversight offers to the wider community is one which needs teasing-out in a more subtle way. Communal oversight is exercised within the ecclesial community and outside it. Trust will not be achieved unless those expressing and exercising episcopal leadership represent changing expectations and cultural norms in the societies in which they exercise their jurisdiction. Bishops represent tradition and one of the characteristics by which they act with integrity is that they are aware of and are formed by their own tradition. Their ministry arises from the faith and the traditions of the communities which have shaped and chosen them. But communal means much more than that today. Perhaps more than ever before communal authority contains within it expectations about accountability. Never before have bishops needed to be accountable to their clergy and congregations in the ways that they are today. Authority is almost turned on its head and will be unless the ministry of *episkope* - oversight - has the consent of the people who are governed and cared for by bishops. These new expectations contain within them the emerging expectation that *episkope*, which is represented by one person, rests ultimately with the community which calls people out to be its leaders. This kind of communal oversight with representative figures who are vested with specific tasks and roles is unique to episcopal churches; it is a treasure which needs to be retained but is one which

⁵⁹¹ The Church of England Bishops reply to *Ut Unum Sint*, p.20

⁵⁹² *Anglicanorum Coetibus*: Congregation for the Doctrine of the Faith, published 4th November 2009.

needs to be rediscovered and re-valued by the communities of faith which give it shape and which owe it willing allegiance.

The Review of the Yorkshire Dioceses has been used as an examination of a model for communal consultation within the practice or exercise of oversight. There were in fact three stages of review with the opportunity for many groups to respond. Analysis of evidence contained within the Second and Third Reports demonstrates that when a change was made to the proposed name of the diocese very few other and more radical possibilities was considered. Questions can be answered at this stage about the nature and influence of the groups who responded with alternative suggestions concerning cathedrals, the number and responsibilities of bishops and the use of a differing Episcopal Area System and why certain options were disregarded. The members of the Commission with theological, ecclesiological and legal advice chose to take a less radical route to create a structural change while making no attempt to address ecclesiological issues. The proposal by the bishop and synod of one diocese to adopt a 'bottom-up' process of gradual change was rejected. It has been demonstrated by my analysis in Chapter Eight that the Commission's methodology failed to adopt a transparent consultative process and, although producing proposals which were acceptable, operated an authoritarian rather than an Authoritative approach to oversight. (6.2.1)

In a similar way the way the reports concerning a more transparent process in making senior appointments has been seen to produce only cautious change. My analysis suggested that there was little theological input into the production of some of the reviews with membership and chairs being selected from civil service, teaching and commercial personnel (Chapter 5, Section 5.4). The report which had less 'official' status by Lee instanced significant hurt and frustration in a system which promised more in terms of preferment than it could deliver in terms of the number of senior positions available. We have seen that there was little or no spiritual or vocational guidance or support for those involved, successfully or otherwise in the system.

The new and to me surprising finding in my research has been that the concept of what two of the church leaders interviewed called 'liminality'. It is a role understood by some of those who were interviewed (10/02, 12/05) and can be described as the ability of a leader to enable a community to cross thresholds. They said that their understanding of this privileged opportunity in their work came because they have used the support of training agencies to develop their liturgical role to assist them in gaining a deeper understanding of the wider possibilities of enabling people and groups to move from one understanding of their life to another.

Such work is of the essence of the practice of the public face of oversight both within the Church and in public life. The experience gained through the practice of oversight as a public figure gives the opportunity which Bonhoeffer said was essential, for the leaders of a Christian community to be able to 'make a difference' in the life of their wider communities. It takes the development of an oversight grid on to a new place by providing a practical and sophisticated grounding for the public face of oversight. It links the image and metaphor of God as Shepherd (Psalm 23) with the role of the modern church leader. It connects with the purpose of oversight called 'synoptic'. It develops the commission of oversight to continue the apostolic mission of moving the church to a new place. It affirms the individual work of legitimating change through personal presence, induction, permission-giving and the negotiation of new boundaries for belief and ministerial practice. This is public apostolic ministry expressed spiritually, theologically and developmentally.

9.3 Watching-over in community

At the outset of my research I asked if there was a 'space in between' hierarchical and authoritarian oversight and what has been called collaborative ministerial oversight which it has proved difficult to fill. The theological, ecumenical and ecclesiological structure which I have built on rediscovered foundations and developed with the construction of a new way of understanding the genius or 'charism' of episcopal churches can offer much to fill this space. I want to make two proposals in the final part of this chapter.

The first is a restatement of my proposed way of describing how oversight can be practiced by senior leaders as they respond to the call to ‘watch over’ their church with its many distributed communities. The second is a ministerial and formational proposal about how, with professional support, senior leaders can ‘watch over’ themselves.

The pieces of research from my review of the writing and work of ministerial theologians and from the descriptions of their own work by senior church leaders led me to propose an Oversight Grid. The way in which such a grid was constructed from the desires and practice of those engaged in the work of oversight is described in detail in Chapter Six. In the construction of such a Grid I suggested that a comprehensive understanding of oversight in a devolved organization such as a church needed to have essential elements which consolidate and build on the ways in which leaders describe their work and on the needs which those who form ecclesial communities have. In establishing these categories I drew on the work of Turnbull, Adair and Stamp with additional material on Mental Models from Senge and Dynamic Models from Downs.

I have concluded that there can be three groupings which incorporate images appropriate to the effective practice of oversight. The first reflects the need for members of any organization to feel that they can be encouraged and allowed to grow and develop wherever they find themselves in an Organic way. The second is for members of whatever they have joined or wherever they work to feel that there is a sense in which it is Directional rather than an organization in drift or which has stagnated. The third is the need for guardianship of the tradition, for boundaries to be established and managed and discipline to be administered - by leaders who command respect and who oversee in an Authoritative way. It is this grid which has enabled me to provide a means of assessing the evidence which I gained from interviews with Yorkshire church leaders and the reviews of the Church of England’s senior appointment processes. It has proved a significant resource and can be offered as a means both of conducting analysis and of outlining the principal

requirements of senior teams committed to overseeing a diocese or national church.

Such a result moves away from structural reorganization and establishes a framework within which attitudes can be measured and their degree of change monitored. It is a move away from reorganization towards the establishment of a culture which has as its basic assumptions principles of respect and mutual accountability. My solution has been demonstrated to be built on hopes and expectations expressed about the nature of ministries and of governance within episcopal churches - and one which is applicable more widely in many of its aspects. This solution builds models based on the 'mind pictures' and metaphors of the roles which those with oversight have expressed. These have been found in the history of episcopal churches, in ministerial and biographical writing and legitimated through interview and survey.

9.4 Inhibiting formational issues

I now want to take Furlong's use of the notion of a 'family secret' which she applied to what was until recently the concealment of internal divisions in the Church of England and Anglican Communion and propose two other places for it. These are in relation to the development, training and support of those called to ministries of oversight and in an unwitting preference for the selection of a particular kind of senior church leader. Merging family therapy practices with systems thinking Friedman says, 'family secrets act as the plague in the arteries of communication; they cause stoppage in the general flow and not just at the point of their existence'.⁵⁹³

My first family secret or formational issue concerns a need identified in the Pilling Report to establish a Talent Pipeline, with broadly agreed criteria for inclusion of those with a wider range of talents who might be considered for senior leadership. The first inhibiting formational factor which the Church of

⁵⁹³ Peyton, N., and Gatrell, C., *Managing Clergy Lives: Obedience, Sacrifice, Intimacy*, Bloomsbury, T&T Clark, London, 2013.

England appears to be concealing is both how candidates find their way on to a preferment list and from those, how and why some candidates are thought suitable for a particular senior appointment.

It was the Perry Report which made significant issue of the fact that 89% of those selected as diocesan bishops had been suffragan bishops before.⁵⁹⁴ We have also noted that Selby identified the nature of senior appointments in the Church of England as 'tribal'.⁵⁹⁵ Appropriate here might be a reference to Bonhoeffer's conclusion, that the 'empirical' church is just as open to scrutiny as a human organization as any other. Time and further analysis will record whether adaptations to the senior appointment processes will bring candidates with wider backgrounds into senior leadership. It is possible that this will happen and I have noted already changes which can be observed with interviews for candidates for diocesan bishoprics and other posts.⁵⁹⁶ Further research will determine if real change has taken place or if there has been no more than a 'tribal' shift to another dominant group or network. The research into elites in Sweden by Nilsson has shown that, although transparency and open election have been introduced, the networks from which leaders are chosen have changed little.⁵⁹⁷

Of continuing concern must be the evidence from the Church of England's statistics and from the Pilling Report that 373 senior posts are available and that this number is likely to decrease. A consequence of increased openness is that those who are on 'preferment lists' are aware of the possibility that they may be at least invited for interview. Further work is required to examine what

⁵⁹⁴ 'In the five years 1996-2000, nominations to 19 (43%) of the 44 diocesan sees were announced. Of the 19 men nominated, 17 (89%) were already in episcopal orders. Of the two who were not in episcopal orders already, one was an archdeacon and the other a parish priest.' 'Of the other 25 diocesan bishops in office at the end of 2000, by contrast, only 14 (56%) were already in episcopal orders when they first became a Church of England Diocesan.' Perry, p.16

⁵⁹⁵ Selby, P., *Be Longing: Challenge to a Tribal Church*, p.60

⁵⁹⁶ Those appointed who were not bishops are: Durham, Lincoln, Salisbury, Winchester and Coventry. Bradford was a suffragan before.

⁵⁹⁷ Lagerlöf Nilsson, U., *Thy Will be Done: The Path to the Office of Bishop in the Church of Sweden During the 20th Century*, Doctoral Thesis, University of Gothenburg, 2010.

care is offered to those, who are likely to form a majority, whose names are on such lists but who will not be selected. Pilling and Lee both raise the question of ambition and of ‘disappointment’ as inevitable components of this situation. Both Pilling and Lee offer suggestions for the ways in which vocation can be fulfilled and raise the question of how this can be supported in ways which are yet to become evident in pastoral and development provision.

9.5 A structure for formation

For the second of these inhibiting formational factors or ‘family secrets’ my research has shown that far too often those with these responsibilities feel that they are left unsupported by their Church in such a way that external groups and peer-practitioners are left to offer whatever they can. My proposition, given that this situation is likely to continue with little awareness of modification within the Church of England is a different one. I am not proposing the establishment of a staff college for senior leaders or anything which might come close to it which would remove a blockage. I am proposing a structure for those committed to ministerial formation and development which will provide coherence and a framework for what they are able to provide. In this way a significant resource can be added to the oversight responsibility of the Church of England not by further restructuring but by the integration of a new idea.

The oversight grid which I have been able to develop so far allows senior leaders to gain an understanding of ‘what is required of them’. Its origins have been explained and its application trialed in different ways. What is needed in this final section is provision of a means by which clergy who take on significant oversight roles can be developed and supported. I have extended my oversight grid in a way which contains a three dimensional understanding of the same structure. In this way a ‘flat’ table can have depth and be given a sense of energy and movement. Issues and evidence drawn from the Yorkshire interviews inform much of this, giving a picture of what resources need to be in place for the effective exercise of leadership and oversight in a diocese. In particular those involved in training, theological education and work

consultancy have suggested that an extension of the model could provide a 'frame of reference' within which they could be enabled to integrate the approaches they bring to their work. The alternative, according to Dadswell would be for the consultant or educator to continue to use a 'smorgasboard' approach and pick and choose practical and theoretical models at will.⁵⁹⁸ He advocates a disciplined alternative:

Consultants will only be of use to the consultor if they can integrate a range of disciplines. It may be necessary to draw on theology, biblical studies, ecclesiology, missiology, sociology, organizational studies, congregational studies, psychology, group dynamics, management and anthropology, to name a few. A gifted consultant will be able to handle a relevant, healthy interaction of disciplines.⁵⁹⁹

The many elements which contribute to a wider understanding of oversight need to be brought together to provide such a 'healthy interaction of disciplines'. This can be achieved by transforming the 'flat' oversight grid or consolidation of models proposed in Chapter Four so that they generate a multi-dimensional interaction. If done effectively it will provide a dynamic impetus for a range of disciplines. Essential elements in any understanding of oversight need to take into account the public face of the leader, the places where experience is gained, the need for personal development and the dangers which come with the prolonged exercise of oversight.

This dynamic model which is capable of further development is outlined and explained below drawing primarily from material and evidence gained in my research. Theological consolidation of the practice of oversight comes in the identification of the need for a coherent pattern of training or, more appropriately 'formation'. My proposal is to develop the oversight grid which I

⁵⁹⁸ Smörgåsbord became internationally known as Smorgasbord at the 1939 New York World's Fair when it was offered at the Swedish Pavilion's "Three Crowns Restaurant." It is typically a celebratory meal and guests can help themselves from a range of dishes laid out for their choice. Example used by Dadswell at the launch of *Consultancy Skills for Mission and Ministry*. Ripon College, Cuddesdon, March 2012.

⁵⁹⁹ Dadswell, D., *Consultancy Skills for Mission and Ministry*: SCM, London. 2011. p. xiii.

suggested in Chapter Six and tested out in Chapters Seven, and Eight. The result is a four sided figure which expands an understanding of the support structures required for sustainable leadership and best practice within oversight. The establishment of these faces provides the opportunity not possible at other places in this research to integrate a wider range of spirituality and skill training resources. Many of these are described by leaders interviewed as fundamental to their initial development and to the exercise of responsibility once in post. It is a diagrammatic representation of a process which is at the moment implicit in much training and formation but which can easily be subverted or ignored. The methods for the selection of leaders will continue if a structure is not understood, resourced and brought more securely into the consciousness of participating denominations.

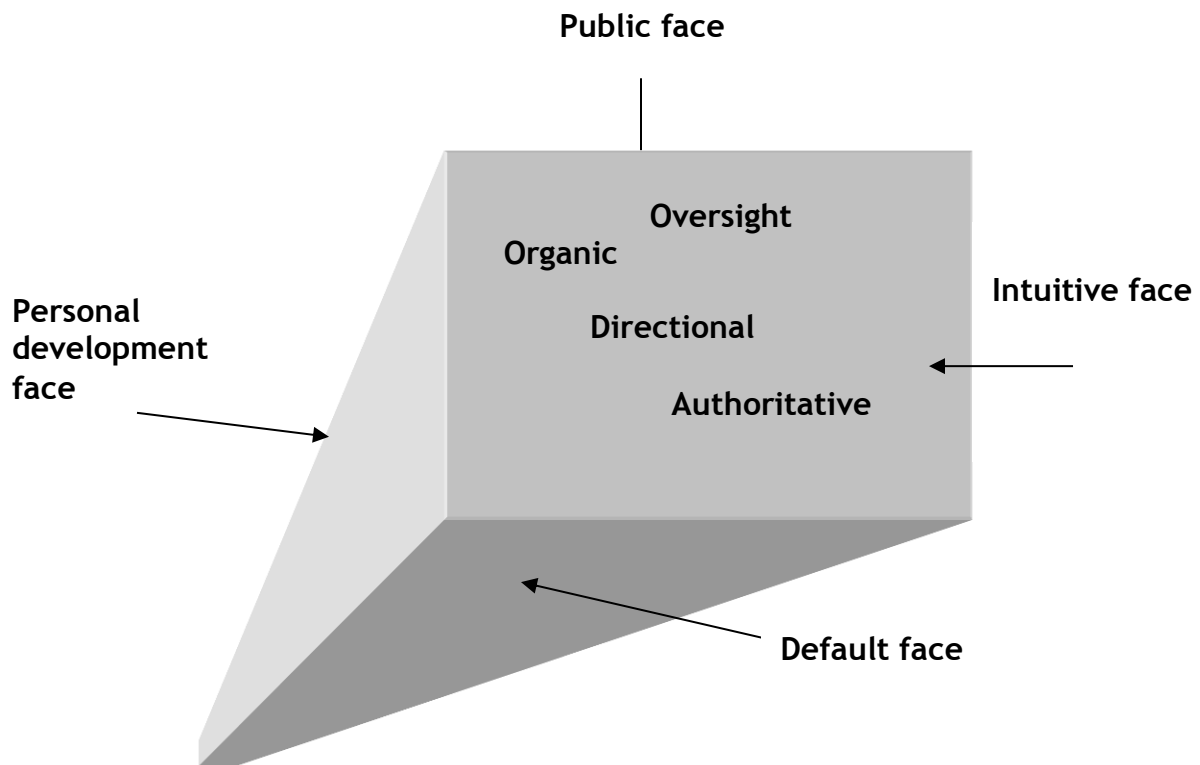


Diagram 13

The four dynamic faces of oversight

9.5.1 The public face of oversight

My first face recognizes the particular and continuing situation to which a church leader is exposed. They have to sustain a public ministry over many years. I call this the public face of oversight. The senior leader is always in the public gaze in an episcopal church. This is particularly so where that church has a national profile. The exercise of this responsibility requires making decisions observed by colleagues, employees, volunteers and many others. Competing pressures and demands have to be balanced in the making of decisions. The ability to listen and to understand is essential. Credible leadership requires the ability to articulate a vision and embody the values of the institution. Such leadership also has to accept a measure of unpopularity and divisiveness and difficult decisions are made.

My interviews with leaders of the churches in Yorkshire have provided ample illustration of the pressures of life with a 'public face'. An archbishop interviewed said, 'You have to be prepared for the fact that you are not going to be liked all the time' (03/09). How a leader can be 'prepared' is of the essence of importance of these 'faces' of oversight. Of great significance for leaders in Church of England dioceses is that they are able to act in a 'collegial' way with other leaders in public life. One diocesan expressed the opportunity and the wisdom in this, 'you have to accept that you are a leader among many in the County' (22/01). Cathedral deans are aware of the great opportunities open to them and their church as their building hosts great events. We have already noted that some deans are more aware than others of the opportunities provided (12/03). A suffragan bishop quoted Archbishop Rowan Williams as saying the senior leader is, 'the person who carries the story of one community to another' (09/02). This carrying of a story can be developed in a reflective and privileged way by the church leader. The new and to me surprising finding in my research has been that the concept of 'liminality', the ability of a leader to enable a community to cross thresholds is a role understood by some of those who were interviewed (10/02, 12/05).

Such work is of the essence of the practice of the public face of oversight both within the Church and in public life. What I have called ‘liminality’ takes the development of an oversight grid on to a new place by providing a practical and sophisticated grounding for oversight. It links the image and metaphor of God as Shepherd (Psalm 23) with the role of the modern church leader. It connects with the purpose of oversight called ‘synoptic’. It develops the commission of oversight to continue the apostolic mission of moving the church to a new place. It affirms the individual work of legitimating change through personal presence, induction, permission-giving and the negotiation of new boundaries for belief and ministerial practice. This is public apostolic ministry expressed spiritually, theologically and developmentally.

9.5.2 The intuitive face of oversight

Experience of leadership for a considerable time enables the development of an ‘intuitive face’ for oversight. This involves being able to see through and experience new possibilities and directions. Complexity has to be managed and this requires the leader to be reflective, to critique prevalent and emerging models, and to accompany and guide to new places. One of those in the Yorkshire interviews said that their job involved, ‘riding out storms and encouraging entrepreneurialism’ (03/01). Many leaders use psychological profiling as a means of personal understanding. Researchers use psychometric tests to analyze and describe leadership paths and styles. Some church leaders use secular rather than religious training agencies to help them reflect on experience and to interpret their behaviour and that of the members of their work groups. A suffragan bishop spoke of how his relationship with his diocesan was shaped by advice and experience learned from working with his churchwarden when a parish priest with practice drawn and then adapted from secular life (06/01).

As with every new job, some of those interviewed said that what they found or what they were promised did not materialize, ‘I said I would be given a mission portfolio but had to adapt to what was possible when I arrived’ (12/01). A dean said that when coming into a situation where close existing

relationships posed a challenge to how he could work. He drew on previously learned and then adapted skills (07/01). Perhaps the most reflective and honest comment about the place of an intuitive Christian leader drawing on learned and trained formation was put in this way, ‘because you are there; because you have your eyes of faith open’ (04/04).

9.5.3 The personal development face of oversight

A self-aware leader is always concerned with the ‘personal development face’ of their life and work and the effect which a different role will have on them. For the Christian or faith leader this requires a constant relating of faith to practice and to the demands of the job. There is an ecclesiastical sense that once a person is ordained as a bishop or appointed a cathedral dean or an archdeacon they are ‘set apart’ from those in parish life and have different relationships with clergy and people. The Rochester Report on women as bishops said that ‘the bishop is the minister for ordination and that this role sets them apart from the presbyters in the life of a church’.⁶⁰⁰ Many have given testimony to the specialist training which particular agencies and qualified individuals have given them (01, 02, 05, 07, 10, 12). To lead by example because the leader can also be seen to be on a personal and faith journey is vitally important.

One leader saw his role as an ‘encourager of Christians in the diocese’ (02/01). Another said that they were a ‘network supporter’ (10/01). The need to use consultants and mentors was expressed by a number of leaders in order to continue with their own development (04/02). The experience of integration of differing roles and expectations required continuing personal development and the need to use external supportive resources, ‘you have to hold together the role of judge and pastor’, one bishop said when expressing appreciation for support in his own personal development (02/09). The bishop with specialist responsibilities across the region said that he had required therapy and counseling just in order to be able to continue with the work (01/03).

⁶⁰⁰ op. cit. *ibid*, p.23

The gradual discovery of a different role as senior responsibilities have been undertaken has been described as the most significant piece of personal development across a range of those interviewed. One said, 'I felt the immediate pressure to collude' (07/01) and another, 'There is an enormous amount of cultural assimilation to be done' (04/02). Other interviews described personal development and the realization that, with experience, support and the re-visiting of previous training new understandings of a responsibility can emerge, often suddenly; 'At this point you feel a number of possibilities. And when you reach that point you feel it has been calling you into that possibility all along' (06/04). Accompanied by continuing spiritual direction and appropriate inservice training personal development adds authoritative elements to oversight since the shared experience of a personal journey is being both seen and demonstrated.

9.5.4 The default face of oversight

Under pressure there is always a danger that a leader will revert to their 'default position or face' as a leader which is more authoritarian than authoritative. Such a reversion sometimes surprises them and those they work with and can surprise a leader as instanced by the sail training skipper example offered by a Methodist District Chair (15/06). On occasions leaders wonder who they really are and who they are becoming as a result of the job. The self-aware are conscious of how they make difficult decisions and still retain their integrity. Others are less aware of the tendency to self-aggrandizement or hubris as a consequence of long-term leadership. The Canon Theologian interviewed observed that the nature of many unreflective decisions represented to him a kind of 'holy pragmatism' (17/10).

The wisdom of theological reflection when examining models was shown by the Roman Catholic bishop when he realized how easily the image of shepherd could be misused and he did not want in his own work to revert the practice of leader with followers (27/02). One consequence of establishing a separation between leader and clergy with people has been the creation of 'elites' and

self-perpetuating hierarchies which have been described in my historical review and through the reflection of Bultmann⁶⁰¹ and Moltmann.⁶⁰²

My review of leadership methods in Chapter Four has instanced the danger of individualism in the carrying out of an office. It is Tillich who has emphasized the dangers of 'hubris' in the isolation which comes with individual responsibility.⁶⁰³ In this work he was preceding studies done by Owen into the effects of senior responsibility on politicians and others in senior posts.⁶⁰⁴ The Yorkshire interviews have demonstrated that, with the absence of institutional support able clergy have sought their own means of inservice training and that this has often been found in independent training agencies who specialize in supporting leaders in the denominations. Such support has enabled them to deepen their understanding of the work in which they were currently engaged and enabled them to acquire tools which could equip them for different and more challenging responsibilities later in life.

9.6 The integrity of apostolic oversight

The conclusion of this chapter brings me to a point where I am able to say that my choice of the exploration of the essential essence of the church in which I have ministered for more than 40 years has not only been worthwhile but significant and productive. I have thought it strange that there is not a developed body of work on the theology and ecclesiology of episcopal churches and this has made me tread with some caution. I continue to wonder if I have missed some substantial body of writing or if I have been asking the wrong questions, even of myself.

What I have been able to discover, which for some others will be a process of rediscovery, is the detail about how this family of churches now spread around the world originated. Because I have worked in an 'episcopal' church I made

⁶⁰¹ Bultmann, R., *Theology of the New Testament*, Vol II, p.102

⁶⁰² Moltmann, J., *The Church in the Power of the Spirit*, p.305

⁶⁰³ Tillich, P., *Systematic Theology*, Vol 2. pp.56-9

⁶⁰⁴ Owen, D., *The Hubris Syndrome: Bush, Blair and the Intoxication of Power*, Politico, Methuen, London, 2007.

my focus to be an exploration of the question about what it means to be in a church with this title. What is the nature of its apostolic origins and how are these worked out in the churches of today which in their national forms are institutions, in their structural forms are organizations and in the perception of many of their leaders are recalcitrant, difficult to manage or even to influence.

My search into the origins of the needs and the structures of the first Christian communities has led me to ask why they chose the title of *episkopos* for their first leaders with wider responsibility. I have discovered much more than I expected. My beginning with the church as I have experienced it meant that a negative beginning was made which asked about the nature of increasing division. This was completely reversed within the first stages of my research when I decided to ask the same question about potential fragmentation in a completely different way. I decided to explore how the concept of *episkope* could contain within its meaning how Christians can watch over one-another in community?

My early chapters show that I decided to establish a methodology with which to attempt to structure my research. I have done this with a search for how those involved in ministries of oversight through the centuries and in the ministries of episcopal churches today have described their work and the needs of their church. In order for an effective means of describing and understanding what 'watching over one-another in community' might mean I made an attempt to list and then to categorize what had been said about the effective practice of leadership. I concluded, with reference to theorists of organizations that leadership was an essential element, but only one element, of oversight. My bringing together of what I had found from others led me to decide on a method of organizational diagrammatic modeling to construct an oversight grid. In this way, with my chosen methodology I can now conclude that I have been able to establish content for what I initially described as a gap. This was to see if it was possible to propose theological and ecclesiological descriptions of what can fill a liminal 'space in between' for a new understanding of *episkope* which would be faithful to an original charism, reflect a continuing apostolic commission and meet immediate need. It has been possible to

achieve this aim, not in a comprehensive way, but in one where ‘building blocks’ have been put in place and the structure for a significant development for the justification and use of *episkope* as oversight developed.

That structure can only be possible and have any justification beyond abstract theory if those called to ministries of oversight have some expectation for what is expected of them. My research has revealed a sobering situation. It is that those called to senior ministries of oversight in the years of my research said that no theoretical background was offered when they took up their responsibilities. They were able to describe in revealing ways how able people resourced and equipped themselves. They, and others for them, were also able to describe how they dealt with ‘disappointment’ in their progress or stagnation at different stages in their ministries. Most importantly it has been possible to reveal some significant understandings of the nature of oversight and offer them for use as the formation and selection of leaders continues. Many of these have come from the contribution of ecumenical theology and the identification of the essential elements of oversight embraced for those called to ‘watch-over in community’ the churches, ministers and congregations in their charge described as personal, collegial and communal. I have also been able to propose a ‘dynamic grid’ which is designed to give coherence to those who offer training in formation and to prevent those in these ministries becoming diverted or seduced by the trappings of power.

9.7 A human or a divine institution?

It is important to ask in this final reflection what it is about episcopal churches which makes them more than any other human organization however committed it might be to worthy purposes? The answer I have discovered has given me enormous encouragement. This is not only because the search has recalled me to the nature and purposes of the founder and giver of the original ‘charism’. The delight for me is that resources from the biblical, apostolic and historical tradition suggested the possibility of redefined relationships. It has been of the greatest delight to be able to explore this aspect of the human-

divine relationship to suggest and develop the idea that relationship is the ‘heartbeat’ of the formation and re-formation of communities.

Oversight has as its justification the responsibility to guide and lead in community. With this relationship to the Creator God who called faith into being and believers into the community of the Church, which is the Body of Christ, the responsibility of the overseer to be the ‘good shepherd’ is also the responsibility to accompany others across real boundaries. The emergence of the concept of mission has been noted in ordinals and in the description of the work of a bishop. The changing nature of how mission is understood has been observed in a number of places. The tension remains especially in emphases given to the work of oversight. Is mission primarily to establish and renew the place and influence of Christianity in the transformation of societies or is it, in a situation in Western society, to win adherents and enroll them members into a more discernible community from which they will be equipped for service in the world? This research is an attempt through experience and reflection to enable the depth and richness contained within the gift of *episkope* to guide and to lead.

9.8 Chapter Summary

This chapter has taken the principal findings of previous chapters and restated them as a series of strands which needed to be woven together. The picture created has provided the basis on which a renewed charism of oversight can be established. Drawing on evidence from the Yorkshire interviews, restructuring measures and ecumenical agreements a development of the original oversight grid has been proposed. The essential elements in the practice of oversight with the necessary underpinning in theology and ecclesiology have been provided. From the bringing together of key findings a renewed understanding of oversight in episcopal churches is used to suggest that they can rediscover their founding ‘charism’ and continue to develop the resources through which they can continue to ‘watch over one-another in community’.

Chapter Ten

Conclusion: *Episkope* as a dynamic and relational concept

In this final chapter the reasons for undertaking research into *episkope* are restated. The way in which a theological and ecumenical examination of *episkope* led to my establishment of generic oversight models is rehearsed. Details are given of how this analysis was applied to a number of aspects of the Church of England's work and of how the application of generic concepts was used to identify and develop examples of best practice in the exercise of oversight. From these findings a coherent theological structure has been suggested within which ministers and those identified as senior leaders can develop, be sustained and their work evaluated.

10.1 Reasons for an examination of *episkope*

My aim at the outset of this research was to explore the founding principle and relational basis of episcopal churches. Work over a period of more than 40 years primarily in the Church of England but also in ecumenical situations made me want to look at what it meant to work and worship in an episcopal denomination. My research began by asking how the Church of England, made up of 44 dioceses each with many local congregations and part of the worldwide Anglican Communion, might regain a sense of 'watching over one-another in community'. It was my contention that such a unifying identity had been lost and needed to be rediscovered. For this reason I chose to examine how the original ecclesiastical use of *episkope* could be an essential means of recovering a theological and formational identity. Its origins in classical antiquity and in the Hebrew scriptures were revisited and were found to have a richness of meaning which could be developed to enable the mutuality of trust, support and respect necessary to oversee and then to lead a complex and devolved church. When all these findings were brought together they revealed the possibility to construct a theology of oversight within which the exercise of ministries of oversight and the training for them can be set.

Until this developed piece of research was undertaken there had only been partial attempts to take the concept of oversight and see it as the most appropriate way to understand governance and leadership in an episcopal church. An extensive review of the literature available on ministry in the churches has shown that those who have begun the work had other aims in mind. The essence of this research has been enhanced by the experience of individual and organizational studies, to examine the original 'charism' or calling of episcopal churches, to explore what this has meant through generations of interpretation and to arrive at a new place where the evidence gained from many sources could be pieced together to form an appropriate and engaging interpretation of *episkope* expressed as oversight.

My research has taken and developed the fundamental idea that episcopal churches since their foundation have required a trusting and reciprocal acceptance of one another when agreeing and developing their theology and their practice. The first leaders after those chosen by Jesus himself had to establish continuity and safeguard teaching. There are no clear answers about whether the leaders who became bishops were elected by the local congregations and their appointment confirmed by the Apostles and their successors or whether senior leaders were originally appointed by the Apostles and their successors from outside the local communities who then authorized localized ministries. As the church grew, order and continuity of teaching had to be established. This was done in the first centuries through a series of councils bringing together leaders of all the constituent parts. Such an underlying method of coming to decisions and for reconciling difference broke down when leaders were appointed by national rulers rather than by the members of the churches over which they exercised oversight. The historical sections of my thesis not only identified the social and organizational sources of this separation with its divisiveness but also described the secular places from which church leaders then took their role models.

A review of the history and literature has shown that Anglicanism, from its foundation in the Sixteenth Century has had as its genius the ability to hold together significant diversity. For centuries this holding together was

safeguarded by parliamentary legislation and private patronage, varying as was required through the Seventeenth and Eighteenth Centuries. The need for a greater measure of participatory-government by bishops, clergy and laity in the Church of England developed through the Twentieth Century and with it the need for a clearer memory of what holds this church together. That clarity of memory has not been there and its absence has been demonstrated in a series of difficult and divisive votes in the Church of England's General Synod.

As the Anglican Communion emerged with autonomous provinces a new way of holding this church together was established through the 10 yearly meetings of bishops at successive Lambeth Conferences. Completely new situations have arisen within the Anglican Communion which has made this mutuality and reciprocity difficult to sustain. Divisions have been instanced and stand as examples of an underlying problem. Their characteristics were described in the early chapters of this thesis and are of a different kind from the divisions of previous generations.

I have been strengthened in my resolve to be open about my personal reasons for entering into this research by Western. His *Leadership: A Critical Text* began with his methodological assertion that no critical approach to organizational studies, as with professional consultancy, could be begun without what he calls 'locating' the author in relation to the work which is being undertaken.⁶⁰⁵ Consequently I was able to feel confident not only about describing my reasons for this study but also, in an unashamed way, to acknowledge that skills learned during a lifetime of leadership, team building and consultancy will emerge explicitly or implicitly in my text. Western has also provided me with a framework with which to approach subsequent contributors to leadership studies. While not following in an uncritical way his schema of deconstructing and then reconstructing the theory and practice of organizational leadership the clarity and robustness of his approach and his confidence in the proposal of models to encapsulate and sometimes caricature leadership has enabled me, with perhaps some caution, to follow the same path.

⁶⁰⁵ Western, S., *Leadership: A Critical Text*, Sage, London, 2013. p.xv

My biographical approach, which contains the almost inevitable committee and bureaucratic experience which comes with being a diocesan officer and a member of the senior staff in a diocese has enabled me to move from an intuitive suspicion that ‘something was wrong’ with the Church of England as I have experienced it to an understanding of why things were as they were. I have been enabled to have a reasoned understanding of this through the academic work of Roberts. His own reflective practice and then analysis of committee work in the Church of Scotland and his similar university experience in Lancaster has brought to the fore what for me had been a little known analysis. It is that churches as ‘modern’ structures have adopted the characteristics of an industrial and ‘mechanical’ society. Developing his theories based initially on the work of the sociologist Troeltsch and then on the theologian Sykes he traces the ‘decline’ of a church powered by the Spirit from a charismatic and vigorous faith to a visible institutional reality with all its heaviness and absence of invigorating power.⁶⁰⁶ Roberts is not the first to develop this analysis, it is stated well and at some length for secular organizations by Morgan in his *Images of Organization*.⁶⁰⁷ What is important about the work of Roberts is that he brings the enthusiasm of an advocate to apply this analysis to the work of churches.

10.2 The literature of oversight

A review of the literature concerning church leadership brought to the surface a number of key pieces of information. Although senior church leaders were from the earliest days called bishops, there was no agreement about the nature of their appointment or the basis of their apostolic authority. In the first decades and even centuries all *episkopoi* were *presbuteroi* but not all *presbuteroi* were *episkopoi*. What is without dispute is that the title *episkopos* was used for those *presbuteroi* with wider responsibility and that the fundamental responsibility to ‘see-over’ diversity had become established

⁶⁰⁶ Roberts, R., *Religion, Theology and the Human Sciences*, CUP, Cambridge, 2002, p.165

⁶⁰⁷ Morgan, G., *Images of Organization*, Sage, London, 1943, 1996.

as a permanent role with describable functions. My research has quarried the sources to create a space and a justification for an expanded understanding of the potential for *episkope* understood as oversight.

The literature of episcopal biography traced the institutional development of the office of bishop. The nature and role of the 'modern' bishop revealed associations with networks of influence and of patronage as well as a gradual distancing from the uncritical role of leadership in a national church. A lack of preparation for the work of a bishop in the contemporary church was instanced in many pieces of episcopal biography which was also seen to lack a collective 'missing chapter'. This would contain precisely how, in a development of oversight, church leaders understood their role as they moved to more senior appointments. Many of those leaders, in autobiography and when interviewed, testified to the lack of preparation and support given to them by their church. Others described how they had taken their understanding of the role from leaders in other professions or walks of life. The absence of reflection about how to lead this particular kind of organization has provided a springboard for my research and a justification for the construction of new ways to understand the nature of a particular ecclesiastical responsibility.

The evident lack of understanding and preparedness for high office was underlined in an examination of appointment procedures. Help in providing substantial research into the ways in which churches are understood and in which they understand themselves has come from work on the sociology of organizations. The need to accept religion, and organized religion, as a social reality and not a fading relic from the past has been introduced into understandings of the nature of oversight and the qualities needed in senior leadership by studies which explored the nature of a national church as an institution or an organization. In this field for theological exploration the work of Weber, Bonhoeffer, Thung, Berger and Gill have been instructive.

Encouraged by these influences I have felt confident, alongside my primary research question about the renewal of the concept of oversight, to pursue an

approach which affirms the need to focus on personality, biography and the way in which individuals have contributed to and influenced the development of episcopal churches and of my own Church of England. To provide a methodology with which to structure and organize my work I have been guided by the work of Senge and by the practice of oversight which has been defined with some clarity in ecumenical reports and agreements. My sense of seeming frustration in adopting collaborative ministry as the panacea for all the Church of England's difficulties has been emphasized by the lack of understanding and internalization despite the best efforts of Pickard and even before him by Nash, Pimlott and Nash.⁶⁰⁸

10.3 The construction of a methodology

In order to construct a methodology the need to understand the nature of organizations has been essential. It is a salutary reminder which emerges in my Yorkshire interviews that churches contain many disparate groups and are difficult if not impossible to organize and to lead. Both Selznick and Thung have called churches distinctive examples of 'recalcitrant' organizations, obstinately defiant of authority and resistant to external intervention.⁶⁰⁹ Morgan's major work on mechanization and on the positive use of metaphor in enabling, understanding, seeing and shaping organizational life has encouraged me to explore the concept of metaphor alongside history and biography in my attempts to describe and understand episcopal churches. I made a deliberate choice to use the work of Senge in his *The Fifth Discipline* to provide a framework described by him as Personal Mastery, Mental Models, Building a Shared Vision, Team Learning and Systems Thinking for my primary methodology.⁶¹⁰ I added to this the method of creating theological models

⁶⁰⁸ Pickard, S., *Theological Foundations for Collaborative Ministry*: Ashgate, Aldershot. 2009. Nash, S., Pimlott, J., and Nash, P., *Skills for Collaborative Ministry*, SPCK, 2008 & 2011.

⁶⁰⁹ Selznick, P., *Leadership in Administration: A sociological Interpretation*, Harper, New York, 1996. Thung, M., *The Precarious Organization: Sociological Explorations of the Church's Mission and Structure*, Mouton, The Hague, 1976.

⁶¹⁰ Senge, P., *The Fifth Discipline: The Art and Practice of the Learning Organization*, Random House, London. 1990.

developed by Dulles and critiqued by Downs and established my own concepts developing the work of Adair and Stamp.

10.4 A relational theology of oversight

One of the most significant questions to emerge from the whole project has been the source of authority by which leaders exercise oversight. It has been fundamental to propose that the nature and mission of Christian Churches will be understood to derive from God and worked out through the calling of the Church. Whether ministerial authority in episcopal churches can always to be traced by apostolic succession and validated before the exercise of an apostolic ministry can begin remains a subject for debate. At the personal level it is the way in which a leader is related to those in their charge which is fundamental. The most appropriate way to describe this is through the concept of 'visitation'. This had its origin in a use of *episkope* describing the actions and activity of God. The Old Testament uses of *episkope* are linked to the experiences of visitation because all contact with God was seen to be understood as in some sense relational and expresses feelings that people are both cared-for, protected, led and disciplined.

Visitation understood as a two-way relationship leads directly to the exploration of for what reason and with what authority a bishop and senior staff 'visit' a deanery or parish? This was seen to be important since the debate I explored at an early stage in my research asked whether power and authority came 'from below' or 'from above' in episcopal churches. Modern debate had been ignited by Lightfoot and taken to different places by Gore, Dale, Moberley and Ramsey. This aspect of my research became based on the relational principle that 'visitation' arose directly as the first practical activity and responsibility of oversight.

The lack of theological understanding of this fundamental element in the nature of the calling to oversight was reflected in significant ways through the interview process with leaders in the Yorkshire dioceses. They were clear that there was little or no theological or 'theoretical' preparation given to them as

they began to undertake new work. This absence was then underlined by their instancing of secular images which inform and give shape to their work. It was noted significantly in the processes of the Yorkshire Dioceses Review. The reviewers did not know how to 'visit' the dioceses concerned, consult with them and adapt their proposals accordingly.

Once revived with the theological underpinning which this thesis seeks to re-establish a reason for 'episcopal' in the title of a denomination gains a new significance. It moves from an interesting piece of ecclesiastical archaeology or a subject for ecumenical dialogue to a means without which reciprocal and collegial responsibility cannot be achieved. The exercise of visitation gives a local role for the work of a bishop and staff from which informed wider responsibilities stem. It prevents the local church from becoming predominantly congregational and places its work in the wider context of the purpose and mission of the Church.

10.5 Ecumenical theology and oversight

As the research gained pace one of the most fundamental discoveries was the extent to which *episkope* had featured in ecumenical dialogue and agreement. *Episkope* has been explored in detailed ways in a series of documents and agreements; *Baptism, Eucharist and Ministry*, the Porvoo agreement between the Baltic Churches and the Church of England and in the Anglican-Roman Catholic dialogue. In addition, the nature of episcopal oversight was one of the main topics in the Church of England's dialogues with the Methodist Church. In a positive and developmental way these ecumenical agreements enabled me to construct a diagrammatic representation of the theological and ecclesiological roles and responsibilities of oversight. They provide both the context and the nature of the ministerial practice within which a reconstructed understanding of oversight in episcopally governed churches can be established.

Episkope was described as having core characteristics which arise from the community and common life of the Church described as *koinonia*. The nature of

its *apostolicity* arises from a continuity of the commission from the first Apostles and its underlying *unity* through the universally accepted and recognized sacrament of baptism. For the responsibilities within ministerial practice they have reached agreement that *episkope* is exercised by its leaders *personally, collegially* and *communally*. One of the main areas for continuing exploration has been the need to clarify and develop the relationship within reciprocal oversight or *episkope* between church members and their leaders. As the research was extended through interview the lack of influence of those historic agreements on the practice of Church of England leaders who were formed during this time was revealed as a serious subject for further research.

10.6 From ministerial metaphor to concepts for oversight

Findings to this stage in my research had enabled me to move from an exploration of *episkope* to develop uses and applications of the concept of oversight. From here on it was possible for me to begin to analyze the constituent parts of oversight and to search for ways in which those called to such ministries could understand their work from both a theological and a practical standpoint. Using the work of Western and Roberts, and influenced in the construction of my methodology by Morgan and by Senge, I set out how the concept of metaphor can be taken both from secular theory and from theological analysis and applied to the many ways in which oversight is understood. The images described in secular theory, biblical narrative and by current practitioners were grouped into three categories. For these groupings I used previous experience gained from the work and collegialship of Adair and of Stamp. The three overarching oversight concepts were devised from a long list of suggested images and metaphors. These, when categorized and grouped formed a template which can be placed over the activity of any large organization as a means of analysis or review. They were used in this thesis to examine the ways in which the practitioners of oversight in the Church of England exercised their responsibilities.

For reasons of feminist criticism of the use of models and for a more creative opportunity I use 'image' for my overall descriptions leaving, in this study,

oversight as the only remaining and primary use of model. My 'mind pictures' or images then had three differing but essential characteristics; they describe oversight in ways which enable individuals and communities to grow in an organic way; they describe the needs of anyone under authority or groups committed to the development of an organization to have the sense that they are going somewhere together; they describe an oversight has to be authoritative and carry with it integrity which earns respect for the office as much as for the person. These 'generic' concepts drawn from the research to this stage led me to propose an 'oversight grid' made up of combined and grouped descriptions of the essential components for effective oversight.

10.7 The applied research

The five dioceses which make up the County of Yorkshire were chosen as one of the places where the three generic understandings of oversight were to be tested. The importance of the subject became clear from the content of the interviews. In an overwhelming way the responses demonstrated a basic, intuitive, understanding of oversight as a willingness to work in a participative way to negotiate adaptation and change. Collective work to develop structures for more effective mission was not acknowledged by all. Corporate, collegial work was seen to be prevented by a number of factors, not least the complexity of diocesan structures and the difficulty of communication within them. Conducting and analyzing the interviews led me to the conclusion that these dioceses were staffed in the main by able people who were frustrated by the many ways in which oversight can be inhibited. While aware of the temptation to aggrandizement most enjoyed the stimulation of initiative and the development of new ideas. The need to exercise discipline was stated by almost all senior leaders and accepted as a necessary part of their role. More significantly, and contributing to a new discovery within the research was the way in which leaders described what they termed *liminality*. Both in the public sphere and within church life leaders were aware of the privilege and the responsibility of accompanying individuals and communities across thresholds or boundaries to a new place sometimes in a metaphorical but always in an authoritative sense.

It was in the interviews with leaders of non-episcopal churches that the concept of *episkope* was mentioned more frequently. In these denominations where the senior ministers have less authority the need to lead by example and to guide rather than act as an authority figure led to a sensitive understanding of the essential characteristics of one facet of oversight. Their approach underlined the research findings already made through a review of the ecumenical agreements of the past 50 years where the need for a new understanding of *episkope* featured in significant ways.

Alongside the practical research in the Yorkshire dioceses I decided to analyze the way in which the Church of England exercised corporate oversight through the use of commissions and reviews. In a most providential way for this research the Church of England undertook a review of the structures and organization of the Yorkshire Dioceses between 2009 and 2013. Three main reports as the review developed were used to inform a second method of practical research. The way in which the review was conducted, the assumptions of the reviewers, the absence of concepts of oversight and the omission of ecumenical engagement were brought into sharp contrast as the three generic models were set against the approaches and assumptions of the reviewers.

10.8 The development of a formational construct

Evidence from the Yorkshire interviews demonstrated that an organic approach, enabling informal structures to be tested out would have been an alternative method of working which might have been considered. The ‘top-down’ structures such as those proposed meant that local solutions had to be adopted after the formal proposals were made. A process and a methodology taking this approach would begin with inviting organic co-operation and would then move on to encourage experiment in directional change. The final phase, not the initial one, would then involve authoritative and on occasions, liminal confirmation of change.

In a second method of comparison the concepts were tested by applying their contents as a critique to the commissions and reviews of the past 40 years by the Church of England as it adapted its methods of making senior appointments. For this the work of Peyton and Gatrell provided me with a solution to the dilemma posed by Avis and others about the Church as an *institution* or an *organization*.⁶¹¹ They developed the typologies of Morgan to suggest the Church, and the Church of England as an example of a national church, had the characteristics of an *organism* and a *culture* saying that such an understanding allowed this kind of church to be experienced as ‘diversified, reflective and adaptive’.⁶¹² These concepts were then seen to be constructive insofar as they allowed change to take place gradually, and to be implemented irrespective of formal acceptance of the reports. They were seen to be lacking where the assumptions of an existing hierarchy were reflected in the choice of chairs and members of the reviews. They were also seen to be increasingly flawed in the absence of a sufficiently wide ecclesiological understanding in the advisers supplied to support the mainly lay makeup of such commissions. This lack of theological and ecclesiological comprehensiveness was also demonstrated in the membership of the Yorkshire Review and its consequent recommendations.

As the research and the practical testing developed it became clear that, valuable as the three generic categories of oversight were they were static and contributed more to an understanding of present attitudes towards oversight than to a development of the ways in which the essence of relational *episkope* could be embedded in future leaders and their support mechanisms. What was needed was a construct which demonstrated how the practice of oversight could be maintained through effective development and training and as the responsibilities of a heavy workload increased.

⁶¹¹ Avis, P., *Authority, Leadership and Conflict in the Church*, Mowbray, 1992, pp.7-15

⁶¹² Peyton, N., and Gatrell, C., *Managing Clergy Lives: Obedience, Sacrifice, Intimacy*, Bloomsbury, T&T Clark, London, 2013, p.10

I went on to develop my three generic categories for the exercise of oversight to form a dynamic construct of four 'faces' with depth and breadth. These arose directly from my research findings and suggested creative and innovative solutions to previously described dilemmas and inadequacies. They were set out as the public face, the intuitive face, the personal development face and the default face of an understanding which could assist in the formation, support and evaluation of those called to ministries of oversight. Their construction and expansion was based on findings in the theoretical, historical, biographical and practical research and allowed much material which has been researched or offered by others to take on a new and vigorous life providing both formation and ongoing ministerial support. In this combination of ideas, experience and resources it became my conclusion that those called to leadership and those who select and train leaders can discover not only where their roles and responsibilities lie but also where the resources which are needed to develop and sustain those called to ministries of participative oversight can be found.

10.9 Renewed understandings of oversight established

A range of key words and concepts have been identified and woven together to establish what I propose to be a sufficiently robust foundation on which to base a theological understanding and a practical application for oversight in episcopal churches. This proposal is based on an assumption that the first question to be asked was why *episkope* was chosen as not only an appropriate practical description for the work and role of a senior leaders in the emerging Christian Church but that it also expressed profound theological understandings of the God of the Hebrew scriptures who had brought about such a significant change in relationship to all of human society. I then had to explore why and how this structure in Christian churches, which rapidly became hierarchical with its senior leaders exercising forms of monarchical episcopacy endured through the centuries.

From these descriptions and applications in episcopal churches I was able to make the essential transition to demonstrate that *episkope* translated as *epi-*

skopos could bear the weight of further development. I have asked if it could form the theological and practical gateway to reveal the relational and reciprocal nature of a church in which members and leaders had a fundamental understanding of their obligation and responsibility to ‘see-over’ one-another? While concluding that this transition was possible I saw also that the ‘memory’ of what was needed had been forgotten or diminished and needed clarification and theological restatement. I have been able to do this by using a method of theological and organizational conceptualizing to establish that effective oversight has to have generic characteristics which I describe as organic, directional and authoritative.

I then had to go on to explore how those called to leadership understood their work and how they could carry this out in a creative but relational way with their peers and with those for whom they had responsibility. The application for this work I saw possible through the theology which had been revealed in ecumenical dialogue and agreement. These explorations concluded that oversight within the whole family or ‘*oecumene*’ of churches had to be carried out personally, collegially and communally. I saw that such an application was entirely appropriate for episcopal churches and that such an understanding could prevent the danger of individualism or ‘hubris’.

With such a theological and practical framework for the understanding of the structure or ecclesiology of episcopal churches I have demonstrated that the divisions and disputes within the Church of England could be diminished with such a renewed commitment to reciprocal and relational oversight. I also concluded that with such an understanding those with the responsibility for selecting, training, supporting and developing leaders had a framework within which to operate. This by necessity had to come from theological, ecclesiological and organizational studies and sources.

Consequently, and for the same reasons, I have concluded that those with the task of conducting reviews and planning the reconstruction of episcopal churches need to have a clearer frame of reference within which to work. Appropriate pathways for formation and training are essential for the

development and then consolidation of the work of senior leaders so that they can hold and keep a renewed understanding of the nature of oversight.

10.10 Initial research question addressed

As a result of the argument of this thesis a basis has now been constructed on which a unifying theology of oversight in episcopally structured churches can be built. Not until the establishment of this theology and the concepts of oversight which inform such a construct has it been possible to describe the core characteristics needed to sustain a fundamental understanding of ‘watching over one-another in community’ within episcopal churches. The application of the basic concepts for oversight has been identified, trialed and extended. The key findings in this thesis provide a framework for further theological and ecclesiological development.

The much broader unifying concept of oversight examined in this research has the potential to give a renewed sense of community and identity to a church in great danger of further fragmentation and division. Such an integrating theology is essential to inform and support those already called to positions of responsibility and authority. It can be applied to the discernment of vocation and the subsequent identification of those yet to be appointed. It is offered as a means of establishing criteria for those who encourage or discern vocation to these ministries.

In addition, and perhaps of some significance, a new informal and self-selecting research network has emerged committed to continuing in-depth studies of oversight and of collegiality. I look forward to further participation in the formative research possibilities which are emerging. This new network is in itself an example of how ‘thought leaders’ can exert influence ‘from the edges’.

It has been possible to draw together the elements of my research described at the outset to give a renewed understanding of the richness and potential for *episkope*. It has been possible to answer my question about the

fundamental nature and renewal of the particular 'charism' of an episcopal church. It has been possible to describe this discovery and to place it against other interpretations of the nature of a church or denomination with distinction but without competitiveness. From the fundamental unity experienced in the sacrament of baptism it has been possible to describe how, through ecumenical dialogue, differing churches can understand themselves as part of one family or *oecumene* committed to the ultimate task of achieving a kind of unity. This unity has been seen not necessarily to be structural but to be about a shared understanding of the essential nature of a diverse but inclusive Christian community. The 'model', a word used deliberately at this stage is oversight defined as 'watching over one-another in community'.

10.11 Further research possibilities identified

A number of essential avenues for further research have been identified, not least the consolidation and application of my formational grid. Other avenues include the need to explore in more detail what collegiality means and how it can be more effective. The ways in which concepts of oversight can be grounded in the theological practice of visitation require more expansion. New understandings of the essential nature of oversight need to be integrated within the formation and training of junior clergy as they begin their ministries in episcopal churches. The development and consolidation of my 'four faces' of oversight needs to continue to expand and justify the range of vocational and developmental opportunities which could be made available for senior leaders.

Arising from a perceived view of Christian mission in the writings of those sociologists of organizations who have concerned themselves with the work of Christian churches a further avenue for future research has emerged which is of considerable significance. It was seen particularly in the comments of Thung and others associated with post-colonial assertions about the future shape and tasks of the churches. Here the assumption was that Christian mission was not about 'proselytizing' but about the equipping of Christian individuals to transform their places of work and of influence by example. This was an assumption of Wickham and his followers in the work of industrial mission. The

development in theology observed in the wording of ordinals suggests that a bishop is a 'leader in mission', but without an exploration of the kind of mission envisaged. With church growth as a major agenda for the historic denominations there is a concern about a change of influence from engagement with the world towards building up the nature and size of congregations. The review of the Yorkshire dioceses had as its principal justification the need to create structures which would allow new engagements in mission. The question about what kind of mission is presented or assumed but not addressed. There emerges here a major piece of work which would study not only the changing nature of understandings of mission but also the very essence and purpose of the Church itself.

10.12 Endpiece

This has been a particular and detailed study of *episkope* and of certain aspects of the life of the Church of England but there can be no ghetto understandings of leadership and no excuses for churches to accept a lower level of informed practice than any other organization. The contribution through this exploration of the fundamental nature of oversight has revealed the need for an essential commitment by member churches with their leaders to 'watch over one-another in community'. From this they are committed to contribute the learning from the pain and joy of their experience in a way which can enrich and inspire the life of the communities in which they live and which they are committed to serve and to transform.

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Appendices

Appendix I

Statistics for Yorkshire and the five Yorkshire dioceses

The population of Yorkshire and the Humber on census day (27 March 2011) was 5.3 million, an increase of 6 per cent from 4.9 million in 2001. The Office for National Statistics (ONS) published the first results from the 2011 Census today.

By comparison the population across the whole of England and Wales increased by 7 per cent to 56.1 million, the largest growth in population in any 10-year period since census taking began in 1801.

All local authorities in Yorkshire and the Humber grew in population. The largest growth was in Bradford (11 per cent) and the smallest growth was 1 per cent in North East Lincolnshire.

Leeds was the largest local authority by population with 751,500 people, an increase of 35,900 (5 per cent) between 2001 and 2011. The local authority with the fewest people was Ryedale, with 51,700.

Ryedale was also the least densely populated with 34 people per square kilometre. The most densely populated was Kingston upon Hull with almost 3,600 people per square kilometre, which equates to around 36 people on a rugby pitch.

The local authority with the largest proportion of people aged 65 and over was Scarborough with 23 per cent; Bradford had the smallest proportion in this age group (13 per cent). Conversely, Bradford had the largest proportion of people aged-19-and-under with 29 per cent, and Scarborough the smallest with 21 per cent.

Across England and Wales there was an increase of 13 per cent in the number of children under five with over 400,000 more in 2011 than in 2001. In Yorkshire and the Humber there were 37,300 more children under five in 2011 compared to 2001, an increase of 13 per cent.

Bradford had the largest proportion of under-fives (8 per cent), with the smallest proportion in Craven (5 per cent).

The total number of households in Yorkshire and the Humber was 2.2 million. Bradford had the largest average household size with 2.6 people and Scarborough (along with Craven) had the smallest with 2.2.

Local Authorities in Yorkshire and the Humber ranked by population size in 2011 Census

Yorkshire and the Humber	2011 population	2001 population	Change 2001-2011 (per cent)
Leeds	751,500	715,600	5
Sheffield	552,700	513,100	7.7
Bradford	522,500	470,800	11
Kirklees	422,500	389,000	8.6
East Riding of Yorkshire	334,200	314,900	6.1
Wakefield	325,800	315,400	3.3
Doncaster	302,400	286,900	5.4
Rotherham	257,300	248,300	3.6
Kingston upon Hull	256,400	249,900	2.6
Barnsley	231,200	218,100	6
Calderdale	203,800	192,400	5.9
York	198,000	181,300	9.2
North Lincolnshire	167,400	153,000	9.4
North East Lincolnshire	159,600	158,000	1
Harrogate	157,900	151,500	4.2
Scarborough	108,800	106,200	2.4
Hambleton	89,100	84,200	5.8
Selby	83,500	76,600	9
Craven	55,400	53,700	3.2
Richmondshire	52,000	47,100	10.4
Ryedale	51,700	50,900	1.6

Table source: Office for National Statistics

Statistics for the five Yorkshire Dioceses taken from the Church of England Yearbook 2009-10.

Diocese	Population	Parishes	Bishops*	Stipendiary Clergy
Bradford	681,000	129	One	87
Ripon & Leeds	822,000	167	Two	118
Sheffield	1,194,000	174	Two	144
Wakefield	1,103,000	185	Two	139
York	1,403,000	456	Four	205

* There is one additional bishop who is Provincial Episcopal Visitor. He is responsible for the oversight of all those clergy and parishes who cannot accept women as priests (or bishops) and who request his oversight. In the text he is referred to as a bishop with regional responsibilities. He is an Assistant Bishop in each of the dioceses and attends staff meetings by arrangement. The present occupant of the post retired in October 2012.

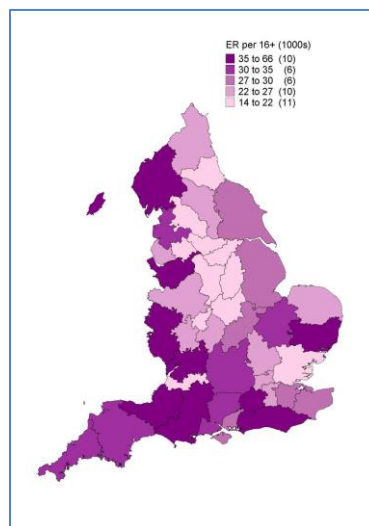
National Church of England attendance statistics 2011

Taken from *Statistics for Mission*

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Electoral Rolls in the Yorkshire dioceses

Diocese	2011	2010	2007	2002	1996
Bradford	11,100	11,500	11,300	12,300	12,700
Ripon & Leeds	16,300	16,700	15,300	17,600	19,300
Sheffield	18,000	18,000	17,400	18,600	20,700
Wakefield	18,700	19,000	19,800	20,300	23,200
York	33,900	34,100	33,600	35,000	38,200



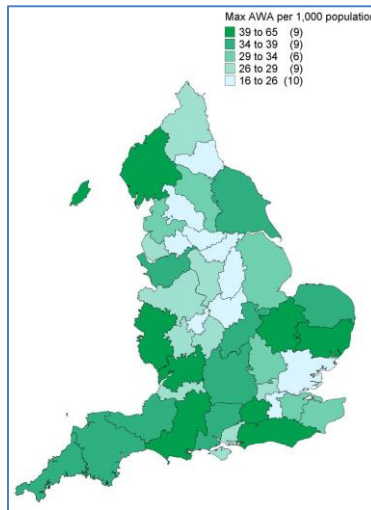
Yorkshire dioceses as part of a national picture: Electoral Roll per 1000 people aged 16 and over in 2011

Average weekly attendance in the Yorkshire dioceses

Diocese	2011	2010
Bradford	10,500	11,400
Ripon & Leeds	16,000	15,000
Sheffield	18,500	19,400
Wakefield	16,400	16,600
York	30,500	30,000

Yorkshire dioceses as part of a national picture:

Average weekly attendance in 2011



Appendix II

Structured Interview questions

1. What is the best way of describing what you do?

- a) Which parts of your work are you most at ease with?
- b) Which parts of your work do you find most difficult?
- c) What has equipped you to do this work?

2. Which parts of the work you have described do you consider to be the work of episkope or oversight?

- a) Is the exercise of oversight (episkope) the same or different from being a leader in the church?
- b) Who are the most significant colleagues with whom you share the responsibilities of oversight in your work?
- c) What proportion of your work is inside and what proportion is outside the church?

3. How would you use to describe your leadership style - e.g. shepherd, servant, bridge builder, judge, gardener, chef, teacher, others . . . (Give the list or grid to choose from)

- a) Which of these would be your preferred style?
- b) Which of these do you feel forced into?
- c) Which of these do you try to avoid?

4. What would be the best population/geographical size for an effective Church of England diocese?

- a) Would the ideal be one bishop one diocese?
- b) What would be the best staffing structure?
- c) What changes would you make to the ways in which the present senior appointments system in the C of E operates?

5. Who are your main colleagues in leadership outside the C of E?

- a) How do you share leadership with leaders of other denominations?
- b) How do you share leadership with leaders of other faiths?

Appendix III

Key to interviews

- 01 Suffragan Bishop and Provincial Episcopal Visitor 18:03:10
- 02 Diocesan Bishop 26:04:10
- 03 Retired Archbishop and former Diocesan bishop in region 16:06:10
- 04 Diocesan Bishop 14:04:10
- 05 Cathedral Dean 15:07:10
- 06 Retired Diocesan and former suffragan bishop in region 26:11:10
- 07 Cathedral Dean 26:03:10
- 08 Cathedral Dean 30:03:10
- 09 Suffragan Bishop 30:03:10
- 10 Archdeacon 14:04:10
- 11 Archdeacon 15:04:10
- 12 Suffragan Bishop 22:04:10
- 13 Reader and Market Researcher 18:05:10
- 14 Regional Officer 08:06:10
- 15 Methodist District Chair 10:06:10
- 16 Diocesan Secretary 17:06:10
- 17 Canon Theologian and retired University Professor 28:06:10
- 18 Diocesan Specialist Minister 28:06:10
- 19 Regional Officer 29:06:10
- 20 Baptist Regional Minister 29:06:10
- 21 Diocesan Secretary 01:07:10
- 22 Diocesan Bishop 09:07:10
- 23 Methodist District Chair 20:07:10
- 24 Regional Ecumenical Officer 20:07:10
- 25 Regional Interfaith Officer 26:07:10
- 26 Archdeacon 02:08:10
- 27 Roman Catholic Bishop 03:08:10
- 28 Two retired Roman Catholic Auxiliary Bishops 03:08:10

Other meetings at request of those who expressed interest in the topic

- Leeds Methodist District Chair (later meeting specially arranged) 17:06:11
- The Rt Rev Geoffrey Rowell, Bishop in Europe (two meetings)
Bishop and Senior Staff, Diocese of Europe 16-18:02:12
- The Rt Rev Stephen Pickard, former Assistant Bishop of Adelaide and
Theological College Principal 17:05:11
- Canon Dr Robin Greenwood 17:05:11, 25:11:11
- Rev Dr John Thompson, Director of Training, Diocese of Sheffield 30:03:11 and
20:04:11
- Canon Dr Stephen Cherry, Director of Training, Diocese of Durham 27:10:11
- Bishop and Senior Staff, Diocese of St David's 28-30:06:11
- Keith Elford, Telos partnership 19:10:11
- Bishop of Edinburgh and diocesan clergy, 27-9:09:12.
- Synod of the Anglican and American Episcopal Churches in Germany, 7-9:03:13.

Appendix IV

How the Church of England made its senior appointments in January 2014.

This information is gained from the Church of England website.

BRIEFING FOR MEMBERS OF VACANCY IN SEE COMMITTEES: Issued under the VACANCY IN SEE COMMITTEES REGULATION 1993 as amended by the Vacancy in See Committees (Amendment) Regulation 2003, the Vacancy in See Committees (Amendment) Regulation 2007, and the Vacancy in See Committees (Amendment) Regulation 2008 and 2013, the Nomination process for Suffragan Bishops, the Nomination process for Deans and the Appointment process for Archdeacons.

(The paraphrasing below is my own MLG: January 2014)

When a diocese becomes vacant either by the resignation or death of its bishop or through translation to another diocese a sophisticated and now well publicized process to select another diocesan bishop begins. Once a vacancy is announced two groups come into action. The diocese concerned has a Vacancy in See Committee which has ex-officio and elected members. The body which will make the recommendation about an appointment is called the Crown Appointments Commission. It was created in 1997 and has fourteen voting members and two non-voting members.⁶¹³ Each member of the Commission may submit names for consideration. The Crown Appointments Secretary and the Archbishops' Secretary for Appointments visit a diocese and produce a profile after wide local consultation. The Diocesan Vacancy in See Committee also produces a profile including a Statement of Needs. These two reports are combined to provide information and guidance when the confidential meetings of the Crown Appointments Commission take place.

⁶¹³ The voting members are the two archbishops, three members of the General Synod and three from the House of Laity (elected by their Houses meeting separately), six members of the vacancy in See Committee of the vacant diocese. The two non-voting members are the Archbishops' Secretary for Appointment and the Prime Minister's Secretary for Appointments. (Recent agreements have reduced the influence of the Prime Minister and his Secretary in this process.)

The joint profile is presented by the Secretaries at a meeting where confidential information about candidates is matched with evidence in the diocesan profile. Names for consideration can come both from those elected or appointed by the diocese and from the Archbishops' and Crown Appointments Secretaries. From 2008 the Crown has reduced its influence and there is no longer a full-time appointments Secretary. At the conclusion of its meeting the Crown Appointments Commission produces two names for the Archbishop of Canterbury or York, depending on the Province of the vacant diocese, to present to the Prime Minister. The Prime Minister 'chooses' from the two names - the convention is that the first name is chosen, and the Crown nominates.

Quite a different process exists for the appointment of suffragan bishops. The choice of a suffragan bishop can be made by the diocesan bishop according to the Suffragan Bishops Act of 1534. Today the choice is still made by the diocesan bishop alone, though he must consult his diocese in drawing up a profile for the appointment. In 1995 a Senior Church Appointments Code of Practice was agreed by the House of Bishops so that the diocesan bishop also consults the Archbishop of the Province and two names with the first as priority, are submitted to the Crown with the Archbishop's concurrence. Names can be taken from the Senior Appointments List and the Archbishops' Secretary for Appointments can be consulted about suitable candidates. It is equally open to the diocesan bishop to consider and recommend names of his own choice from those who may not be on the list but who he considers to be particularly suitable. The Church of England is currently engaged in a long debate about the nature and the number of suffragan bishops. A later section in this study will discuss the appropriateness of suffragan bishops, and the theology of more than one bishop in a diocese.

Archdeacons (who can be women) are appointed by diocesan bishops except that when an archdeacon becomes a diocesan bishop his successor is appointed by the Crown. Thus in practice the Crown has for many years had a purely formal role in the appointment of suffragan bishops and practically no role in the appointment of archdeacons.

Available to men and women are posts as cathedral deans. They are appointed by two processes. The Crown appoints 28 deans to the cathedrals founded before 1882 plus the Deans of Liverpool and Guildford which were new cathedrals and not former parish churches. In the remaining fourteen cathedrals twelve deans are appointed by the diocesan bishop and two, Sheffield and Bradford, by the Simeon's Trustees. Appointments by the Crown are likely to be made from candidates on the Crown Appointments List and others either by advertisement or by short-listing and interview.⁶¹⁴ Similarly, the Crown plays no part in appointing the great majority of residentiary canons in cathedrals (about 130 out of about 160), or the Dean of Gibraltar. Most of these appointments are also made by the diocesan bishop in consultation with the diocese.

⁶¹⁴ As with almost all matters in the Church of England, there are variations created by history, custom, statute and local variation.

Appendix V

Members of the Yorkshire Dioceses Commission Reviews

Chair: Dr Priscilla Chadwick, Educationalist

Vice Chair: The Ven. Richard Seed, Archdeacon of York (to Oct 2)

Canon Professor Michael Clarke (from Nov 2010)

Elected members: The Rev Canon Jonathan Alderton-Ford, The Rev Paul Benfield, Canon Professor Michael Clarke (to Nov 2010), Mr Michael Streeter (to Oct 2010)

Appointed members: Mrs Lucinda Herklots (Diocesan Secretary, Salisbury), The Rev Sara Mullally DBE (Formerly Chief Nursing Officer), Canon Professor Hilary Russell (Liverpool John Moores University), The Rt Rev Nigel Stock, Bishop of St Edmundsbury & Ipswich.

Secretary for the First Report: Dr Colin Podmore

Changes before the Third Report

Chair: Canon Professor Michael Clarke, Director, Royal United Services Institute, formerly King's College, London, Centre for Defence Studies, Deputy Vice-Principal

Vice Chair: The Ven Peter Hill, Archdeacon of Nottingham

Elected members: Mr Robert Hammond, Diocese of Chelmsford, Mr Keith Malcouronne, Diocese of Guildford

Secretary for the Third report: Mr Jonathan Neil-Smith

Appendix VI

The first House of Bishops Training Committee

An unsolicited submission for this research came from the former chair of the House of Bishops Training Committee. The Rt. Rev Hewlett Thompson says this about its history, membership and officers:

The House of Bishops Training Committee: The 1978 Lambeth Conference recommended that bishops should have in-service training. Shortly before the 1988 Conference the Archbishops hurriedly appointed Norman Todd to remedy the inaction. He asked for a Reference Group and was given two diocesans (David Sheppard and me) and two suffragans. I took over the chair when David went to BSR and attended some of Norman's induction courses which focused as much on relationships as on technical detail. Philip Mawer the Secretary General was very helpful in the process of turning the Reference Group into a proper committee of the House. When he retired we secured raised funding to accommodate a lay candidate for the post if any were forthcoming - Archbishops' Adviser in Bishops' Ministry. They were forthcoming but we did not appoint. John Habgood in the chair of the House Standing Committee persuaded us to use the increased funding to appoint a full time clergy person. This was Michael Austin.

Among other things in his very active years he secured admission to bishop's meetings as process consultant and found it quite a challenge. The House took up grumbles over housing much more vigorously than the ongoing training agenda. Momentum slackened after Michael retired, after I did; Andy Radford his successor was soon taken off to be Bishop of Taunton and then John Mantle seemed to major on individual interest events for the programme. Being out of touch I do not know if anything at all happens. How good it would have been if the Archbishops had instructed the Training Committee to major on collaborative leadership!