

A new body and a new voice: hybrid structure and
practice in an evolving form of secular public
engagement for the Anglican Church of Australia

Richard Wilson

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Abstract

The viability of the Anglican Church of Australia is under critical existential threat. Without change it will be barely functional by the middle of this century. Its approaches to public relationship, its dependence solely on formal membership, traditional forms of liturgy and social organisation, its culture of assumed moral authority and hierarchy, and its dependence on dogmatic, universalised meta-narrative for a social theology leave it unattractive to a contemporary community that is not born into it. As a result, its capacity to influence contemporary public policy formation, especially in relation to economics, finance and business is at a historical low-point.

However, this research demonstrates that, in this environment of a very low level of public engagement, there are a small number of church organisations—its case studies—that have established deep public engagement with the economics, finance and business sector. Relationships have been created that are able to carry the mission of the church into places from which it has in the past forty years, under the influence of neoliberalism, been unable to penetrate. These case studies have been able to promote a social theology that has been independently formulated but which is substantially congruent with an emerging Anglican social theology currently in formation in the U.K. They have been able to use this theology to influence change in the worldviews of business and government leaders at the most senior levels. They have also been able to infuse the business community with an ethic of pastoral care. In some instances, they are themselves instrumental in the practical delivery of social transformation.

This research found within these case studies a set of working practices and processes that are fundamental to successful public engagement. These practices and processes have been synthesised into a provisional working methodology that recognises the relationships and dependencies between the practices and processes and organises their function to optimise efficiency and effectiveness. This methodology, after a period of empirical testing, will be able to be shared with less experienced practitioners in the field to support their work and to establish a community of practice to support practitioners and develop the methodology.

The case studies also demonstrate alternative organisational structures and cultures that enable the development of relationship with the business sector in a way the traditional church has rarely achieved. Alternative organisation and culture avoid traditional expectations of membership, participation and moral authority. It depends on much more relational, open and loose forms of social organisations. These alternative approaches found a capacity to attract a wide range of people from a variety of social, political, ethnic and faith backgrounds into substantive engagement with public policy on the role of economics, finance and business in the formation and development of community. These alternative approaches to public engagement offer the church a way of revitalising its participation in the wider community.

Declaration of originality

I certify that this thesis contains no material which has been accepted for the award of any other degree or diploma in any university or other institution, and affirm that to the best of my knowledge, the thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Richard Wilson

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1. Introduction

1.0 Overview

This research project seeks to address the declining capacity of the church to engage the secular public, to articulate an existing contemporary public theology and to recover its former capacity to contribute to public life as an agent of change. The approach is to examine historical and internal structural factors that influence the Anglican Church's public role and its capacity to articulate its public theology effectively. A review is made of current public engagement practice and, using this information, an alternative approach is proposed.

The research examines the shift in the church's material and social capital over the course of the twentieth century and more rapidly since the 1980s. There are a number of points in time from which decline can be measured, but in the context of the Church of England (CoE) the rise of neoliberalism enabled in large part by the prime ministership of Margaret Thatcher is one starting point. Theologians such as Rowan Williams argue that economic and social changes attributed to neoliberalism have resulted in a society which is increasingly shaped by capital markets and in which the lingua franca is money, consumption, debt and credit rather than older notions of community and mutuality.¹ This social phenomenon is also experienced in Australia. Neoliberal economic orthodoxy is one among a number of issues of contemporary society in which the church has failed to read community concerns, others being notably—human sexuality on a number of aspects or the role of women in leadership. Both the Anglican Church of Australia (ACA) and the CoE have failed to articulate a contemporary, theologically inspired vision that addresses community need for moral leadership and are increasingly socially disengaged and unable to influence public policy.

The research looks to Australian census data to illustrate the loss of public authority and the gradual social and political disengagement of the ACA. There are a number of reasons for this, including, as Gary Bouma argues, the broad cultural evolution of Australian society and the church's unwillingness to adapt its culture to the communities amongst which it moves and serves.² These changes are attributed to the Enlightenment and secularisation, although the contributing sociological mechanisms are not precisely understood. But the church has not responded to social change either. It is argued that failure to build and deliver a contemporary social vision in response to these social and economic changes and the absence of critical or contextual public theology has limited the evolution of public engagement strategies of the church at the parish and diocesan level.

The research then reviews the commentary made by a range of theologians and sociologists to understand the contributing factors that would need to be accounted for in any proposal for ecclesial change. The effects of social change on the Anglican church have been addressed by a large range of social commentators and theologians and little theological reflection has been done that offers actionable responses by the church. There are some exceptions, such as

¹ Rowan Williams, *Faith in the Public Square* (London: Bloomsbury Publishing, 2012), 109.

² Gary D. Bouma, "What Happened to British Protestants?," in *Re-Imagining Church: Positive Ministry Responses to the Age of Experience*, ed. Gerald Rose, Philip Hughes and Gary D. Bouma (Nunawading: Christian Research Association, 2014), 5ff, 10–17.

Williams, of critically theological voices that offer a distinctive contribution to public debate in language that is not obscured by religious ideology, terminology and symbolism. Consequently, the Anglican church's theological, ecclesial and pastoral responses remain within a worldview and social imaginary of a social authority and community role that is outdated.

The research proposes that two principal problems that contribute to the Church's threatened viability might be addressed by adopting an effective methodology for public engagement and reconnecting the institution of the church with secular public space. First, the church has lost public relevance because, it will be argued, its theology is no longer responsive to the reality of the contemporary social environment. Second, the church has lost a distinct voice it once possessed through its domestication to secular rather than theological values and its diffidence in differentiating itself from other political entities. It is proposed that an effective and grounded methodology for engagement of secular public space, focusing in this research on the business community, will challenge and go some way to overcome the church's resistance to the cultural and organisational changes necessary to achieve renewal.

It is argued that a renewed public role for the church may help to address viability issues by making a public contribution that signals an engaged social relevance that is attractive at least to those who have become disengaged from the church, if not a wider public. The actions necessary to achieve this change require the church to shift to an ecclesiology that is more inclusive, less in need of public authority and dignity, and more open and responsive to public critique. Recovering the church's public role has two challenges—developing a habit of deep theological understanding of the environment in which it works and changing its culture so that its theology can be communicated effectively.

However, the ACA presently gives strategic priority to its internal concerns, sidelining public theology and public action at the cost of its public influence. Without a strategy and methodology for public theology that leverages its social theology with an active public engagement, the church will continue to diminish in public identity and authority. If the church does not change it faces institutional collapse. If it is prepared to adapt, it has the potential to recover a public role within which its mission may be exercised.

A new initiative—Anglican Social Theology (AST)—seeks to understand these changes, in a British-oriented way and from the perspective of the CoE. There has been much less work done in the ACA, but the work of AST is instructive as an analysis directed to church change. AST proposes a renewal of the public engagement of the Anglican church. AST focusses particular attention on economics, finance and business, and identifies a range of limitations in the church's current approach to this sector. Further, the initiative highlights opportunities for addressing its principal concerns and provides a structured rationale for the church's role in a procedurally secular society. AST also identifies specific theological critiques of the financial, economic and business practices that may serve as the basis of discussion in practical engagement. While AST provides theoretical support for a renewed Anglican engagement of secular public space it does not suggest processes and practices for conducting such

engagements. A more concrete methodology will be needed in order to equip the church for renewed engagement.

The AST vision is a socially constructive response to the social problems its analysis identifies, and it has an opportunity in the post-secular turn to make a positive move. The AST's analysis suggests a number of approaches for an initiative of reengagement. It observes that there is no formal, Anglican theologically-based social vision like Catholic Social Teaching, but suggests the components are in existence and could be put together. A number of authors propose alternative social organisation that has implications for church structure. Williams provides a rationale for structuring secular public space that accommodates the church as a community partner in plural community. Other material offers a theological analysis of business practice and economic structure from which the church might build a critical practical theology from which to propose an alternative vision of life in community to that of neoliberal economic orthodoxy. This could form the basis of a contemporary social imaginary on which the church can rebuild its social engagement, and in particular from the perspective of this research its public engagement on matters of economics, finance and business.

A review of AST literature identifies a number of elements of church practical engagement that need development, including the need for a practical approach that would bring theology into public discourse. It provides a valuable early development of critical theological and social thinking. But, while AST identifies the problems, its analysis of them stops short of a practical solution that is actionable in an 'ordinary parish' by non-specialist practitioners in direct engagement with members of the finance, economics and business sectors. Without the capacity to bring change at the level of dioceses and parishes, and to put the tools of re-engagement into the hands of people working for a church in society at a 'grassroots' level, then change will not take place.

This research project identified a number of existing engagements by church organisations of the business community. It proposed that in these might be found examples of practices and processes that could be used to meet the practical needs identified in the AST literature and enable the construction of a methodology that could enable these practices and processes to be used in diocesan and parish-level engagements. It was not expected that any formally structured and described method or process exists to provide a comprehensive practical methodology. However, they presented an opportunity to identify working-level practices and processes that may address the practical needs identified but not provided for by AST.

A case study methodology was adopted to conduct research among the organisations identified. Six organisations were selected as cases, three in Australia and three in the U.K. Each case was associated with the Anglican Church in some way. Some were initiatives of dioceses or parishes; others were church agencies. Interviews were conducted with a selection of people in each case organisation.

The data provided in interview was analysed using template analysis, to identify a set of exemplar practices and processes in use in six case studies. The data across the six cases was synthesised to build more comprehensive accounts of each of the practices and processes so that they could be assembled into a methodology. The proposed methodology was then developed by mapping the synthesised processes into a flow diagram that accounts for the relationships and dependencies between them and their relationship to the practices. This methodology is proposed for adoption by church organisations and agencies that seek deeper public engagement. It is also proposed that the methodology be used for further research to expand it on the basis of empirical experience. Some suggestions for future research are provided.

2. AST responds to social and economic change

2.0 Overview

John Hughes links the initiative to renew AST with the social impacts of neoliberal economic policy under the prime ministership of Margaret Thatcher.¹ Britain had become a welfare state in which, Susan Lucas observes, social welfare policy following WWII and the post-war consensus was significantly influenced by church thinkers. These included William Temple, not least through his *Christianity and Social Order*, the Beveridge report to which Temple contributed, and the work of Ronald Preston.² Alan Suggate claims Temple's social principles were the 'foundation piers of the post-war welfare society/state.'³ Temple's legacy persisted, supported, inter alia, by Preston,⁴ through to the 1980s until, Kenneth Medhurst observes, the post-war consensus on which Temple and Preston's public theology was based, was fractured by the 'Thatcherite experiment.'⁵ The church was caught off-guard. As Malcolm Brown argues, it had 'largely taken for granted its place within the establishment of the nation faced, from 1979 onwards, two growing political and social assumptions: from the right, that all non-elected institutions were conspiracies against the public, and from the left, that all religion was, by definition, sub-rational and therefore irrelevant to the issues of the day.'⁶ A series of conservative governments in Australia have pursued the same economic orthodoxy, but its direct effect on the ACA is not as well documented as for the CoE.

According to Brown, reports from the Archbishop of Canterbury's Commission on Urban Priority Areas (the Faith in City Report—FICR, 1985) and The Board for Social Responsibility (BSR) in 1986 criticised contemporary social welfare policy and the neoliberal economics that drove it. These, however, failed to appreciate the extent to which the Thatcher government's neoliberal economic policy had, in Britain, become the new 'economic and political consensus'⁷ nor how vigorously they would be defended. In particular, Brown believes, the FICR's strong critique of neoliberal economics and business practice misjudged the mood of Britain, not least with its naïve assertion of liberation theology. Brown remarks that 'neither the Church's theological methodology nor apparently the resources of theology itself were able to produce even a tentative judgement on the policies that had divided the country.'⁸ A subsequent report, Unemployment and the Future of Work (UFW, 1997), also failed to bring effective theological

¹ John Hughes, "After Temple? The Recent Renewal of Anglican Social Thought," in *Anglican Social Theology*, ed. Malcolm Brown (London: Church House Publishing, 2014), Kindle Edition, 1636.

² William Temple, *Christianity and Social Order* (London: Shephard-Walwyn (Publishers) Ltd., 1976); Susan Lucas, "The Temple Legacy Today: Beyond Neoliberalism," in *Theology Reforming Society: Revisiting Anglican Social Theology*, ed. Stephen Spencer (London: SCM Press, 2017), Kindle Edition, 1983.

³ Alan M. Suggate, "The Temple Tradition," in *Anglican Social Theology*, ed. Malcolm Brown (London: Church House Publishing, 2014), Kindle Edition, 1215.

⁴ Preston trained as an economist and a theologian and, according to Suggate, was 'devoted to establishing Christian social ethics as a credible discipline in university, ... Church and world.'⁴ Preston, under Temple's influence, used middle axioms extensively to engage secular public space. Preston did this, William Danaher observes, by seeking a Christian social ethics that tied empirical analysis to theological commentary driving a missional ecclesiology towards justice, healing and peace in a secular, pluralised and globalised world while remaining sufficiently 'vague' to allow a broad church and moral autonomy. Suggate, "The Temple Tradition," 940.

⁵ Kenneth Medhurst and James Sweeney, "Public Theology and Changing Social Values," *Studies In Christian Ethics* 17, no. 2 (2004), 119. Pimlott et al. provide a discussion on the 'post-war consensus.' Ben Pimlott, Dennis Kavanagh and Peter Morris, "Is the 'Postwar Consensus' a Myth?," *Contemporary Record* 2, no. 6 (1989).

⁶ Malcolm Brown, *Anglican Social Theology* (London: Church House Publishing, 2014), Kindle Edition, 375-78.

⁷ Brown, *Anglican Social Theology*, 282.

⁸ Brown, *Anglican Social Theology*, 349.

reflection to bear.⁹ Brown continues: ‘the relative theological timidity of [UFW] reflected the continuing difficulty which the [CoE] found when it tried to speak into a context of rancorous political division.’¹⁰ Moreover, by the early twenty-first century these documents no longer speak into the economic challenges of globalisation, especially where, John Atherton says, the economic disruption of technology and the digital economy have shifted conventional manufacturing to new economies and failed to account for the CoE’s traditional social base, the poor.¹¹

The church had begun to lose confidence in its own message and its ability to stand in conflict with dominant political forces. Hughes observes that the key methodological themes used by the Temple tradition that influenced these documents through the twentieth century can all be characterised by a liberal (Kantian-Weberian) analysis of modernity and,

[a]s a result, all tend to offer comment on contemporary politics and economics that seeks to speak in the categories of “natural reason”, more or less independent of specifically Christian claims, and therefore supposedly acceptable to all, regardless of their beliefs; while at the same time they end up offering at most only very modest critiques of the status quo. ... It is difficult to miss the episcopal, establishment nature of this strand of Anglican social thought.¹²

Hughes points to the church’s failure to take account of the evolution of the philosophical underpinnings of social order—its conservative and individualist shift—and using an out of date (liberation) theology, failed to capture the popular political imagination. It also demonstrates the church’s failure to appreciate a post-modern lack of appetite for institutions and their assumptions of authority, or even that the church no longer enjoyed the social position of the temple area. The contribution of the neoliberal economic model to the GFC stirred a group of Anglican public theologians into action and whose writing has been published subsequently.¹³

2.1 There is a rift between church and society

Neoliberalism’s capacity to change community focus in this way has been a significant contributor to social change in Western society, visible in the growth of globalisation, wealth

⁹ The term theological reflection is used extensively, and its meaning is based on this definition from Patricia Killen and John deBeer: ‘[t]heological reflection is the discipline of exploring individual and corporate experience in conversation with the wisdom of religious heritage. The conversation is a genuine dialogue that seeks to hear from our own beliefs, actions and perspectives, as well as those of the tradition. It respects the integrity of both.’ Patricia O’Connell Killen and John De Beer, *The Art of Theological Reflection* (New York: Crossroad, 1994), viii.

¹⁰ Brown, *Anglican Social Theology*, 300, 332, 349. More recent work by Elaine Graham has proposed alternative interpretations of reasons for the problems in the FICR’s reception, discussed later.

¹¹ John Atherton, “Marginalisation, Manchester and the Scope of Public Theology,” *Studies In Christian Ethics* 17, no. 2 (2004), 22, 23.

¹² Hughes, “After Temple?,” 1716-25.

¹³ See Brown, *Anglican Social Theology*. and Stephen Spencer, *Theology Reforming Society: Revisiting Anglican Social Theology* (London: SCM Press, 2017), Kindle Edition.

and income inequality, and religious extremism, among a range of outcomes. The philosophical and theological disconnections are symptoms of a wider rift between church and community in Britain and Australia.

Some researchers argue the disconnection of the church from mainstream society has a history preceding the events of the 1980s. Tom Frame, Stephen Chavura and Ian Tregenza, and Hudson, each point to a historical understanding in Australian church history of a community that contained an embedded Christian culture inherited from colonial settlers. They argue that secularisation as a social and demographic phenomenon, through the mid-twentieth century, drove changes in public attitudes to religious institutions, ‘churchism’ and clericalism, although not the loss of faith. A range of alternative organisations that offered spiritualism apart from the mainstream denominational churches were popular at different times through colonial and early federation history.¹⁴

By the 1960s and through to the 1990s, Roger C. Thompson observes that a liberal shift was underway in public attitude to such religious preoccupations as homosexuality, gambling, service of alcohol in public places and Sunday trading, Indigenous rights, the role of women and homosexuality all of which have moved ahead of conventional church doctrine.¹⁵ preceding any doctrinal shift in the churches themselves. Thompson notes the contemporary residual influence of religion in Australian politics through religious affiliation of government leaders. Prime Ministers including John Howard, Tony Abbot, Malcolm Turnbull and Scott Morrison have all claimed religious values of some sort or another. However, Thompson also notes mixed support by government to public policy initiatives by church leaders. This loss of dependence on the church to bear and articulate the community’s moral framework is also reflected in Australian political parties separating from historical church alliances—Labor from Roman Catholic and Liberal from Anglican and Methodist, and the Greens for any religious affiliation. Thompson argues that the separation is a response to changes in public attitudes on matters such as gambling, hotel opening times, Indigenous rights, the role of women and homosexuality.¹⁶

Thompson believes that the church’s loss of its role as the centre of local social and community activity is also influenced by the entry of women into the workforce, greater use of motor cars, increase of alternative means of social interaction, especially in urban areas, and emergence of more plural values influenced by television, migration and the internet. Other influences, he says, include the growth of individualism and child-centred education. Implicitly the church has failed to understand how these changes impact their membership, or take any action to compensate.¹⁷ Similarly, Bouma attributes the church’s decline in Australia to its failure to accommodate its practices and attributes to a changing society, being too rationally

¹⁴ Tom Frame, *Church and State: Australia’s Imaginary Wall* (Sydney: University of New South Wales Press, 2006), 7ff; Stephen A. Chavura and Ian Tregenza, “A Political History of the Secular in Australia, 1788 - 1945,” in *Religion After Secularization in Australia*, ed. Timothy Stanley (Hampshire: Palgrave Macmillan, 2016), 3ff; Wayne Hudson, *Australian Religious Thought* (Clayton: Monash University Publishing, 2016), Kindle Edition, 528,542,886.

¹⁵ Roger C. Thompson, *Religion in Australia: A History* (Melbourne: Oxford, 2002), 116ff.

¹⁶ Thompson, *Religion in Australia*, 116ff.

¹⁷ Thompson, *Religion in Australia*, 135ff.

based, verbal and text-oriented. Its mid-twentieth century worldview is, he says, legalistic and presupposes forms of participation that are inflexible and authoritarian. Bouma says the church's worldview is no longer acceptable to Australia's mainstream population which is now marked by social changes such as ageing, higher education, loss of social capital of the church, ethnic diversity, increased female paid work participation, rising age of marriage and evolved conceptions of sexuality. Alternative ways of searching for and delivering information, ideas and cues on social ethics, including religion experienced in non-church environments such as television, radio and the internet have overtaken the church's role as mediator of community moral standards.¹⁸

2.2 The rift is part of wider social change

These social changes in relation to Anglicanism are a microcosm of broader social evolution. Paul Heelas and Linda Woodhead identify wider shifts in Western society, citing Charles Taylor's concept of the 'subjective turn' in which one turns away from objective external roles, duties and obligations 'towards life lived by reference to one's own subjective experiences;' a life where 'the eclipse of all goals beyond human flourishing becomes conceivable.'¹⁹ Dependency on higher authority for defining one's life-goals and the best way to meet them, which Heelas and Woodhead call 'life-as,' is exchanged for developing a capacity for self-awareness and courage to follow where self-awareness leads—called subjective-life. Life-as communities place high value on duty, hierarchy, deference, authority—to God, the bible, the church, tradition, community, and the dualism between creator and created. These tend to offer an order for life to be lived by. Subjective-life communities cultivate unique subjectivities such as loving and caring, being in touch with 'energies', healing of self and others, and living life to the full. Generally, Heelas and Woodhead argue, these are internalised rather than identified with exterior or transcendental sources and the practitioners are participant-centred.²⁰ The subjective turn is not the secular turn, the subjective-life is still spiritual but, they argue, 'the subjective turn has become the defining cultural development of modern western culture.'²¹

As the public retreats from the church, community knowledge of what it is and what it stands for has fallen. Public opinion of the church's capacity, inter alia as a political force, is no longer under the church's control. Non-members of the church, former members and a relatively unreflective non-specialist media argue effectively in public that the church has not recognised these social changes. Ray Cleary observes that

[m]ainstream media, writers and commentators often seek to marginalise the voice of the Church unless it is controversial or about

¹⁸ Bouma, "What Happened to British Protestants?," 5ff, 10–17.

¹⁹ Charles Taylor, *A Secular Age* (Cambridge, M.A.: Belknap Press, 2007), Kindle Edition, 348.

²⁰ Paul Heelas and Linda Woodhead, *The Spiritual Revolution: Why Religion is Giving Way to Spirituality* (Oxford: Blackwell, 2005), 13ff, 24ff.

²¹ Heelas and Woodhead, *The Spiritual Revolution*, 2ff.

scandal in its own life. Much of the reporting on religious matters is negative, with little if any understanding of the historical role Christian faith has played in positively informing and shaping Australian society. Discussion of moral and justice issues is often superficial.²²

They believe and convince the public that the church is uniformly authoritarian, disconnected from modernity (or post-modernity), inwardly focussed, hypocritical and resistant to change. This negative perception plays out, Raywynne Whiteley observes, in the waning of the physical presence of the church in secular public space as points of connection. Whiteley suggests that the church is no longer socially central or even socially significant, and that traditional religious spaces have become desacralised in favour of alternatives such as the ANZAC legend.²³ Wayne Hudson sees the social shift as a compensating move to an alternative religious imaginary. For instance, he says that ‘Anzac Day became a sacralisation of the secular accepted by many religious and non-religious alike confirms that sacred and secular were often porous in Australia.’²⁴ The church has lost the exclusive authority to name the sacred as religion continues to be privatised and individualism enables the person to choose between a range of options of spiritual observance. The willingness of people to seek the sacred in alternative expressions of community belief is reflected in the demographics of church membership, attendance and affiliation.

2.3 Demographic data demonstrates church decline

The loss of church connection with contemporary social attitudes is reflected in a decline in its membership, attendance and affiliation. The Australian census of 2006 reported Christian affiliation at 63.9% of population. By 2016 this had fallen to 52.1%.²⁵ Monthly church attendance has dropped from 44% in 1950 to 8.8% in 2001.²⁶ The ACA is part of the decline. In 1911 Anglicans represented 39% of the Australian population but 17% in 2011 and 13.3% in 2016.²⁷ (see Figure 1.) In the absence of any corrective actions, a linear extrapolation of this trend would have Anglicans at 0% of the population sometime in 2056. In the hollowing-out of ACA membership, all dioceses face challenges and some rural dioceses are already facing financial failure.

²² Ray Cleary, “Prophetic Voice At Heart of Revitalised Church,” *Anglican Media*, 2012, accessed 30 June, 2016, <http://bit.ly/2ll97y0>.

²³ Raywynne J Whiteley, “Church in Public Space,” in *Wonderful and Confessedly Strange*, ed. Bruce Kaye (Hindmarsh: ATF Press, 2006), 380, 381.

²⁴ Whiteley, “Church in Public Space,” 380,1; Hudson, *Australian Religious Thought*, 2085.

²⁵ Australian Bureau of Statistics, “Census of Population and Housing: Media Releases and Fact Sheets, 2006,” *Australian Bureau of Statistics*, 2007, accessed 7 September, 2015, <http://bit.ly/2ll7L6n>; Public Sector Employment and Earnings, Australia, 2016, “Reflecting Australia - Stories From the Census, 2016 - Religion in Australia,” *Australian Bureau of Statistics*, 2016, accessed 31 July, 2017, <http://bit.ly/2sg5GrX>.

²⁶ National Church Life Survey, “Why Innovation is Needed in Church Life,” *National Church Life Survey*, 2010, accessed 5 July, 2016, <http://bit.ly/2IRIAWq>, 1; John Bellamy and Keith Castle, “2001 Church Attendance Estimates,” *National Church Life Survey*, 2004, accessed 7 September, 2015, <http://bit.ly/2llbBwx>, 8.

²⁷ National Church Life Survey, “Why Innovation is Needed in Church Life,” 2. Australian Bureau of Statistics, “2016 Census Data Reveals “No Religion” is Rising Fast,” *2016 Census data reveals “no religion” is rising fast*, 2017, accessed 27 June, 2019, <http://bit.ly/2XgcE4E>.

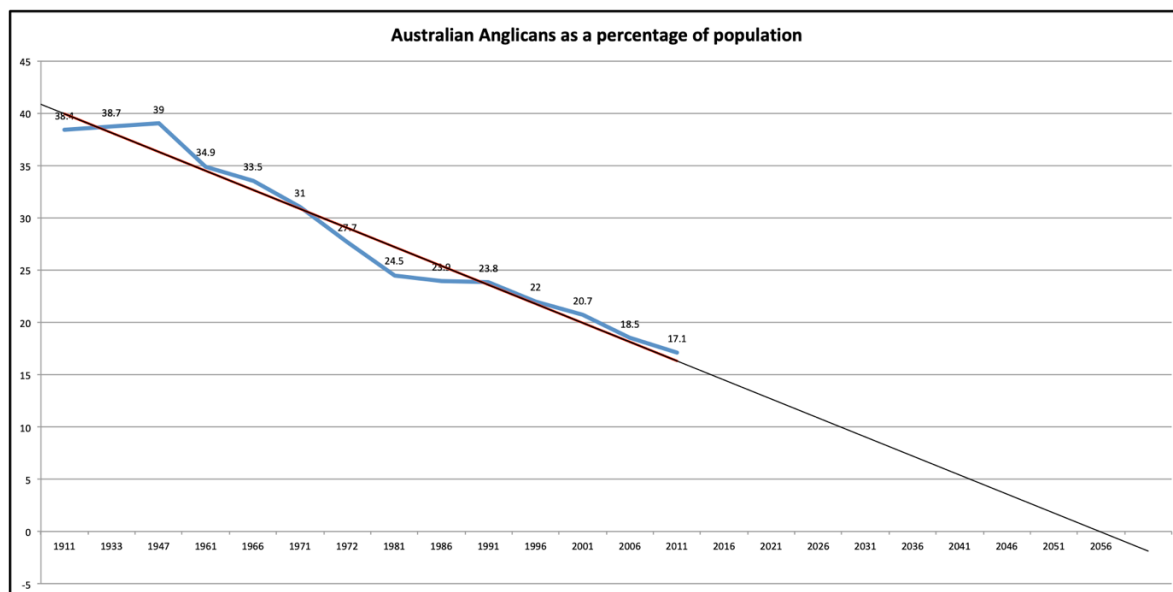


Figure 1: Australian Anglicans as a percentage of population²⁸

The rates of decline of membership and affiliation in the ACA and CoE are similar within broadly comparable ecclesial and social environments. Christian affiliation data from the England and Wales census of 2001 shows church affiliation was 71.7%, but by 2011 this had dropped to 59.3%.²⁹ In 2016 the CoE weekly attendance had dropped below one million for the first time—less than 2% of population.³⁰ There are, nonetheless, critical differences between the two churches. The CoE is the formally established church of England with a long history of involvement in public life, including the historic civic role of the CoE parish until the English Registration Act of 1836. The ACA has never been established in Australia nor had the formal parochial role of the CoE in local community administration.

The CoE has reached the same attendance and affiliation profile as the ACA but from a quite different history. With substantially more financial, social and political resources, it is instructive to observe how the CoE approaches and responds to the challenges it faces and what the potential of AST offers. Demographic and social changes in the UK mean that the CoE's social role and relationship to secular public space is also changing, although its past and present experience of public engagement is different. Brown observes that prior to the rift of the late twentieth century '[t]he [CoE] had a long record of involvement in the wider life of the nation, its people and its communities.'³¹

The ACA now recognises this trend as a viability crisis. A report of the ACA General Synod's Viability and Structures Task Force (VST) in 2014 observes that '[t]he [ACA] is at a

²⁸ The Anglican Church of Australia, "Report of the Viability & Structures Taskforce," *Anglican Church of Australia*, 2014, accessed 25 May, 2015, <http://bit.ly/2lRV8wT>, 26.

²⁹ Office for National Statistics, "Religion By Sex By Age," *Office of National Statistics*, 2011, accessed 7 September, 2015, <http://bit.ly/2llfqBB>.

³⁰ Bev Botting, "Statistics for Mission 2015," *Church of England Research and Statistics*, 2016, accessed 8 December, 2016, <http://bit.ly/2ll0fZg>, 29; Harriet Sherwood, "Church of England Weekly Attendance Falls Below 1m for First Time," *Guardian News and Media Limited*, 2016, accessed 8 December, 2016, <http://bit.ly/2lRWXKq>.

³¹ Brown, *Anglican Social Theology*, 147.

crossroad. For over 30 years it has been slowly declining, and the time has come for a revolution if it is to be a strong and sustainable church for the future.’³² Though the VST expressed the need for a clear diocesan theology for mission, no plans were made for producing one. Instead, the VST’s recommendations on how to proceed are based on encouraging more effective conventional diocesan and parish leadership, governance and training (doing more of the same only better) rather than any more profound rethinking of the church’s public engagement or organisational change needed to enable it.

2.4 Is it just the church or is secularisation also to blame?

There is disagreement between secular and church-affiliated sociologists over the underlying causes of the population changes that are reported in census data like that presented above and other population survey data. Some sociologists believe that the current rates of affiliation indicate that Australians and Britons still regard the church as a socially significant institution, while others believe secularisation has meant the loss of religious faith in the community and predict the eventual demise of the church. The distinction between the two interpretations is important for the church. It will have to decide if its recovery is based on changing its approach to reconnecting a disaffected but still faithful public or to re-enchant a community in which faith has disappeared.

Reflecting on the UK data, Grace Davie observes that a small proportion of the population attends church, ‘belonging’ in an active sense, while those who regard themselves as affiliates are in some way ‘believers’ but do not want to belong, that is, ‘believing without belonging.’³³ Davie proposes a related phenomenon of ‘vicarious religion’, where people appreciate the presence of a church for worship and related activities, but expect others do this for them. She also observes that some ‘non-members’ still use church pastoral services—weddings, baptisms and funerals—without participating in the rest of its community life.³⁴ Hugh Mackay observes that some of those who identify as affiliates in the census still maintain a personal spirituality.³⁵ Further, he suggests, for some in Australia, the church may no longer serve for practice of faith in the conventional sense but reflects the need for ritual and signifies community identity.³⁶ Mackay says

[i]n spite of all their reservations about the institutional church, 88% of non-churchgoing Australians believe the presence of a church is good for a local community, according to McCrindle Research. When a participant in one of my research projects said, ‘I like to see people standing around on the footpath outside a church on Sunday

³² The Anglican Church of Australia, “Report of the Viability & Structures Taskforce,” 5, 11, 14, 33, 43, 44, 48, 50.

³³ Affiliates are defined as those who respond in a census that they are members of a religion, but never or rarely attend worship.

³⁴ Grace Davie, *Religion in Britain: A Persistent Paradox* (Oxford: Blackwell, 2015), Kindle Edition, 80, 87.

³⁵ Hugh Mackay, *Beyond Belief* (Sydney: Pan Macmillan, 2016), Kindle Edition, 1450.

³⁶ Mackay, *Beyond Belief*, 776, 876.

mornings', it was clear he had no intention of joining them, but the remark seemed to reflect a generally benign attitude towards other people's profession of their Christian faith and an expectation that a church would make a positive contribution to the life of a local community.³⁷

Davie argues this 'penumbra' of disengaged believers reflects 'the persistence of the sacred in contemporary society despite the undeniable decline of churchgoing.' She concludes such allegiance is socially significant because these affiliates identify as Anglican when there is no pressure to do so.³⁸ The affiliation data and Davie and Mackay's responses suggest that social change lies less in people's fundamental conceptions of the transcendental, spirituality or even faith than in the way in which the church acts as a mediator of them. Paul Babie notes Bouma's claim that religion in Australia is not declining in the way many people believe but remains vital though hidden as it is not expressed in public forms of worship. Bouma also observes that the nature of the religion being followed has become more diverse with migration.³⁹ On Davie's and MacKay's analyses, the church's task is one of recovery rather than re-enchantment.

Other sociologists, such as David Voas and Alasdair Crockett, and Steve Bruce, discount the attribution of 'believing without belonging' to the affiliated penumbra. Voas and Crockett use data from a longitudinal survey—1991–2000—in the British Household Panel Survey (BHPS). It demonstrates, they argue, that religious affiliation, attendance and belief are each declining across all age groups and therefore the argument of supporters of a 'strong believing without belonging' thesis, that affiliation is an indicator of religious belief is incorrect. Voas and Crockett are less dismissive of a weaker interpretation of 'believing without belonging', that affiliation may be indicative of some residual, often non-orthodox and non-organised, spirituality. Therefore, Bruce argues, based on Voas and Crockett, that

there is evidence that belief has declined in line with affiliation and attendance. ... The once-hegemonic churches have lost significant power, prestige and popularity, and the new entrants to the market have made little headway. This has been accompanied by a decline in doctrinal orthodoxy.

Moreover, Bruce claims the new entrants such as the charismatic movement have recruited from the older denominations and sects, and thus do not represent growth. Bruce also argues that, '[a]s well as losing many adherents, the Church lost much of its authority over even those who continue to attend its rituals regularly and receive its offices.'⁴⁰ On this analysis the church's task is re-enchantment.

³⁷ Mackay, *Beyond Belief*, 654.

³⁸ Davie, *Religion in Britain*, 51, 53, 79.

³⁹ Paul Babie, "Place of Religion in Australian Sociolegal Interaction," in *Religion After Secularization in Australia*, ed. Timothy Stanley (Hampshire: Palgrave Macmillan, 2015), 93ff.

⁴⁰ Steve Bruce, *Secularization: In Defence of an Unfashionable Theory* (Oxford: Oxford University Press, 2011), 14. David Voas and Alasdair Crockett, "Religion in Britain: Neither Believing Nor Belonging," *Sociology* 39 (2005), 12, 16.

2.5 The sociologists do not agree

Where Davie and MacKay assume affiliation points to some level of religiosity, Bruce assumes, based on Voas and Crockett, that non-membership means no religiosity. Andrew Singleton supports Bruce's interpretation based on the 2009 Australian Survey of Social Attitudes (AuSSA), commenting that '[w]hile complex measures of religiosity are more empirically satisfying to researchers, census data on no religious affiliation can be interpreted with confidence as meaning no religion writ large.'⁴¹ But Singleton identifies some lacunae in the interpretation, commenting '[f]urther study of this growing category, particularly around what influences a person to be non-religious, remains the next step in analysis.'⁴² In a later article, Singleton et al. indicate the complexity of interpreting census data when they observe

[t]he 2016 Census suggested about a third of Australian teens had no religion. But ask a teenager themselves about religion, rather than the parent or guardian filling in the census form, and the picture is slightly different. ... Most Gen Z teens have little to do with organised religion in their personal lives, while a significant proportion are interested in different ways of being spiritual.⁴³

Singleton et al.'s interpretation suggests that Davie's and MacKay's attribution of religiosity to residual non-attending affiliates is worth more detailed investigation. The sociology is not yet clear. Bouma signals that these disagreements have implications for public policy and church strategy formation when he observes

the self-definition and religious character of Australia has been and remains a contentious issue, with various voices advocating Australia either as a Christian nation, or as a secular nation, or as a plural, multifaith nation. This issue is important, because it influences the way the different voices articulate policy and practice and argue for change.⁴⁴

These disagreements between sociologists over what is really happening illustrates the difficulty for the church in forming responses to the obvious declines. It is not clear empirically what causes lie behind the changes the BHPS reports. This confusion may be a reason why inward-facing initiatives to rebuild membership like 'Back to Church Sunday' in the diocese of Melbourne in 2011 are ineffective.

⁴¹ Andrew Singleton, "Are Religious 'Nones' Secular? The Case of the Nones in Australia," *Journal of Beliefs & Values* 36, no. 2 (2015), 242.

⁴² Singleton, "Are Religious 'Nones' Secular?", 242.

⁴³ Andrew Singleton, et al., "New Research Shows Australian Teens Have Complex Views on Religion and Spirituality," *Guardian News and Media Limited*, 2018, accessed 24 October 2018, <http://bit.ly/2QLbvuf>.

⁴⁴ Gary D. Bouma, et al., "Freedom of Religion and Belief in 21st Century Australia," *Australian Human Rights Commission*, 2011, accessed 28 October, 2014, <http://bit.ly/2IX5Z8Z>, 80.

2.6 The churches are not responding to these social changes

The strategic plan of the Anglican Diocese of Melbourne, *Vision and Directions 2017 - 2025*,⁴⁵ reveals a lack of nuanced response to the demographic reality of the census data reflecting the limited thinking of the VST. It reflects the VST by focussing on church growth without offering any new approach to public engagement of the secular community. No mention is made of business, or any other community outside parish and diocesan structures except as ‘benefactors’ and ‘influencers.’ These are not further defined. Church agencies engaged in welfare or aged care are briefly mentioned but no account is given on the strategic role they play within the church, the current state of relationship or how they are to be engaged. The Diocese of London’s strategy, *Capital Vision 2020* is similarly introspective.⁴⁶ While the institutional vision is directed towards people and social issues outside the church itself, operational responses reveal a preoccupation with the decline of church attendance implying a belief that if only the numbers could be increased, the other strategic problems would solve themselves.⁴⁷

The church does not, on the evidence of its strategic planning, recognise the difference between loss of confidence in itself as an institution and loss of faith in the reality of the transcendent, however it might be characterised. Therefore, it seeks to make the church more popular for an absent population it hopes will return. This was the misplaced approach of ‘Back to Church Sunday.’ On the basis of AST thinking, the church, in some form, may be better off re-imagining the reality of the transcendent in daily life for a community that is disenchanted, having lost its spirit under the instrumentalism of neoliberalism where individualism and economic participation have become alternatives to community.

2.7 Anglicanism has forgotten its social tradition

Contemporary Anglicans have forgotten the roots of Anglican social tradition, Rowlands says, ‘and if the sociologists of religion are to be believed, [there is an] increasing gap between the emphasis of the church’s public statements and espoused beliefs on social matters held by laity.’⁴⁸ Rowlands further argues that the church’s actions in society are better expressions of its theology than what it says:

⁴⁵ Anglican Diocese of Melbourne, “Vision and Directions 2017 - 2025,” *Anglican Diocese of Melbourne*, 2017, accessed 11 December, 2017, <http://bit.ly/2o5jJDW>.

⁴⁶ Church Growth Strategy & Development Unit, “Capital Vision 2020,” *Church Growth*, 2013, accessed 28 December, 2015, <http://bit.ly/2lttbhD>.

⁴⁷ Bob Jackson and Alan Piggot, “Another Capital Idea: A Report for the Diocese of London,” *Diocese of London*, 2010, accessed 16 May, 2014, <http://bit.ly/2NRwhY2>; Anglican Diocese of Melbourne, “Vision and Directions 2014 - 2016”; Richard Trist, “A Report on the Impact of the Pilot Program for Parish Renewal: 2012 - 2013,” *Bishop Perry Institute*, 2014, accessed 28 December, 2015, <http://bit.ly/2mdi3nN>, 12; Church Growth Strategy & Development Unit, “Capital Vision 2020”; Diocese of London, “What We Do: Capital Vision 2020,” *Diocese of London*, Undated, accessed 28 December, 2015, <http://bit.ly/2NQ3svk>.

⁴⁸ Anna Rowlands, “Fraternal Relations: Anglican Social Theology and Catholic Social Teaching in a British Context,” in *Anglican Social Theology*, ed. Malcolm Brown (London: Church House Publishing, 2014), Kindle Edition, 3257.

... the primary character of the church is to be found in the more proximate living of her own rhythm of work, sacrament and transformative social relations and in her commitment to the embodied encounter between human persons. The best side of post-liberal and liberationist responses remind us through theology and practice that the transformational power of faith lies less in the issuing of statements (which nonetheless I would argue can have the limited place) and more in constructing communities of ordinary, prophetic practice in which the church nurtures relationship and participation not only in the worshipping life of community but in its theology and its governance.⁴⁹

However, Rowlands remarks, '[i]t is a quite different act of communication for a church leader to seek to speak in public than 30 years ago.' What is required is 'rethinking and re-weaving the basic covenant between church and national and local community ... [and] a willingness to work in more general collaborative ways within the *res publica*.'⁵⁰ This neatly encapsulates AST's ambition.

The earlier diocesan-level examples demonstrate strategic plans that develop only internal objectives and goals and demonstrate a limited capacity for planning public social engagement. Both highlight the barriers that public theology faces—the capacity and organisation of the church and its institutions to be truly public, and the challenge for the church to evolve its ecclesiology to match the changing nature of secular public space and the preferences of its participants. The research that follows argues for an alternative approach.

The church is not addressing changed demographics in terms of how it might need to change in response. It is not self-reflective of its own cultural fit in an evolved public space nor does it consider, as Martyn Percy suggests, that the institution might relinquish the self-obsession of its social and cultural authority because this is no longer necessary for community identity, to connect with the reality of society and its contemporary problems as a pastor, rather than a critic.⁵¹

2.8 The church's social vision is out of date

The effects of social change on the church have been addressed by a range of social commentators and theologians. However, with some exceptions such as Williams, there are few critical Anglican theological voices that offer a distinctive contribution to public debate in language that is not obscured by religious ideology, terminology and symbolism. Neither have they proposed responses actionable by the church. Further, as the diocesan strategies illustrate, there is little productive discussion on how the church's culture might evolve to meet new social structures. The challenge for the church in addressing the social changes of secularity, Brown

⁴⁹ Rowlands, "Fraternal Relations," 3805.

⁵⁰ Rowlands, "Fraternal Relations," 3195.

⁵¹ Martyn Percy, *The Future Shapes of Anglicanism: Currents, Contours, Charts* (Oxford: Routledge, 2017), 16.

argues, is to remain distinct with a unique narrative that compels public engagement, avoiding becoming indistinguishable from secular institutions.⁵² Bretherton points out the difficulty churches and agencies sometimes experience distinguishing themselves from secular institutions that may have taken on, for instance, a social justice role where churches become just one among a range of community welfare providers, often competing for the same government funding as secular for-profit businesses.⁵³

Constructing a contemporary public theology that remains contextual and relevant in changing social environments challenges the church, as Brown suggests when he says ‘[n]o one can give a definitive social theology, because it is being continually forged in interaction with the world. Nor can anyone predetermine what is to be done in specific situations; that is the privilege of those immersed in them.’⁵⁴ Moreover, according to Brown, ‘despite the good work done by Temple and others between the First and Second World Wars, a serious social theology for the Church of England, in the sense of a living tradition that can evolve with the changing context while continuing to be informative, has been elusive.’⁵⁵ Consequently, their theological, ecclesial and pastoral responses remain within a worldview and social imaginary of a social authority and community role that is now outdated.

Raymond Plant, while chair of a British Council of Churches’ working party on poverty in 1985, when the FICR was published, complained that Anglican political positions were ‘adopted for reasons other than theological enquiry’ in support of prior non-theological political decisions, and ‘theological statements were general and vacuous.’⁵⁶ Chaplin reports Plant saying:

[he] became aware of “the very small amount of independent theological thinking ... done by the Churches” on the question. He lamented the absence of anything remotely resembling the then dominant secular theory of justice, that of John Rawls: “there is nothing within the Church’s own social and political theology which approaches the complexity and power of a theoretical statement of this sort, and in the absence of a fully developed social and political theology, one is left making rather ad hoc adjustments to prevailing secular theories.”⁵⁷

Brown illustrates the loss of influence and confidence, observing that while the FICR ‘was seen by some as the most effective opposition to the monetarist and market-lead policies that set social groups and classes against one another,’ vigorous rejection of the FICR by the

⁵² Malcolm Brown, *After the Market* (Bern: Peter Lang AG, 2004), 287ff.

⁵³ Marion Maddox, “Framing the Kingdom: Growth and Change in a Conservative Social Movement Network,” in *Religion After Secularization in Australia*, ed. Timothy Stanley (Hampshire: Palgrave Macmillan, 2015), 49ff; Thompson, *Religion in Australia*, 103ff; Luke Bretherton, *Resurrecting Democracy* (New York: Cambridge University Press, 2015), Kindle Edition, 99ff.

⁵⁴ Brown, *Anglican Social Theology*, 657–59.

⁵⁵ Brown, *Anglican Social Theology*, 189.

⁵⁶ Graham Smith, “Being a Christian Socialist: Problems of What to Say, When, and How to Say it,” *Studies In Christian Ethics* 17, no. 2 (2004), 136.

⁵⁷ Jonathan Chaplin, “Evangelical Contributions to the Future of Anglican Social Theology,” in *Anglican Social Theology*, ed. Malcolm Brown (London: Church House Publishing, 2014), Kindle Edition, 2740.

government, especially over its use of liberation theology, left the church bruised and unconfident.⁵⁸ Since the FICR, the church has been much less publicly vocal in the face of a new economic and political consensus arising particularly from the Thatcher government's policies, failing, Brown argues, to translate the church's critique of economic and social policy into effective theology.⁵⁹

The fault has been widespread and Brown observes that a second, ecumenical report, led by David Sheppard—UFW, was almost devoid of theological content and what was there played little part in shaping its arguments.⁶⁰ Brown further comments that the BSR and the Industrial Mission movement, the principal means of the CoE's practical engagement with economic issues since WWII, were both 'slow to appreciate the moral issues thrown up by market policies of the 1980s, and neither have developed a theological approach of sufficient depth to address the increasingly plural social context.'⁶¹ They failed to 'establish a "dialogue with the rich tradition of Christian reflection."' As a result, belief in God made no difference to the recommendations - any liberally minded secular body would have reached similar conclusions.'⁶²

A similar silence on critical economic and social policy issues is evident in the ACA, which made no submission to the 2018 Royal Commission into Misconduct in the Banking, Superannuation and Financial Services Industry (Banking Royal Commission), for instance. These limited examples suggest a low level of capacity or enthusiasm for public engagement by the ACA. An Australia-wide survey of ACA dioceses, leaders and specialist ministries conducted as a part of this research, revealed almost no evidence of engagement of the economic, finance or business sectors, including from the Public Affairs Commission of the General Synod of the ACA.

2.9 But the church can build a contemporary social vision

It is clear from AST literature that writers like Williams can produce a social vision. What is missing is a capacity to identify and discern the needs of an intended audience or the effective mode of delivery. The church might observe what Hughes argues are recent developments in Anglican social thought that share

common theological and methodological themes ... partly in response to the changed circumstances of the Church of England, and that this merits their description as a new phase, or renewal of Anglican social thought. In particular ... that they are all indebted in various ways to the philosophical critiques of Enlightenment liberalism and its account

⁵⁸ Brown, *Anglican Social Theology*, 233.

⁵⁹ Brown, *Anglican Social Theology*, 267ff.

⁶⁰ Brown, *Anglican Social Theology*, 344-53.

⁶¹ Brown, *After the Market*, 55.

⁶² Brown, *After the Market*, 43.

of reason and the secular. ... Following from this, they share an 'ecclesial turn', a renewed interest in the Church itself as embodying an alternative social vision to that of secular liberal economic or political thought, and a greater doctrinal confidence, in the sense of expecting the Christian tradition to have its own resources to engage with social and political problems rather than presuming the Church must always defer to secular social sciences and political ideologies on these questions.⁶³

These observations are supported by a number of Anglican public voices, such as Peter Selby, Atherton, Stephen Green and Williams, who have critiqued public policy, especially neoliberal capitalism, since the 1980s. However, their work is yet to be gathered into one place in a coherent argument that strikes at public consciousness and discontent. Neither have the tools and infrastructure to deliver such public theology into public space been organised.

Hughes sees Williams as a particular example of emergent Anglican social thought, not least Williams' habit of publicly addressing political questions, especially the nature of the state, the purpose of economics and society and the phenomenon of the global market in relation to questions of ethics and what it means to be human.⁶⁴ In doing this, Hughes says, Williams draws on a 'pre-Temple, more integralist, associationalist and sacramental tradition of Anglican social thought, which comes from Williams' formational influences in F.D. Maurice, Charles Gore and Figgis but applied to 'the new challenges of a very different national and global situation.'⁶⁵ Hughes provisionally links Radical Orthodoxy with AST, but concludes that Williams does a better job taking 'revival' out of the academy to make it 'public' while also remaining 'thoroughly ecclesial,' in a way Radical Orthodoxy is not prepared to do. Williams relocates AST, Hughes argues, from the periphery of Anglican social thought where it has remained under the influence of Alasdair MacIntyre, Stanley Hauerwas, John Milbank and Oliver O'Donovan, to its centre.⁶⁶

One of Williams' main contributions to AST is his critique of contemporary dependency on economics. His reading of William Tyndale prompts him to claim the historical apostolic task of sanctifying and transforming society's "natural" allegiances in order to 'change social and economic relations to an almost unrecognisable extent.'⁶⁷ Williams calls on the church to use its unique theological perspective to provide alternative analyses of the social impact of morally unconstrained neoliberal economic action in the contemporary context of secularisation and globalisation.

Williams repeats Atherton's warning against overhauling the existing economic system completely or pulling apart globalisation. Rather he proposes to invest economics with

⁶³ Hughes, "After Temple?", 1663-70.

⁶⁴ For example, the essays that comprise Williams' book *Faith in the Public Square* which were all delivered during William's public office of Archbishop of Canterbury. Williams, *Faith in the Public Square*.

⁶⁵ Hughes, "After Temple?", 1916-21.

⁶⁶ Hughes, "After Temple?", 1922-29.

⁶⁷ Rowan Williams, *Anglican Identities* (London: Darton, Longman and Todd, 2014), Kindle Edition, 3.

theological principles as a shift rather than a revolution.⁶⁸ He says the task of the church is not to undermine capital markets, of which it has no special expertise, but to argue for the primacy of the person in decision-making, democratic self-determination, procedural fairness and distributive justice, and to recover a positive theology and role for the corporation.

There is a capacity to build an actionable public theology if the church is prepared to change structurally and culturally so that it becomes capable of advocating it in secular public space. Also, the post-secular turn suggests a preparedness for a once sceptical public to be reengaged.

2.10 The church has a new opportunity for public engagement

Despite the affiliation and attendance data presented above and its interpretations by Voas and Crockett, Bruce and Singleton, the secularisation thesis is now questioned in Europe by a number of scholars. There is some limited evidence of change in public acceptance of religious argument and isolated changes in church attendance. Jürgen Habermas, who has been critical of the church's public role, opened his 2005 Holberg Prize address saying '[w]e can hardly fail to notice the fact that religious traditions and communities of faith have gained a hitherto unexpected political importance.'⁶⁹ A number of scholars echo Habermas' assertion of the persistence of religion in response to the post-secular shift. Ola Sigurdson, for example, suggests:

[t]heologians too have sensed this tide of political interest in religion as a social phenomenon but also the growing philosophical interest in the critical and constructive reflections upon religion ... as a resources [sic] for political reflection ... [a] trend that also reflects a growing visibility and importance of religion, not only in universities but in society as a whole. Sociologists of religion now generally speak of the "desecularization" or the "reenchantment" of the world.⁷⁰

These developments challenge European assumptions that modernity and progress are correlates of the church's decline—the basis of the secularisation thesis. Sigurdson argues that the historical differentiation of religion and politics and religion's relegation to the private sphere in Europe is now under threat. For instance, according to Sigurdson, Slavoj Žižek argues that religion's capacity for radical action, which has been subdued in its political accommodation, provides an opportunity for creative conflict, using its institutional and doctrinal infrastructure to expose the injustice of capitalist society. Žižek is interested in the church's power for social organisation rather than its faith practices. Similarly, Giorgio Agamben speaks of an interest in "messianic power" to stimulate political change. Sigurdson

⁶⁸ Williams, *Anglican Identities*, 3, 9ff; John Atherton, *Transfiguring Capitalism* (London: SCM Press, 2008), 258, 267.

⁶⁹ Jürgen Habermas, "Religion in the Public Square: Holberg Prize Address," *Holberg Prisen*, 2005, accessed 2 June, 2016, <http://bit.ly/2NMAcFT>, 13ff.

⁷⁰ Ola Sigurdson, "Beyond Secularism? Towards a Post-Secular Political Theology," *Modern Theology* 26, no. 2 (2010), 177.

believes these post-secular changes indicate religion is capable of reigniting creative conflict in a subdued politics to give a radical critique of the politicisation of the public square.⁷¹ It is important to note that these positive accounts of a perhaps resurgent religion are not about a revival of the traditional institutional church in a changed a public environment.

Graham argues that the contours of post-secularity are unexpected in that it is not a set-piece power confrontation between church and state but somewhat less formal where the combatants are not so easily identified and the source of the resurgence of religious interest is not a single thing that can be tackled. Further, it is difficult to claim the importance of religious values in a fragmented political culture in which the traditional sources of political authority are receding in importance, as are those of religious authority.⁷²

2.10.1 The contours of public space

Further, the contest in public space is no longer, if it ever was, to assert the truth of Christian doctrine and compel people into church but rather, Graham argues, it might be ‘an invitation to inhabit a shared space of dialogue and exchange in the spirit of hospitality, rather than competition.’⁷³ Graham notes that the conventional assumptions of the nature of religion in public space are challenged by Peter Berger: “... the assumption that we live in a secularised world is false. The world today, with some exceptions ... is as furiously religious as it ever was, and in some places more so than ever. This means that a whole body of literature by historians and social scientists loosely labelled ‘secularisation theory’ is essentially mistaken.”⁷⁴ In the past thirty years religion has re-emerged to become more visible, more widely experienced and a more important influence on the global scene than sociological orthodoxy (such as that of Bruce), recognises or is prepared to admit. In part, argues Graham, this is an issue of the limitation of the worldview of the sociologists to Western society.⁷⁵

At the same time Davie, the Theos Institute and Luke Bretherton point to signs in the UK of an increased inner-city church attendance, the popularity of cathedrals, engagement of religious leaders in community organisation and the resurgence of religious participation in community organisations such as CitizensUK.⁷⁶ Bretherton offers, as an explanation, a ‘methodological analogue to these theoretical debates about the nature of secularity.’ He seeks to go beyond conventional political theory, with its assumptions that sideline religion for being ‘epiphenomenal,’ in order to construct a discourse which he calls “faithfully secular,” a social plurality that engages ‘theological forms’ alongside other forms of belief, together contributing to an overall conception of society. Bretherton refers to ‘Broad-Based Community

⁷¹ Sigurdson, “Beyond Secularism,” 181, 182, 184.

⁷² Elaine Graham, “Speaking Christian: Toward a Post-Secular Apologetics,” in *Faith and the Political in the Post-Secular Age*, ed. Anthony Maher (Bayswater: Coventry Press, 2018), 50ff.

⁷³ Graham, “Speaking Christian,” 52.

⁷⁴ Graham, “Speaking Christian,” 52.

⁷⁵ Graham, “Speaking Christian,” 53.

⁷⁶ Theos and The Grubb Institute, *Spiritual Capital: The Present and Future of English Cathedrals* (London: Theos and The Grubb Institute, 2012), 11; Davie, *Religion in Britain*, 135ff; Bretherton, *Resurrecting Democracy*, 11, 12. For more information on CitizensUK see www.citizensuk.org.

Organisations' (BBCO) such as CitizensUK as examples where religion and secular philosophy combine to 'discuss what it means to be "post-secular".' In these encounters religious leaders have found they are able to occupy a genuinely plural space where 'religious rhetoric and styles are as legitimate contributions to political life as any other, while at the same time demanding that the religious voices cannot be the dominant or exclusive voice.'⁷⁷ Bretherton claims that this 'confluence of democratization and popular religion'⁷⁸ has historical roots in the antislavery, chartist, suffragist, and temperance movements, each of which had a theme of resistance to the power of money. Bretherton, like Habermas, recognises a place for religion in 'the development of generative political thought able to address central dilemmas of contemporary human existence.'⁷⁹

These developments are not yet reflected in Australia. Chavura and Tregenza argue that, in Australia, contemporary liberal discourse does not permit the kind of public claims for a comprehensive and normative conception of the human good that the CoE manages to offer, albeit tentatively, and the role of the church is confused.⁸⁰ How can a church seeking to reengage a sceptical public gain a purchase on a social ideal or social action at a time when individualism means addressing diverse conceptions of the human good that refuse to be normalised? Implicitly, the church may have to generate some social change to build a public space that is open to its participation.

2.11 AST has a contemporary model of plural secular society

If AST is to fulfil its ambitions of social reconstruction and take advantage of the post-secular turn, it must propose a positive model of plural society, while remaining consistent with Anglican tradition, experience and current context and to carve out a place in that plural environment in which it can flourish. It will also have to build a theologically-based vision of social flourishing to be created within that model. The model would perform two functions, to inform an ideal structure for secular plural society and secular public space in which the church can work, and to be the framework against which AST bases its social critique. However, defining what is meant by 'secular public space' within plural secular society is contested and confused. Graham notes that David Tracy identifies 'three distinct constituencies, or "publics": Church, society and the academy' to which, she notes, Stackhouse adds a fourth—economics and the market.⁸¹ Similarly, Habermas identifies four public spheres: formal institutions and processes of governments, including political parties, judiciary, civil service and regulatory agencies appointed by the state; the market and labour—the "customers" and the "suppliers"; voluntary and community organizations, and public opinion.⁸² Reflecting this confusion of

⁷⁷ Bretherton, *Resurrecting Democracy*, 130.

⁷⁸ Bretherton, *Resurrecting Democracy*, 98.

⁷⁹ Bretherton, *Resurrecting Democracy*, 12.

⁸⁰ Chavura and Tregenza, "A Political History of the Secular in Australia, 1788-1945," 5.

⁸¹ Elaine Graham, *Between a Rock and a Hard Place: Public Theology in a Post-Secular Age* (London: SCM Press, 2012), 82.

⁸² Graham, *Between a Rock and a Hard Place*, 82–84.

categories, Graham argues, while public theology speaks into a multi-dimensional secular public space, its understanding of it is still work-in-progress, although in general the categories offered by Habermas have been followed by public theologians.⁸³ However, none of these categorical schemas identifies a vehicle for public participation or the dynamics of communication between the components of secular public space.

Williams does, however, have a model of secular public space, formed from the political theories of Harold Laski and Figgis, that consists of two forms, procedural and programmatic. He says

[p]rocedural secularism is ... a public policy which declines to give advantage or preference to any one religious body over others. It is the principle according to which the state as such defines its role as one of overseeing a variety of communities of religious conviction and, where necessary, assisting them to keep the peace together, without requiring any specific public confessional allegiance from its servants or guaranteeing any single community a legally favoured position against others. Programmatic secularism is something ... in which any and every public manifestation of any particular religious allegiance is to be ironed out so that everyone may share a clear public loyalty to the state unclouded by private convictions, and any signs of such private convictions are rigorously banned from secular public space.⁸⁴

Williams argues that procedural secularism allows the public maximum licence for freedom in a crowded secular public space of competing, but legally mediated ideas that arise from individuals and community associations. Plural communities based on procedural secularism coexistence and cooperation are expected to deliver ‘a convergent morality’ as a positive community outcome.⁸⁵ In procedural secularism, the state’s responsibility is to provide the secular public space for joint action and not to direct it to some pre-determined outcome that is not a product of deliberation and agreement between the moral communities.⁸⁶ They both argue for humanity built on community and social justice as a necessary basis of society.⁸⁷ This procedural secularism challenges the programmatic form which, where it has prevailed, has denied public admissibility of religious reasons and evacuated secular public space of theological argument and reason in public policy-making. Theology is forced into an enclave of lay and ordained institutional church membership, and theological academia. Procedural secularism is dependent on forms of volunteerism and civic association that Rowlands observes are values by Anglicans and Roman Catholics, not for political purposes, but for the sake of communion.

⁸³ Graham, *Between a Rock and a Hard Place*, 85, 86.

⁸⁴ Williams, *Faith in the Public Square*, 2,3.

⁸⁵ Williams, *Faith in the Public Square*, 58.

⁸⁶ Williams, *Faith in the Public Square*, 58.

⁸⁷ Rowlands, “Fraternal Relations,” 3274-84.

In procedural secularism the state's social goals are the consensus of the communities' goals in which all voices are heard, and social policy is argued and agreed on its merits. Williams acknowledges a fluidity and even some level of chaos in these arrangements. He recognises that people occupy multiple social roles and identities, which he calls first level associations, and that the church is only one identity within this plurality.⁸⁸ These associations are diverse, including universities, ethnic and cultural groups, cooperative societies, professional guilds like medical and Bar associations, trade unions, and the church. In this procedural form the sovereignty of the state is given to it by the plural communities to provide organising services for administration and coordination of their coexisting roles in society that they are unable to provide for themselves. The state has an additional role to provide 'general social conditions for stability' that are not the preserve of any one or a few of the first level associations. Williams' conception of the state is not as an 'all-powerful source of legitimate community life and action, but as the structure needed to organise and mediate within a "community of communities" a plurality of very diverse groups...' So, the state cannot have its own program or goals apart from the programs and goals of its constituent communities.⁸⁹

Williams offers AST a model for a secular society in which the church can exist in creative plural relationship with all of society's participants. In his model Williams is drawn to Raimundo Panikkar's vision of the Trinity as 'the ultimate foundation for pluralism,' and a source for 'what can be concretely perceived and engaged with' in 'inexhaustibly generative' interaction between the person and God.⁹⁰ The nature of trinitarian interaction serves, Williams argues, as a model for plural relationships in public space that is hospitable to a range of worldviews, including other faiths, and the contexts in which they are formed. Williams goes no further to propose a comprehensive AST overtly directed at changing it, although 'Faith In the Public Square' provides a series of essays that could form a foundation and others are reconstructing it for him. John Chaplin observes Williams' 'sustained argument launched from many vantage points' that religion should make an active, constructive and critical contribution to the public realm and, demonstrate the possibility of retrieving a comprehensive AST of plural society.⁹¹ Chaplin believes Williams' arguments have more systematic coherence than Williams himself admits.

2.12 AST also has an alternative social vision of the economy

Williams' model of a procedurally secular society is neutral toward the matters its first-level associations might negotiate. It suits a recovered capacity of the Anglican church to engage and advocate in secular society on a range of subject areas. The AST initiative's focus has been

⁸⁸ Williams, *Faith in the Public Square*, 50.

⁸⁹ Williams, *Faith in the Public Square*, 49ff, 57, 58, 126.

⁹⁰ Rowan Williams, "Liberation Theology and the Anglican Tradition," in *Politics and Theological Identity: Two Anglican Essays*, ed. David Nicholls and Rowan Williams (London: The Jubilee Group, 1984), 18ff; Rowan Williams, *On Christian Theology* (Oxford: Blackwell, 2000), 167ff. Williams does, however, reject Panikkar's attempt at Christian universalism as a basis for encounter in secular public space.

⁹¹ Jonathan Chaplin, "Person, Society and State in the Thought of Rowan Williams (Unpublished Article)," *Von Hügel Institute*, 2012, accessed 2 May, 2016, <http://bit.ly/2lkU0EE>, 2.

based on contention with neoliberal economic orthodoxy. While this research does not intend to propose any particular political initiatives, there is value in describing AST's political approach to neoliberalism to illustrate the practical aspects of AST's strategy. It is also noted that neoliberalism is only one of a number of aspects of community life in which the church may be interested.

2.12.1 The neoliberal target

AST critiques the power of government's and business's newly acquired power to shape community welfare exclusively on the basis of economic orthodoxy. Jeremy Moon and Albino Barrera argue business, as a major vehicle of this economic orthodoxy, lacks moral accountability and a proper understanding of what it means to be—in Rowlands' and Williams' terms—human. It risks making economically orthodox but morally compromised business decisions.⁹² This has enabled global corporations, for instance, to relativise the sovereignties of people in different economic communities, especially low-cost labourers in developing economies who produce consumer goods sold in the West.⁹³ The resulting economic windfalls have rendered some corporations powerful enough to operate transnationally so they are able to avoid state regulation—such as, labour law and the payment of fair wages and tax.

The concerns expressed in AST literature about the outcomes of neoliberal orthodoxy is supported by a range of work outside the Anglican church. For instance, Michael Hogue and Antonio Negri, Néstor Míguez, et al., along with Jost Delbrück and Peer Zumbansen argue that globalisation and neoliberal economics have shifted power normally held by states to transnational corporations (a phenomenon they name 'Empire') with significant implications for inequality for personal sovereignty, and income and wealth inequality.⁹⁴ Empire and the globalisation of markets exposes the fragility of democracy and the inability of the marginalised, not vested in the market, to exercise sovereignty.

The concerns expressed in AST literature are relatively narrow—the risks of globalisation, transnational corporate power, and wealth and income inequality, for instance, reflecting current preoccupations. However, Anglican social thinking through the twentieth, and into the twenty first century, has focussed more broadly on the impact of capitalism, especially the ethical outcomes of its unregulated manifestations, on the welfare of society in general and the marginalised in particular. It can be found in Temple's advocacy for compassion, opportunity

⁹² Jeremy Moon, Andrew Crane and Dirk Matten, "Can Corporations be Citizens? Corporate Citizenship as a Metaphor for Business Participation in Society," *Business Ethics Quarterly* 15, no. 3 (2005), 429–30; Albino Barrera, "Globalization's Shifting Economic and Moral Terrain: Contesting Marketplace Mores," *Theological Studies* 69, no. 2 (2008).

⁹³ Williams, *Faith in the Public Square*, 215ff.

⁹⁴ Michael Hardt and Antonio Negri, *Empire* (Cambridge, M.A.: Harvard University Press, 2000), Kindle Edition. Néstor Míguez, Joerg Rieger and Jung Mo Sung, *Beyond the Spirit of Empire: Theology and Politics in a New Key* (London: SCM Press, 2009), Kindle Edition, 283. Jost Delbrück, "Exercising Public Authority Beyond the State: Transnational Democracy and/or Alternative Legitimation Strategies?," *Indiana Journal of Global Legal Studies* 10, no. 1 (2003), 43; Peer Zumbansen, "Transnational Private Regulatory Governance: Ambiguities of Public Authority and Private Power," *Law and Contemporary Problems* 76, no. 2 (2013), 122ff; Míguez, Rieger and Sung, *Beyond the Spirit of Empire*, 1938ff. Michael S. Hogue, "After the Secular: Toward a Pragmatic Public Theology," *Journal of the American Academy of Religion* 78, no. 2 (2010), 351–52.

and justice for the poor, in Preston's critique of the market for treating humans as 'things,' according to Eve Poole, and in Williams' observation of the human capacity to make natural resources instruments of economic progress.⁹⁵ The concerns of Anglican social thought are underpinned by a wider philosophical engagement with neoliberal economic orthodoxy that reflects similar concerns.

These voices express, as AST does, the possibility of a popular political response to these concerns. Judith Butler asks:

[w]hat, then, explains the recent and full-throated return of political theology, with its central and seemingly anachronistic concept of "the political"? Here Habermas points to the experience of contemporary world society as a juggernaut driven by intractable economic forces seemingly beyond human control. Against the technological, economic, and cultural chaos of a world integrated into one gigantic structure, the image of "the political" promises to return control to human agents.⁹⁶

Habermas asks whether 'the political', the locus of democratic processes, has been neutralised in terms of its influence over economics or has it shifted 'from the level of the state to the democratic opinion and will formation of citizens within civil society.'⁹⁷ Míguez, et al. believe civil society still retains the power to act democratically, and that democratic plurality resists the univocal assertion of power by Empire, establishing tension between imperial and laocratic visions of the social good. They observe that Empire, in allocating power and wealth to minority elites, leaves the majority on the margins in the form of the unemployed and low-wage employed who have a low or no stake in Empire.

This marginalised majority presents a symbol for resistance to their instrumentalisation under Empire, perhaps centred on social justice. Habermas and Míguez, et al. argue that this marginalised majority, the ones occupying compromised subjectivities, whom they identify as scapegoats and they raise the possibility of religious intervention on this point. Míguez, et al. wonder whether the church, invoking Christ's crucifixion as the ultimate sacrificial act, could open a path for advocacy through this marginalised community.⁹⁸ If economics, finance and business is a place for public theological engagement, the economic margins are the place from which the church's voice might be heard.

2.12.2 AST's specific focus on neoliberal economic orthodoxy

Williams encapsulates AST's concern over neoliberal economic orthodoxy when he urges the church to rediscover a discipleship engaged in transforming society by investing economics with

⁹⁵ Temple, *Christianity and the Social Order*, 32–38; Eve Poole, *The Church on Capitalism: Theology and the Market* (Basingstoke: Palgrave Macmillan, 2010), 42; Williams, *Faith in the Public Square*, 178.

⁹⁶ Judith Butler, et al., *The Power of Religion in the Public Sphere* (New York, N.Y.: Columbia University Press, 2011), Kindle Edition, 4.

⁹⁷ Jürgen Habermas, "The Political," in *The Power of Religion in the Public Square*, ed. Eduardo Mendieta and Jonathan Vanantwerpen (New York, N.Y.: Columbia University Press, 2011), Kindle Edition, 20, 21.

⁹⁸ Míguez, Rieger and Sung, *Beyond the Spirit of Empire*, 2918–3357, 3706ff.

theological principles, especially a revitalised conception of the person in the workplace. He argues the church must articulate its concern for society's apparent willingness to trade personal sovereignty for economic advantage, allowing neoliberal economics to hold the human person instrumentally as a factor of production. Further, the church must advocate against the neoliberal utilitarian conception of the common economic good, arguing for responsible business to make a positive social contribution to community, and critiquing business's lack of a moral framework.⁹⁹ More specifically, on the economy, Williams observes how the rising influence of 'the exchange system of the market' as an instrument of social and sovereign power has made it the centrepiece of Western political discourse, that it 'transforms every local history' and subordinates the sovereignty of the person to economic and political systems.¹⁰⁰

The crux of the church's moral concern, Williams argues, is that society generally, but business especially in its use of labour, should be bound ethically to understand that the human body cannot be owned, that in personhood exists a freedom to communicate with other people. These rights are universal, he argues, and they cannot be given greater weight for different nationalities, ethnicities, genders, ages or capabilities.¹⁰¹

Therefore, Williams rejects the neoliberal assumption that the globalisation of markets for goods, services, labour and capital is positive and unavoidable—as argued by Thatcher in her speech to the 1967 British Conservative party conference.¹⁰² For instance, he argues, on theological, contextual, and practical grounds that the economic benefits promised from outsourcing to cheap labour markets have not been realised and that the corresponding rise of protectionism poses a risk of severely disadvantaging vulnerable economies. The protectionism required to support outsourcing is morally deficient, on the principle of neighbourly love, because it requires one party's wealth to be maintained at the risk of another's. Williams comments that secular society is losing the capacity to incorporate information about people's basic commitments about God, humanity and the universe, which it is unable to express in rational language in public policy that also encompasses conventional rational ideas and reason.¹⁰³

2.13 AST's Positive Vision for (economic) society

In its response to neoliberal economic orthodoxy, AST makes a series of policy proposals on matters of economic, business and political practice. It is important to note that these proposals are contextual and subject to change, standing apart from any proposal for church structure, culture or practice. However, they provide a basis for engagement for the church, assuming their economic and political needs are met by AST's proposals. While the range of its interests

⁹⁹ Williams, *Faith in the Public Square*, 160ff, 171.

¹⁰⁰ Williams, *Faith in the Public Square*, 109.

¹⁰¹ Williams, *Faith in the Public Square*, 109, 110, 157ff.

¹⁰² Margaret Thatcher, "Speech to Conservative Party Conference (Oct 1967)," *Margaret Thatcher Foundation*, 1967, accessed 3 November, 32016, <http://bit.ly/2NPu5AD>.

¹⁰³ Williams, *Faith in the Public Square*, 26ff.

and concerns might be quite broad, the focus of the literature is on four themes: the status of the person in the economy; what constitutes the economic common good; the positive contribution of corporations to the economy, and finding a moral framework for business that economics has not delivered.

2.13.1 The person in the economy

A principal critique of economics, finance and business by AST scholars concerns how the role of the person in economic processes is framed. Peter Sedgwick, et al. claim human identity as a core issue for AST, asking: ‘in the beginning of the twenty-first century, how is human identity being shaped and controlled by the market in all its forms including the phenomenon of globalisation?’¹⁰⁴ Williams makes the same point, that neoliberalism’s reductive account of economics as ‘maximized profit and unlimited material growth’ has no vision for the long term human well-being we seek in the economy, and has no remedy for wealth and income inequality.¹⁰⁵

Concern about the loss of community cohesion through individualism driven by economic orthodoxy is not new. Writing before the AST initiative got underway, Hannah Skinner seeks a foundation for a more inclusive eschatology in Temple’s Christology and theology of humanity’s limitations and the sacred worth of all people in which all participate, to recognise the significance of the marginalised. Temple, she argues, sees the world as divinely created and for which humans have responsibility as custodians or stewards that, she argues, defines the work of public theology. She takes Temple’s vision of prosperity arising from economic action that has meaning and purpose to further argue that religious capital contributes through religious faith’s capacity for community formation. Speaking prophetically from this Christology and theology allows public theologians to offer a critique and alternatives, while avoiding engagement in party politics, she believes.¹⁰⁶

Skinner’s thinking links AST to the Temple tradition, but still remains abstracted. More concretely, Williams provides a theological critique of the economic commodification of the person. While it is not neatly packaged, its sense can be gained from this collage based on a synthesis by Chaplin. From the outset, Chaplin argues citing Williams, “‘the unconditional requirement [is] that we attend with reverence to one another.’”¹⁰⁷ To maintain relationships in the ebb and flow of human community life we need a ‘radically relational view of the person’ drawn on the ‘human in relation with God’ as a ‘powerful and distinctive basis for asserting a universal human dignity’ encompassing the ‘dignity, freedom and rights of the human person, and the embeddedness of the person in a fabric of social obligations, relations and

¹⁰⁴ Peter H. Sedgwick, Robin Gill and Stephen R.L. Clark, *The Market Economy and Christian Ethics* (Cambridge: Cambridge University Press, 1999), 1ff.

¹⁰⁵ Rowan Williams and Larry Elliott, *Crisis and Recovery: Ethics, Economics and Justice* (Hampshire: Palgrave Macmillan, 2010), 24.

¹⁰⁶ Hannah Skinner, “Going Public With Public Theology,” in *Through the Eye of a Needle*, ed. John Atherton and Hannah Skinner (Peterborough: Epworth Press, 2007), 13-21.

¹⁰⁷ Chaplin, “Person, Society and State in the Thought of Rowan Williams,” 5, 6.

communities.¹⁰⁸ It is this dignity and reverence for the other and God that the church knows, says Atherton, but which risks being lost in market transactions, especially when a person is assumed to be wholly individual and that choices are based on individual desire and not rising from some grounded moral identity within a community.¹⁰⁹ Sigurdson is specific that the church's responsibility is to 'articulate complex and non-reductive notions of what it means to be a human being,' reflecting AST's principal concern that economic systems, especially in their globalised form, risk reducing people to factors of production or consumption, valuing them on the basis of economic contribution over any other conception of social identity.¹¹⁰

2.13.2 A common economic good

AST challenges the capacity of economic managers, including corporations and governments, to determine public economic good without public consultation or regulation, primarily because of their poor record in standing apart from their vested interests. Ian Steedman argues corporate moral authority is tainted because of its dishonesty for instance, in advertising which distorts public perception of economic need.¹¹¹ Further, James Dow and Gary Gorton question the position of economic orthodoxy that an unregulated capital market is the most efficient method of economic resource allocation.¹¹² The Banking Royal Commission has exposed substantial dishonesty in the Australian finance sector although its final report has a limited account of the causes, attributing most of the fault somewhat non-specifically to greed.¹¹³ Such a limited analysis leaves little scope, without more work, for effective regulatory action. These kinds of concerns lead Green, former chair and CEO of the Hong Kong and Shanghai Banking Corporation, to ask whether the economic society delivered by globalisation laid bare by the GFC, is what anyone really wants.¹¹⁴

Williams criticises the structure of economic rationality for being incapable of answering questions of 'what for?' other than 'for itself' and for economic decisions being made individually and immediately, not mutually and future facing. He observes that economics is not amenable to outside influence and that external considerations like human relationship, security and welfare, good life and human flourishing are either subsidiary or subject to economic law.

The themes proposed in AST for the common economic good include: prior place of person in economic infrastructure; equality of income and wealth—achieved via equality of opportunity; the real place as stakeholders of future generations and the environment; a role for economic function as a servant, not a master—that is to protect the sovereignty of the person

¹⁰⁸ Williams, *Anglican Identities*, 5; Chaplin, "Person, Society and State in the Thought of Rowan Williams," 1, 5.

¹⁰⁹ Atherton, *Transfiguring Capitalism*, 216ff.

¹¹⁰ Sigurdson, "Beyond Secularism," 189.

¹¹¹ Ian Steedman, "Idolatry, Lost Icons and Consumer Preferences," *Studies In Christian Ethics* 17, no. 2 (2004), 95ff.

¹¹² James Dow and Gary Gorton, "Stock Market Efficiency and Economic Efficiency: Is There a Connection?," *The Journal of Finance* 52, no. 3 (1997), 1092.

¹¹³ Kenneth M Hayne, "Interim Report: Royal Commission Into Misconduct in the Banking, Superannuation and Financial Services Industry," *Commonwealth of Australia*, 2018, accessed 3 December, 2018, <http://bit.ly/2E9TQKj>, xix.

¹¹⁴ Stephen Green, *Good Value: Reflections on Money, Morality, and an Uncertain World* (New York: Grove Press, 2009), 40.

over ‘the economy’ or political and economic elites; and economic infrastructure that is subject to sovereign state control and effective cooperation between states to grapple with transnational problems such as climate change.

The approach behind AST is not to define how these issues are resolved, rather to propose how the processes of a procedurally secular state manages the consultation process. Williams believes that the ideas and language of economics have assumed a place of priority and incontestability in community life, such that economics has become a principal driver of the Western worldview.¹¹⁵ He points out that in a plural community each account of the common good must be open to public scrutiny and contest, or risk ‘uncriticised, sacralised power.’¹¹⁶

2.13.3 A positive social role for the corporation

Peter Senker observes that business is the majority employer of the Western working population and is the principal vehicle of private capital investment, controlling a significant proportion of community wealth.¹¹⁷ In Australia in mid-2017, 10.09m were employed in the private sector, compared to 1.957m people in the public sector, highlighting the economic importance of private business.¹¹⁸ How business corporations work in society is important to the church because business commands resources essential to community welfare. Therefore, the church needs a positive model of business in community. Atherton quotes Richard Layard, to say the market system ‘for modern complex society is “an indispensable information coordinating function and signalling system for the allocation of relatively scarce resources.”’¹¹⁹

A number of non-Anglican commentators offer positive accounts of the corporation that AST might usefully adopt. Michael Novak is an apologist for the traditional role of the corporation. He develops a positive theological conception of the corporation in a democratic economy as an incarnational, worldly agency expressing the social nature of humans, possessing grace in the form of creativity to invent, innovate and use natural resources, and liberty in relation to the state to use resources and other freedoms to pursue economic activity. Corporations have social character, he says, being communal and collaborative. They have insight to invent, make and pursue strategy and processes of management and production. ‘Corporations socialise risk, invention, investment, production, distribution and services.’ Doing so necessitates particular political systems of the rule of law, a monetary system, regulation and infrastructure.¹²⁰ Corporations organise production, finance and marketing to employ resources effectively to produce goods at lowest cost, making ‘the most practical use of

¹¹⁵ Williams, *Faith in the Public Square*, 225ff, 228, 229.

¹¹⁶ Williams, *Faith in the Public Square*, 58.

¹¹⁷ Peter Senker, “The Triumph of Neoliberalism and the World Dominance of Capitalism,” *Prometheus* 33, no. 2 (2015), 1, 6, 7; Dow and Gorton, “Stock Market Efficiency and Economic Efficiency,” 1092.

¹¹⁸ Australian Parliamentary Library, “Snapshot of Employment By Industry, 2017,” *Parliament of Australia*, 2017, <http://bit.ly/2yUohgk>; Australian Bureau of Statistics, “Employment and Earnings, Public Sector, Australia, 2016-17,” *Australian Bureau of Statistics*, 2017, accessed 3 September, 2018, <http://bit.ly/2yTGGtO>.

¹¹⁹ Atherton, *Transfiguring Capitalism*, 140.

¹²⁰ Michael Novak, *Toward a Theology of the Corporation* (Washington, D.C.: American Enterprise Institute for Public Policy, 1981), 33, 37ff, 52.

scarce capital,' increasing capital investment and maximising profit. They acquire capital, develop and disseminate technology, contribute valuable goods and services to the economy, and provide employment. Novak believes the corporation is also a moral and cultural force, allowing the time for religious and cultural pursuit, through productive efficiency.¹²¹ Gregory Wolcott adds: it is 'within capitalistic societies that the benefits of markets and business activity have been most fully realized and enjoyed because of the formal and informal institutional structures that are supportive of such enterprises.'¹²² Muhammad Yunus more recently and more critically argues from the experience of the Grameen Bank that capitalism, when pure profit maximisation is replaced with social goals, is the best option for the relief of poverty.¹²³

Given these economic and social capacities identified by Novak, Wolcott and Layard and the deficiencies of the capital market, Williams calls business to take a broader, more positive and participative public role that extends its interests beyond its immediate shareholders. He proposes that business joins in providing security for the most vulnerable, recognising people are more than components of a material world, and that corporations change the priorities of economic management from money and profit to trust, risk-sharing and equitable sharing of wealth, that accounts for environmental costs. In a related proposal responding to the GFC, Williams argues for reshaping international capital and currency regulation by institutions like the International Monetary Fund, World Bank, World Trade Organisation, and forums such as G8 and G20. He says short-term policies for economic stimulus need to be matched with long-term structural and investment policies.¹²⁴ AST's challenge is to construct a positive theology that aligns corporate and market power to a model of the common good—a moral framework for business.

2.13.4 A moral framework for business

Milton Friedman famously observed 'there is one and only one social responsibility of business—to use its resources and engage in activities designed to increase its profits so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception or fraud.'¹²⁵ This kind of limited vision prompts Fred Hirsch to argue “the attempt has been made to erect an increasingly explicit social organisation without a supporting social morality.”¹²⁶ Markets, according to Hirsch, do not operate even on their own terms without some level of moral agreement arrived at from outside the system, or some non-market process. In reality, arriving at a moral framework that accommodates markets entails deciding between deontological or consequentialist/utilitarian modes of thinking and that in the market to date

¹²¹ Novak, *Toward a Theology of the Corporation*, 34, 46, 47, 52, 53.

¹²² Gregory Wolcott, “The New (Old) Case for the Ethics of Business,” *Journal of Business Ethics* 132, no. 1 (2015), 130.

¹²³ Muhammad Yunus, “Poverty Alleviation: Is Economics Any Help? Lessons From the Grameen Bank Experience,” *Journal of International Affairs* 52, no. 1 (1998), 62, 62.

¹²⁴ Williams, *Faith in the Public Square*, 222.

¹²⁵ Friedman, Milton, “The Social Responsibility of Business is to Increase Its Profits.” *New York Times Magazine*, 13 September 1970.

¹²⁶ Brown, *After the Market*, 86.

consequentialist/utilitarianism has prevailed.¹²⁷ Graham questions whether setting proscriptive moral frameworks is even possible, observing ‘[i]ncreasingly, political theorists of many kinds are asking questions about the capacity of the secular to furnish the public domain with sufficiently robust values for consensus.’¹²⁸

The need for an alternative, convincing secular moral framework has led a number of scholars to call for ethical input from outside capitalism’s own organisational and economic logic. Paul Mason argues the present capital system gives corporations unregulated control over prices and incomes, rewarding rent-seeking rather than entrepreneurship to the cost of weekend labour. Piketty has set out the inequalities this causes, leading to Green’s observation that capital markets are in a post GFC hangover.¹²⁹ Richard Neuhaus, one of neoliberalism’s supporters in the US, argued during the middle of the rise of neoliberalism that a moral framework is needed to shape meaning and purpose at the individual and community level, formed by participation in community in the context of democracy.¹³⁰ In the aftermath of the ‘Thatcherite experiment,’ Brown argues that UK society now understands it needs a moral foundation for the market that comes from outside its own paradigm.¹³¹ Lindsay Thompson argues an external authority is required because the business person lacks an epistemic framework that enables interpretation of diverse stakeholder contexts, cultures and ethical foundations, and therefore is unable to accommodate diverse positions.¹³² The church’s challenge will be, Thompson observes, Western business leaders avoidance of favouring any religious tradition, and thereby admitting no religion, using instead, secular reasons for moral deliberation, notwithstanding secular reason is incapable of ‘accommodating the non-rational dimensions of moral complexity.’¹³³

These four themes frame the present discontents of AST with neoliberal economic orthodoxy. However, Stephen Pickard, a Bishop of the ACA, frames the church’s approach in a wider social imaginary, saying

[t]he search for viable, sustaining human society, which enhances quality of life belongs to the purpose of the Church. However, this is often lost sight of. For the sake of the world and the good news of God, this purpose needs to be recovered. How the Church might participate in the renewal of the social ordering of things ought to be at the heart of ecclesiology. ... In the modern Western world, the question about what justifies a true society is answered principally by reference to a utilitarian philosophy based on a pragmatic assessment of what works

¹²⁷ Brown, *After the Market*, 86, 92, 93.

¹²⁸ Graham, *Between a Rock and a Hard Place*, xvi.

¹²⁹ Paul Mason, *Postcapitalism: A Guide to Our Future* (UK: Allen Lane, 2015), 278; Thomas Piketty, *Capital in the Twenty-First Century*, trans. Arthur Goldhammer (Cambridge M.A.: Belknap Press, 2013); Green, *Good Value*, 40.

¹³⁰ Richard John Neuhaus, *The Naked Public Square: Religion and Democracy in America* (Grand Rapids, M.I.: Wm. B. Eerdmans Publishing Co., 1984), 2, 63.

¹³¹ Brown, *After the Market*, 18.

¹³² Lindsay J. Thompson, “The Global Moral Compass for Business Leaders,” *Journal of Business Ethics* 93, no. 1 (2010), 18, 15.

¹³³ Thompson, “The Global Moral Compass for Business Leaders,” 24.

best to maximize economic well-being of individuals. ... Theological response to this will have to include a critique of a self-absorbed individualism and offer a richer communitarian focus for society.¹³⁴

This wider vision is more ambitious than AST's – with its focus on economic matters. Pickard and AST identify the same essential element—that the church's role is to offer an alternative vision to that of utilitarian philosophies of community, state and economics, looking for something that connects people in a society much more richly conceived with a mutuality and dependency. This social imaginary suggests a future direction that might guide the development of AST at the grassroots.

2.14 Reimagining the church - a new voice in a new body

Where its social and political environment is changing, the church might consider how its structure and culture needs to respond. How does a church that has failed to remain connected to its prime constituents— the poor and marginalised— and that has lost its confidence, respond? Graham argues that 'Christians will have to learn the theological and political skills to serve as advocates for their own view on justice and the common good. This implies a respect for, but not necessarily capitulation to, the insights of secular reason.'¹³⁵ Graham further comments that

[a]s Christendom passes away, then public theology has to come to terms with the fact that it no longer speaks from a position of privilege, but also that its contribution, while not immediately comprehensible to non-theological publics, is undergoing renewed scrutiny. ... How, then, can public theology undertake this task of speaking into a plural public square? Are the conventions and assumptions on which it has depended appropriate to these changing times?¹³⁶

Graham identifies the need for a substantial shift in the church's vision of its place in society, recognising that its privilege and social authority has been lost by failing to make internal cultural change to rethink the suitability of its traditions for a contemporary community and to modernise its theology to be contextually responsive to current social conditions, rather than those of the early twentieth century. For instance, the church needs to abandon its aloofness and to be present in secular public space rather than expect its conversation partners to come to it or to adopt, as Brown and Hughes remark, the style of a 'royal commission.'¹³⁷ Recent events such as the Royal Commission into Institutional Responses to Child Sexual Abuse in Australia from 2013 and the vigorous opposition by the ACA's Diocese of Sydney to same-sex

¹³⁴ Stephen Pickard, *Seeking the Church : An Introduction to Ecclesiology* (London: Hymns Ancient & Modern Ltd, 2012), 81.

¹³⁵ Graham, *Between a Rock and a Hard Place*, xxii, 17.

¹³⁶ Graham, *Between a Rock and a Hard Place*, 69, 70.

¹³⁷ Brown, *Anglican Social Theology*, 241; Hughes, "After Temple?", 1744, 2088.

marriage demonstrate the church, in some areas, still remains somewhat behind the expectations of society at large.

Kaye argues the recurrent, historical character of the ACA is as an incarnational church, that ‘Anglicanism is a church in society tradition,’ and that the most fundamental problem facing the church is the relationship and engagement of Australian society.¹³⁸ He says the church needs to overcome ‘a habit of passivity within Australian Anglicanism’ by addressing public perception of its role in contemporary Australian society.¹³⁹ It already recognises its authority is diminished but needs to work on the formation of a unique identity that avoids the limitations of conventional church polity but reinvigorates a capacity for political activism in prophetic dialogue.¹⁴⁰

Kaye points to an unwillingness of the church to move from the comfort and claims of authority of the post-WWII period to recognise that it no longer retains its privileged social position. In its conventional form in Australia the ACA is reluctant to use the potential of the distinct advantage of its principled alternative worldview, shaped by the gospel to generate prophetic dialogue to influence public policy. Williams parallels Kaye’s point, drawing on Michael Ramsay, when he says that the church has the opportunity to capture the movement of transformation of the church “becoming what it is.” This, Williams asserts, ‘involves sacrifice, dispossession. All projects and ideals, theological, spiritual, intellectual, social, must go into the melting-pot under the imperative of the cross of God incarnate.’¹⁴¹ A vision of post-secular society has been offered that implies a new plurality that demands a new ecclesiology. In order to participate in it, Sigurdson argues, the church needs a paradigmatic change, shedding its self-understanding as territorially coextensive with any state, returning to a social embodiment that critiques politics and the state from the outside while mediating its response to the incarnation in terms of humanity, community, relationship and moral vision.¹⁴²

2.14.1 Addressing social resistance to the church

Williams argues that faith communities have a right to participate in public policy formation ‘otherwise the most important motivations for moral action in the public sphere will be obliged to [be] conceal[ed].’¹⁴³ Even the church’s sometime detractors agree, as Christopher Baker observes of Habermas’ changed position: ‘[r]eligion ... creates therefore an indispensable source of moral and ethical wellsprings by which the liberal democratic state justifies its own ontological commitment to the concepts of equality and liberty. Without this depth of

¹³⁸ Bruce Kaye, *A Church Without Walls: Being Anglican in Australia* (North Blackburn: Dove, 1995), 7.

¹³⁹ Kaye, *A Church Without Walls*, 181.

¹⁴⁰ Kaye, *A Church Without Walls*, 3ff.

¹⁴¹ Williams, *Anglican Identities*, 89.

¹⁴² Sigurdson, “Beyond Secularism,” 190–92.

¹⁴³ Williams, *Faith in the Public Square*, 53.

commitment and vision, the liberal democratic state will be unable to appeal beyond the materialistic present in its engagement with its citizens.¹⁴⁴

In addition, Williams argues that public exposure of religious reason benefits the church and that it not only exposes the church to social policy, but also ‘the air and the criticism of public debate.’¹⁴⁵ The risk of privatised religion is that it is never exposed to public scrutiny and debate risking, Maddox argues, an ‘often less publicly visible, but nevertheless influential, religion with anti-democratic tendencies and even theocratic overtones.’¹⁴⁶

It is clear in this complex landscape that there will be resistance to a revival of church efforts to engage in public discourse. Graham offers a reimagined role for public theology that accounts for social resistance. She suggests this is possibly an ‘instinctive distrust of organised, dogmatic faith. ... Whilst the church struggles to make space in our culture today to be heard, this calls for a creative and proactive engagement in our culture. It requires those of us who are public theologians acknowledge the reasons why people find religion “toxic” and to engage seriously with that.’ Graham sees an opportunity for an apologetic dimension to public theology in terms of ‘a commitment to the public, social and structural articulation of religion in the face of its privatisation or withdrawal into forms of personal piety,’ to address ‘moral and social transformation not just of individuals, but powers and principalities, structures and systems,’ and to ‘pledge to do one’s theology in public: in other words, to conduct these debates about religious and spiritual contributions to political and other matters in ways that are transparent and publicly accessible to those beyond the immediate faith community.’¹⁴⁷

Achieving this social vision of Graham and other AST thinkers, will require a contemporary theology and ecclesial structure and culture. A theology may be based on the set of themes like that AST has provided, but with a deeper theological analysis of contemporary issues of public importance. The public theologian will also need to operate from an ecclesial structure and culture that frees her and him from the public’s assumption and expectations of traditional institutional church engagement. Public theology will be better served in a new culture where public theologians are prepared to unsettle conventional social discourse in order to shift its ground rather than to try to reconcile the church to social convention. As Williams argues, only the Body of Christ can claim the authority of God and it is not a political order on the same basis as other secular political organisations. Graham concludes, its role must be as an alternative community.¹⁴⁸

In a new pluralism, Bretherton says, political engagement requires relationships that allow pursuit of shared goods ‘amid conflict and difference through a process of deliberating and acting together that has largely been abandoned in the modern period in favor of either legal,

¹⁴⁴ Christopher Baker, personal communication. Baker is the William Temple Professor of Religion and Public Life at Goldsmiths, University of London and Director of the William Temple Foundation.

¹⁴⁵ Williams, *Faith in the Public Square*, 53.

¹⁴⁶ Williams, *Faith in the Public Square*, 53; Marion Maddox, “Religion, Secularism and the Promise of Public Theology,” *International Journal of Public Theology* 1 (2007), 91.

¹⁴⁷ Graham, “Speaking Christian,” 57, 61, 62.

¹⁴⁸ Williams, *Faith in the Public Square*, 61; Graham, *Between a Rock and a Hard Place*, 131, 136, 169.

bureaucratic, or market-based procedures.¹⁴⁹ As has been argued earlier, this is an environment the church has chosen, through its strategies, to avoid. Effective engagement of secular public space will require a different form of the church where its strategic approach to public engagement focusses outside the institution. The voice with which it engages—encompassing its public theology and the social vision it proposes, as well as the tone of its voice, in the form of its culture, would be more suited to contemporary society rather than the mid-twentieth century. As has been argued earlier, this is likely to be easier with a different organisational structure.

2.14.2 A new voice – a contemporary public theology

AST aims to recover the church's capacity for and practice of prophetic dialogue, by creating a new vision of community, recovering a new active public role, and advocating in secular public space to give life to its call to engage and to influence public policy. Williams gives ecclesiological shape to this desire when he proposes that the church participates as an active 'intermediate institution' in a procedural form of secularism.¹⁵⁰ Sedgwick gives this desire a subject, asking: 'in the beginning of twenty-first century, how is human identity being shaped and controlled by the market in all its forms including the phenomenon of globalisation?'¹⁵¹ However, Brown, Maddox and Thompson warn the church should avoid being just another public voice indistinguishable from the others and instead to offer a distinct narrative that enables it to make a unique contribution.¹⁵² The distinct narrative is based on, Williams observes, 'the story of Jesus and the Church, of Logos and Spirit manifest in the world [that] affords us a truthful vision of how God is not exhaustive, not exclusive, but truthful.'¹⁵³

Graham notes some of the contours of change are already apparent when she observes

[i]ncreasingly, political theorists of many kinds are asking questions about the self-sufficiency of the secular to furnish the public domain with sufficiently robust values for consensus. ... In many ways, then, the kind of religious faith that is emerging at the beginning of the twenty-first century, and which dominates the public imagination, is very different from what went before. It represents much less of a religious revival and much more of a quest for a new voice in the midst of public debate that is more fragmented, more global, more disparate.¹⁵⁴

Achieving this transformation of public theology, Graham argues, has two objectives. The first is to uphold the role of theological discourse in public space, the texture of which is both secular

¹⁴⁹ Luke Bretherton, "A Postsecular Politics? Inter-Faith Relations as a Civic Practice," *Journal of the American Academy of Religion* 79, no. 2 (2011), 364.

¹⁵⁰ Williams, *Faith in the Public Square*, 80.

¹⁵¹ Sedgwick, Gill and Clark, *The Market Economy and Christian Ethics*, 1ff.

¹⁵² Brown, *After the Market*, 287ff; Maddox, "Framing the Kingdom," 49ff; Thompson, *Religion in Australia*, 103ff.

¹⁵³ Williams, *On Christian Theology*, 177.

¹⁵⁴ Graham, *Between a Rock and a Hard Place*, xvi.

and religiously diverse. Theology is to be, in Graham's mind, liberated from the private sphere. This will require, as the second objective, prosecution of a vision of public life and the common good that does not resile from the urgent moral questions, but rather, attempts to use the church's theology to provide that vision with a distinctive quality over against utilitarian objectives. Its implementation should, Graham argues, be bold enough to claim a 'corporate, social and individual' scope and be prepared to be subject to the 'procedural norms of public discourse.'¹⁵⁵

Graham argues that Anglican public theology needs to be less propositional since the invitation is not to "believe" but to embrace a world-view which "unless it is also shown in action it is not adequately shown at all".¹⁵⁶ Noting that the state is not an object of the church's critique, Graham concludes three motives arise: first, a concern for the welfare of the wider public—the City—in which the Christian is 'exiled'; second, to advocate by 'speak[ing] prophetically into structures and institutions, in the name of justice,'¹⁵⁷ and third, as an apologetic act, to address religious illiteracy, working for the secular vocation and formation of the laity.¹⁵⁸ Graham says these three depend less on claims of propositional truth than 'to imagine and live according to a different kind of reality.'¹⁵⁹ Such a revised public theology would go some way to addressing the concerns expressed in AST, discussed earlier.

Theological reflection in the sense needed for public engagement is the process of taking contextual data and reading it against scripture and tradition to create new ways of understanding public issues in the context from which the data is derived. This reading of contextual data against traditional sources generates new, contextual theology. The new theology may lead to new proposals for public policy or add to institutional and academic theological understanding of the world. Neil Darragh suggests that there is a logical cycle of reading an external environment, translating it into theological language, reflecting on it, translating the outcome back to common language and presenting this translated outcome back into the original context.¹⁶⁰ Graham argues that religious commentators need to be socially constructive in order to find a niche within public space. Bretherton's example of CitizensUK mentioned earlier provides an example of how this can be done for instance, in BBCOs, based on the Industrial Areas Foundation lead by Saul Alinsky in Chicago in the 1940s. They demonstrate a more effective model for church engagement in secular public space.

¹⁵⁵ Graham quoting Mary Doak, *Reclaiming Narrative for Public Theology* (Albany, N.Y.: State University of New York Press, 2004), 9; Graham, *Between a Rock and a Hard Place*, 70,7.

¹⁵⁶ Graham, *Between a Rock and a Hard Place*, 214.

¹⁵⁷ Graham, *Between a Rock and a Hard Place*, 213.

¹⁵⁸ Graham, *Between a Rock and a Hard Place*, 213.

¹⁵⁹ Graham, *Between a Rock and a Hard Place*, 214.

¹⁶⁰ Neil Darragh, "Doing Theology in Public: An Engagement With Economic Rationalism," *International Journal of Public Theology* 4, no. 4 (2010), 391ff.

2.14.3 Translation and re-framing of religious reason

A theologian venturing into public space is faced with deciding how best to frame public policy proposals so that they are acceptable and comprehensible to a public that may have no familiarity with theological concepts, language or symbols. How public theology is able to be heard in public space is key to the church's reconstruction of its approach to public engagement. Nicholas Wolterstorff asks, what is 'the appropriate source of the factual and moral convictions on the basis of which determinations of justice are to be made,' that is, are religious reasons included, and, how these should be represented in public discourse?¹⁶¹ The question of representation focusses on whether and how religiously-based arguments are framed for public discourse.

Habermas argues the necessity of translation of religious reasons so that they are comprehensible to non-religious citizens. However, he worries that there is a burden of translation placed on the religious citizen and concludes that secular citizens should be prepared to inspect religious reasons to see if 'they contain something translatable', by which Habermas suggests, worth knowing and thinking about.¹⁶² His later work supports the reception of religious reason into public discourse but argues

[r]eligious citizens who regard themselves as loyal members of a constitutional democracy must accept the translation proviso as the price to be paid for the neutrality of the state authority toward competing worldviews. For secular citizens, the same ethics of citizenship entails a complementary burden. By the duty of reciprocal accountability toward all citizens, including religious ones, they are obliged not to publicly dismiss religious contributions to political opinion and will formation as mere noise, or even nonsense, from the start. Secular and religious citizens must meet in their public use of reason at eye level.¹⁶³

Habermas foresaw that the post-secular turn meant the burden of translation becomes less onerous on religion and that secular public space has to admit religious reason. He distinguishes between the translation of religious reasons into language and symbol that is comprehensible by non-religionists, and the demand that public policy proposals originating in religious reason also find secular reasons to support them in order to be admitted in secular public space. Graham argues, however, that this proviso is a compromise attended by issues of comprehensibility and credibility that are not in the control of the religious contributor and that religious contribution to public debate is capable of communicating 'dimensions of human

¹⁶¹ Nicholas Wolterstorff, "The Role of Religion in Decision and Discussion of Political Issues," in *Religion in the Public Square: The Place of Religious Convictions in Political Debate*, ed. Robert Audi and Nicholas Wolterstorff (Lanham, M.D.: Rowman and Littlefield Publishers, Inc., 1997), 72.

¹⁶² Habermas, "Religion in the Public Square," 11.

¹⁶³ Habermas, "The Political," 26.

experience not immediately accessible to a discourse of pure reason; [although] it is still the conventions of the latter by which such public contributions are to be judged.’¹⁶⁴

Taylor, in a dialogue with Habermas, continues that there are ‘the rights and liberties of members [of society] ... equality among them ... and the principle that rule is based on consent’¹⁶⁵ and ‘a need to balance freedom of conscience, equality of respect,’¹⁶⁶ so as not to limit religious freedoms, including the right to propose public policy based on religious grounds. This, Taylor argues, means that religious reason is too central to the holder’s spiritual life to be redacted, and that translation loses something essential to religious reason.

Jeffrey Stout agrees with Taylor that reasonable citizens ought to be able to accept alternative bases for argument and that offering argument on the basis of religion does not necessarily imply disrespect. However, Stout argues that religious argument would need to be intelligible to the non-religious citizen, so some modification of technical theological language may be needed.¹⁶⁷ Williams agrees that the religious negotiator will have to accept that most of the discourse will be in ‘recognizable public arguments,’ pragmatic but based on non-pragmatic belief.¹⁶⁸ On this point hinges a matter of practicality, that the decision whether or not to go through the process of translation is dependent on context.

This contextual sensitivity will also reveal the local ‘rules’ for communication. Graham observes that ‘Tracy argues that the public realm is necessarily characterized by a “shared concept of reason”; in other words, it could not function without agreed procedures of communicative discourse by which competing claims are subjected to public deliberation, and decisions reached by democratic means.’ Implicitly participation in public discourse requires a sufficient level of conformity to the agreed procedures in terms of language and epistemology in order to be understood. In a world that is losing religious literacy this would demand translation and an appreciation of the extent to which conventional (for the church and academy) religious concepts need to be explained in the wider secular public(s). However, Bretherton, as mentioned earlier, reports a renewed engagement of religious values in secular public space in Britain. He observes, while noting there are large segments of population without knowledge of religion so that translation between “public reasons” and “private” religious language might be called for, that in ‘London Citizens’ (a part of CitizensUK) translation has not been found necessary.¹⁶⁹

The London Citizens example suggests that public theology is clear enough to secular recipients that it can be subjected to enquiry and critique, the public theologian is more likely to be a credible public participant. As Stackhouse says, according to Graham, “every theology ... has to meet the test of public perception”. This is an important ideological and

¹⁶⁴ Graham, *Between a Rock and a Hard Place*, 49.

¹⁶⁵ Charles Taylor, “Why We Need a Radical Redefinition of Secularism,” in *The Power of Religion in the Public Square*, ed. Eduardo Mendieta and Jonathan Vanantwerpen (New York, N.Y.: Columbia University Press, 2011), Kindle Edition, 46.

¹⁶⁶ Taylor, “Why We Need a Radical Redefinition of Secularism,” 48.

¹⁶⁷ Jeffrey Stout, *Democracy and Tradition* (Princeton: Princeton University Press, 2004), 73ff.

¹⁶⁸ Williams, *Faith in the Public Square*, 12, 47, 121.

¹⁶⁹ Bretherton, *Resurrecting Democracy*, 83.

methodological element, since it suggests not only a level of accessibility to the general audience but a degree of accountability too. Further, “if theology is to be trusted to participate in public discourse it ought to be able to make a plausible case for what it advocates in terms that can be comprehended by those who are not believers”.¹⁷⁰

Logically, the need for translation, or not, will always be dependent on context. Graham says that in the post-secular context there will be a need for a public theology that responds to current low levels of religious literacy contributing critically and constructively to public debate and making a reflexive and transparent effort to articulate the theological well-springs of its commitments. ‘Public theology must choose a language that can be understood without denying its theological origin.’¹⁷¹

2.14.4 A new voice - culture

Engagement of secular public space with the kind of active public theology proposed by Williams and Graham and other contributors to the AST initiative calls for a church of distinctly different character to that described by Percy, when he argues that the CoE has

few bishops contributing to contemporary culture publicly and intelligently, the church risks turning ever-more inwards. ... The church has, in the twenty-first century, moved against its thinkers, prophets and educators. It fears a breadth in leadership; people who can think outside the box; and have some theological imagination.¹⁷²

The church Percy describes is stuck in the worldview of the mid twentieth century. This ageing culture is challenged by the kind of expeditionary public theology AST calls for. It proposes at least a part of the church be looking outward from its institutional cares of membership and finance, to be actively participating in secular public space, and to be engaging in public issues of economics, finance and business. It might look more like the church Žižek and Agamben describe, a church that is not domesticated to state or conventional, dominant community interests, but one that retains something of the first century, pre-Constantine concept of church-as-a-movement rather than an institution, of the kind proposed by David Bosch.¹⁷³

The post-secular turn suggests that people are still moved by something that religion represents, such as its power for unconventional political engagement identified by Habermas, Žižek and Agamben. Or possibly, it is some element of the mystery that the church is able to invoke through prophetic dialog, aided by its liturgy, architecture and aesthetics, for instance in its cathedrals as described by Davie, Theos and Bretherton. These phenomena are not addressed in detail by sociologists such as Voas and Crockett, or Bruce, and their assumptions about the

¹⁷⁰ Graham, *Between a Rock and a Hard Place*, 98ff.

¹⁷¹ Graham, *Between a Rock and a Hard Place*, 183.

¹⁷² Percy, *The Future Shapes of Anglicanism*, 17.

¹⁷³ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, N.Y.: Orbis Books, 2008), 191.

underlying causes of survey responses are challenged by recent thinking on the post secular turn and the evidence of other scholars.

Despite the social and demographic challenges to the church's social power, claimed by secularisation, the institution has sought to defend its traditional social position, rather than see an alternative role on the margins, as the base from which to engage. And, the church is apt to claim it does represent those who live on the margins but its most obvious public form, the hierarchical institution, rarely occupies the same space as those it claims to represent.

Given the dissatisfaction expressed in the institution, a marginal position may be a better place from which to offer critique and also for the development of contextual theology. Žižek warns the church against the 'post-secular temptation' of continuing the separation between the institution and the public it hopes to influence, a point also made by Percy. Instead, the church could, Sigurdson believes, engage its 'authentic core,' with the socially-facing part of the church, to guard against the risk of continued privatised religion as a 'fetish or an ideology.'¹⁷⁴

Even though the implications of a post-secular turn are still emerging, marginalisation of the church presents an opportunity. That means gaining familiarity with the public environment by engaging with people within it to develop understanding and expertise. That engagement requires a plural outlook that may require the shedding of some historical cultural attitudes to authority and social position. For instance, Brown identifies the challenge for the CoE following its late twentieth century experience, leaving it lacking in confidence and thinking it has nothing to say:

Whereas Temple, in the 1940s, could write as if the Church's role as one of the estates of the realm was taken for granted (even if its teaching was widely misunderstood), and 'Faith in the City' could adopt the style and methods of a Royal Commission to address confident recommendations to the government, today's Church stands on shakier ground, its active membership ageing and diminishing and its place in the national consciousness often pushed to the margins.¹⁷⁵

This detached concern for the marginalised runs the risk, Graham observes, that public theology and ecclesiology consists of what people at the centre of societies say about or for people at the margins, without the marginalised being granted agency to make their own voices heard. It is symptomatic of an ecclesial culture that has lost connection with the core of the gospel it claims to witness and has instead become domesticated to conventional culture in the hope of becoming 'acceptable.' An alternative approach, like liberation theology, engages the voice of the marginalised. This is one reason why the democratised liberation theology of the FICR was so vehemently criticised by the Thatcher government.¹⁷⁶ Graham argues that this

¹⁷⁴ Sigurdson, "Beyond Secularism," 187.

¹⁷⁵ Brown, *Anglican Social Theology*, 239.

¹⁷⁶ Graham, *Between a Rock and a Hard Place*, 224.

kind of ecclesiological change as ‘the theological compass turns to the marginalised, the excluded, the silenced as both the focus of theological priority ... also to revaluing the origins and authorities of theological formation away from the privileged towards the poor.’¹⁷⁷ She argues that building theology from rather than for the people being liberated uses their voices, vocabulary, epistemology and experience, so that theology is done by them not to them.¹⁷⁸ Such a theology grows from a comprehensive understanding of the context into which advocacy is directed infusing it with an authenticity of the local. The problem with FICR, according to Graham, was not that it had misread public acceptance of liberation theology, as Brown has argued, but that the liberation theology that was used made the voices of the marginalised audible and the dominant ‘public’ did not like what it heard, conservative politics in particular.¹⁷⁹

Engagement in the manner Graham proposes would have the church addressing itself to the needs, concerns, fears, priorities and hopes of, in business terminology, a new set of stakeholders. Determining who stakeholders are, and what their stake is, is a critical act of discernment in context. Such a contextually-responsive approach, in concert with Williams’ procedural secularism, would create a radically plural secular public space in which the church could operate.

A challenge for practitioners will be, do they try to forge this kind of cultural change within the existing institutional structures, or would it be more effective to launch these changes from a new form of the church, more like a ‘start-up’ business?

The internal political environment of the Anglican church works against ecclesiological change. Brown comments,

[d]espite many subsequent periods in which one wing of the Church has been hounded by another, it has sought to remain both Catholic and Reformed – a capacious Church rather than a Church where only middle-of-the-road beliefs are welcome. Today it might be described as a coalition of three parties. Each party has a project and, typically, each thinks its project the only one that counts. One project might be caricatured as that to complete the work of the Reformation. One project aims to complete the work of the Counter-Reformation. The third appears to be about completing the work of the Enlightenment.¹⁸⁰

Brown identifies internal Anglican factionalism as a risk for an activist public theology and a distraction of energy, resources and attention to internal issues of church polity and functional competition. This spectrum of Anglican ecclesiology will carry with it a variety of

¹⁷⁷ Graham, *Between a Rock and a Hard Place*, 226.

¹⁷⁸ Graham, *Between a Rock and a Hard Place*, 184, 225.

¹⁷⁹ Brown, *Anglican Social Theology*, 300.

¹⁸⁰ Brown, *Anglican Social Theology*, 444-48.

understanding of the purpose of public engagement and what should be said in secular public space and how to go about, on theological grounds, and different worldviews will be contested.

2.14.5 A new body - AST's vision of alternative community

Pickard asks what kind of church is needed for the public role being envisioned. He observes that when ecclesiastical ordering is viewed through a lens of the dynamism of God's engagement in the world, the implication is that the church is, or should be, in motion outward from itself with the purpose of transformation of the world. He also asks what ecclesial order means for the ordering of society more widely, observing that ecclesial order derives from the 'sociality of God.'¹⁸¹ Ecclesial order then might hold out the possibility of an alternative social order to a wider society. Pickard observes that society seems to take on automatic structures that hold the person externally, as commodified contributing subjects rather than the object of society, and we could say this is especially so of business and economics. By holding the person as an isolated fragment, not in community, society ignores the person's relationship with God. The purpose of alternative community is to highlight the church's distinction between a society based on relationship with God, in part by being one that exemplifies the sociality of God, and a society that isolates and commodifies the person as an instrument of economic function.¹⁸²

Public theologians like Williams, Graham and Pickard provide the theological and ecclesiological rationale for change but the church needs a different organisational structure for its prophetic voice to be heard within the complexity of secular public space and to embody the proposed themes of AST's vision of a morally responsive business environment. Some organisational focus will be needed for development of a range of processes, skills and attitudes to fill a gap in the church's capacity to conduct public engagement in a comprehensive and methodical manner for which AST literature calls. The scope of the change required is likely to be challenging. This task is so different from the usual work of the institutional church that Sigurdson questions whether the present form of the institution of the church can even exist in a post-secular environment where it has become 'subjectivized to the degree that it loses its body, its particularity and its place.'¹⁸³

At the inception of the AST initiative, the CoE Bishops 'recognized the potential of church groups and Christian individuals, and that the desire to "do something" would be driven in part by the demands of discipleship among the faithful' but in the absence of any practical proposal to 'do something' presumably expected the church to follow a traditional pattern using its Bishops to advocate to influential policy-makers, government ministers and elite business figures.¹⁸⁴ However, AST's vision of the church is to exist as a distinct expression of incarnate

¹⁸¹ Pickard, *Seeking the Church*, 166.

¹⁸² Pickard, *Seeking the Church*, 166ff.

¹⁸³ Sigurdson, "Beyond Secularism," 187-89.

¹⁸⁴ Brown, *Anglican Social Theology*, 76-77.

creation, as an alternative community as positive critique of secular society's loss of its connection with the transcendental.¹⁸⁵

Graham challenges the church to transform its public theology and to live as an alternative community demonstrating its commitment to the public policy it proposes. She restates Stackhouse's and Gutierrez's claims that public theology springs from an alternative community that rejects the world's language and concepts, while understanding them, framing its apologetics in action rather than words, signified in living in the alternative community. In doing so, a distinction is drawn between "knowing that" and "knowing how" and between a 'cognitive manifestation of Christian belief' and its more "performative dimensions." She argues that the ground of public theology is 'not to be found in the adversarial combat of rational proof but in the incarnational, performative space of purposeful action. ... [T]hat good apologetics means learning how to live well as well as being able to reason convincingly.'¹⁸⁶ She also draws on Gutierrez to point out that in the West more public theology is directed at trying to convince the 'cultured despisers' rather than the poor, the non-persons, the godless and godforsaken.¹⁸⁷ Graham's alternative community locates the state at arm's length and echoes Williams' call for the church not to engage in the technical issues of state function, but, as Atherton argues, to invest secular public space with theological principles to create an economy of grace.¹⁸⁸

2.14.6 Embodying the alternative community

The AST literature does not establish in detail how a potential alternative ecclesiology might be created and implemented. Nor does it provide any practical direction on how the working processes of the component parts might be transacted, what their dependencies are, nor how an alternative organisation relates to the institution.

In one approach to an alternative ecclesiology that adopts a church-as-a-movement approach, Marion Maddox proposes that churches improve their appeal by adopting corporate modes of organising and to identify with the surrounding political and economic culture. Maddox describes a church called Citipointe, created from a conventional denomination for the purpose of a different expression of mission. In addition to establishing a large network of churches on the conventional model of communities of worship and fellowship, Citipointe established links with the business community, inter alia by using corporate techniques of marketing and branding specifically to identify as a business-oriented organisation rather than a conventional church and to call itself a 'movement.' Maddox describes how Citipointe church adopted Social Movement Theory (SMT) to enable some forms of political action through 'contentious engagement' that framed their public engagement to guide the positive responses of participants and limit the responses of defenders of the status quo. A key element of SMT

¹⁸⁵ Brown, *Anglican Social Theology*, 3,800.

¹⁸⁶ Graham, *Between a Rock and a Hard Place*, 215.

¹⁸⁷ Graham, *Between a Rock and a Hard Place*, 224ff.

¹⁸⁸ Atherton, *Transfiguring Capitalism*, 266ff.

was the framing of the movement's activity not merely as a response to a grievance of frustration, but as an initiative by "rational actors" making calculated responses to external events, opportunities and forces.¹⁸⁹

Michael Hoelzl argues that social movements look like civil disobedience in their assumption that decisions need to be made 'now' (that is to say, without delay or prevarication or diversionary tactics), on the basis of a reasonable reading of an unreasonable state of affairs, and by 'us'—not by delegated political authority, and that these decisions may challenge existing law.¹⁹⁰ Many Anglicans would resile from the possibility of breaking the law, although when this was advocated by the Dean of an Australian Anglican cathedral in February 2016 in relation to an offer of sanctuary for asylum seekers, it gained wide media coverage and public approval, while ACA leadership was unwilling to support it.¹⁹¹ The Dean in question took the risk of being imprisoned or fined by speaking publicly and prophetically, on a principle that touched the concerns of a broad community, reaching a global audience. He identified issues of principle and public importance, modelling protest for public policy change and by being socially progressive, departing significantly for the expectations of Anglican polity and practice in the ACA.¹⁹² Hoelzl and Maddox argue such a reasonable response to an unreasonable state of affairs is a hallmark of a social movement.¹⁹³ This is an example of what Thompson describes as Christ-likeness shaping ecclesiology, rather than Christology being the servant of the institution.¹⁹⁴

Such a public transformation of the church to an alternative form of community enabled by the post-secular turn challenges those communities dependent on economics and capital markets where participation is figured in consumption and production. Such a shift provides an opportunity to the church to address secular public space in non-traditional forms of organisation. By acting more like a social movement than an institution it can commence prophetic dialogue, aligning with the marginalised, not the powerful, subverting the assumption and appropriation of temporal power. That may be the reason they are not supported by conventional church leaders.

¹⁸⁹ Maddox, "Framing the Kingdom," 49ff.

¹⁹⁰ Michael Hoelzl, "Decisionism Under Postdemocratic Conditions," in *Religion After Secularization in Australia*, ed. Timothy Stanley (Hampshire: Palgrave Macmillan, 2015), 177.

¹⁹¹ The Diocese of Melbourne, the seat of the then Primate of Australia, refused to offer the same sanctuary. See Marissa Calligeros, "Anglican and Uniting Churches Offer Sanctuary to Asylum Seekers After High Court Ruling," *Fairfax Newspapers*, 2016, accessed 29 April, 2019, <http://bit.ly/2GGogCC>.

¹⁹² Al Jazeera, "Australia's Churches Offer Sanctuary to Asylum Seekers," 2016, accessed 5 January, 2017, <http://bit.ly/2llcaGx>; Simon Lewis, "Australian Churches Offer Sanctuary to Refugees Facing Return to Offshore Detention," 2016, accessed 5 January, 2017, <http://ti.me/2ll5KHx>; Paul Farrell, "Churches Offer Sanctuary to Asylum Seekers Facing Deportation to Nauru," 2016, accessed 5 January, 2017, <http://bit.ly/2ll1pnF>; Gavin Drake, "Churches Offer Sanctuary After High Court Refugee Setback," *Anglican Communion News Service*, 2016, accessed 5 January, 2017, <http://bit.ly/2llatsD>; Michael Edwards, "Sanctuary Offered to Asylum Seekers Facing Removal to Offshore Detention By Churches Across Australia," 2016, accessed 5 January, 2017, <http://ab.co/2ll0F1M>.

¹⁹³ Hoelzl, "Decisionism Under Postdemocratic Conditions," 177; Maddox, "Religion, Secularism and the Promise of Public Theology," 50ff.

¹⁹⁴ Thompson, *Religion in Australia*, 110ff.

2.14.7 A new body - hybrid organisation¹⁹⁵

Hybrid organisation has a substantial secular literature. A common concept within this literature is ‘institutional logic.’ Svien Johansen, et al. identify hybrid space as the host to alternative ‘institutional logics ... the socially constructed historical patterns of cultural symbols, material practices, assumptions, values, and beliefs by which individuals produce and reproduce their material subsistence, organize time and space, and provide meaning to their daily activity.’¹⁹⁶

2.14.7.1 Definitions of Hybrid organisation

Hybrid organisation is a new and growing part of organisation theory.¹⁹⁷ This section sets out a variety of views on the nature of hybrid organisation, and discusses some functional aspects of being hybrid and discusses how this research’s cases fit into the present understanding. The space available allows only a brief and non-exhaustive overview of some of the work being done. Apart from Baker and Frank J. Conaty, all the literature covers secular organisations; there is a need for more research on hybrid organisation in the church. Definitions are complicated by the variety of forms of hybrid organisation so that they are almost case-by-case, reflecting that the discipline is in its infancy and is yet to acquire a stable definitional base.¹⁹⁸

However, there are several streams of thinking that are visible within the literature, based on the starting assumptions of those working in each area. They include search for a single normative typology, description of hybrid organisation, a contracts and partnership model, an integration model, description of behaviours and activities of hybrid organisations, an organisational identity model and a stakeholder relationship model. This list is likely to have ignored a number of other approaches. These approaches are not exclusive, there is overlap and some may be subsets of others, illustrating the emerging nature of the field.

2.14.7.2 Normative typology model

Most researchers seek to provide some kind of unifying normative typology of hybrid organisation based on the organisations they have encountered. Björn Schmitz and Gunnar Glänzel, like a number of commentators, see hybrid organisation as between the public and

¹⁹⁵ For the purpose of this research two ecclesial forms of the Anglican church are recognised. The first—which we name ‘the church’—is the institutional body of the Anglican church which embraces the institutional character and culture, more or less defined by its acts of worship, pastoral care and community service and canon law. It is an organisation made up of lay members of parishes, diocesan bodies and a range of sector ministries, and three orders of clergy—deacons, priests and bishops. Membership is formal and generally recognised through baptism, confirmation and admission to communion as well as some internal administrative actions such as maintaining a parish roll. The diocesan and parochial structure is generally geographic and based in national churches, of which the CoE is *primus inter pares* under the spiritual leadership of the Archbishop of Canterbury.

¹⁹⁶ Svien T. Johansen, et al., “An Insider View of the Hybrid Organisation: How Managers Respond to Challenges of Efficiency, Legitimacy and Meaning,” *Journal of Management and Organization* 21, no. 6 (2015), 725.

¹⁹⁷ Björn Schmitz and Gunnar Glänzel, “Hybrid Organizations: Concept and Measurement,” *International Journal of Organizational Analysis* 24, no. 1 (2016), 18.

¹⁹⁸ Schmitz and Glänzel, “Hybrid Organizations: Concept and Measurement,” 20.

private sectors and in relation to public service provision by private organisations.¹⁹⁹ While some of the literature suggests that sectors devoted to social construction have an organic incompatibility to sectors devoted to economic operations, principles and growth, the common theme is the combination of economic and social features. Adalbert Evers agrees that descriptions of hybrid organisation frequently refer to sectors - private, public and the third sector and hybrids as combinations of the first two.²⁰⁰

Schmitz and Glänzel argue that hybrids are based in the distinctive principles of one of the sectors they claim to join together so that there is a primary attachment. They define six sectors with their own logics: markets, corporations, professions, state, family and religion. Trying to find bases on which to measure hybrid organisation, they propose that hybrid organisations can be defined by: ownership, governance, operational priorities, human resources, and other distinctive resources—not elaborated.²⁰¹ Further, they propose that these are influenced by motives, methods, goals, beneficiaries, capital, workforces and suppliers. These suggest Baker's 'old sector metaphors.'²⁰²

Lesley Hustinx et al. reflect the emergent nature of the theory, noting 'the absence of an indicator-model for exploring organisational hybrid organisation empirically' among 'Third Sector Organisations' (TSO). They identify a competitive market structure in the welfare provision sector, as an outcome of corporatised forms of government.^{203 204}

Hustinx et al. distinguish between three ideal types of organisations and starting positions. First, third-party government TSOs and second, grassroots TSOs. They comment that '[w]hile grassroots TSOs can be considered as ideal, typically 'pure' voluntary associations, third-party government TSOs represent the classic corporatist form of hybridity.' These TSOs are delineated on the basis of so-called key dimensions of hybrid organisation: financial and human resources, ownership, role perception, level of autonomy vis-à-vis government and identity or value-orientation.²⁰⁵

2.14.7.3 Hybrid organising model

Julie Battilana and Silvia Dorado argue that hybrids have to develop new approaches to the reconciliation of diverse institutional logics because 'ready to wear' forms, by which they mean conventional organisational forms, are not suitable because one of their primary institutional

¹⁹⁹ Schmitz and Glänzel, "Hybrid Organizations: Concept and Measurement," 19.

²⁰⁰ Adalbert Evers, "Mixed Welfare Systems and Hybrid Organisations: Changes in the Governance and Provision of Social Services.," *International Journal of Public Administration* 28, no. 9–10 (2005), 738.

²⁰¹ Schmitz and Glänzel, "Hybrid Organizations: Concept and Measurement," 21,22.

²⁰² Christopher Richard Baker, *Hybrid Church in the City: Third Space Thinking* (Aldershot, England: Routledge, 2007), 20.

²⁰³ Lesley Hustinx, Bram Verschure and Joris De Corte, "Organisational Hybridity in a Post-Corporatist Welfare Mix: The Case of the Third Sector in Belgium," *Journal of Socila Policy* 43, no. 2 (2014), 391,392.

²⁰⁴ For a description of the 'third sector' see

<http://toolkit.northernbridge.ac.uk/engagingwithpolicymakers/engagingwiththethirdsector/whatisthethirdsectorandwhatdoesitdo/>. Notably, it does not include the church. See <https://www.evernote.com/shard/s3/nl/217081/0b67a02f-efa9-4ed4-8014-5cd0c2fea47f/> for a commentary about the Church of Sweden as a TSO.

²⁰⁵ Hustinx, Verschure and De Corte, "Organisational Hybridity in a Post-Corporatist Welfare Mix," 395.

logics is likely to overshadow the other, causing ‘mission drift’ and the loss of the hybrid nature of the organisation.²⁰⁶ Battilana and Dorado argue the results of their comparative study ‘suggest that to be sustainable, a new type of hybrid organization needs to create a common organizational identity that strikes a balance between the logics the organization combines. Such an identity prevents the formation of subgroup identities within the organization. These subgroup identities, if they emerge, may exacerbate tensions between logics, thereby making their combination untenable.’²⁰⁷

Julie Battilana and Matthew Lee introduce the concept of hybrid organising, building on Battilana and Dorado, which they define as ‘the activities, structures, processes and meanings by which organizations make sense of and combine multiple organizational forms.’ They argue that the ‘social enterprises that combine the organizational forms of both business and charity at their cores are an ideal type of hybrid organization.’ From this definition they suggest five dimensions of hybrid organizing and argue that ‘hybrid organizing is at play in five key areas of organizational life, namely core organizational activities, workforce composition, organizational design, inter-organizational relationships, and organizational culture.’²⁰⁸

Battilana and Lee then proceed to look most closely at social enterprises.²⁰⁹ They make a clear distinction between business and charitable organisations. They identify a historical definition of an organisation’s ‘core’ and its ‘periphery’ dating from the mid 1960s, tracing a continuity of usage to 2007. Then they propose a typology based on whether business and charity are core to the organisational mission or one of them is peripheral, identifying social enterprises as organisations in which business and charity are core. They identify CSR as an instance where business is core and charity is peripheral.²¹⁰

Battilana and Lee argue that new forms of organisation such as social enterprise violate accepted social norms such as the distinction between business and charity. Therefore, they are challenged in acquiring resources, including legal recognition and finance. They may also be regarded as novel and uncertain because they may at some time prioritise their social mission over their commercial goals, and therefore as high risk for resource providers.²¹¹ They also experience risk where the social mission competes with the commercial operation for internal resources, including the time and attention of managers. It is expected that the processes of regulating these conflicts would eventually be routinised, but where the process favours one organisational mode over another, the organisation will then suffer mission drift.²¹²

²⁰⁶ Julie Battilana and Silvia Dorado, “Building Sustainable Hybrid Organizations: The Case of Commercial Microfinance Organizations,” *Academy of Management Journal* 53, no. 6 (2010), 1419.

²⁰⁷ Battilana and Dorado, “Building Sustainable Hybrid Organizations: The Case of Commercial Microfinance Organizations,” 1425.

²⁰⁸ Julie Battilana and Matthew Lee, “Advancing Research on Hybrid Organizing – Insights From the Study of Social Enterprises,” *The Academy of Management Annals* 8, no. 1 (2014), 398.

²⁰⁹ Battilana and Lee, “Advancing Research on Hybrid Organizing,” 405. A social enterprise uses profit from its business function to achieve a social objective.

²¹⁰ Battilana and Lee, “Advancing Research on Hybrid Organizing,” 407,8.

²¹¹ Battilana and Lee, “Advancing Research on Hybrid Organizing,” 410,11.

²¹² Battilana and Lee, “Advancing Research on Hybrid Organizing,” 412,15.

2.14.7.4 Contracts and partnerships model

Schmidt and Glänzel identify hybrid organisation as ‘contracts and partnerships between markets and hierarchies, for instance subcontracting, networks of firms, franchising, collective trademarks, alliances or cooperatives.’²¹³ They argue these are characterised as a combination of public and private elements; that hybrid organisations are partly public and partly private, describing them as organisations that combine a public orientation with a market orientation. Schmitz and Glänzel affirm their perception of hybrid organisation ‘as a combination of economic and social features,’ defining hybrids as ‘nonprofit social service organisations that combine business enterprises with a social purpose mission.’ However, they note that ‘the combination of for-profit and non-profit components opens the possible spectrum of hybrid organisational settings also to discourses on, for instance corporate social responsibility, social business, social entrepreneurship or corporate citizenship.’²¹⁴ Schmitz and Glänzel point out that there is a variety of classifications and that the research is still in an early stage.

2.14.7.5 Integration model

Urs Jäger and Andreas Schröer argue ‘nonprofits [act] at the interface of markets and civil societies as ‘multiple-identity organizations. ... Secondly, ... there is an immense body of literature about civil society [and] there is a broad literature on how nonprofits act in markets.’ Therefore, ‘[b]ased on the literature of organizational identity, civil society, and marketized nonprofits,’ their work ‘introduces a theoretical concept of Hybrids as Integrated Identity Organizations that systematically act at the interface of markets and civil societies.’ Jäger and Schröer pursue the theme of integration of economic and non-economic sectors, arguing that ‘[h]ybrids are characterized by an organizational identity that systematically integrates civil society and markets, exchange communal solidarity for financial and non-financial resources, calculate the market value of communal solidarity, and trade this solidarity for financial and nonfinancial resources. In other words, they “Create Functional Solidarity”’.²¹⁵ Once again, this definition has the tendency to confine hybrid definition within a narrow functional range of a particular kind of action in community formation. Jäger and Schröer seem to have an ideological outlook that Non Profit Organisation’s (NPO) adoption of market practices and processes is retrograde to their mission.²¹⁶

In their own research, Jäger and Schröer see hybrid organisations arising from three approaches: individualist, structuralist and practice based. First, the ‘[t]he individualistic approaches propose to analyze organizational identity by analyzing how individuals such as executive director, members of the board, employees, or volunteers identify with the nonprofit.’ Second, ‘[s]tructuralist approaches analyze structures such as rules and norms, but also their

²¹³ Schmitz and Glänzel, “Hybrid Organizations: Concept and Measurement,” 19.

²¹⁴ Schmitz and Glänzel, “Hybrid Organizations: Concept and Measurement,” 19.

²¹⁵ Urs P. Jäger and Andreas Schröer, “Integrated Organizational Identity,” *Voluntas* 25 (2014), 1284,85. Capitalisation is theirs.

²¹⁶ Jäger and Schröer, “Integrated Organizational Identity,” 1288.

expressions in artifacts like cloths[sic], and how these structures determine events.’ Third, ‘[t]he practice-based approach points to a third way between the individual identity and the structural objectivity to actors’ actions. Its guiding question is what actors like the executive director or volunteers actually do.’ Based on these approaches they define an organization as hybrid ‘if all identity dimensions (the organizational member’s identity, the organizational structures and the actor’s practices) are related to different environmental origins (the civil societies and markets)’ and if these lead to an institution with different cultural patterns and organisational purpose²¹⁷

2.14.7.6 Behavioural activity model

Cristiano Busco et al. understand that ‘[i]nstitutional logics have been described as rules and beliefs that shape the cognition, decision-making and behaviour of actors, as well as their conception of ends and means within fields of activities.’ Busco et al. observe that ‘institutional studies have also emphasized that multiple and heterogeneous logics struggle to persist over time, as they are modified through the dynamic tensions between the different groups of power and interest that advocate for distinct and multiple logics simultaneously.’ They observe that ‘[t]his form of persistence involves various challenges, because of the internal and external tensions typically faced by hybrid organizations.’ Further, ‘[e]xternal tensions comprise the need to gain legitimacy from different groups of interests sustaining different institutional logics. ... Internal tensions may arise from the co-existence of multiple identities among employees sustaining different logics.’²¹⁸

Busco et al. conclude that a ‘multiplicity of institutional logics is likely to be experienced by any kind of organization at some point,’ but co-existing multiple logics is ‘a peculiar feature of hybrid organizations’ which are central and persistent, rather than adaptive and transitory.’ Busco et al. observe a number of strategies such as decoupling and reconciling of institutional logics, to manage the ‘competing demands from various current and potential stakeholders.’²¹⁹

We note that Busco et al. identify the influence of accounting systems on the organisation. However, they not address the possibility that the improved capabilities attributed to the practices and systems of accounting control are as much derived from the practice of different forms of strategic planning and governance - which in turn depend on the accounting system for their record keeping, analytics and reporting.

²¹⁷ Jäger and Schröer, “Integrated Organizational Identity,” 1288,89.

²¹⁸ Cristiano Busco, Elena Giovannoni and Angelo Riccaboni, “Sustaining Multiple Logics Within Hybrid Organisations,” *Accounting, Auditing and Accountability Journal* 30, no. 1 (2017), 192,194.

²¹⁹ Busco, Giovannoni and Riccaboni, “Sustaining Multiple Logics Within Hybrid Organisations,” 192.

2.14.7.7 Pillars framework model

Johansen et al. propose W. Richard Scott's pillars framework as a potential 'model of an institutional logic by distinguishing between three institutional pillars: the regulative, normative and cultural-cognitive.'²²⁰ Scott defines institutions as 'composed of cultural-cognitive, normative, and regulative elements that, together with associated activities and resources, provide stability and meaning to social life.'²²¹ Johansen et al. observe that interaction of institutional logics is likely to be influenced by 'the composition of strengths and weaknesses in pillars underpinning the institutional logic.' Further, Johansen et al. argue, '[i]n hybrid organisations, the interpretation of success and failure will be subject to discussion because different institutional logics suggest their own definitions. In such contexts, we identify the main managerial challenges within each pillar of the institution related to performance: efficiency, legitimacy and meaning.'²²²

2.14.7.8 Social Coordination model

It has been noted that discussion on the roles of hybrid organisations tends to assume there is in all forms of hybrid organisation a distinction between civil society and economic markets. In 1973, Amitai Etzioni identified hybrid organisation as the mix or confusion of public/government enterprise and initiative with that of the private/business sector. He identifies the need to combine the capabilities of two distinct sectors—business's capacity for efficiency and expertise with the public sector's ability to identify and serve public interest. There is an assumption that these two capacities—efficiency and effectiveness vs. public interest are in some way exclusive of each other. Etzioni believes that the first is a natural capacity of the private sector and the second of the public sector - business cannot identify and serve public interest, possibly because it must give priority to its shareholders. The private sector, because of its need to serve the public, cannot work with maximum effectiveness. However, some hybrid organisations seem to be able to excel over their private and public counterparts in some missions.²²³

Evers argues that the binary distinction between public and private sectors is not as clear cut as others have assumed. He observes that in conventional understanding of civil society 'a third element has been overlooked: the presence of civil society with its associations and various forms of community in what has been termed as the hybrid structure of many social service organisations.' This challenges assumptions of the binary nature and uniqueness of private sector efficiency over against public sector capacity to act in the public interest.²²⁴ However, Evers describes a trend of civic engagement declining in the face of big politics and 'vertical corporatist structures.' More recently he says '[w]elfare states increasingly define themselves as purchasers and regulators of services provided by private and non-profit businesses. At the same

²²⁰ Johansen, et al., "An Insider View of the Hybrid Organisation."

²²¹ W. Richard Scott, *Institutions and Organizations* (Thousand Oaks, CA: Sage, 2001), 2nd ed, 48.

²²² Johansen, et al., "An Insider View of the Hybrid Organisation," 727.

²²³ Amitai Etzioni, "The Third Sector and Domestic Missions," *Public Administration Review* 33, no. 4 (1973), 314,315.

²²⁴ Evers, "Mixed Welfare Systems and Hybrid Organisations," 739ff.

time the new public management phenomenon has resulted in a restructuring of public administration according to the routines as developed in private enterprises - concerning financing and investment, personnel management, and performance management.’ These trends suggest a shrinkage of public space, or an evacuation as government and business institutions take control. Although Evers suggests that the influence of corporatised structures in the welfare systems is declining, he also observes the invasion of public space with organisational processes based on ‘market mechanisms.’²²⁵

Busco et al. argue the hybrid manages ‘heterogeneity and variation, rather than the search for homogeneity and harmonization’ as an essential function of the hybrid.²²⁶ They say the purpose of the hybrid is to create a join of some sort between social and market organisations, assuming there is a critical distinction between the two. They provide only a little discussion on how hybrid organisations integrate markets and civil society.

Jäger and Schröer suggest that social organisation is always at odds with market capitalism and that there is no form of market capitalism that shares the values of the social organisation. In Jäger and Schröer there is a sense that the typical hybrid organisation is where the market seeks to perform a social function. Likewise, they suggest non-profits, which seem to be synonymous with hybrids in much of the literature, are always socially constructed and situated—they always derive from an expression of social need and so non-profits institutionalise civil society.²²⁷

2.14.7.9 Organisational identity model

Hybrid organisation may be used to construct a particular organisational identity. Jäger and Schröer argue identity is based on social phenomena such as culture and that ‘... identity is an objectively existing and stable structure, which determines organizational events and managerial practice.’ Identity is (partially) determined by the aspect of reality that is being addressed and as that reality changes, so may identities and culture. Jäger and Schröer argue hybrid organisation, in this respect, is dependent on the isomorphism of the organisation, in terms of identity, structure and practice, being convergent from diverse environmental sources.

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Battilana and Dorado argue the necessity of creating a single common identity, synthesising the institutional logics of diverse organisational participants, rather than holding multiple logics separately in creative tension. Doing so, they say, prevents creation of subgroup identities which are aligned to the separate institutional logics. They demonstrate, in the context of microfinance banks, the mechanism of identifying, and synthesising a development logic with a banking logic, and how organisational characteristics such as goals and objectives

²²⁵ Evers, “Mixed Welfare Systems and Hybrid Organisations,” 747.

²²⁶ Busco, Giovannoni and Riccaboni, “Sustaining Multiple Logics Within Hybrid Organisations,” 192.

²²⁷ Jäger and Schröer, “Integrated Organizational Identity,” 1281,1283,1284ff,1289.

²²⁸ Jäger and Schröer, “Integrated Organizational Identity,” 1288,89.

of the contributing diverse logics can be synthesised into a single hybrid logic. They also demonstrate the necessity of compromise on areas where there are fixed principles of operation that cannot be minimised by hybridisation, for instance the regulatory need for minimum security and documentation when providing credit contracts. Battilana and Dorado also observe that the failure to unify the institutional logics may result in ‘duelling logics and identity schisms’ as adherents of different logics compete to form the organisation in their own preferred logic’s worldview. An approach is to identify an organisational characteristic that is valued by both contributing institutional logics, but which favours neither of them - an example is operational excellence. They argue that hiring, training and socialisation practices need to reinforce the unique hybrid logic.²²⁹

2.14.7.10 3 Stakeholder relationship model

Conaty identifies the importance of stakeholder relationships in hybrid NPO/public sector settings. Conaty discusses Irish religious organisations working in the non-profit sector supplying welfare services with state funding. He comments that ‘[a]ll NPOs will have an equity invested ownership organisation, either secular or religious, who are essentially responsible for the existence, mission, values and ethos of the NPO.’²³⁰ Stakeholder management is key in relationship building—which is a central element found in this research’s case studies.

The relationships proposed by Conaty, working in Irish health, welfare and education NPOs, include: the use of performance instruments such as budgets and audits to manage the relationship between a governing board and a senior stakeholder that may, for instance, be able to grant or withhold funds—or between management and the board. He also identifies charters struck between a board and the users and customers of a service, and individual service agreements or contracts between the organisation and service users and customers. Commitments such as accountability undertakings on “mission” and “ethos,” for instance, between the management and the senior stakeholders are mentioned, as are interactions between service users and customers, and other stakeholders for instance in committee work, or consultative boards. Conaty includes agreements between the NPO board and its donors in relation to finances; agreements between donors and other stakeholders on overall organisational mission and values; employment contracts incorporating responsibilities and performance assessment, and interactions between service users and the staff providing services.’ These are all descriptions of contracts between diverse stakeholders.²³¹

This necessarily limited survey of some of the literature on hybrid organisation could fruitfully be examined in the light of the case studies to extend this research further. An

²²⁹ Battilana and Dorado, “Building Sustainable Hybrid Organizations: The Case of Commercial Microfinance Organizations,” 1420,32.

²³⁰ Frank J. Conaty, “Performance Management Challenges in Hybrid Npo/public Sector Settings: An Irish Case,” *International Journal of Productivity and Performance Management* 6, no. 3 (2012), 290–94.

²³¹ Conaty, “Performance Management Challenges in Hybrid Npo/public Sector Settings,” 295ff.

objective might be to expand on how the case study organisations, as parts of the church align with current theory developed mainly in secular organisations or expand it.

2.14.7.11 Church-based examples of hybrid organisation

In 2007 Baker described the development of the concept of hybrid or third space within diverse communities from his experience of the redevelopment of industrial Manchester. Baker argues hybrid spaces provide opportunities for communities of diverse origin, ethnicity, language and culture to form actively plural relationships rejecting any assumption of the universality of pre-existent culture. The process of creation of hybrid spaces, in Baker's experience, involves bringing diverse participants together to negotiate, through antagonistic and practical discourse, new hybrid relationships and identities that counter 'pre-existing hegemonies.'²³²

Baker gives some examples of churches in the Manchester area developing hybrid spaces whose primary focus is local community development. While local community terminology implies limited scope, these churches functioned with a wider perspective, conducting, in Baker's terminology, 'local-global analysis' aimed at interpreting the local impacts of globalisation and local globalising political and economic policy. Baker describes three practices of the third-space church: to stand in the local context in solidarity with the local population opposing unequal power; to build bridges with power structures, creating social capital through the bonds made at a personal level; and to create a critical consensus for dialog on the problem of power, avoiding superficiality to create 'thick civil society.'²³³

Baker highlights that the hybrid churches he describes constitute a 'local performative theology,' a theology sensitive to specific local experience that responds to it in practical ways that lead or support political and economic policy formation. Baker observes this theology encompasses 'blurred encounters,' that are syncretic in terms of local expression of the gospel within diverse cultures, with an emphasis on the hybrid nature of Christ himself, and theology that is responsive to creation. Baker's examples are of churches joining extant community action, rather like Bretherton's BBCOs, although Baker does not mention churches joining with other organisations to create separate hybrid entities.²³⁴

Hughes observes that the church also has other experience in significant hybrid forms in secular public space in the form of its agencies:

A more total account of Anglican social thought would need to include the role of the major charities connected with the Church of England in shaping the Church's discourse about social and political questions, particularly the international aid and development societies Christian Aid and Tearfund (both ecumenical) and the specifically Anglican

²³² Baker, *Hybrid Church in the City*, 18ff.

²³³ Baker, *Hybrid Church in the City*, 88ff.

²³⁴ Baker, *Hybrid Church in the City*, 26,91.

charities, including the mission agencies (CMS, USPG), the Mother's Union and the more domestically focused Children's Society and the Church Urban Fund. Attention would also need to be paid to the debates and reports generated by the Church's central synodical bodies, ... and the effect of a number of new theo-political think tanks, such as Ecclesia, ResPublica and Theos.²³⁵

Hughes' list of U.K. charities can be matched with a set of Australian Anglican analogues: Anglican Overseas Aid, Anglicare, The Brotherhood of St Laurence, and Benetas, to name a few. There are rather fewer think-tanks in Australian Anglican life: Ethos, Centre for Research and Social policy (ecumenical but including Anglican participants), and the Australian Centre for Christianity and Culture, being examples. Baker comments in relation to NGOs like these that religion is able to

provide and curate new spaces of reconnection for other citizens looking not only for reconnection to each other, but also re-connecting to a more deep and satisfying type of political and civil engagement based on core principles and values. Because of the apparent discomfort or disconnection from institutional religion by a growing number of citizens under the age of 40, these emerging spaces of ethical convergence are less likely to be within existing religious sites and they will be taking place in spaces outside the sacred or church domain.²³⁶

Baker's examples of hybrid organisation offer a model with the capability to take an alternative identity without losing their link to the traditional church, while engaging public space with a critical political agenda that challenges convention. They demonstrate a capability to take on only as much traditional church identity as suits their purpose, and to engage secular public space critically in a way that is more difficult for the conventional church.

The management of merged diverse institutional logics is not trouble-free, however. The joining of diverse institutional logics in hybrid organisation is complex and risky and demands flexibility. Johansen, et al. predict the risks of competing and incompatible expectations from multiple internal and external stakeholders when alternative institutional logics meet and call for well-defined rules and authority structures.²³⁷ Graham provides an example of this phenomenon in the church where organisations like those listed by Hughes are engaged to be delivery partners of government or other philanthropic welfare programs. They run a risk, Graham says, of appropriation of religious goods, such as the provision of welfare to the poor, by secular society in order to meet secular community objectives. Graham warns of the risk that these practical actions become separated from the core of Christian witness, that is, to become secularised. Doing the work is not the problem, rather the appropriation of its meaning by a dominant secular institutional logic, and the loss of the religious identity of the hybrid

²³⁵ Hughes, "After Temple?", 1968-73.

²³⁶ Baker, personal communication.

²³⁷ Johansen, et al., "An Insider View of the Hybrid Organisation," 725.

organisation and its work making religion and the church invisible. Cristiano Busco et al. argue that essential organisational hybridity is lost where a dominant logic takes control. Therefore, maintaining a theological rationale of public engagement would be necessary to preserve the religious identity of welfare as an act of charity.²³⁸

2.14.8 A new body – public identity - language

Graham addresses the issues of the loss of religion's capacity, and maybe willingness, to carry its own arguments into secular public space, noting that the media has acquired the role of negotiating religious information.²³⁹ But she asks whether the media has the capacity or willingness, in the post-secular turn, to convey the authority of revealed knowledge in public discourse, and whether conventional religious voices have an appetite for the 'dialogic pluralism' that is required?²⁴⁰

Percy has mounted a stern criticism of the church's adoption of the managerialism of secular society while at the same time losing its distinctive voice.²⁴¹ Graham, drawing on Adam Dinham and presaging Percy's concerns, argues for a new approach to speaking religious reason in religious language in secular public space:

Dinham makes the case for the value of a public theological language that is not in thrall to managerialism or the instrumental tendencies of social capital, but which is capable of articulating "alternative public discourses which broaden [and deepen?] the canvas of concerns and the vocabulary of the social. A language additional or alternative to free-market capitalism [...] is incredibly helpful in the revalorizing of neglected human categories." Far from an intrusive intervention into public discourse, such faith-based discourse that speaks "in its own words" may actually enrich and broaden such communication.²⁴²

Graham highlights the opportunity to use public theology to change the ground and content of public discourse and to use different language than that of the market. The capacity to influence public conversation in this way supports the public identity the church seeks to create. Graham sees this reorientation of the church's public identity as a part of a 'discursive, apologetic rapprochement.' Observing that, in the UK, the post-secular resurgence has been performing services of a pastoral nature and often includes the replacement of social service delivery of government, she expresses concern that religion does not become subservient but actively and critically debates on policy in the secular public space. 'This kind of public theology does not

²³⁸ Graham, *Between a Rock and a Hard Place*, 22; Busco, Giovannoni and Riccaboni, "Sustaining Multiple Logics Within Hybrid Organisations," 194.

²³⁹ Graham, *Between a Rock and a Hard Place*, 12.

²⁴⁰ Graham, *Between a Rock and a Hard Place*, 18.

²⁴¹ Percy, *The Future Shapes of Anglicanism*, 14.

²⁴² Elaine Graham, "The Unquiet Frontier: Tracing the Boundaries of Philosophy and Public Theology," *Political Theology* 16, no. 1 (2015), 44. Adam Dinham is Professor of Faith & Public Policy & Head of Research at Goldsmiths, University of London.

set out to defend the interests of specific faith-communities but aims to generate informed understandings of the theological and religious dimensions of public issues.²⁴³

Graham proposes three genres of the scope of public theology: ‘the type of public theology that engages with issues of public policy from a faith-based perspective,’²⁴⁴ such as church reports and public statements; ‘the processes of guidance or formation that equip Christians ... to exercise faithful witness in relation to the secular world’²⁴⁵ directed more, perhaps, to an internal audience of church members who wish to reflect theologically on matters of public issues; and the ‘study of how faith commitment might [in]form the public conduct of politicians’²⁴⁶ and other public figures, and how private conviction transforms into public policy.²⁴⁷

The first of the three proposals highlights an issue of the dynamics of public theology insofar that it seems to propose a passive, documentary approach, internalised within the church or the academy that does not actually venture into secular public space in the activist sense proposed by Dinham. This may not be what Graham meant; she focusses on the performative element of public theology elsewhere, but it highlights a danger that public theologians and church members generally may think that personal engagement is not necessary.²⁴⁸ However, Graham, quoting Dirkie Smit, distinguishes modes of understanding and practising public theology as

that “related to the public sphere in the sense of a normative vision underlying contemporary democratic life in democratic societies”; a second strand which focuses more on practical activism, “ranging from reflection on and active involvement in church, state and politics (such as apartheid) to faith, theology and economic life”, with particular emphasis on the role of Martin Marty’s “public church” in civil society and social action.²⁴⁹

The second of Smit’s models seems a more practical means of navigating Anglican polity and institutional complexity, not least for its bias to action over exhortation. Action necessitates contextual engagement and would therefore, through the reflective orientation that Smits calls for, be more oriented to local political, social and cultural issues and probably more productive.

Reflecting earlier discussion on the risk of the church’s theocratic and authoritarian approach, Graham further argues that, in bringing theology into public conversation, prior theological schemes need to be broken into theological fragments to be synthesised and evolved

²⁴³ Graham, “The Unquiet Frontier,” 45.

²⁴⁴ Graham, *Between a Rock and a Hard Place*, 80.

²⁴⁵ Graham, *Between a Rock and a Hard Place*, 80.

²⁴⁶ Graham, *Between a Rock and a Hard Place*, 80.

²⁴⁷ Elaine Graham and Stephen Lowe, *What Makes a Good City?: Public Theology and the Urban Church* (London: Darton, Longman and Todd, 2009), 4–5.

²⁴⁸ Graham, *Between a Rock and a Hard Place*, 71ff.

²⁴⁹ Graham, *Between a Rock and a Hard Place*, 80, 81.

with broad political principles to avoid claims absolute and reified truth.²⁵⁰ Further, she says ‘a consistent thread is the insistence that the social teaching of the Church has little credibility unless it is translated into action.’²⁵¹ Bretherton observes this approach at work in organisations like CitizensUK where debate is only in concrete political engagement by the church so that theology must address the reality of the lives of the secular public while at the same time holding ecclesiastical practice and theology in constructive tension to avoid reducing the gospel to a form indistinct from secular politics.²⁵² Bretherton’s approach is one example of what Graham (citing de Gruchy) calls

the best kinds of public theology [which] do not seek to silence other voices but to facilitate open and accessible dialogue; that public theology must make the connections for ordinary Christians between biblical witness and contemporary issues; that it must exercise a preferential option for the poor, both in its praxis and its spirituality.²⁵³

The practical activism proposed by Graham and illustrated by Bretherton depends on the forging of relationships to establish identity in local context. Michael Taylor argues for this kind of practical activism the church should favour the local and small scale over the general and universal, to give local voices an audience. It involves forms of ‘radical participation’ that admit opposing voices that the church may not otherwise hear.²⁵⁴

The task is not just to relate but to reconstruct theology and relationship. Graham observes the importance of modes of address and function in public theology. She says,

public theology is not simply concerned about the public but concerns itself with a particular kind of theological method in relation to the public. ... Public theology is public because, methodologically, it observes procedural criteria associated with dialogue within a pluralist public sphere: “it is willing to encounter secular, philosophical and non-Christian religious orientations to the world and to explain its claims in their language.” The discipline inhabits the boundary between the religious and secular and its language undertakes the act of “translation” in order to communicate to a non-specialist audience.²⁵⁵

Graham does not actually define what methodology or procedural criteria she has in mind,²⁵⁶ but identifies a range of elements of a methodology, including hearing critical and normative voices, diagnosis and prescription or constructive responses. She says that these correspond to

²⁵⁰ Graham, *Between a Rock and a Hard Place*, 99ff.

²⁵¹ Graham, *Between a Rock and a Hard Place*, 77.

²⁵² Graham, *Between a Rock and a Hard Place*, 109.

²⁵³ Graham, *Between a Rock and a Hard Place*, 70, 71, 73. John de Gruchy is Emeritus Professor at the University of Cape Town and Extraordinary Professor at the University of Stellenbosch. He is known for his work on apartheid.

²⁵⁴ Michael H. Taylor, “Faith in the Global Economic System,” *Studies In Christian Ethics* 17, no. 2 (2004), 199–204.

²⁵⁵ Graham, *Between a Rock and a Hard Place*, 97.

²⁵⁶ However, the University of Otago Centre for Theology and Public Issues provides a checklist of actions that provides some methodological ideas and pointers. <https://www.otago.ac.nz/ctpi/what/>

other expressions of public theology methodology such as ‘practice–theory–practice,’ or a ‘fourfold model of the Pastoral Cycle, both based on a hermeneutic of ‘see–judge–act’.”²⁵⁷ These approaches of practice–theory–practice and see–judge–act resemble the plan–do–check–act cycle of Total Quality Management and its successor practices which are in common use in business.

2.14.9 A new body - public identity - place

The necessity in public theology for contextual sensitivity and responsiveness reinforces that engaging with new communities will be assisted by better knowledge of them. It has been argued that the FICR missed its mark by not comprehending public aversion to liberation theology. This suggests its authors did not have the broad understanding of the public mind necessary to pick the most appropriate theological symbolism for the task or did not possess a method to gather, assimilate and synthesise data.²⁵⁸ Graham says

Bretherton reminds us of the Barthian insistence that humanity listens to God’s revelation: the Word spoken in Christ and testified to in scripture. Yet Bretherton’s experience leads him to suggest that Christians are called also to speak less and listen more, and to apply a degree of attention not only to God’s word but to one’s neighbours. “It is a way of paying attention to others ... and so stepping out of one’s own limited perspective and enable new understanding to emerge”.²⁵⁹

Graham points out that ‘the distinguishing feature of public theology is that it draws its agenda from matters of public concern beyond the Church and, similarly, seeks to communicate its deliberations back into wider society.’²⁶⁰ A change in approach to public theology challenges churches into two significant ways. The first is that its focus of care and concern is extended outwards beyond what is often an inward and private church worldview. Such a cultural shift would be supported by an orientation that identifies the public theology’s purpose in a strategic manner that leads to the creation of external relationships from which information might be gathered on local contextual issues and to which the theology might be directed.

Second, while most church organisations would claim an automatic and implicit local knowledge, without an intentional process for collecting information, there can be no confidence that the knowledge is complete or targeted to any particular strategic purpose. The disciplined process of collecting local knowledge is known in the business community as environmental scanning. Environmental scanning is not a new idea in the church. Baker’s description of the dialogic nature of middle axioms, in Preston’s hands evokes the reiterative basis of the engagement and continuous reappraisal of the environment. However, it is more

²⁵⁷ Graham, *Between a Rock and a Hard Place*, 81.

²⁵⁸ Brown, *Anglican Social Theology*, 294.

²⁵⁹ Graham, *Between a Rock and a Hard Place*, 70, 133.

²⁶⁰ Graham, *Between a Rock and a Hard Place*, 70.

widely used as a practice of business marketing.²⁶¹ Environmental scanning, like relationship building, is a logical component of an outward-facing attitude, allowing the church to discern the public policy issues it needs to address, and enabling the development of theological responses to these public issues. Such an interpretive practice addresses Brown's argument for having something distinctive to say by enabling theological reflection to address real public issues from the perspective of scripture, the church's tradition and its reason. What is currently missing is a mechanism for collecting local knowledge, assessing it through a theological lens, synthesising a theologically-informed public policy response and the translation and delivery of that response into publicly accessible language and symbols.

The place in which the hybrid church engages will be relatively unfamiliar to a generation or so of church leaders who have had relatively little experience in public engagement. Graham asks '[f]rom where does the (public) theologian speak?'²⁶² It is, she says, on 'the threshold of Church and world, of sacred and secular.'²⁶³ The public theologian's role is the mediation of theology between the doctrine and revelation of the church and the academy, and the context of human rationality in public institutions in secular public space, she concludes, from the work of Graham Ward and Karl Barth. As mediator, the public theologian goes to and from between the church and the public, occupying a liminal space, as an alternative community looking out from the steps at the west door. Graham sees the public theologian speaking therapeutically and redemptively. She asks: 'can it ever be in conversation with a pluralism of sources from which theological discourse might draw? In practice, even theologies that offer "normative descriptions of Christian communal beliefs" (Kamitsuka 1999, p. 14) find it impossible not to engage with the surrounding culture.'²⁶⁴ Graham argues that the position of the theologian should be located in a 'liberal model [that] is better suited to addressing a pluralist, post-secular context through its enduring principles of bilingualism, mediation and apologetics.'²⁶⁵

2.15 A methodology and social vision for public engagement

On its own AST's imperative to 'engage secular public space' is too vague a concept for a busy practitioner with competing time demands to be able to adopt and adapt for diocese or parish-level implementation. In the business community, especially among management consultants, the approach to such abstract complexity is to break the concept down into smaller parts that are more easily understood and to identify the component tasks of each. In the business community such an elaboration and organisation of the complexity is known as a methodology. With training and support, a methodology compensates for unfamiliarity and allows an inexperienced practitioner to be effective with a minimum of effort and preparation.

²⁶¹ For a description of environmental scanning in non-commercial organisations see Patricia Katopol, "Managing Change With Environmental Scanning," *Library Leadership & Management* 29, no. 1 (2014), 1; Baker, *Hybrid Church in the City*, 64.

²⁶² Graham, *Between a Rock and a Hard Place*, 70.

²⁶³ Graham, *Between a Rock and a Hard Place*, 137.

²⁶⁴ Graham, *Between a Rock and a Hard Place*, 107.

²⁶⁵ Graham, *Between a Rock and a Hard Place*, 139.

Graham recognises the need to organise the work of public theology when she says that ‘[p]ublic theology is public because, methodologically, it observes procedural criteria associated with dialogue within a pluralistic public sphere: “it is willing to encounter secular, philosophical and non-Christian religious orientations to the world and to explain its claims in their language”’.²⁶⁶ The range of unsatisfactory attempts at public engagement and the expressions of the need for better techniques described in the literature reviewed, underscore the benefit of such a methodological approach.

A methodology that meets the needs expressed in the AST literature would be purposely designed to enable public engagement for the purpose of influencing public policy. Therefore, it should enable practitioners of public theology to examine the environment of secular public space, analyse it theologically and convey this analysis to it as public policy recommendations using dialogical mechanisms and social structures to bring them to constructive engagement. Acknowledging Poole’s warning that methodology should not be confused with content,²⁶⁷ a methodology’s task is not to define content, rather, it enables its development at times and in contexts where it is needed. Notwithstanding AST has developed a critique of neoliberal economics, the methodology is intended to be able to be used neutrally. Therefore, any methodology ought to be flexible and responsive to a range of environments and circumstances.

AST does not provide such a methodology but within its literature there is a range of expressions of the need for better engagement and suggestions of functions that should be performed. These could be used to provide a base from which a methodology can be constructed. Any proposed methodology would need to address a range of gaps including those that are expressed through the AST literature. It calls for a comprehensive theology of contemporary finance, economics and business practice, which depends on organised, proactive theological reflection on subjects of mutual church and community concern. Active research of the secular environment (environmental scanning) is needed for formal identification and prioritisation of matters of mutual church and community concern. The nature of these concerns needs to be expressed in theological language and the outcome of theological reflection to be translated in secular language and symbol. Efficient management of any engagement program using the methodology requires intentional strategic planning by the hybrid church to engage in an organised fashion. All these capacities need an ecclesiology to support, organise and govern them.

2.16 A proposal to develop the methodology the AST initiative seeks

Within the Anglican communion there are some examples of stand-alone initiatives which have developed significant relationships with the finance, economics and business communities, that serve as examples of current engagement of the business sector. This research examined these existing initiatives to borrow their best-available practices, processes and organisational

²⁶⁶ Graham, *Between a Rock and a Hard Place*, 97.

²⁶⁷ Poole, *The Church and Capitalism*, 81.

structures in order to build a methodology that could be used by a wider community of non-specialists.²⁶⁸ Such a methodology, widely distributed with accompanying training, documentation and support, it is proposed, could significantly increase the public engagement of the economics, finance and business sectors by the Anglican church.

This research project investigated the practices and processes currently in use in six church-business engagements. It made a selection from them for adoption in a draft methodology. The research also considered if any practices or processes were absent from the examples that are needed to build the draft methodology. The draft, model methodology using these practices and processes was designed to respond to AST objectives identified in the literature and to integrate them so that they work together and support each other, recognising their mutual relationships and dependencies. The research selected practices and processes that are organised, accountable, measurable, and of known efficacy. It also considered how the resulting, model methodology addresses the limits of existing church public engagement and how might it exploit the opportunities AST identifies.

The draft methodology is intended to be adopted and adapted by non-specialists to establish public engagement practice or to develop existing practice to be more effective. The draft methodology will provide a baseline from which improvements can be made and a community of practice developed in which experience can be shared and support provided. Finally, the research suggests further work that needs to be done to develop this draft methodology to a point where it is accessible to and easily adopted by a wider audience within the church.

²⁶⁸ Among the material reviewed for this development were a small number of existing methodologies. These were examined for their suitability for adoption. None were found to be suitable, although one, Theological Action Reflection, contained some techniques that may benefit theological reflection. A short report on these other methodologies is provided at Appendix 1.

3. Research method

3.0 Overview

This research project sought to develop a practical methodology for church engagement with the economics, finance and business community. The research project commenced with a literature review to identify emerging public theology theory on public engagement with the economics, finance and business sector and to locate any existing methodological material for conduct of engagements at a practical level. It was expected that the literature would reveal relevant examples. However, the examples were too abstract and theoretical for this purpose. Therefore, in the absence of any pre-existing methodology in the comprehensive form envisaged, the research question called for an examination of existing church-business engagements to identify existing practices and processes as candidates for inclusion in a methodology. Therefore, a case-study approach was chosen.

In the absence of any pre-existing methodology it was decided to develop a conceptual model of how a church might engage the economics, finance and business communities. As there were no pre-existing examples, the conceptual model had to be a ‘strawman’ based generically on the researcher’s experience in organisational change in business, augmented with some specific needs called for in the literature and some organisational and process elements logically expected of a church organisation.²⁶⁹ The strawman conceptual model served as a hypothetical research instrument on which to base initial thinking and to develop case interview questions.

Once ethics approval for the research project had been secured (copy of approval at Appendix 2), a search was conducted to identify the potential participant organisations based on the likelihood of their use of practices and processes that would be candidates for inclusion in the methodology. Invitations to the potential participants were sent and once agreement was made, arrangements were made to engage the case organisation and interview participants.

During the course of the interviews a better understanding of the empirical engagement processes and practices was developed. It was realised that the conceptual model was likely to evolve further, in a way identified as an ‘incremental modelling approach.’ Therefore, the strawman conceptual model was evolved to a closer representation of reality. This new model, which is named the ‘empirical analytical model,’ was used to develop a coding template for analysis. Interview data was analysed and a case report for each case written.

Cross-case analysis was used to compare organisations to identify common processes and practices. The researcher believed these could be synthesised into a form of best available practice. In addition to identifying processes and practices it was necessary to understand the relationships between them so that their inter-dependencies could be mapped. Cross-case

²⁶⁹ ‘Strawman’ is used here in the sense made by business consultants—a rough approximation of a concept that is subject to testing in order to reveal a more accurate and refined description of the concept. W. Davis Folsom provides a formal definition at W. Davis Folsom, *Understanding American Business Jargon: A Dictionary* (Westport, CT: Greenwood Press, 2005), 293. For a more descriptive account of use in a consulting firm, see Anonymous, “The Straw Man: An Important Tool for McKinsey-Style Problem Solving,” 2013, accessed 15 February, 2018, <http://bit.ly/2EU3hxl>.

analysis provided the findings of the research. These were used to evolve the empirical analytical model to become the ‘provisional working methodology.’

The researcher is a priest in the ACA and has prior working experience in the Australian Federal Government and a range of business organisations, including several management consultancies where his practice was in business process and organisational design. As an ordained member of the church he has some experience in ministry to the business community but, observing that the available theory on public theology is missing methodological detail, has conducted this research project to contribute to that methodology.

3.1 Case study approach

In response to the absence of pre-existing theory or empirical examples in the literature of a practical methodology for public engagement it was decided to conduct a field search for examples of existing public engagements by church organisations. While a strawman conceptual model of engagement had been built, it was speculative, so the field enquiry needed to be open to discursive enquiry with a broad range of practitioners. Further, it was expected that more useful data would be found in a small number of initiatives with more than one person, rather than isolated one-person initiatives, in parishes, for instance. This expectation was validated when church organisations were surveyed for examples of existing practice.

Case studies offered an open approach to data collection that allowed the researcher freedom to follow diverse lines of enquiry into the practical working of each case in order to reveal methodological practice. Robert Yin recommends case studies when an exploratory approach using ‘how and why-type’ questions in relation to contemporary events is needed and where there are no controls exercised over participant behaviour, as in an experiment, and where the focus is contemporary experience. The flexibility of this approach allows exploration of new information suggested by participant responses during case interviews.²⁷⁰

Yin recommends a multiple case approach because a wider selection of sources extends the coverage across different relationships and circumstances that support pattern matching in thematic analysis and wider contrast for theory-building.²⁷¹ Yin also identifies the possibility that cases may be selected to illustrate differences in approaches to the same task. He supports multiple-case designs because ‘the evidence from multiple cases is often considered more compelling, and the overall case study is therefore regarded as being more robust.’ Yin names this approach theoretical replication, where the contrasting results are predicted for anticipatable reasons.²⁷² One case study in this research followed this approach in that it represented a church initiative in public space that was lost from church control through a process of secularisation.

²⁷⁰ Robert Yin, *Case Study Research: Design and Methods* (Thousand Oaks, C.A.: Sage, 2014), 5th ed, 9.

²⁷¹ Yin, *Case Study Research*, 9,10,63,64.

²⁷² Yin, *Case Study Research*, 57.

Colin Robson and Kiernan McCartan support Yin's approach, suggesting that where multiple cases are used, they may reinforce each other by providing multiple comparable examples of common actions. Alternatively, they may complement each other by demonstrating different aspects of the same set of methodological processes. They also argue that case studies are being used more in the advocacy of organisational change because outstanding case examples can be used as models or paradigms. Further, they believe case studies offer the potential to synthesise examples into a more holistic method, supporting the need to promote change in practice to a broader and possibly diverse audience.²⁷³

It was important for the research design to have unrelated organisations as cases and for there to be multiple participants in each case who could be interviewed alone. The reasons were to provide multiple independent sources of evidence, to enable pattern matching and explanation building across multiple cases, and to raise and address rival approaches to problems or identify replications. Yin argues for these design needs for construct, internal and external validity.²⁷⁴

Kathleen Eisenhardt and Melissa Graebner also recommend use of multiple cases and multiple knowledgeable participants from as wide a range of perspectives within each case environment as possible be adopted. They argue a qualitative approach means sampling and sample size is less important than the selection of cases that illustrated the particular practices being studied. Also, that in theory-building projects 'the purpose of the research is to develop theory, not to test it, and so theoretical (not random or stratified) sampling is appropriate. Theoretical sampling simply means that cases are selected because they are particularly suitable for illuminating and extending relationships and logic among constructs.'²⁷⁵ Eisenhardt and Graebner therefore argue that, in multiple case selection,

[t]he choice is based less on the uniqueness of a given case, and more on the contribution to theory development within the set of cases. That is, multiple cases are chosen for theoretical reasons such as replication, extension of theory, contrary replication, and elimination of alternative explanations. ... A particularly important theoretical sampling approach is "polar types," in which a researcher samples extreme (e.g., very high and very low performing) cases in order to more easily observe contrasting patterns in the data.²⁷⁶

Yin complements Eisenhardt and Graebner's open approach by defining specific elements for case study design, beginning with case questions which were derived, in this research, from the strawman conceptual model. Yin then identifies propositions, which in this research are elaborated in the research thesis. Finally, he calls for a unit of analysis to be identified that

²⁷³ Colin Robson and Kieran McCartan, *Real World Research: A Resource for Users of Social Research Methods in Applied Settings* (Chichester: John Wiley & Sons, 2016), 39, 154.

²⁷⁴ Yin, *Case Study Research*, 45ff.

²⁷⁵ Kathleen M. Eisenhardt and Melissa E. Graebner, "Theory Building From Cases: Opportunities and Challenges," *Academy of Management Journal* 50, no. 1 (2007), 27–28.

²⁷⁶ Eisenhardt and Graebner, "Theory Building From Cases," 27.

define what comprises a ‘case.’ Defining a case prevents the use of unlike units of analysis as bases for comparison that might be of challengeable validity.²⁷⁷ For this study a case was defined as: a church organisation that had made a strategic decision to engage publicly with the business community, whether expressed explicitly in its strategic and operational planning or evident in its actions.

Eisenhardt’s case study method was combined with Yin’s approach also because it connects literature to empirical enquiry through case selection, question selection, case conduct, data analysis, theory development and conceptual model redesign. Given there was little empirical data or useable theory available, a methodology that revealed new theory was needed. Eisenhardt argues for the capacity of the case study to generate and test new theory, increasing the likelihood of its validity, arguing ‘[a] major reason for the popularity and relevance of theory building from case studies is that it is one of the best (if not the best) of the bridges from rich qualitative evidence to mainstream deductive research.’²⁷⁸ Eisenhardt’s stepwise approach to case study was adopted. The steps include:

1. Get started - define the research question and potential conceptual models to focus initial research design.
2. Select cases - based on a defined population, potentially demonstrating extreme examples of the process of interest and defining case categories.
3. Craft instruments and protocols - based on multiple data collection methods of interview, observation and archival sourcing to enable data triangulation.
4. Enter the field - conduct data collection in the case study sites, possibly overlapping data collection with analysis and adding data collection methods and questions as the study proceeds in a controlled opportunism.
5. Analyse data - within-case analysis in the form of detailed descriptive accounts, cross-case analysis to find matching patterns across cases that suggest theory beyond initial impressions and a priori theory.
6. Shape hypotheses - systematically compare the case data to the conceptual models to see how the theory fits the empirical data, redefining the constructs to fit the data across all cases.
7. Enfold literature - compare the results with existing literature, including that which disagrees with the findings in order to develop further new theory.
8. Reach closure - at the point when enough case data has been gathered and sufficient iterations between data and theory have even made - settle on the final new theory describing it - in this case in the form of a proposed empirical model.²⁷⁹

²⁷⁷ Yin, *Case Study Research*, 31ff.

²⁷⁸ Kathleen M. Eisenhardt, “Building Theories From Case Study Research,” *The Academy of Management Review* 14, no. 4 (1989), 532–533, 548; Eisenhardt and Graebner, “Theory Building From Cases,” 25.

²⁷⁹ Eisenhardt, “Building Theories From Case Study Research,” 536–45.

3.2 Research setting and scope

The scope of this research was limited to the Anglican church in order to keep the volume of work manageable. The primary focus was the ACA. The CoE was chosen as an additional source of data in anticipation of limited ACA examples of church-business engagements. The CoE was used as a source of case studies to complement those from the ACA because of its history of public integration of its parishes and cathedrals in quasi-local government roles, initiatives like Industrial Mission, and its integration with business through its agencies and partner organisations. The CoE was of interest also because it is the background of the work and engagement of theologians such as Temple, Preston, Brown, Graham and Williams whose work informs AST. Each case study organisation is part of the formal institutional structure of the church or an affiliated agency. Selection criteria are provided below.

Social comparisons might be expected between Australia and the UK on the basis of, for example, Bouma's account of British colonisation and the subsequent history of British migration to Australia, and Britain's cultural influence; or institutional comparisons on the basis of the CoE's establishment and the ACA's non-establishment.²⁸⁰ Comparisons might also be drawn on the basis of the membership of both national churches in the Anglican communion and their participation in the four Instruments of Communion, which are administered by the Anglican Consultative Council.²⁸¹ However, such continuities are significant for this research only insofar as the CoE cases offer a greater range of engagements and engagement types to provide potential theoretical and methodological insights that are applicable in Australia. There is no attempt to draw any comparison between the two national churches.

Other Christian denominations or other faiths were not chosen for study primarily to control scope. Samia Khan and Robert VanWynsberghe observe 'the cross-case analyst will also be confronted with questions about the generalizability of the conclusions emerging from the analysis and the ability of the researcher to justify any comparison beyond the set of cases studied.'²⁸² David Silverman agrees that a case study report should explain how its findings can be extrapolated to other contexts.²⁸³ Although the Anglican Church was chosen as the field of research because of the researcher's familiarity with it and with his acknowledgement of contextual limitations, the findings may be applicable to other churches and church organisations, even other faiths, but further research, beyond the scope of this study, will be needed for confirmation.

²⁸⁰ Bouma, "What Happened to British Protestants?", 5ff.

²⁸¹ Anglican Consultative Council, "Instruments of Communion," *Anglican Communion Office*, accessed 20 February, 2017, <http://bit.ly/2m1MCvI>.

²⁸² Samia Khan and Robert VanWynsberghe, "Cultivating the Under-Mined: Cross-Case Analysis as Knowledge Mobilization," *Forum: Qualitative Social Research* 9, no. 1 (2008), 10.

²⁸³ Tony Lynch, "Writing Up Your Phd (Qualitative Research)," *University of Edinburgh*, 2014, accessed 30 August, 2016, <http://bit.ly/2NRvIxo>, 30.

3.3 Incremental modelling approach

The literature search revealed no foundational theory, offered no useful models of practical engagement and lacked support from empirical data from existing church-business engagements. Therefore, the construction of an entirely speculative conceptual model at the outset formed a starting point on which to think about the research task.

Conceptual models are referred to (often using different terminology) by a number of writers on qualitative methodology. Yin identifies conceptual models (he uses the term logic model) as an analytical technique for use in case studies to describe what is found in case analysis.²⁸⁴ Eisenhardt proposes ‘conceptual frameworks’ to induct function from theory or experience.²⁸⁵ Robson and McCartan also argue that a conceptual framework ‘helps you to be selective, to decide which are the important features, which relationships are likely to be of importance or meaning and, hence, what data you are going to collect and analyse.’²⁸⁶ The initial strawman conceptual model assisted in the organisation of theoretical ideas derived from the literature and development of interview questions. This conceptual model needed to evolve as data was collected and analysed so an ‘incremental modelling approach’ was taken. The incremental stages of model development were the initial strawman conceptual model, an empirical analytical model and a provisional working methodology. Figure 2. illustrates this incremental approach.

²⁸⁴ Yin, *Case Study Research*, 154–63.

²⁸⁵ Eisenhardt, “Building Theories From Case Study Research,” 535.

²⁸⁶ Robson and McCartan, *Real World Research*, 68.

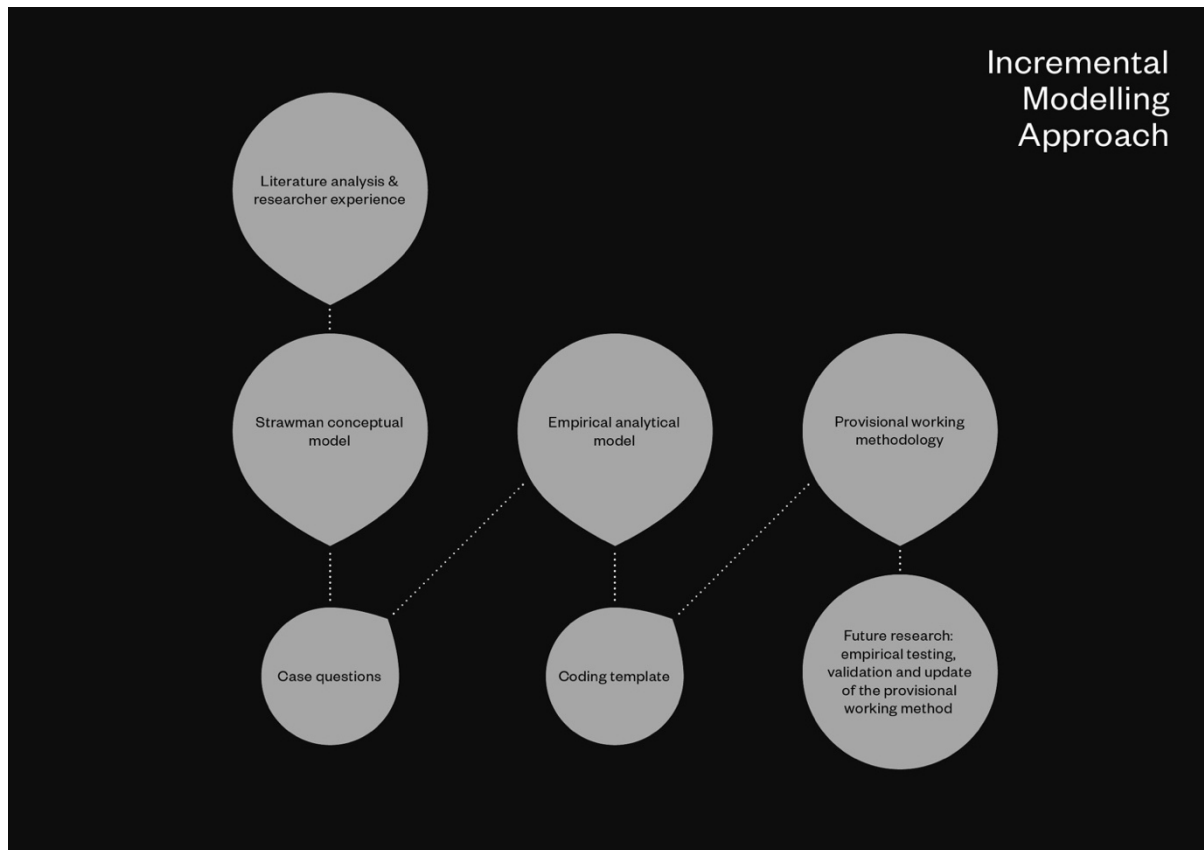


Figure 2: Incremental modelling approach

3.3.1 Strawman conceptual model

The strawman conceptual model, as a broad, deductive estimation of what might be happening in existing church-business encounters, is based on the researcher's business and church experience. Its purpose was, as Matthew Miles, Michael Huberman and Johnny Saldana describe, to provide a framework that explains 'either graphically or in a narrative form the main things to be studied—the key factors, constructs and variables—and the presumed relationships among them.'²⁸⁷ It was used as a hypothetical research instrument on which to base initial thinking. It was also a source of case questions to test against existing church-business engagements represented by the case study subjects. These questions were designed to understand the current organisational structures and processes the case studies use in their engagements. The case questions are at Appendix 3. This model is illustrated in Figure 4.

The strawman conceptual model commences with a form of theological reflection, based in scripture and the traditions of the church.²⁸⁸ These are assumed, conceptually, as the foundation of a vision and mission of the church in public engagement. The mission and vision were expected to guide the creation of a strategic plan complemented by operational plans that

²⁸⁷ Matthew B. Miles, A. Michael Huberman and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (Thousand Oaks, C.A.: Sage, 2014), 3rd ed, 20.

²⁸⁸ There was no form of theological reflection contemplated in this strawman conceptual model however, later in this document potential methodologies will be identified.

guide and organise the tasks necessary for public engagement. In an organisation that uses active learning from its operational experience, there would be a reverse path, in a cycle, where operational experience is used to adjust subsequent strategic and operational plans.

The strawman conceptual model has four stages:

- Hermeneutic—the theological resources of the church are consulted for guidance on what the church’s mission in business should be
- Interpretive—the theological direction revealed in the hermeneutic stage is used to develop the vision, mission and objectives of the public engagement
- Planning—detailed strategic and operational plans for public engagement are created, based on the vision, mission and objectives
- Execution—these plans are put into action

Each stage of the mission was expected to be influenced by a range of contextual factors, including the worldviews of the church and the target business community.

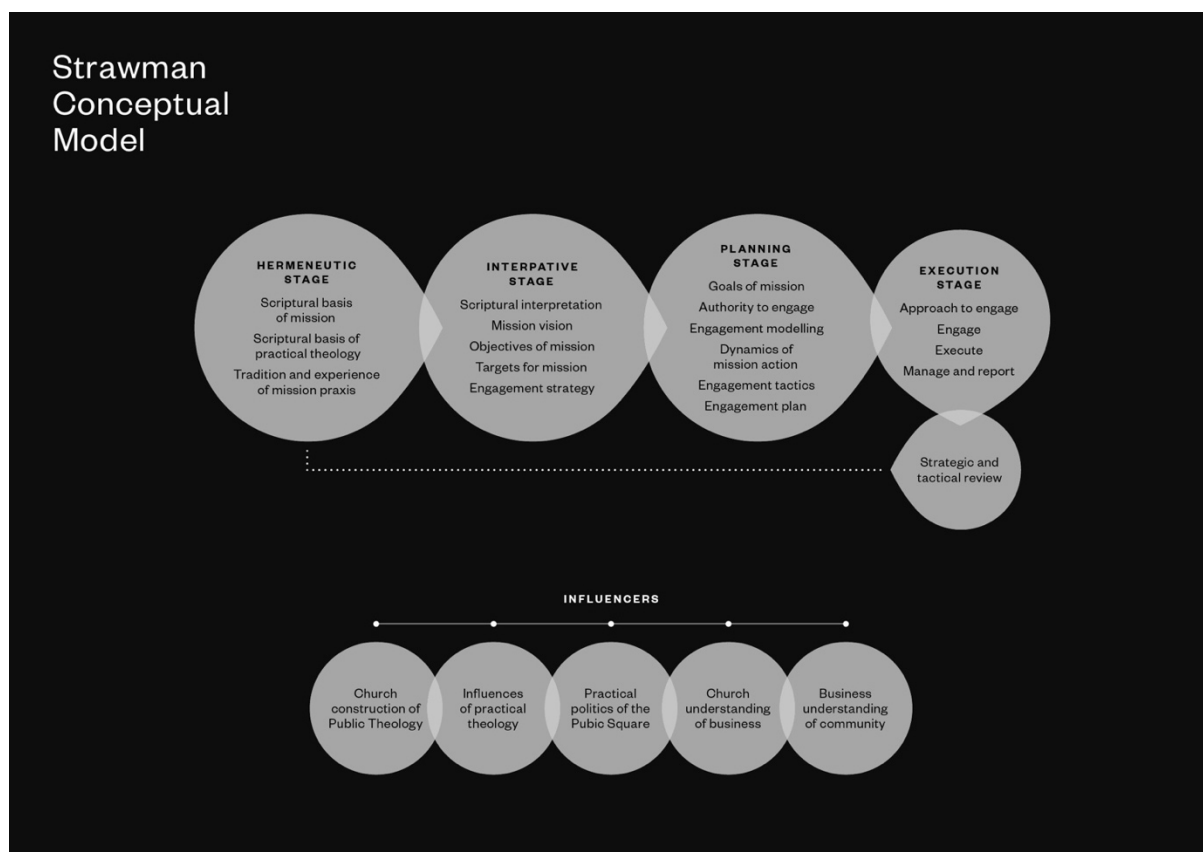


Figure 3: Strawman conceptual model

Strawman conceptual model assumptions. The working assumptions in the construction of this model were:

- Engagement is by ‘the church’ as we know it in current institutional form
- The mode of relationship expected is to be interface rather than to integrate

- The model references broadly generic organisational requirements plus the specific requirements of the church such as theology, advocacy and social transformation

3.3.2 Empirical analytical model

The empirical analytical model arose from the researcher's experience during the course of case interviews where conversation and deliberation with the interviewees generated some provisional thinking about the empirical reality of case organisation's public engagement but not at the level of detailed analysis. This initial data collection provided a more realistic understanding of how real church-business engagements were conducted in the manner Eisenhardt argues in a discussion on shaping hypotheses from information emerging from within-case analysis:

[t]he next step of this highly iterative process is to compare systematically the emergent frame with the evidence from each case in order to assess how well or poorly it fits with case data. ... One step in shaping hypotheses is the sharpening of constructs. This is a two-part process involving (1) refining the definition of the construct and (2) building evidence which measures the construct in each case.²⁸⁹

While a range of information likely contributed to the evolution of the researcher's thinking, he recalls most vividly a moment during an interview in the pilot case (Australian Welfare Agency - AWA) when his fundamental understanding of the nature of public engagement by the church changed, enabling a revision of definitions in the manner suggested by Eisenhardt. The interviewee was talking about AWA's business values which she described as having some linkage to AWA's foundation as a religious order, but which are now expressed in secular language and symbols. While the church still claims AWA as part of its structure, and AWA acknowledges (at a senior level at least) its connection with the church. It is apparent that AWA's internal perspective is as an independent organisation. This realisation challenged the strawman conceptual model's monolithic construction of the church in public engagement and demonstrating that more fragmented organisational relationships might be encountered.

Later case interviews confirmed this fragmented model and it was concluded this might be a better, more realistic model on which to base analysis. Fortuitously, Sigurdson's work that thinks about the church as a seed where the institution forms a kernel while its public facing elements form the husk was discovered at this point.²⁹⁰ The kernel and husk heuristic was initially attractive as a model that sees each of the case studies working in fundamentally different and partially independent ways than the institutional church, especially in their public-facing role. By the time case interviews had concluded, there was a much better understanding of how the case interviews and a number of processes had emerged as common elements in most or all of the cases. These processes were added to Sigurdson's concept of kernel and husk,

²⁸⁹ Eisenhardt, "Building Theories From Case Study Research," 541.

²⁹⁰ Sigurdson, "Beyond Secularism," 181ff.

assigning the emergent processes to kernel or husk as seemed appropriate at this preliminary stage. The model is illustrated in Figure 4.

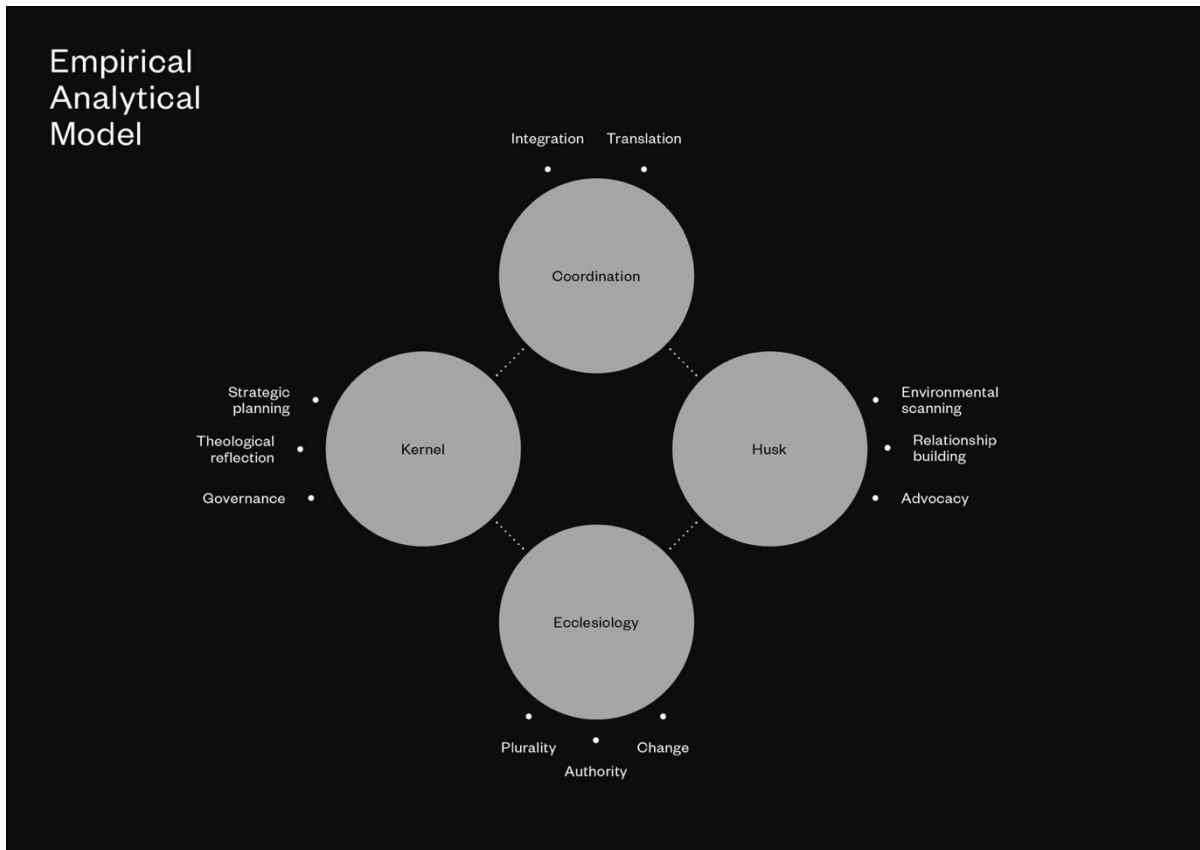


Figure 4: Empirical analytical model

The kernel and husk heuristic was eventually overtaken because the spatial idea of a kernel completely enclosed by the husk, and the complete biological interdependence of a kernel and husk in a seed no longer represented the reality of the case studies. A description of the model's component parts to represent the thinking that emerged during case interviews is included at Appendix 4.

3.4 The research process

The process of conducting the research followed, with some adaptation, Eisenhardt's stepwise approach presented above.

Stage 1 - Literature review and formulation of the research question (Eisenhardt Step 1).

Stage 2 - Research Instrument development (Eisenhardt Steps 1, 3) This step included the design of the strawman conceptual model and creation of case questions commenced once the method of data collection had been decided and human research ethics clearance was secured, data collection in the field began.

Stage 3 - Call for documents (Eisenhardt Step 1) A search was conducted for churches and affiliated organisations in the ACA and the CoE to identify those that were likely to be engaged with a business community. The initial search was based on a review of publicly available church directories and websites, including *The Australian Anglican Directory* and the *Church of England Year Book*.²⁹¹ Individual office bearers who were responsible for the leadership of each church organisation or agency, or whose position or title suggested they may lead or have access to information about mission in the business community, were identified and their contact details, principally email addresses, recorded. A request was sent to each giving a description of the project and seeking assistance. The text, including information specifically requested about each organisation used, is provided in Appendix 5.

Stage 4 - Selection and recruitment of case studies (Eisenhardt Step 2) The information collected in Stage 2 was analysed to short-list potential participant organisations to invite as case study sites. Eisenhardt argues the criteria for selection, based on the need to develop theory from a wide range of empirical examples. She further argues case selection needs to identify a candidate population to control ‘extraneous variation,’ and is ‘not random, but reflect[ing] the selection of cases to extend the theory to a broad range of organisations.’²⁹² The criteria for selection were that the candidate case:

- is part of the ACA or the CoE or affiliated in some way;
- has a business engagement that is currently active, or, if the mission has ended, its history is of particular relevance to the objectives of this project;
- has at least four people engaged in the work who are eligible and available as participants;
- has participants willing to provide consent, and
- has no prior personal involvement with or relationship with the researcher.

Each case was chosen for its commitment to engagement of the business community as part of its mission. An example from the strategy of one case—Metropolitan English Cathedral Institute (MECI - see the following section on data handling and storage for an explanation of identity protection)—is that:

MECI exists to engage with questions of morality and ethics and how they relate to finance, business and the economy. In doing this, MECI seeks to recapture the [Church’s] role as a centre for public debate. It seeks to consider these issues in the wider context of the common good and human flourishing. By exploring themes such as equality, purpose, stewardship and the meaning of the common good, we bring the

²⁹¹ Angela Grutzner, *The Australian Anglican Directory* (Oak Park: Publishing Solutions Pty Ltd, 2013); Archbishop’s Council, *The Church of England Yearbook* (London: Church House Publishing, 2014).

²⁹² Eisenhardt, “Building Theories From Case Study Research,” 537.

distinctive wisdom of the Christian tradition to bear on our understanding of the role of the economy in modern society.²⁹³

Recruitment of organisations and participants. (Eisenhardt Step 4) Prior to the issue of formal invitations to candidate cases, the researcher identified a lead participant for each case and commenced an informal discussion on the possibility of the organisation participating in the project. Lead participants were selected for having sufficient authority within the organisation to commit it to the project as a case study site. A lead participant also needed to be someone involved in the conduct of the mission, preferably as its leader. Formal invitations to participate were then issued and lead participants were asked to identify further potential participants from within their organisation and up to ten were invited to participate. Some potential participants were selected in each case for their particular experience, involvement and knowledge of the work of their institution in the business community and invited to participate in the research project. Final selection was made by the researcher to reduce selection bias on the part of the lead participant.

Eligibility of participants. Participants were selected by the researcher on the basis of their:

- experience in the case organisation;
- current participation and knowledge of the business engagement;
- involvement in the strategic and tactical planning or management of the mission (without necessarily being engaged on a day to day basis);
- potential capacity to contribute to theory, and
- past involvement—where there was a compelling reason why historical information remained valuable to the research.

Selection of participants followed Eisenhardt's approach to selection of cases—it was believed that it would have been illogical to select participants on a different basis than the cases were selected. Specifically, participants were selected on the basis of their knowledge of the area being studied, authority to make policy about it, ability to contribute to theory, and to replicate other case data, to fill particular categories such as leaders or business contacts. This approach is reflected in an example cited by Eisenhardt where '[t]he sample was not random but reflected the selection of specific cases to extend the theory to a broad range of organizations.'²⁹⁴

Participation was voluntary in every respect. No requirement for religious affiliation of any kind was made a basis for selection or exclusion of participants. Anyone invited to participate was free to refuse the invitation without need for explanation and participating organisations were required to agree that rejection of an invitation by a potential participant bore no organisational consequences, positive or negative. These conditions were provided for in the organisational consent documentation.

²⁹³ MECI Strategy Document

²⁹⁴ Eisenhardt, "Building Theories From Case Study Research," 537.

Consent. At the time of selection of candidate organisations, the lead participants were identified and approached to give organisational and their own personal consent to participate using the organisational and personal consent forms. The content of the Organisational Information and Consent Form is provided in Appendix 6 and the Personal Information and Consent Form in Appendix 7. Once organisation and lead participant consent was given, other potential participants were identified and invited. Blank forms were emailed to participants and signing took place at the time of interview of each participant, following an opportunity for the participant to ask clarifying questions. Participants were free to refuse to give signed consent. Interviews would have ceased at that point; however, all participants consented. No work was commenced with a participant before consent was given.

Number of cases and participants. The design for this project called for multiple-cases with one case per context. Multiple cases, following Yin's Type 3 multiple case study design, provided variety across a range of organisational, theological, and engagement operating modes, including parish or agency.²⁹⁵ As this qualitative study was for the purpose of developing theory, not seeking to establish statistical significance in its findings, as argued by Eisenhardt and Graebner above, large numbers of cases were not needed. Eisenhardt recommends 4–10.²⁹⁶ It was decided to identify four potential cases in each national church and to execute studies in three each.²⁹⁷

The initial intention was to choose eight participants in each case organisation. The following role preferences were used for selection:

• Lead participant	1
• Practitioners	3
• Theological leader	1
• Business organisational leader	1
• Business organisation participants	2

As it was expected that this structure may not always be available, a range of 5-10 per case was arrived at as a working preference. We adopted the approach of non-probability purposive sampling described by Robson and McCartan.²⁹⁸ Mark Saunders et.al., suggest for a heterogenous group a total of 25–30 interviews.²⁹⁹ Selection was sensitive to time available for interviews by the researcher and a consideration of the level of disruption that would be acceptable in a case organisation. 54 interviews were conducted.

Case study pilot. (Eisenhardt Step 4) Once candidate case study organisations had been identified and organisational consent given, one of the Australian cases became a pilot case. Yin argues that a pilot case study will help 'refine your data collection plans with respect to

²⁹⁵ Yin, *Case Study Research*, 50.

²⁹⁶ Eisenhardt, "Building Theories From Case Study Research," 545.

²⁹⁷ Eisenhardt and Graebner, "Theory Building From Cases," 27.

²⁹⁸ Robson and McCartan, *Real World Research*, 279–81.

²⁹⁹ Mark Saunders, Philip Lewis and Adrian Thornhill, *Research Methods for Business Students* (Harlow: Pearson, 2009), 233–35.

both the content of the data and the procedures to be followed.’ Selection for the pilot met several of Yin’s criteria in that it was the most complex case and was geographically accessible.³⁰⁰ The case study proceeded according to the approach described. Towards the end of the case interviews its outcomes were reviewed by the researcher with a view to amending the case protocol with improvements based on the pilot experience. No significant changes in method were made.

Stage 5 - case interviews (Eisenhardt Step 4) Case interviews were undertaken, using the questions developed from the strawman conceptual model (Figure 3), to understand how each case conducts its relationship with business and secular public space, and to explore the processes and practices used. In each organisation the individual participants were asked to meet the researcher for up to 90 minutes in an initial interview, one on one. Interviews were semi-structured, based on the model proposed by Robson and McCartland.³⁰¹ The list of structured questions derived from the strawman conceptual model was used by the researcher as the basis of the interview but departed from in each interview to some extent, depending on the experience and knowledge of each interviewee. Therefore, not all questions were addressed to all participants. Further, as the interview purpose was theory-development, potentially fruitful but unanticipated lines of questioning were followed at the expense of the question set, on the judgement of the researcher.³⁰²

All research activity was proposed to be undertaken at the participant organisation’s premises and during the participant organisation’s normal working hours, although in several instances, alternative arrangements were agreed, subject to the conditions below. It was expected each case study would be conducted over a two-week period on-site at the organisation’s location, however availability of participants required more time and flexibility. Participants nominated their preferred meeting place, such as a meeting room or their own office or workspace. The meeting location was required to be observable from outside without the conversation being audible. An office or meeting room with clear glass panes was considered to be most suitable. The researcher asked each participant to be interviewed separately. Participants did not incur any expenses. The participant was free to decline to answer any question or to end an interview at any time without explanation, although none did. Where appropriate opportunities existed, the researcher also observed the mission in action with its related business community. This was ‘observation in the general sense,’ as defined by Robson and McCartan rather than in their more restricted definition of ‘controlled observation’ as an experimental technique.³⁰³ There was an opportunity for the researcher to attend two public events organised by cases, a trade fair run by Rural Cathedral Business Group (RCBG) and book launch run by MECI. Neither case contributed materially to the findings nor was valuable only for contextual background.

³⁰⁰ Yin, *Case Study Research*, 96.

³⁰¹ Robson and McCartan, *Real World Research*, 290ff.

³⁰² Robson and McCartan, *Real World Research*, 285.

³⁰³ Robson and McCartan, *Real World Research*, 319ff.

3.5 Analytical method

(Eisenhardt Steps 5-8) In order to analyse data from a range of unrelated case studies and from participants within each organisation who spoke from different perspectives matrix analysis was used.

This was achieved by subjecting the data to template and cross-case analysis, based on the method of Nigel King, to identify the structures, processes and techniques common between cases.³⁰⁴ King describes this as ‘a style of thematic analysis that balances a relatively high degree of structure in the process of analysing textual data with the flexibility to adapt it to the needs of a particular study. ... It has been mostly used to analyse data from individual interviews.’³⁰⁵ Template analysis is also recommended by Robson and McCartan where there is a range of themes on which the study focuses attention across multiple cases, in the large data sets that multiple cases generate.³⁰⁶ Yin also proposes template analysis as an analytical approach for case studies needing matrix analysis, pattern matching and cross-case synthesis.³⁰⁷

The empirical analytical model was used to design the coding template required in King’s method to explore the processes and practices in use specific to individual cases. Cross-case analysis was used to search for insights into the broader relationship between theology, public engagement, strategic planning and the achievement of mission goals. It was found that, in Khan and VanWynsberghe’s terms, ‘learning through cross-case analysis empowers the learner to access the experience of others and thus, to extend their personal experience. These new connections made across cases produce new knowledge and augment existing knowledge and experience.’³⁰⁸

3.5.1 Data Interpretation

Case data was collected in one-on-one interviews with participants. Interviews were based on the questions derived from the strawman model. Not every question was asked of all participants and new ideas and themes not anticipated by the questions were followed as appropriate. All interviews were intended to last for one hour, although the time varied a little. All interviews were audio recorded. The interviewer also took handwritten notes during each interview and made notes following each interview to record impressions and, ideas and themes that arose.

Part of the outcome of the interviews was development in the researcher’s thinking about the nature of the environment in which each case organisation was working, the nature of the engagement, the work being done, the information used, the personal relationships being

³⁰⁴ Nigel King, “Template Analysis Website,” *University of Huddersfield*, accessed 7 July, 2016, <http://bit.ly/2GvVRxr>.

³⁰⁵ Nigel King, “Doing Template Analysis,” in *Qualitative Organizational Research: Core Methods and Current Challenges*, ed. Gillian Symon and Catherine Cassell (London: Sage, 2012), 426.

³⁰⁶ Robson and McCartan, *Real World Research*, 470.

³⁰⁷ Yin, *Case Study Research*, 135, 143ff, 164.

³⁰⁸ Khan and VanWynsberghe, “Cultivating the Under-Mined,” 3–5.

developed, and the relationship each of these had on the mission of the church. This thinking led to a revision of the strawman conceptual model that was a better representation of empirical reality and therefore a better basis for analysis—the empirical analytical model. The analytical coding template, based on this model, was set up in the software application NVivo to code the source material.

The audio files were imported into NVivo grouped together by case for organisational purposes, along with other material collected. Each interview was reviewed by the researcher. Where appropriate verbatim quotations were transcribed, and interpretive notes added as ideas arose during review. Data, ideas and themes from the handwritten notes made at the time of interview were also incorporated into this record in the appropriate segments. NVivo allows these notes to be associated with a time segment of the audio file so that notes and quotations can be associated with the interview.

The result was a record of the interview that is rich in data, ideas and themes. This record was the primary data source used for coding in template analysis, using NVivo's coding capability. Coding of the records was done at the time of reviewing the interview to ensure freshness of memory and ideas arising as the interview was heard again.

Other sources such as documents provided by participants were also coded for analysis. The process of interpretation of these data sources was by template analysis, using the coding set-up in NVivo and its capacity to draw data together using codes in a matrix fashion.

Once coding was completed for all source material, the data in each case separately across all participants and all other supporting material was grouped by code and extracted into separate documents. The documents produced enabled six case-specific reports to be written, organised on the themes represented by the empirical analytical model and reflected in the codes.

The case reports were then imported into NVivo and themselves coded. Documents were then extracted containing data across all cases by empirical analytical model theme. These enabled findings to be developed, on the basis of the empirical analytical model with data from cases combined and compared.

3.5.2 Coding template

The coding template organises the themes emerging from the interviews into codes arranged in a model that maps their relationships, in this case based on the empirical analytical model. According to King's method, the template becomes the basis of classification of the data from case interviews and directs the organisation of the data into a structured set of themes for analysis.³⁰⁹

³⁰⁹ King, "Doing Template Analysis," 430.

The coding template uses the kernel and husk heuristic model from Sigurdson and simply replicates the empirical analytical model. While the template reflects the themes arising in case interviews, the template is not the findings but assembles the interview data thematically to enable the emergence of new theory that goes beyond the analytical model. Eisenhardt and Graebner argue that this approach of retaining the empirical material through the sequence of analysis derives new theory that is more likely to be accepted by working practitioners.³¹⁰ An illustration of the template and its coding nodes is provided in Appendix 8.

Analysis was expected to raise three possibilities. First, empirical examples of the proposed processes, or something approximating them, would be found to validate the conceptual model or adjust it accordingly. Second, processes in the model would not be found empirically but should be retained as potential but unproven processes for further experimentation. Third, new processes not proposed in the conceptual model would be found and be incorporated into it. The outcome of the analysis was used to revise the conceptual model to form a provisional working methodology for further testing.

3.5.3 Case reporting

The data for each case was assembled into a separate case study report based on documents collected and interview notes, audio and partial transcription.³¹¹ The reports are arranged in two chapters, one for Australian cases and one for UK cases. The table of contents for each case study report, adapted from Robson and McCartan, is:³¹²

Table of contents:

- Case description
- Method and data sources
- Case data
- Environmental Scanning
- Advocacy
- Relationship building
- Theological reflection
- Strategic planning
- Governance
- Translation
- Integration—core and public function
- Authority
- Plurality
- Change

³¹⁰ King, “Doing Template Analysis,” 429; Eisenhardt and Graebner, “Theory Building From Cases,” 25–26.

³¹¹ Robson and McCartan acknowledge that only partial transcription of interview recordings may be necessary. Robson and McCartan, *Real World Research*, 287.

³¹² Robson and McCartan, *Real World Research*, 496.

A copy of the Case Study Report for each organisation was provided to each lead participant for ‘member checking’ in the manner proposed by Pamela Baxter and Susan Jack, and Donna M. Zucker. Baxter and Jack argue the value of member checking, ‘where the researchers’ interpretations of the data are shared with the participants, and the participants have the opportunity to discuss and clarify the interpretation and contribute new or additional perspectives on the issue under study.’³¹³

3.5.4 Findings development

Findings were developed by cross-case analysis of the case reports using Eisenhardt’s suggested approach to cross-case pattern-matching, which is ‘to select categories or dimensions, and then to look for within-group similarities coupled with intergroup differences. Dimensions can be suggested by the research problem or by existing literature, or the researcher.’³¹⁴

The table of contents of the Findings chapter includes:

Overview

Practices

- Hybrid organisation
- Hospitality and embassy
- Plurality
- Plurality with the institutional church
- Plurality in action transforming public space
- Creating public identity

Alternative community

Enabling practices

- Cultivation and management of stakeholder relationships
- A culture of theological reflection
- Continuum of public identification from the institutional church to business
- Risk of being hybrid

Processes

- Strategic planning
- Governance
- Environmental scanning
- Theological reflection
- Translation
- Advocacy
- Relationship building

Integrated methodology

³¹³ Pamela Baxter and Susan Jack, “Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers,” *The Qualitative Report* 2, no. 4 (2008), 556; Donna M. Zucker, “How to Do Case Study Research,” *University of Massachusetts - Amherst*, 2009, http://scholarworks.umass.edu/nursing_faculty_pubs/2.

³¹⁴ Eisenhardt, “Building Theories From Case Study Research,” 539.

3.6 Project assumptions

- There was no expected uniformity of approaches to public engagement across cases as there are no normalising structures or processes for engagement of business by the church
- The strawman conceptual model remains a theoretical construct, until it is validated or adjusted from case study data and it is expected that testing and revision of engagement models will be a continuous cycle, beyond the life of this project
- The cases chosen are necessarily ‘successful’ because they have survived over time, although one historical case that is no longer operational was found and is included—an ‘extreme situation’ in Eisenhardt’s terminology—to demonstrate a number of particular points³¹⁵
- The scope of the research was restricted to the Anglican church in Australia and the UK
- Interview data of record is the interview audio recording
- There was no attempt to compare the Australian and UK environments; the UK cases serve to extend the size of the research pool in which to find examples of methodology, not to serve as a comparison to Australian cases
- The research activity was governed at all times by the ethics requirements of the University of Divinity
- Confidentiality was afforded to case participants at an organisational and personal level.
- Case lead participants were offered their case reports and the final thesis but not interview records

3.7 Data handling, security and storage

In accordance with University of Divinity ethics requirements, the identity of all cases and participants has been protected by using generic organisation and position titles in case study reports and by aggregating information over multiple interviews and multiple cases at the analysis stage. Personal information about participants, apart from name and job role, was not collected.

Information provided in response to interview questions was collected in written note form by the researcher and supplemented by audio recording. Participants were asked for permission to record at the commencement of each interview. The information collected was compiled into an encrypted study database on a computer that is secured by password. Any paper notes were transcribed into a password protected note-taking application and the paper version destroyed as soon as practicable. Permanently stored notes of interviews do not include the name of the participant or their organisational affiliation; however, a separate index has been kept linking the participant to the interview data for follow-up purposes. All data is backed up

³¹⁵ Eisenhardt, “Building Theories From Case Study Research,” 537.

on a password-protected device. Raw data in the form of audio files or partial transcripts will not be shared by the researcher with any other person.

3.8 Risk management

This project was considered to represent a low risk to participant organisations, staff and the researcher. The only risk identified that stood apart from the normal risk of working in church and business organisations in an office environment was the possibility of deductive identification of participating organisations or individuals. It was understood that the relatively small pool of churches and religious organisations conducting business mission means that the possibility exists, especially for the more prominent organisations, for their identities to be deduced even from an anonymous account of their activities. This risk and the consequential impact of identification was considered slight. The organisations and the individuals were alerted to this risk in the briefing process and formally consented to bear it.

Risk was mitigated by the appointment of two academic supervisors by the University of Divinity who monitored the project. Further, in each organisation a lead participant was appointed who oversaw the research from the organisation's perspective.

4. Case Reports – AWA

4.1 Case report: Australian Welfare Agency

4.1.1 Case description

AWA provides welfare services to a range of socially marginalised people, including families, indigenous Australians, young unemployed, migrants, refugees and asylum seekers, homeless, and the aged. In 2018 AWA spent approximately \$100m on direct service provision through its staff of over 900 and about 1,100 volunteers. AWA is related to the ACA formally through state legislation that provided for its incorporation in 1971. It had earlier existed as part of the church institution, staffed mainly by clerical or religious church members. The founding structure of AWA was as a religious order and therefore tightly embedded in the church. AWA's church affiliation has become less obvious through the course of the last thirty years of the twentieth century as the professionalisation of the welfare sector and the greater dependency of governments on its service provision have led to AWA's secularisation. It is now staffed and led by people of a wide variety of faiths and none. However, it remains, according to its strategy, an organisation driven by secular values that are inspired by Christian values. The AWA Board chairperson and several Board members are Anglican clergy, and it has at least one Anglican priest in its Chaplaincy department.

AWA's vision, according to its 2015–2020 strategic plan, is of a nation free of poverty, a fair, compassionate and just society with full participation in social, civic and economic life, shared prosperity and mutual treatment with dignity and respect. Its mission is the research, development and implementation of innovative services, practices and policies to drive social change. Reflecting its functional separation from the ACA, AWA publicly states its values as being 'inspired' by its Christian origins.

AWA's seeks to reduce poverty and disadvantage by delivery of evidence-based programs and advocacy for public policy change. It maintains an evidence-base that is supported by research on social conditions of marginalisation and disadvantage. It collaborates with a range of similar institutions to influence and change public policy and practice. It seeks to be innovative in order to strengthen its organisational capability. AWA has built close relationships with businesses which partner with AWA's delivery programs by providing business services, mentoring, program funding and other forms of assistance. AWA's close association with business is historical, commencing with the AWA Founder's close association with a major Australian retail department store.

4.1.2 Method and data sources

Case interviews were held with the Executive Director of AWA, five program Service Delivery Managers (SDM 1-5), the Chaplain, the Philanthropic Partnerships Manager (PPM), Director (DPR) of AWA's Policy Research Office (PRO) and two senior representatives of business organisations (BR 1 & 2) with which AWA has close working relationships. BR1 is a senior officer of Major Retail Bank (MRB) and BR2 is General Counsel of Consumer Goods

Wholesaler (CGW) and CEO of its philanthropic foundation. Other information is from a range of documents sourced directly from case participants or from public sources such as AWA's website. The Founder is often referred to by AWA staff, in terms of his role in creating the vision of AWA, not documented by him in any one place but which can be found in several books written and a range of biographical works.

4.1.3 Case data

4.1.3.1 Environmental scanning

The PRO is AWA's dedicated research organisation focussed on applied social research and policy development. The PRO has its own strategy and values that are a sub-set of the overall AWA five-year plan and organisational values. It maintains a program of work divided into thematic research streams that all point to the addressing of poverty, governed by some approaches, worldviews and AWA organisational values that guide PRO's work, for example some guiding principles to education and poverty in society. DPR is in the early stages of exploring theology as a contribution to these worldviews and discussions with a theological school are underway.

The PRO has an open approach to research method, using a range of data collection, data types and analysis methods. Whereas the broader social policy research community is focussed on empirical data, the PRO is also interested in narrative story and the lived experience of AWA's clients in order to build knowledge and understanding. PRO collects data from a range of sources—within the AWA programs, by research of academic scholarship, through engagement with related organisations including businesses, and by collaboration with universities. All AWA programs are expected to have a research component, either in terms of gathering research to support program design, or data collection from program execution to contribute to AWA's 'evidence-base.'

When the data suggests a future change to AWA goals, such as a new program, the change idea is communicated and 'marketed' through AWA's management chain. Research is done prior to proposing new programs to establish an evidence-base for the initiative. Research is then performed at a program level to evaluate implementation. Action research also examines the social environment to test if programs are properly targeted. The results of both are used to adjust program approaches 'in flight', and policy and goal resetting is done in close collaboration with the PRO. Program-based action research is an organisation-wide practice.

The various data collected forms AWA's evidence-base. It is used to support programs and for advocacy. Some of the information is made available publicly, for instance on the organisation's website and in government submissions to advocate a public policy position. Other information is shared with a much smaller audience, for instance in private government advocacy that operates in a 'round table' kind of setting that is more discursive, sharing and debating ideas in order to influence.

Relationships with external organisations like businesses and academic institutions are leveraged for opportunities to do joint research, to identify and collect data and for PRO to do fee-for-service research work within the scope of AWA's interests. The importance of environmental scanning to AWA is demonstrated by its practice of assessing the social policy impact of every program proposal on evidence-based criteria.

4.1.3.2 Advocacy

AWA advocates to a range of government, community and business organisations. DPR expressed a view that advocacy has the potential to change the lives of a much greater number of people than direct transformative action, notwithstanding AWA's advocacy depends on data collected in direct service delivery programs. These are the major focus of AWA's effort. The advocacy objective is transformation of the lives of AWA clients, government policy and community attitude. Transformation programs are designed on the basis of local experience and evidence as well as adoption of other communities' best-practice techniques. AWA's intention to advocate is explicit in its 2015-2020 Strategic Plan where it sets its mission: '... to research, develop and implement innovative and high-quality services, practices and policies to drive change that benefits all Australians.' The realisation of AWA's mission was found in three categories of advocacy: direct action, influential speaking, and exemplary leadership.

4.1.3.2.1 Direct action

Direct transformative action is the largest category in terms of effort and resources in a wide range of programs that deliver direct change of individuals who are disadvantaged, poor and marginalised. Four examples of direct-action follow.

Example 1. AWA conducts a program to move homeless youth from the street into a residential educational environment that uses standardised Technical and Further Education (TAFE) and Vocational Education and Training curricula to provide vocational skills. AWA directly changes the lives of the people of these disadvantaged communities by providing mentoring and supervision to support social transition, and a range of positive psychology interventions to build personal agency for social engagement, especially in the labour market. This form of direct transformation also encourages change in the attitudes of business toward potential employees from disadvantaged backgrounds by encouraging employers to speak up on disadvantaged employee's behalf to encourage greater community engagement by other businesses.

Example 2. AWA partners with CGW to provide opportunities for disadvantaged youth, such as graduates of the education program in the previous example, to gain work experience, job skills and mentoring. AWA does not seek to change a business partner's internal operations, rather AWA wants to enable disadvantaged potential employees to acquire the skills needed to participate in the general labour market. Nonetheless, according to BR2, changes in partner

businesses, such as more pastorally-sensitive approaches to employees, are sometimes an outcome of working together and AWA's approach drove change in how CGW saw all their employees pastorally.

ED said AWA believes the best environment for reducing marginalisation and disadvantage is a strong economy. AWA argues that in Australia the full employment and economic participation of the majority of people is now a community assumption that makes such participation necessary. Therefore, business partners are encouraged not to look on AWA clients as recipients of charity, but instead to work with them to normalise their workforce participation, by enabling conventional community economic participation. The advocacy is addressed therefore to social change not business structural change.

Normalisation of client employment skills represents a change in approach for the welfare sector which, ED observed, tends to entrench clients' welfare dependency. Equipping marginalised youth with employment skills and opportunities breaks the cycle of disadvantage by countering the assumption that poverty equates to disability and enabling social normalisation, in a way case management-based welfare does not.

Example 3. AWA works with migrant, refugee and asylum seeker women to develop micro-businesses. SDM3 explained the objective is empowerment of these women to participate in the economy and wider society through the building of their confidence, communication skills and social capital which leads to better social integration and migration settlement outcomes. The overall effect is to break down the client's own cultural barriers and, by equipping them for positive participation in community, challenging the negative community and government narrative of migrant welfare dependency, recognising migration as an economic contribution. Demonstration of economic contribution supports subsequent advocacy for government funding. SDM3 explained that the advocacy of micro-finance to support these businesses has the collateral effect of stimulating mainstream business service providers such as banks to broaden their perceptions of modes of economic participation for instance, by developing micro-finance products. Similarly, local governments change the way they give access to mainstream services, such as provision of start-up grants. This women's empowerment and business development model is being built as a methodology so that it can be sold or franchised to other delivery organisations. SDM3 argued that real business success in this program is incidental to the confidence building and empowerment of women participants.

Example 4. AWA runs a labour hire service which links young unemployed people with businesses that provide traineeships and apprenticeships. These young unemployed people would normally be considered a risk to the business and they have difficulty securing employment on their own and because they incur higher costs of employment through the need for more supervision and mentoring. In this initiative AWA assumes the legal responsibility and incremental employment costs for the trainee/apprentice and provides them to partner businesses on a fee-for-service basis. AWA uses a matching process between employee and employer to ensure an optimum fit—something government-funded job network consultants

do not do. The fee matches the normal cost of employment while AWA covers the incremental social costs through philanthropic donation. A social-structural barrier that denies the young unemployed these opportunities is thereby circumvented, and the differential social cost that is borne by philanthropy.

These outcomes are achieved by AWA working with mainstream organisations like partner businesses, schools and TAFEs that have specialised resources. Because of the social barriers that accompany disadvantage these relationships demand levels of organisational trust that are not common in conventional commercial practice.

AWA demonstrates examples of direct advocacy through delivery of services that directly alter the individual's circumstances by equipping them to engage in community better, by changing community, including government attitudes and resources that support the individual's social engagement, and by changing business and economic policies and practices to accommodate participants from disadvantaged backgrounds.

4.1.3.2.2 Influential speaking

ED has the task of influencing government thinking in the focus areas of the organisation and is willing to use any point of leverage, making submissions to enquiries and engaging with policy-makers. ED works at a variety of levels to achieve this, including identifying and cultivating particular government members who are sympathetic to AWA's objectives. AWA, through the Executive Director's office, is a frequent participant in government and community enquiries on social policy that influences poverty and related social conditions.

Example 1. In December 2006, AWA made a submission to a Federal Government review of the Aged Care (Living longer, Living better) Act (2013). Submissions like this are dependent on AWA's evidence-base for supporting data.

Example 2. At a more local level, the SDMs in migrant, refugee and asylum seeker support advocate informally to local government for normalised social inclusion of people from culturally and linguistically diverse backgrounds.

Example 3. Some of AWA's partner businesses have joined with AWA in lobbying activity as part of the advocacy program. It is AWA's experience that a combination of AWA and business leaders makes for more effective advocacy team.

Example 4. AWA runs a school engagement program to introduce secondary students to the conditions of disadvantage and marginalisation and develop knowledge and compassion.

4.1.3.2.3 Exemplar leadership

AWA's advocacy objectives are not necessarily to make direct internal change of business but to change public policy, which results in business change on a broader scale. However, incidental collateral change of businesses through their engagement with AWA is an outcome observed by SDMs. The outcome of changing business processes and attitudes to accommodate employees with different needs results in these changes being adopted by the business for all employees. Further, it is AWA's observation that its partner businesses do not engage primarily for commercial advantage, rather the partnership initiatives are driven in the business as part of their social responsibility programs. Likewise, the businesses observe that AWA has modified its practices at times to suit the business environment in which it is working.

AWA has a strong focus on programs aimed at individual clients and development of personal relationships in partner organisations. This grass-roots level focus demonstrates a dependency of policy-level advocacy abstracted from the individual case on case-level data to build the evidence base.

Example 1. According to SDM4, AWA's indirect influence through increasing knowledge of the circumstances of disadvantage in engaging retail banking services has resulted in some banks changing their customer management processes. For example, when a welfare recipient, who is known by the bank to receive pension payments regularly, draws a cheque on insufficient funds just prior to a regular payment, the bank does not reject the cheque, but waits for the expected payment.

Example 2. PPM explained that AWA's business partnerships are popular where they offer opportunities for volunteer work, with direct staff involvement in a hands-on manner. Other businesses prefer a philanthropic donation model, sometimes directed at specific aspects of disadvantage. PPM says that all these forms of engagement are valuable because all entail community cultural change in some way. Exemplar leadership is effective because of its power to challenge conventional narratives of disability, social exclusion and economic participation. It can be a way to motivate latent socially responsible business attitudes.

4.1.3.3 Relationship building

AWA develops external relationships with business, local communities, and funding and delivery partners.

Business. AWA works with large business organisations to leverage their resources and influence, and with smaller ones for their local knowledge and influence. The relationship usually revolves around program development and implementation. While AWA tends to be the primary architect of program goals and structure, businesses contribute by making them workable in their business context. The intention is to join with mainstream business organisations to match AWA's objective of bringing its clients into community participation.

Example 1. BR2 explained that CGW's partnership with AWA arose from personal relationships, not a business-oriented selection process. CGW, which is a family business, ultimately chose AWA as a partner because of the alignment of CGW's family values and AWA's organisational values. The partnership is based on secular objectives—CGW leadership is not generally aware that AWA is a church-related organisation. The CGW family's values are centred on social justice for youth and education. They reflect the company founder's experience as a young migrant who was given an opportunity, by a business person, to escape his poverty. The family is also influenced by educational experience and social justice emphasis in Anglican and Jesuit schools.

The CGW-AWA relationship relies on the compatibility of their shared values as a prerequisite for engagement. However, the relationship has been built through tangible joint social action, pivoting around a project to provide the education and work opportunities for disadvantaged youth discussed above.

Example 2. AWA works closely with MRB in joint programs to promote financial inclusion in disadvantaged communities. The relationship with MRB began informally, with a sense that there was a coincident alignment of AWA's need for the specific social change of financial literacy and inclusion in its client community and a desire by MRB to promote financial literacy. These needs resulted in a working relationship through which MRB developed a new retail banking product and an education program to build personal financial literacy among economically disadvantaged people.

According to BR1, MRB's approach to the relationship is based on AWA's reputation and the profile of ED as an advocate in the business and welfare sector rather than any church-derived authority. Organisationally, AWA is attractive to MRB for its innovation, progressive outlook and its authority and capability in the sector. BR1 said AWA's low-key representation of its church heritage is an advantage. Although the two organisations are from quite different parts of business, they have found a common interest in financial inclusion as the basis of relationship. For MRB, AWA provides an alternative view of the world and has the capacity to influence MRB's worldview on the economy and economic participation.

In AWA's view, the best relationships are built when all partners benefit, including economically, with the partners 'joining hands around a common objective.' For instance, MRB has corporate social responsibility objectives. However, its approach to participation in AWA's financial literacy programs is also linked closely with the MRB's expectation that greater financial literacy will mean greater economic participation, less welfare drain on community finances, and therefore a stronger economy to its benefit. MRB openly expresses its hope that AWA clients who engage in its programs will remain profitable customers. This is an example of compatible institutional logics merging into a hybrid form to achieve an outcome not likely without cooperation.

A number of participants spoke of the importance of local community for AWA to keep programs focussed on real community needs because the local community is where services are

delivered, and deep understanding of disadvantage can be gained. Relationships are developed with local government, schools, volunteer organisations, churches, and service clubs. Local participation is also important to encourage local program delivery and for their capacity to drive local change. AWA seeks to build partnerships into communities of practice in which there is co-design of programs and joint contribution to the body of knowledge of the practice. In some cases, program delivery offices have relocated from AWA's traditional headquarters to where clients and partners live and work.¹

Community. AWA has conducted programs with parish-level organisations, but its experience is that these are very dependent on local leadership personalities. However, parish communities are important in mobilisation of community and the community is often a provider of financial resources that the government is less likely to provide.

Example 1. AWA runs a program of development for migrant women to equip them to own and operate micro businesses. The program aims at financial and social independence and is supported by a range of local councils, because they are the vehicles for local all business participation and in some cases, financial support.

Example 2. AWA works with a local city council as a part of its financial inclusion program to investigate the availability of social housing stock which is used for disadvantaged housing. One aspect of this initiative is to work with the local sustainability authority to reduce hot water costs in social housing, reducing maintenance, extending lifetimes and increasing availability. Such a data-driven approach to cost reduction and availability attracts government investment.

PPM works with program delivery staff at the time of program development to identify funding partnerships. Approaches are commonly made towards business's philanthropic foundations and relationships are commonly dependent on personal connections. Philanthropic partners tend not to be involved directly in program delivery, but they may select particular programs to fund, or ask for new programs to be established for their donation. Choosing a philanthropic partner requires a process of matching the organisations on the basis of ethics, goals, and other expectations such as the amount of funding needed. This is a specialist activity.

An alternative approach to funding is to target policy-driven funding sources within the government sector where there is an alignment with AWA program criteria. In such cases a government organisation is the prime funder, and there may be a mix of other funding partners, while AWA is the delivery partner. There are usually clear relationships between AWA programs, government policy funding and AWA advocacy.

Delivery partners. AWA builds partner relationships with like organisations for program delivery. For example, there are joint projects with local municipalities to combat

¹ AWA's headquarters location was once a centre of poverty and disadvantage. Gentrification has increased local property values, and AWA has considered moving out.

local economic disadvantage that the municipality has identified. Sometimes other delivery partners are involved, with whom there is also sharing of techniques and methods. Sometimes delivery partners from other churches licence AWA service delivery methodology for implementation in communities where AWA is not engaged. Examples of business partnerships have already been given.

Example. AWA delivers a range of government funded social intervention programs for instance, providing basic care service for disabled or aged clients. These are government program driven initiatives for which AWA bids under government tender arrangements and which tend to have fixed, policy-driven lifecycles.

Personal relationships are key to AWA's organisational relationships at every level, from program delivery relationships with business and government, through to ED's relationships with business and government. With all relationships there is an approach of working with the level of each organisation to set the scene and direction, then to work at lower, more local levels. In all cases leveraging social networks, such as women's business networks for women's micro-business development programs, is key. However, AWA recognises that maintaining these relationships places a demand on its resources and skills.

4.1.3.4 Theological reflection

According to the ED, formal theological reflection is not a practice in AWA. He mentioned that there are occasional opportunities where an incident may give rise to biblical reflection or some reference to the Founder's writings, but these are not formal. AWA's approach is one that might be called a 'cautious plurality,' acknowledging that AWA's staff and clients are drawn from a range of diverse cultural backgrounds and faiths and that to assert Christian theological values over others would be detrimental to AWA's work. SDM1 observed that while her team lined up around theological values, it was necessary that the theological approach not be explicit in order not to exclude staff or clients who did not hold those values.

Therefore, apart from the Executive Director and the Chaplain, no interviewees were in the habit of any form of theological reflection directly on AWA interests, or knew of it. There was one reference to an appreciation by senior staff of the personal reflections of a former board chair, who is an Anglican bishop, but these were more in the form of reflections over the purpose of meeting and less on the theological implications for the work of AWA. The Chaplain is in the process of developing 'spirituality for AWA.'

The Chaplain has the task of ensuring that all of AWA's work reflects an understanding that 'a little bit of the higher being dwells in all of us.' Therefore, she explained, when orienting people into the organisation, in the last decade, the approach to spirituality has been to refer to the works of the founder of AWA, a priest, and to encourage people to read his books. These are infused with theology strongly reflecting an incarnational Christian socialism. The Chaplain also observed that AWA has not developed a public theology in any documentary

form, not least because of the organisational difficulties of aligning with any particular flavour of theology and the necessity of its continuous revision.

The outcome of AWA's cautious plurality is the use of a set of values expressed in secular language but through having been formulated as a reflection of the founder's work and writing are effectively theology without the name. PPM observed that the theology 'just sits there under the surface.' SDM4 added that while the theological kind of church related drivers sits in the background it does have influence. SDM3 explained that 'AWA is very inclusive in its approach and spirituality is spoken about in an inclusive way in the sense of respecting all faiths and none.'

Nonetheless, DPR explained that in the development of its working methods, AWA has been clear about the need to build alliances with people around issues, such as poverty and disadvantage but none of those alliances have church or theological representation. One of the things they have realised about method and building alliances is to recognise unique expertise and voices of people around the table and that these are separate and equal. The question DPR is now posing is what is the voice of the theologian in this space and what would theologians contribute as a part of this discursive and ecumenical community? The church's value to AWA would be, according to DPR, for it to join a group of people with distinct expertise, as one voice, equal among others to work together on the issues. The church's unique contribution would be to bring an understanding of scripture, including scriptures other than Christian, and to take the AWA's thinking into areas such as love, justice, mercy, redemption, forgiveness and prophecy.

4.1.3.5 Strategic planning

AWA operates on a five-year plan. Planning commences with a review of the previous plan's effectiveness and a reconsideration of the future direction of the organisation as a whole. Initial planning is done at the senior management level and follows with staff-level consultation that ensures the plan has an accurate view of who its immediate clients are and their needs. The five-year strategic plan is used as the base for an annual plan on which management of the organisation is based. A wide range of people in government, philanthropy, and long-standing associates of the organisation are interviewed as a part of strategy review.

The strategic plan is linked to and drives the broad direction at lower levels. Each department within AWA has its own strategic and annual plans that are subsets of the objectives of the overall plan. Operational level planning, including the setting of departmental objectives and staff-level KPIs evolve from department-level plans. Therefore, there is traceability of strategic planning and its outcomes from the top to the bottom. For example, the 2016 plan consultation developed the need for working in community and has prompted the physical relocation of some staff to be based in communities where clients live.

The process of strategic planning is done in collaboration with the policy research office using the evidence-base as the primary source of information. DPR argued the benefits of this evidence-based and goal-driven program rigour for practitioners are two-fold. First, the evidence-base directs effort to verified community needs rather than responding opportunistically to available but unplanned opportunities. Second is to be able to avoid distraction by low priority but (apparently) high urgency work and remain on track strategically. Program delivery staff and the PRO work closely on the process of their testing and adjustment.

Sometimes objectives and goals are adjusted during implementation, on the basis of evaluation of effectiveness. Therefore, plans need to remain flexible. In some of the work areas unexpected events drive effort and resources to areas that are not in the plan, and in some cases the discipline of the strategic planning approach is still being established. The setting of objectives is not always straightforward. In the case of the program for the development of micro-business for refugee, asylum seeker and migrant women, the logical measures may be thought to relate to business outcomes, but these are secondary to empowerment objectives, which are less easily measured.

According to the ED, the strategic plan's success in meeting objectives varies across programs and departments. Sometimes it is difficult to attribute effort directly to outcome, especially in the case of public policy, for instance, where there are many contributors. Nonetheless there have been occasions where politicians have attributed social welfare outcomes directly to AWA—on youth employment, for example. Interviewees at the program delivery level were confident that they met most of their planned targets. The objectives set in the strategic plan were said, in each area where interviews took place, to have met their KPIs.

Some areas of AWA refer to the cyclical and integrated approach of strategic and operational planning as an action-learning model, reflecting the occasional use in AWA of quality management language. Action learning resembles the 'Plan, Do, Check, Act' approach of Total Quality Management (TQM). TQM is a discipline that has been highly regarded in business, although is now dated or its principles have been absorbed into other language and models. Language and model particularities aside, AWA's practical discipline of cyclical and integrated planning reflects a systematic approach to the management of AWA's operation.

4.1.3.6 Governance

The key starting point for governance in AWA is the five-year strategic plan and its periodic review and revision of its annual operating plans. The strategic plan is supported by an internal monthly reporting program from each of AWA's functional areas, based on KPIs. The annual plan is supported by a reporting process that gathers information from program implementation and is fed up through the program delivery areas to the executive team—a large group that includes all the ED's direct reports. The plan evaluates these data adopting and adapting ideas, models and approaches from other practice areas for instance, AWA's delivery partners and, in one instance, the London Citizens initiative. The executive team

monitors performance on the annual plan and reviews all reporting that passes to the Board and the Board's risk and finance committees. A range of reports is assembled and distributed to various levels in the organisation depending on need for instance, to the General Management team, ED and the Board. The top-level review of performance is assisted by the synthesis of these data into a balanced scorecard report. The balanced scorecard reports progress against plan, governance issues, finance, risk management, organisational capacity and health, and impact of the work.² ED believes AWA meets its goals, overall.

The monthly reporting program data is used to support the evidence database in the form of 'effort to outcome reporting.' This is part of a quality framework that measures client outcomes of programs. Quality frameworks and KPIs are relatively new at AWA and are still in the process of implementation. The intention is that the quality framework will test client needs and outcomes and align them with program strategies and program funder's perceptions of community needs. The level of flexibility depends on the program funder. The Federal Government, for instance, usually specifies a program to be funded, whereas philanthropic donations may be made free of caveats.

In some cases, reporting is required to support program arrangements with partner organisations or funding providers, usually on a quarterly basis. It was suggested that some partners were attracted to AWA because of the rigour of these governance processes and the business-like manner in which they do their work. In some cases, AWA's capacity to monitor program outcomes is greater than their partner organisations, according to one partner. Greater business orientation is expected to result in a more efficient use of donor funds and reduce the stewardship risk of donor funds being left idle.

4.1.3.7 Translation

The process of translation in AWA took place when the theology of the Founder was evolved into AWA's secular values. To the extent that overt theology is developed by staff of AWA, for instance by the chaplains, any exposure of that theology to a secular audience entails automatic translation in speech, or the preparation of documents already cast in the terminology of AWA's secular values. Therefore, there is no formal translation process and it is hardly necessary as the secular values form AWA's ethical authority.

4.1.3.8 Integration—core and public functions

Because the church's institutional core does not play an active role in AWA, practices that mediate the core and public function were not identified. However, should DPR's interest in

² Early approaches to balanced scorecard reporting were proposed by Robert Kaplan and David Norton. See Robert S. Kaplan and David P. Norton, "The Balanced Scorecard – Measures That Drive Performance," *Harvard Business Review* January–February (1992). Conaty mentions the use of balanced scorecards as a performance management tool in relation to not-for-profit and public sector organisations. Conaty, "Performance Management Challenges in Hybrid Npo/public Sector Settings," 293.

incorporation of theology into AWA's thinking then there will be a need for AWA to recover a 'missed opportunity' of the historical relationship between AWA and the church. According to DPR this is a real opportunity for the church to take a greater role within AWA, to contribute its unique theological voice as one among many. She said that there had been a strong relationship with the bishops, especially the Archbishop (of the diocese in which AWA is headquartered), but she felt that the church had 'hived off' its engagement with social welfare to external organisations like AWA with primarily secular staff. Doing so the church has lost some of its engagement with the secular community, she said. There is an opportunity, she believes, for a 'greater intersection between the work [of AWA and the church], not necessarily cast in religious terms, but perhaps in alignment around social justice and shared values in a much more intentional way.' The church's engagement with AWA, focusing on the substantive issues of poverty, would help the church to improve its public identity, and recover its direct role in social welfare. Therefore, DPR is seeking a relationship with theological schools. Further, DPR sees an 'enormous opportunity for a deep, broad engagement with the parishes' to leverage social capital for agendas around work and social justice. So far only tentative steps have been taken to realise this opportunity.

4.1.3.9 Authority

The church's direct influence over AWA, such as it is, comes through several members of its Board who are clerics, and the Chaplain and her assistant Chaplain. The Board members are remote from most of the staff, so their influence is limited. The Chaplain operates in the first instance as an internal resource, providing chaplaincy services in the form of pastoral care to staff members. The Chaplain also has contact with some clients, collaborating agencies and businesses, and visiting school groups. This work of the Chaplain makes a direct affirmation of the role of the church in AWA. However, the church's authority in the AWA is more apparent in the Chaplain's capacity to act within the AWA as, in the Chaplain's words, a 'prophetic voice.' In this role the Chaplain has a wide commission to engage in any part of the organisation, to draw attention to and question matters concerning the organisation's ethics and vision, and to raise concerns. In this role the Chaplain operates outside the conventional hierarchical reporting lines, directly to the Executive Director. The Chaplain said the relative power of the role has to be tempered by the need to listen and discern and to act as a constructive devil's advocate, avoiding being a cause of internal friction. Therefore, intervention is limited to occasional substantial issues.

At a broader level, according to SDM4, the members of AWA understand the role of the Founder's vision, and its importance as the touchstone of the continuing vision of the organisation. This observation was supported by the Executive Director, who commented that the values of the AWA are based on the Christian social principles of the Founder. Most of the participants interviewed were not Anglican or Christian, although all of them acknowledged these principles, expressing them in secular forms. SDM4 commented that while these Christian social principles drive the AWA's work at the program level, they are not 'front of

mind' as religious principles, but staff generally think in terms of related secular values. Recognition of AWA's Church connection is probably stronger at senior levels, according to DPR.

According to SDM4, AWA's distance from the church reflects 'Australian's reluctance to wear their religious belief on their sleeves, preferring organisations where their religious identity is below the surface.' He said 'AWA's religious identity is 'in that safe middle-distance, [where] people say I get what it's on about but I don't want to have to think any more about it ... but it is that safe interface with religious work that I can associate myself with and no-one will judge me' Nonetheless, SDM4 observed, comparative Roman Catholic agencies are openly religious.

4.1.3.10 Plurality

In the AWA working environment there is positive policy of welcoming people of any faith or no faith into the community of staff and clients, and the only requirement of staff in relation to philosophical commitment is to support the AWA values. AWA staff recognise the organisation's church relationship and those who practice faith are assumed to bring their faith to their work, albeit in a private manner. DPR commented that staff see themselves as welfare professionals working in an organisation that identifies as 'Anglican inspired' but do not necessarily see themselves as religious, Christian or Anglican.

One of the reasons MRB chose AWA as a partner was because it is not overtly religious and allowed a 'safe secular space' in which the MRB could work with it. Government also responds to the existence of a secular middle ground that has a strong principles base, encouraging it to use AWA to compensate for the government's lost capacity for work in AWA's welfare client environment. The strong position of the AWA's strategic plan in guiding all its work means there is a bias towards partnerships that meet its strategic goals. Plurality for its own sake is not a goal of the strategic plan, but as an operational necessity. Plurality demands an open approach to the motivation of business participants. These motivations are not always clear and vary within the organisation, often articulated by staff apart from organisational policy. Hence personal relationship is important.

AWA demonstrates a method of engaging secular public space, in terms of plural practices. the work done by AWA with other businesses for instance, CGW, is integrated in that the program structures are designed collaboratively, at a local level, where they will be implemented. CGW, while providing work experience opportunities for young people, also provides mentors and its HR department gives feedback on each participant to AWA. This joint working approach between AWA and CGW tends to remove any distinctions between AWA as program delivery agent, CGW and the participating client.

In this way the church allows AWA to conduct its work in a manner that states or demonstrates its values visibly in secular language, even though these are derived from and

aligned to theological values. A form of plurality is created in the community setting where the public aspects—needs, personnel, authority, dignity, et cetera—of each participating institution are subordinated to the needs of the client—the person receiving assistance—and the program. By making the program and its clients central, distinctions between the institutions are rendered less important than the program objectives.

4.1.3.11 Change

When people from different institutions and worldviews work together, all participants are opened to the possibility of change, so AWA also changes in these circumstances, modifying its internal processes or strategic plan in response to changing circumstances. Programs also need to be flexible in order to accommodate a variety of client business processes and systems, and in some instances to conform to regulatory requirements. For instance, delivering work opportunity for disadvantaged youth requires AWA to develop pre-vocational preparation of clients (basic job skills like punctuality), in order for the program to work. Therefore, the structure of programs may be very specific to the employers or clients involved.

In addition to program delivery and strategic plan changes, AWA is open to internal work practice and cultural change. Part of the Chaplain's role is prophetic speaking, taking an independent viewpoint by listening, discerning and being an internal devil's advocate for change.

There were a number of references to the need for AWA to play its church origins in a low key, trusting in the alignment of theological and secular values around issues of social justice for the marginalised and disadvantaged. The success of AWA arises from its practical aid and its advocacy of justice for the poor, not in any overt authority or capacity that comes from the church. The church's present role is its formational influence and AWA's social justice values are bound up in this theological basis of its foundation. Suspension of the overt name and prominence of the church in this way requires a humility on the part of the church that some church members may be uncomfortable with. However, the findings suggest this has been key in the high level of acceptance of AWA with partner organisations—business, government, other welfare providers, and clients.

4.2 Case Report: Australian Aid Organisation

4.2.1 Case Description

Australian Aid Organisation (AAO) is an Anglican development aid organisation concerned exclusively with provision of aid and development assistance in developing communities outside Australia. Its principal areas of operation are the Pacific, Africa and the Middle East. It is a small organisation, having only six staff, meeting its goals primarily through partnerships using local resources in its areas of operation. AAO declares its Anglican affiliation and the place of faith in its work explicitly in all it does, its programs, and its communication material such as its website and printed documents. Its grounding in Christian faith is part of the everyday conversation of its staff and board members. AAO was established in the late 1980s as an initiative of one of Australia's larger Anglican dioceses and it is now a national organisation. AAO remains formally dependent on its founding diocese for its organisational and legal existence, although it is not funded by it.

AAO's strategic objectives are: to create and strengthen partnerships in developing countries to overcome poverty, injustice and disaster; support its partners to respond and adapt to environmental challenges, including, where possible, leveraging its faith identity and niche position in the sector; and to inspire Australians to be compassionate, involved and responsible global citizens. Its current goals are to be innovative, to find new ways of achieving its purposes, including finding new partners and alternative models of development such as social enterprise. AAO has identified its future needs as the diversification of its financial base to reduce dependence on a small number of financial sources, to achieve better measured performance than the aid sector, and to improve its internal processes. It also recognises the need to improve its disaster response capability as a result of climate change.

4.2.2 Method and data sources

Interviews were held with two Board Members of AAO, BM1 and BM2, the Chief Executive, AACE, the Programs Manager, AAPM, the Marketing Manager, AAMM and the Finance Manager, AAFM. Other sources of information included AAO's strategic goals document, operational plan and its web site. Partner organisations were not available for interview.

4.2.3 Case data

4.2.3.1 Environmental scanning

There is limited formal collection of information on operating environment conditions by AAO, in part due to resource limitations. BM2 identified a concern at Board level to have a better understanding of current changes in AAO's operating environment, recognising, for instance, that the analytical framework of the development sector has moved from issues of 'Global North' versus 'Global South' to issues like climate change, gender equality and

violence. BM1 explained that AAO's strategic planning is hampered by not being able to see changes in development trends in advance to pre-empt donor, especially government, decision making on aid strategy.

Nonetheless, AAO staff regularly visit program implementation sites and return with information on local conditions, in addition to initiative-specific information received in regular program reports. Other forms of informal reading of context and environment are gained from partnerships, such as those between Anglican churches and dioceses in AAO's theatres of operation where aid and development projects are being jointly planned or implemented. These informally collected data are incorporated, where appropriate, into strategic and operational plans.

According to BM1, candidate programs come from a variety of sources. The prime source of AAO's internal strategic thinking about program development is partners in the field who identify development needs. Other key influences include major donors who have particular development outcomes in mind at some more or less well-developed level of definition, for example the Department of Foreign Affairs and Trade (DFAT). BM1 expressed a need for AAO to have a greater understanding of the political environment also to identify potential sources of funds and the kind of projects these could be applied to, especially as a small-scale faith-based organisation. Likewise, AAO needs better information to leverage strategic partner relationships such as Episcopal Relief & Development.¹

4.2.3.2 Advocacy

AAO does not conduct advocacy in the conventional manner of making its own public representations for social change, primarily, according to AAMM, because of its small size and the limited scope of its funding. AAO's preference is to join with related agencies and advocate through their national peak body, the Australian Council for International Development (ACFID). In a less direct manner, AAO's president is able to carry advocacy messages from AAO into public media, at arm's length, in the course of his wider role as a bishop of the Anglican church. AAO's own advocacy usually takes a direct form by making social change through its development programs.

Scholars, such as Bretherton, point to the risk of tying welfare funding to unacceptable demands and controls that constrains public comment and advocacy.² However, according to AAMM, AAO is rarely faced with the issue of a donor, such as a government, tying funding to limiting of advocacy against the donor's interests. Similarly, BM2 said that she believes DFAT funding, for instance, is never tied to particular public political positions. Nonetheless, reliance on government funding for AAO presents risks by being the majority of its donor receipts, at about 55%. The financial risk lies in the potential for government to change priorities for

¹ For more information on the Episcopal Relief and Development Fund, see www.episcopalrelief.org.

² Bretherton, *Resurrecting Democracy*, 187ff.

political reasons outside AAO's control, and because it directs its funding to specific programs that may not fall into AAO's strategic ambit. BM1 explained that, in this case, AAO lacks some level of control of its indirect advocacy agenda and ends up implementing a government agenda as a result.

Some participants argued that AAO should not have its own or adopt a donor's development agenda as an expression of its own direct advocacy goals. Rather, for theological reasons such as subsidiarity and avoidance of neo-colonialism, engage in the transformation agendas of recipient communities. AAPM and AAMM both argued that an advocacy agenda risks imposition of an external worldview into a community which cannot or prefers not to adopt it. Instead, they argued, it is necessary to consult to determine a community's preferred development outcomes, and the manner of achieving these. Engagement and consultation in this way honours theological principles of relationship and respect and may demand a preparedness by donors and the agency to subordinate and modify their objectives to the recipient's preferences. This concept combined with the limited capacity of communities to absorb change, results in agencies, and their donors, needing to work with what is possible, rather than what is ideal. Environmental scanning, albeit of limited capacity in AAO, brings the details of contextual capacities of target communities into the program planning process and inform the advocacy function, in such cases.

Example 1. As an example of this kind of sensitivity, AAPM mentioned attempts to bring Western birthing knowledge into Maasai communities where the cultural preference is for birthing at home accompanied by traditional birth attendants, who are not medically trained. The Maasai experience relatively high levels of birth mortality compared to communities that use contemporary Western techniques with specialist hospital birthing accompanied by medically trained midwives and doctors. Compromise is achieved by retaining elements of cultural preference, like welcoming the traditional attendant into the birthing suite to accompany and work with the medically trained team. This form of advocacy starts with the needs and preferences of the recipient before and prior to the donor's preferences and needs. So AAO would be less likely than AWA to accommodate donors who gave on the proviso of their own preferences for funds use and outcomes if they were not aligned to the organisation's strategy.

Example 2. AACE described (more detail is given in the section on Theological Reflection) a transformation objective requiring AAO to become a social venture capital provider in order to build a school solar power facility. Such an approach takes the church into unfamiliar territory, demonstrating that advocacy does not only change the recipient but also the donor, and its agents. Moreover, in doing this the church demonstrates the capacity for capital finance to be used for productive social development as well as its conventional use by elite financial interests, which might be regarded as advocacy of transformation of economic principles.

A high level of diffidence over the appropriateness of potential Western development solutions sometimes has to be tempered with forms of knowledge that have authority, if not

cultural acceptance. The Maasai birthing example given above is one example mentioned. According to AACE, at other times there is an even greater imperative for change, as in the case of gender-based violence in South Africa where the male population is resistant to change and an alternative supporting culture, among women, needs to be exploited to force change in the male population. Such an approach that might be considered manipulative and non-consultative challenges contemporary principles of advocacy that assumes high levels of consultation and participation.

AACE also explained that advocating contextually means different approaches in different environments. Where, in one society, a public submission for social change may be effective, in another a private meeting with a politician, bureaucrat or church leader may work better. Therefore, the church, agency or donor may need to accept that some preferences for change may not be achievable in the short term. The church needs deep engagement in a recipient community that will most likely extend the timeline for achievement of transformational goals. Apart from the time-intensive work of consultation described by AAPM, AACE also mentioned any approach of training the partner community's religious ministers to introduce to them alternative theological concepts is a process of several years at least. Extended timelines like these may challenge Western concepts of efficiency and effectiveness.

In these examples, transformation takes place within the church, agency and donor community as well. In addition to working with what is possible, the agency may need to work with what is necessary in order to achieve a transformation objective.

In some communities the church is the most resilient public structure and therefore the most effective community advocate, as AAPM explained was the case during the Solomon Islands civil war in the early 2000s. The church remained the most effective social institution when the government, especially the police force, failed to be able to maintain order. In another example, BM1, commented that the Mother's Union, a relatively benign institution in the West, is particularly effective in controlling corruption in developing societies. According to AAPM, the UN and the World Bank recognise the importance of the church, in some communities, in advocating and effecting social change. She cites the role of faith leaders in west Africa during the recent Ebola outbreak in convincing people to change their burial practices, which had been a major source of reinfection. These examples demonstrate that church advocacy needs to balance sensitivity to context with its own transformation agenda in which a nuanced reading of local needs must be made against church and donor preference.

4.2.3.3 Relationship building

AAO is a relatively small organisation with few staff. It uses a wide range of relationships to offset its size and to manage its range of activities. AAO's primary organisational relationship is with the ACA in which it is organisationally and legally constituted under the synod of one of the ACA dioceses. However, for the most part, according to BM2, its relationship is at arm's length as it receives no direct management or funding from the diocese.

Relationships with funding organisations are quite broad, most significantly with the DFAT from which a large proportion of its funding is sourced and also with a range of smaller donors such as privately-owned businesses, philanthropic foundations, church organisations including parishes, and individuals. The maintenance of donor relationships is important to AAO, recognising the potential structural risks in over-dependence on any one source and the potential for donor preferences to lead strategy, as has been mentioned.

Local partnerships are important in enabling AAO to execute program plans. AAO does not retain staff for direct program delivery, but depends on local partners, often Anglican dioceses or parishes, to provide implementation resources in a deliberate approach to foster local engagement and ‘buy-in.’ According to AAPM, local partners also serve to force strategy to allow for local context, conditions and preferences. Local implementation resources will further assist by structuring implementation approaches to fit with local custom and cultural preferences. Local partnership with church organisations recognises the respect they command in their communities and their capacity to effect social change; a capacity being recognised increasingly by international bodies such as the World Bank and the UN.

Therefore, AAO recognises its task is increasingly to enable local organisations to identify their needs and execute programs that are jointly designed and externally funded, hence its focus on relationship building with local partners. While promoting subsidiarity in this way is an objective, AAO sometimes needs to recognise and manage the preferences of donors. For instance, as AAPM explained, DFAT programs are usually tied to predetermined development goals and philanthropic organisations often express preferences for where their money is spent, if not how it is actually done. Thus, AAO exercises a relationship management function to mediate the diverse interests of a range of program participants and reconciles these with its strategy. Relationship management also entails recognising when relationships no longer serve the interests of donors or recipients and need to be ended.

Church bodies make up the most significant volume of AAO’s relationships. It prefers to work with other Anglican organisations, according to AACE. In particular, AAO is interested in working with larger Anglican aid organisations such as the Episcopal Relief & Development and the Canadian Primate’s World Relief and Development Fund because these give operational scale and efficiencies that AAO does not possess and open it up to a wider range of program implementation and funding opportunities. The range of theological viewpoint within the Anglican communion means that sometimes there will be internal church disagreement on program objectives. For instance, advocacy for the empowerment of women may be resisted in highly conservative Anglican churches in Africa, requiring complex internal relationship management.

There is increasing interest in AAO for cross-denominational relationships, according to BM1, and AAO is a member of the Australian Church Agency Network. Interfaith relationships are not yet significant outside development communities, but within them they are often necessary for program execution, for instance, in the Middle East and parts of Africa

where it is necessary and appropriate to work with local Islamic organisations. At the time of writing partnership with Red Crescent was being explored.

4.2.3.4 Theological reflection

AAO makes a strong claim for being theologically driven. It says that all of its work is based on theological principles and all participants made some sort of affirmation that theological reflection is organic to the organisation's operations. AACE is very clear that AAO exists to fulfil a theological mandate and is not just another participant in the aid community. Therefore, there is a significant contribution of theology at Board meetings, in the development of programs and as the rationale of appeals to AAO's donor population.

AAMM agrees that the culture of AAO is quite theologically reflective, evidenced in the practices of the Board, the theological reflection done when revising strategy each year. Most employees are people of faith. Because AAO has a network of partner churches both in Australia and in the places where programs are conducted, AAO has a range of relationships in which overt theological expression is commonplace. AAO uses theological reflection in the formation of its strategic plan and for its public identity, visible for instance, on its website.

AABM1 observed that this theology is not formally documented and does not stand as formal organisational principle, but its elements are embedded in organisational culture. From this derives an instinctive attention to theology in the thinking and work of each member of the organisation. Other participants agreed that there is no explicit or formal process for organising these theological principles. Rather, AAMM said, the practice of theological reflection is organic—culturally embedded in personal and organisational practice. This observation is supported by an examination of AAO's Strategic Goals 2016-2019 and Operational Plan 2016 documents where there is no explicit use of theological principles or terms, although the strategic goals include 'leveraging' faith-identity. Theological principles could, however, be inducted from many of the strategic goals and plans in these documents. Operational plans demonstrate a linkage to theological reflection, manifesting the theological principles in action.

A number of the participants mentioned that there has been an increased focus on theological reflection since the appointment of AACE, an ordained minister who promotes the practice and has published a scholarly work on the theology of development aid. AACE sees AAO having a clear theological mandate that differentiates it from other secular development aid providers and says that there is a well-researched and clear theological rationale for AAO's work encompassing Kingdom theology and elements of liberation theology. AACE agreed with other participants that this theology is not gathered into any one place but is embedded in statements among many of the organisation's working documents.

AACE's active leadership of AAO to be more theologically reflective is apparent in the Board's practice of prayer, bible study and reflection at each meeting. BM1 says this practice informs the ethos and strategy of AAO. AACE's leadership also compliments the evident personal practice of most staff members which has made theological reflection an organic

cultural feature of AAO and which AACE is working to make into an organisational discipline. AAO uses relationships with organisations like Micah Challenge and Surrender to express its theological principles and BM2 mentioned recent investigation of the material in Brown, et al.'s *Anglican Social Theology*.³

AAPM's comments exemplified the distinction between personal and organisational reflective practice, saying that prior to AACE's renewed emphasis, theological reflection had been organisationally separated from program execution, implying the need for clear leadership to evolve the organisational culture. Nonetheless, AAPM commented that all AAO programs are now supported by theological principles including theologies of gender, climate and disaster—theological principles AAPM had identified in her personal, not organisational, practice.

AABM2 observed that through AACE there has been a deliberate use of scripture in the understanding and development of the mission of AAO. Further, there is no hesitation to use theology as a rationale to justify a program and the theological outlook of AAO is apparent in the associations it forms in its program delivery. AAO's work on gender equity in developing communities is evidence of this. AAO has been approached by its parent Diocese to build a theology of climate science, reflecting AAO's work in Pacific island nations and its other programs where climate emergency will add to the aid burden.

Although theology is an important contribution to program design and justification, according to AAPM, there is insufficient reflection on program execution to build contextual theology. AACE has a slightly different view, seeing that the experience of program work influencing the organisation's overall theology in a less direct or immediate way. Nonetheless, AAPM did comment that the local context influences the way in which programs are executed, which might be interpreted as context influencing practical theology.

AACE, AAMM and AAPM each reflected their hope that the personal cultural practices would become organisational disciplines. However, BM2 provided a different perspective. In a career that included working for a number of church development organisations, she said she had 'never needed to have a theological explanation to justify a ... program around gender because it is so fundamental to the scriptures.' BM2's comment raises the question of whether theology is embedded in culture. Spencer suggests embeddedness of Christian values in Western culture can be demonstrated but asks whether human rationality and culture without specialist theological input can provide an adequate rationale for public policy choices.⁴ AAPM observed that theological reflection depends on people of faith, implying reliance cannot be made on embedded cultural ethics to identify or apply theological principles.

BM2's comments arise from a practice of inductive theological development that uses practical experience in the development environment to renew old, out-dated theology into something new and contextually relevant. AACE sees this practice shifting the church from a

³ Brown, *Anglican Social Theology*.

⁴ Nick Spencer, *The Evolution of the West: How Christianity Has Shaped Our Values* (London: SPCK, 2016), 68ff.

tradition of deductive use of theology to the inductive reading of context and theological reflection to evolve new theology. BM1 commented that the practical approach he had used was to be 'in situ' with the recipients of development assistance, to worship with them, to hear their concerns as they are expressed, for instance, in intercessory prayer, and to experience their context first-hand.

Reading context in order to develop theology allows the church, through AAO's experience, to overcome the failure to be relevant by responding inductively to contemporary context, rather than applying deductive universal principles to unexamined local conditions. Further, it enables the church to have something distinctive to say from local context and reinterpreted theology.

AACE and AAMM mentioned an example of AAO's use of contextual reading to re-evaluate theology and extend the re-evaluation into action in its strategic shift from the use of transactional to transformational development interventions. Transactional interventions are exemplified by the donation of unencumbered charity when a community needs something, an external source of funds is accessed, and the need satisfied but without social transformation of the recipient or donor community. Physical transformations are made—famine relief, disaster responses and the like, but these are limited responses to the causal events—the drought or the flood. Transformation involves investment of capital funds in social enterprise that lead to development of community capability and practices that obviate the need for further aid for the same problem because the community has become self-sufficient. According to AAMM this shift is rooted in a reading of scripture as transformational rather than transactional.

Example 1. AAO is planning a social enterprise program with a school that generates its own electricity. At present the school only has power for two hours a day because of the cost of diesel fuel for its generator. Rather than make a donation to fund purchase of more diesel, an infrastructural development program to build a solar electricity generation farm at the school is planned.

A consortium of social capital investors is being arranged by AAO. Local partners will build the solar generator and the school will operate it, selling planned excess generation capacity to the local village. The money saved from not buying diesel and the returns from selling the excess power will enable the school to return the capital to the consortium, but at lower than market interest rates. The school and village are transformed to be self-sufficient in electricity generation and the capital fund will be replenished over the life of the project and then reused to fund another enterprise or be repaid to investors.

The theology of the relationship between the donor, agency and recipient in this kind of transformational social enterprise is materially different than in a charitable transaction. It has some parallels with AWA's approach of building its client's capacity to participate in the conventional economy rather than depend on charity. AAO expressed their theology as principles of subsidiarity, relationship, plurality, provision and sacrifice, each expressed in

active context rather than the terminology of more abstract theology. AAO's use of theological reflection is culturally-oriented rather than theoretical.

Example 2. Each year AAO publishes Advent and Lent reflections, expressing its contextually-based, development-oriented theology. These reflections have been popular in partner parishes in Australia and overseas and form a body of effective, albeit fairly low-key, teaching material on the theological justification of development aid.

4.2.3.5 Strategic planning

AAFMM explained that AAO's operation is governed by a four-year strategic plan. The plan is developed during a process involving the Board and the Executive Team, over several days. Four to five strategic goals or themes are agreed for instance, gender-based violence or climate change, and then resolved into an operational plan that identifies a number of activities, steps or actions aligned to each of the strategic goals. Strategy is influenced by AAO's evolving understanding of global development trends and methods, and identification of development needs that fit into its capacity for response, based on organisational resources, capabilities and organisational sustainability.

AAO's 2016-2019 strategic goals are listed in the case description above. These are expanded into almost thirty activities in AAO's Operational Plan, covering a range of tasks including internal governance, administration and program-specific activities. The latter are formed into a program plan. The strategic goals are reviewed annually during their four-year life and subject to a more detailed mid-term review, according to BM2. AAO's parent diocese is not directly involved in strategic planning.

BM1 explained that government funding is based on foreign aid objectives that pre-empt AAO's own strategic plan. Therefore, AAO has to be selective in identifying potential government projects that align with its strategy. The same kind of discrimination is needed with some philanthropic sources that tie donations to particular development outcomes. AAO's funding risk is complicated also by donor expectations of project lifecycle characteristics, for example funding horizons being one to three years in length, donor risk profiles and uncertainty about the funding pool as agencies compete for available funds.

Therefore, AAO needs a capacity for environmental scanning to understand and interpret donor objectives and identify strategic alignment and organisational capacity. It also needs to understand changes in development trends, opportunities for new development goals as well as opportunities for cooperation with other agencies, including U.S. and Canadian development agencies already mentioned.

Participants expressed a range of viewpoints on the role of theology in the development of strategy. Some saw theology as a starting point, particularly BM1, AACE, AAMM, AAPM and BM2 placed more emphasis on empirical experience. AAMM claimed the strategic shift in the

development environment from transactional to transformative program objectives is an example of theology influencing strategy.

According to AAMM, AAO's communication to its donor stakeholders is influenced by these strategic theological foundations. Most non-religious development agencies communicate on the basis of a personal story, identifying a named individual's personal suffering with a development deficiency that is the basis of an appeal. AAO tends to communicate from a basis of scriptural exegesis, moving from abstract theological principle to particular development needs for instance, linking Christ's identification as living water, with the development need for potable water and sanitation.

4.2.3.6 Governance

Governance in AAO is driven from three directions. First, as a number of participants explained, governance is an internal management priority. AAO reports annually to its diocesan synod, through the Archbishop-in-Council committee and to the AAO AGM. Internally, the AAO executive team meets weekly to 'touch-base.' The CEO reports to the Board bimonthly on progress against plan and new initiatives. Other reports are received from the Board Finance, Risk and Audit committee, and the development committee which oversees development programs. A new fundraising committee currently in planning will also report to the Board. Second, governance controls, such as reporting, are built in to program design to enable monitoring. Program-based reporting is accompanied by procedural controls for movement of money, according to AAFM, including out-of-cycle reporting for instance, for special appeals such as disaster responses.

Finally, governance procedures are demanded from a number of external stakeholders. Government funded programs, such as those of DFAT, usually require six monthly or annual reporting, depending on the program. AAO reports to ACFID annually and renews its accreditation every five years. A number of participants remarked that a recent management focus on governance has improved program execution and reduced fraud exposure.

4.2.3.7 Translation

AAO does not have a conscious practice of translation, and much of their internal communication is with people who are familiar with church and theological terminology. Similarly, its aid recipients are accessed through local church communities, also not needing translation. There is likely to be unconscious translation through the use of development sector forms of expression (and jargon) that obviate the need for translation with major secular partners such as DFAT.

4.2.3.8 Integration - institutional core-public function

AACE and BM1 reflected on whether AAO occupies the institutional core or the public face. There are a number of reasons for identifying the AAO organisation with the institutional core of the church. It is an initiative with diocesan authority and reports directly to it. Most, if not all, of its staff are people of faith. Its ethos and strategy are more overtly faith-based and gospel-driven than the other case studies, apparent in its annual report and on its website. In its practice, informal theological reflection is usually overtly or implicitly contributing to decision-making and Board meetings include bible study and reflection.

AAO prefers partnerships with other Anglican institutions where possible and it works slightly at a remove from the field by engaging partners for program implementation—although AAO staff regularly visit. However, not all partners are Anglican, or Christian and its government funding providers increasingly promote private partnerships, according to AACE. These, and AAO's strategic decision to experiment with social enterprise which entails direct financial engagement and management at the site of program implementation means that at least elements of AAO's work resembles functions of the public face. Because this program is a new initiative, there is yet to be experience of the demands of integration of the functions of institutional core and public face and no development of procedures for doing so has yet taken place. Therefore, AAO presents as a part of the institutional church, but it increasingly works at a remove from it. Nonetheless, from earlier discussion of environmental scanning, theological reflection and strategic development, it is clear that AAO pays formal attention to the linkage of its theological foundation through to its program execution, and that this is supported organically from the faith-base of its employees and some of its partner organisations.

Relationships between AAO's organisational staff and its programs demonstrate a potential for conflict in integration of institutional core and public facing functions and modes of thinking. For instance, AAPM described a dilemma where a partner organisation is no longer needed once the development program it has been part of concludes. AAO seeks to be a relational organisation so it is difficult for staff to simply cease maintaining relationships at program end. However, she argued, the demands for good stewardship of donor funds mean they should not be used to keep a non-productive relationship going. Notwithstanding that stewardship is a theologically-loaded term, this is a utilitarian approach that reflects business practice in AAO's external environment rather than that of a faith-based organisation. Further, such practice may also reflect more utilitarian styles of management of the business sector, which AAO may be encouraged to emulate (see the section on Governance, for instance).

AAPM argues AAO needs to develop its procedural approaches to be less utilitarian, recognising that some business-oriented organisational management practices may diverge from or compete with accepted practice in the development sector. For instance, the business sector assumption of the necessity for growth does not necessarily apply for development organisations, she said. AAO's discovery of the potential conflict between its relational mode of working and business's utilitarian practices suggests a need for careful management of the

relationship between the institutional core and the public face as well as a caution that the institutional core should be discriminating in emulating business utilitarian modes of operating.

4.2.3.9 Authority

AAO's standard approach to program execution is to put leadership into the hands of local program partners. The process of doing so is tied to development of local skills, principles of subsidiarity and respect, and in order to ensure the contextual relevance and sensitivity of implementation approaches. However, a collateral outcome is to relinquish the church's habit of using its authority, as an indirect funds provider, to impose its preferences for program methods and outcomes.

Yet, several forces necessarily oppose this approach. First, the attachment of expectations of program outcomes and governance by donors imposes a level of external control over local freedom. Second, if AAO is successful in launching a social enterprise, it will be necessary to exert some level of external control during a training period until the processes and procedures for governing this new mode of operating are established and can be taken over by local leadership. Third, where the argument for change is so compelling, the outcomes of not changing so damaging and the resistance to change so obdurate that some level of external compulsion is needed. Gender-based violence is one example.

The principles of respect and subsidiarity take ecclesiology in the direction of humility in the avoidance of neo-colonialism, the contextualisation of theology and a related shift of authority from the universal to the local, in some cases making theology bidirectional. AAO's conclusion that normalisation of theological reflection in the organisation requires an active program of leadership by the CEO responds to Spencer's question of the embeddedness of Judaeo-Christian values in secular culture's rationality. If these two requirements of contextual sensitivity and explicit theological reflection are combined so that theology is evolving, an opportunity is opened for the church, through secular engagement, to produce a theology that is distinctive and relevant in the manner called for by Brown.⁵ Possibly new, distinctive, and contextual theology is dependent on a relinquishment of authority by the church.

⁵ Brown, *After the Market*, 287ff.

4.2.3.10 Plurality

The work of AAO is normally within culturally and economically diverse communities and AAO's fundamental mode of operating in cooperation with other Anglican or Christian agencies sets a framework by which AAO accommodates itself to a plural environment albeit from the perspective of shared faith. AAO adapts organisationally and at the individual staff level to accept alternative local approaches to management, logistics, and efficiency and effectiveness due to limitations of culture, resources and infrastructure in the developing communities in which it works. This is demonstrated in its preference for local leadership in program implementation. Adaptation also involves a preparedness to adopt practices and thinking that are new to the organisation and its people, because they are better, or because they are the only ones that will work for contextual and cultural reasons as in the example of Maasai birthing practices.

Although AAO prefers to work with other Anglican agencies, sometimes for instance, in Gaza, it is more appropriate to work with an organisation from a different denomination or faith. This exercise of plurality drives evolution of theology. BM1 recalled to the formative influence of experience in Gaza, and Palestine more widely, on AAO's thinking, as a Christian aid organisation, about stewardship of water, linking this to a theology of creation in the context of a Muslim society under an Israeli government with significant Jewish influence.

There are intra-denominational challenges as well. In the example in Africa where the traditional societies can be highly patriarchal and tend to be supported by conservative Evangelical approaches that work against some programs, capacity for theological change is limited. However, in a program to empower women's leadership, AAO would be disinclined to change in order to accommodate patriarchy in this way.

AAO is an example of a church organisation working in community spaces which are a mixture of the secular and religious, communicating its theological principles overtly. AAO demonstrates the capacity of theology to modify cultural approaches for instance, under the influence of the principles of respect and subsidiarity, to shift responsiveness to local conditions and preferences and thereby to act to modify donor approaches and preferences. Further, its contextual sensitivity modifies ideology and idealism into more pragmatic and shared engagement.

4.2.3.11 Change

Developments in AAO's strategy will potentially generate a significant ecclesiological change where it adopts a social enterprise model of engagement because it will change the manner of the church's involvement in the development process by forcing it to become financially engaged and exposed to financial risk. Social enterprise requires the church to be more directly involved in the management of the social investment. The operational processes of business initiation and development, financial management, investment management, and day-to-day

operation of a social enterprise will be new in most parts of the church. They will require people with new skills and experience to be involved and new forms of management, governance and accountability.

The church's risk profile therefore changes in relation to the funding that is at risk, bringing an associated reputation risk if the project fails. The church's moral responsibility to social investors, and the need to manage the enterprise directly until its management methods change, will need to become better understood, articulated, codified and communicated. Perhaps the most dramatic shift would be the church's understanding of itself as an agent for social change and the manner of how it achieves this change.

4.3 Case Report: Australian Metropolitan Parish (AMP)

4.3.1 Case description

Australian Metropolitan Parish (AMP) is a parish church within the central business district of a major Australian city. It is located close to the legal district, government offices, the financial district and a hospital. AMP has a long history in the city and occupies a symbolic place in the city's life. Its strategy and planning documents reveal a parish that shares the interests, hopes and concerns of many parishes: the life of its community; the development of their faith; the expansion of its ministry to new people, especially younger adults and children, and the development of relationships with people working in the city. It has an institute that focuses on the development of spirituality and faith through teaching.

In addition to conventional program of parish worship, AMP maintains a program of events that offer opportunities for people who live and work in the city to participate. In addition to the AMP Institute's faith and spirituality program, there is pastoral care available, including a hospital ministry, lunchtime concerts and a midweek Eucharist. There are other occasional services for special purposes, of which a service for the annual opening of the Law Term is the most prominent, but also for a range of other community organisations such as the scouting movement.

AMP is physically adjacent to the legal community, comprised of solicitors' offices, barristers and judges' chambers and courts. When participants were asked about AMP's relationship with business in the city it was primarily the legal community that was mentioned. AMP and the legal community speak of a special relationship between them.

AMP also, historically, launched an initiative for church-secular community integration which will be referred to as Ethics Advisory (EA). EA is now completely independent from AMP. The primary reason for choosing AMP as a case was its historical relationship with EA, with the expectation of an account of an opportunity that the church allowed to slip away.

4.3.2 Method and data sources

Case study interviews were conducted with the Vicar of the parish (VIC), the Assistant Priest, (ASST), a retired senior legal officer (RLO), two barristers (BAR1, 2), a solicitor (SOL), and the Director of Ethics Advisory (DEA). AMP's strategic plan and other organisational documents were available.

4.3.3 Case Data

4.3.3.1 Environment scanning

AMP has no formal approach to the collection of information about its local environment, but, as with many Anglican parishes, the members of the church, especially the full-time staff assimilate a range of detailed knowledge. However, that knowledge is neither collected, stored nor shared in a structured way. The history and culture of the parish is scattered through parish documents but not collected in a manner that would support business engagement without additional work.

4.3.3.2 Advocacy

AMP expects its parochial mission of administration of the sacraments, worship, community engagement and pastoral services and pastoral care will follow its historical role of transformational religious leadership in the city. The way in which this mission is approached is culturally influenced by its historical role in the city as a part of the CoE in Australia's pre-Federation colonial period. Contemporarily, AMP's social influence is dependent on its historical role in the city. Its historical and close relationship with the legal community is an example of an expectation that the relationship automatically infuses Christian values into that community by repetition of passive, historical cultural practices like the service to open the law term, without there being more active engagement.

One of AMP's distinctive contributions to Australian church life is the establishment of EA, an initiative to advocate Christian values to secular society. The following account merges interview material from DEA, VIC and ASST to construct a brief account of AMP and EA's relationship.

EA was set up in 1989 as a 'gift to the city' by AMP. The AMP Institute was established at the same time. EA was intended to be outward looking, focussed on public ethics and responsive to the secular world, while the Institute was and remains internally focussed on spirituality and faith. The initial model for the mission of EA was based on the Trinity Institute in the Episcopal Parish of Trinity Wall St., New York. This model sat alongside the parish's desire to engage with faith and spirituality and to respond to social disadvantage, expressed eventually in the AMP Institute. The original intention was for EA to be based on Christian principles, but open to influences from other traditions. EA's Board, at the time of establishment, was the Vicar (as Chair), one parish council member, and a churchwarden.

There was an early objection to the establishment of EA by AMP's parent diocese, aimed at preventing AMP from using its capital to establish an initiative that did not have objectives of open proselytisation and evangelism. However, AMP's regional bishop was supportive, the parish eventually prevailed and was able to use its capital, additionally seeking independent funding and pursuing a strategic direction disconnected from direct parish control.

EA initially operated on a low capital base as a not-for-profit organisation. Its objective was to service real ethical needs within the whole community, so it had to be open to all forms of ethics problems. Contemporarily, its competency ranges from preparing soldiers for deployment to active service, to working with the medical profession to decide if what the profession is being asked to do aligns with its ethical self-understanding and providing management consulting to large corporations. EA provides a free national help line for individuals for ethics problems.

There is no longer any direct relationship between EA and AMP. Likewise, there is no relationship between EA and AMP's parent diocese at all. According to DEA, its work has never integrated with the AMP parish work in any way. DEA thought that EA may still be understood in the parish as a mission of the church in the form of relating to the wider people of the world in freedom. However, he argued, such a model of mission would, in any case, necessitate openness to any faith and no faith, to suspend the primacy of Christian ethical principles as a guiding or as an analytical framework, and to admit the principles of other faith and secular traditions. It would also be necessary to avoid direct control of the work of the EA by AMP, or any other parish or the diocese, for the same reasons. EA has evolved using its independence to disengage from the control of the church. EA retained for some time AMP's title in its own title which conveyed an association AMP in the public understanding, positively or negatively depending on who is asked.

DEA explained that EA's goals were, at the time of its establishment and remain, to create open spaces to generate ideas about the public good and ethical practice, and to establish enduring structures that respond to these ideas and practices. This remit is wide enough to enable EA to conduct a personal ethics counselling service and to work as a consultancy to large business customers.

According to VIC some members of AMP regard the independence of EA as a lost opportunity for the parish. EA has achieved prominence and authority in the area of public ethics, probably beyond what might have been possible under the aegis of AMP because of DEA's commercial focus.

4.3.3.3 Relationship building

Apart from the early history of the AMP-EA relationship, AMP has no specific or formal mission plan for engaging the business community, but its informal intentions are similar to many metropolitan parishes in its desire to serve all aspects of the surrounding community. In one sense, as a historical institution of the city, AMP does not need to establish formal relationships as its history gives it a presence and a convening power similar to a cathedral, and has, according to SOL actually taken over that role from the city cathedral which has abandoned it.

ASST maintains informal relationships with the retail community, but the complexity of this relationship is limited. The most significant relationship AMP has with the city outside its parish membership is with the local legal community, including solicitors, the Bar and the judiciary. At one level this relationship arises from AMP's and the legal community's historical co-location over almost 200 years. It also arises from the intentional development of close personal relationships with the legal community by the parish clergy over many years. BAR1 named VIC as the informal chaplain to the Bar. The relationship was underlined in 2014 by a violent, fatal attack on a barrister within the legal district. AMP conducted a memorial service for the victim soon afterwards that was attended by many members of the Bar, drawing to it many people from outside Christian community. That AMP would hold such a service for one who was not known to it and that so many people would attend demonstrates AMP's historical relevance, according to BAR1. In this sense, BAR1 believes, AMP's physical presence has become community space and its influence extends beyond its ecclesial role for the community of faith and the conventional patterns of membership to create a geographic and emotional attachment for members of the Bar and the wider city.

RLO, who is involved in the Bar choir, reflected the views of BAR1. He observed that AMP has a role in the maintenance of the city's cultural and ethical tradition. AMP is hospitable to anyone including people of no faith, like most members of the Bar choir. Through this hospitality they hold a deep appreciation of the music and liturgical ritual of the church. SOL endorsed RLO's view of AMP's contribution to the culture of the city. RLO believes music, liturgy and the tradition of the bar choir are therapeutic in an environment that is stressful. So, AMP draws to itself a number of participants in its music ministry who are not people of faith, and, according to RLO, the ritual and liturgy of AMP conditions the ethics of the Bar.

RLO, SLO and BAR1's sense of the community role of AMP, even though they are nonreligious themselves, illustrates the persistent cultural role of this church. SOL, who is a person of faith, expanded this idea, believing there is an unnamed mutual role for AMP and the legal community in protecting the vulnerable, the marginalised and the prisoner. SOL believes that both challenge the status quo, AMP ethically and the legal community, especially the Law Society (the peak body of solicitors), on the rule of law. In this way both have the capacity to transform society. SOL said that the adjacent location of AMP and the legal community, as well as government offices and the banking district, gave their corner of the city an intellectual power to define and implement such transformation. In other words, according to SOL, these institutions give substance to the idea of a public square. Nonetheless, it is EA that has become better known for its role as a form of secular public space, or as a substantial participant, in its hosting of public debate of topical and controversial ideas.

All the relationships that give life to these attributes of AMP are informal, arising primarily from interpersonal relationships that AMP is careful to maintain and which usually, for institutional concerns to remain secular, are not formalised at an organisational level. SOL and VIC agreed that any attempt to formalise these relationships ran a risk of destroying them. VIC gave an example, outside the context of AMP, of the risks of formal alignment of the church

with other public institutions, in the public defence, by a former Anglican Bishop of the Defence Force, of Australian participation in the first Iraq war on the basis of Just War theory. He was criticised publicly, according to VIC, because he had aligned the interests of the church and the Defence Force rather than maintaining the independence of the church, and thus lost the capacity to be prophetically and independently critical.

The informality of relationship and the use of it by people who are agnostic and have no intention of formal membership suggests AMP's place in the city is culturally important but mythic, in that many of the people who draw an association with AMP do so on construction of relationship that is outside the church's conventional expectation of participation and membership. It is a reversal of Grace Davie's idea of believing without belonging—belonging without believing.¹

4.3.3.4 Theological reflection

The members of AMP's clergy do have a practice of theological reflection, but it is directed to conventional parochial concerns and not to engagement of the local business community in any formal way.

4.3.3.5 Strategic planning

AMP maintains a five-year strategic plan. The current plan expresses an ambition for engaging with business but provides no detail on when or how it is to be achieved.

4.3.3.6 Governance

A parish annual report is produced in a standard parish format as a collection of reports from the various AMP's ministries. VIC's report makes direct reference to the existence of the strategic plan and the plan's high-level objectives but gives no information on their progress. In a section headed 'Governance,' VIC identifies the parish governance structure, reflecting conventional Anglican appointments of Parish Council and Churchwarden. These office bearers also contributed to the Annual Report.

4.3.3.7 Translation

Translation of theological concepts into secular language is not performed in any formal manner.

¹ Davie, *Religion in Britain*, 80, 87.

4.3.3.8 Integration of the institutional and public functions

AMP's approach to public engagement is as a traditional church according to its strategic plan is '[m]aintenance of a ... church with a 'classical' Anglican tradition.' AMP's strategy identifies the 'wider community' as the fifth of five strategic priorities. The strategy says '[t]he location, history and diversity in the ministries of [AMP] connect the parish with the wider ... community. The parish needs to use these relationships as a means to engage with and enhance the lives of the people of [city].' Both these strategic statements point inward to the historical position of AMP rather than engaging the nature of the wider community it expects to relate to. This inward focus avoids the necessity of defining the approach to integration in terms of how the wider community comes to AMP, rather than the other way around.

4.3.3.9 Authority

AMP's community authority is entailed in its historical presence and responsiveness in uniquely Anglican church terms to community events. EA lent AMP authority on community ethics, but that authority is waning as the community realises that AMP and EA are no longer connected.

4.3.3.10 Plurality

AMP's retention of a 'classically Anglican' tradition sets a limit on its plurality in the sense that the tradition it maintains is relatively impervious to outside influence. However, it is open to admission of a wide range of people into its community, albeit within its traditional setting. The strategic plan describes its classical Anglicanism as '[w]e understand ourselves to be an authentic expression of mainstream Anglicanism, being both reformed and catholic, welcoming all people regardless of age, race, sexual orientation or religion.' AMP is an isolated Anglo-Catholic parish in a diocese that is dominantly conservative evangelical. AMP's presence in this conservative environment is an expression of plurality in itself.

4.3.3.11 Change

AMP depends on its history for its authority. While is sensitive to the local environment, there are significant barriers to change where it would shift community focus away from this history because the history is a key means of differentiating itself from other conservative evangelical parishes in the diocese without invoking Anglo-Catholic-evangelical sectarian differences that are counterproductive in public discussion.

5. Case Reports – CoE

5.1 Case Report: Metropolitan English Cathedral Institute

5.1.1 Case Description

Metropolitan English Cathedral (MEC) is a large cathedral located in an English city where it is one of the city's most prominent church buildings and organisations. MEC has been a significant icon of the CoE over centuries in its role in the worship life of the community, the prominence of its physical presence and its role in local society and culture as a place for significant community events.

MECI's role is to be the public engagement arm of MEC with a focus on the economics, finance and business sectors. MEC was once surrounded by a residential population however, this is now considerably reduced, having been replaced by a busy finance district. MEC decided to create MECI in 2002 to engage the surrounding working population. MECI does its work by organising prominent public events for exploration and debate of topical subjects such as the nature of values in finance and economics, the notion of the common good, gender and leadership, and the GFC. It hosts smaller gatherings for specific-interest discussions such as personal values and exploration of ethnicity and culture in working life. It has written submissions to national-level enquiries on the work of finance, economics and markets.

At its inception, MECI had a broad social remit, but following the GFC, the work of MECI was reorganised to concentrate on finance and economics. MECI sits slightly at arm's length from MEC functionally. However, its Director (DMECI) reports to the MEC Chapter through one of the Canons (CMEC) and collaborates closely with him on MECI's day-to-day work.¹

5.1.2 Method and data sources

Interviews were held with: Director MECI (DMECI), Manager, MECI (MMECI), a retired Bishop (RB), the Dean of MEC (DMEC), an ordained Canon of MEC (CMEC), the Chair of the MECI Advisory Council (CAC), a Lay Canon of MEC (LCMEC), representatives of two businesses that work with MECI (BC1, 2), a Member of the MECI Advisory Council (MAC), and a former Director of MECI (FDMECI). RB and CAC had previously acted as interim directors of MECI. Other sources consulted include the MECI Strategic Plan and its website.

¹ Chapter, in the language of the CoE and the ACA, means the governing body of a cathedral made up of a mix of lay and ordained people, generally referred to as Canons.

5.1.3 Case data

5.1.3.1 Environmental Scanning

MECI conducts environmental research in preparation for the events that make up its engagement program, to assemble supporting material, and to assist in identifying potential speakers. MECI uses publicly available information and sometimes conducts its own surveys or ‘crowd-sources’ information. There is some synthesis and analysis of the material delivered during and arising out of events for later publication. However, environmental scanning was not evident in MECI’s operation in the formal sense of a structured plan of data collection. It was clear, however, that the staff and associates of MECI are highly sensitive to and well informed on the work of the finance sector and the economy and well aware of the major public economics, finance and business issues. These are necessary skills and knowledge for MECI’s engagement program.

Further, the kinds of issues relating to the operations of business, the economy and the financial sector are subject to comprehensive press, and online discussion, writing at many levels of detail and from a range of perspectives, including theological. MECI has access to these, partly obviating the need for its own research capability.

MECI uses the data on the social and political landscape in which it works, for theological synthesis of its understanding and translation into secular terminology using internal and external resources. Partnerships and MECI’s Advisory Council help reduce the workload of synthesis of tribal knowledge and public issues. At the time of writing MECI had advertised for a research position. It is expected this role will enhance its capacity for environmental scanning.

5.1.3.2 Advocacy

MECI’s role in advocacy of transformation of the finance and economic sector is explicit in its strategic plan and was reinforced by a number of interviewees including DMECI, MMECI and RB. MECI aims to use the historical role of the cathedral as a place of debate to expose a range of finance and economics issues to study in a wider public context, for instance the common good, human flourishing and the role of banking. It hopes that Christianity’s distinctive wisdom may provide a better understanding of the role of economy in society. MECI aims to use its distinctive social contribution to influence opinion and facilitate change, according to its strategic plan. This aim is aligned with MEC’s objective of engaging the ‘faithful and the thoughtful’ to help them translate belief into action in their working lives and to be role models for change.

At the time of the GFC, MECI had only relatively recently been established and was still defining its role. The GFC provided an impetus for MECI to focus on the economics, finance and business sector with a strategy of broader public engagement. The GFC was an opportunity for MECI to develop its approach and relationships, according to RB, as it was able to capitalise on the shock the crisis created. Further, according to CAC, there was a new

attitude and a recognition that change was needed in the financial sector, placing culture and ethics in the conversation in a new way, and giving MECI an opportunity to establish its credentials as a mediator of such change. MECI's relationship with the cathedral enabled it to use uncommon language, such as trust and ethics, in its engagement with the finance sector.

While a substantial shift in attitude in the finance sector was visible in the post-GFC period, MMECI remarked how difficult it is in the limited scope of a small organisation like MECI to measure transformation, for instance, for reporting purposes as may be expected in a business environment. While members of MEC and MECI have a sense that transformation is taking place, it cannot be proven, nor can causal links be asserted with certainty. MMECI uses more indirect measures to gauge impact, such as webpage hits, enquiries, mail list size, event attendance, reengagement (multiple event attendances), the continued good patronage of events, media coverage, and external access to the material on MECI's web site. The capacity of digital marketing tools to detect the internet domains from which enquiries and event registrations are made also enables some interpretation of where the message is being heard. Use of email addresses with a gov.uk domain indicate interest from government employees, for instance. Yet, it is impossible to be precise with these measurements, and BC2 suggested that as any transformation has multiple influences it is difficult to identify precise causal links to transformation. RB said it is necessary to recognise the church's limited capacity to make social change. Yet, despite this diffidence, a regulatory submission MECI made on fair and effective markets was well received, suggesting that a contribution based on reasoned, constructive theological and social principles does have power to persuade in the finance and economic sectors.

MECI's approach to compensating for its limited resources is to work in partnership with others, in particular identifying other organisations where debate is underway and using the social authority of the cathedral as a means of gaining a place in the debate. Such a strategy reflects MECI's particular concern to shift values into action. DMECI's approach is to identify who are the change agents in the organisations MECI deals with, recognising that change agents occur at every level, but also that those who have the power to drive change at an organisation or industry wide level are usually senior. Further, according to BC2, there is a need to identify who in the organisation understands the ethical imperatives. They may not be the most senior people. Therefore, DMECI seeks to influence change at every level.

The observation that different people within an organisation have different biases for change and understanding of ethical imperatives implies a need to construct relationships at a personal rather than an organisational level. Further, relationships are needed in a wide range of institutions in addition to business itself, so MECI engages with think-tanks, universities, regulators and other church institutions. MMECI commented that a wide range of relationships enables MECI to do more with fewer resources.

According to CMEC, MECI's particular role in the overall strategy is to create and mediate spaces that are safe and permit business people to be open, think differently and to be vulnerable to new ideas. In such an environment people will express view that may not be

permissible in the workplace. Both CMEC and DMEC remarked on the capacity for the cathedral to be a space in which it became possible in a variety of ways to change the basis and content of conversation. DMEC commented on the capacity of a place like a cathedral, especially when it is in close proximity to business buildings, with its profoundly different spatial quality including its capacity for grandeur (DMEC said ‘shock and awe’) to invoke and permit a different kind of conversation. This capacity extends to a cathedral’s more intimate spaces such as its chapels and crypt. DMECI commented that in large public events in the main body of the cathedral, where the content of discussion is ostensibly secular, secular speakers frequently acknowledge that they are in a different space. The overall effect is to encourage people to be open about matters of ethics and culture in ways that would not be permissible in a business setting, according to MMECI. The spiritual or theological nature of the setting does not need to lead the conversation but provides a different frame of reference.

Over the time MECI has been in operation it has developed a range of approaches to event structure. Recognising what DMEC calls the power of a cathedral to ‘convene,’ the most prominent form of event is a large public gathering before a panel of subject matter experts who may include prominent members of the broader community. MECI’s approach has been to run these events in response to high profile community concerns and to be discriminating in identifying subject matter experts that have public authority and will draw large audiences. Therefore, they are infrequent. They are usually video recorded and sometimes analytical accounts of the discussion are written and made available with the video on MECI’s website. MECI’s practice is to have such events chaired by an independent secular person, and to include on the panel someone with an authoritative theological voice.

MECI is developing a practice of making submissions to public enquiries or producing unsolicited submissions in anticipation of future events, like elections or BREXIT. One approach is to identify the event and then to ‘crowd-source’ questions by calling for public contributions that relate to the issue. The publicly provided questions are then taken into an off-the-record in-house consultation with subject matter experts. The fruit of the consultation is then compiled into a public document that forms the public submission.

MECI continues to experiment with approaches to engaging the public, understanding that while innovation carries risk, a key benefit lies in being an experimental and learning organisation. One approach is to assemble a group for a theological seminar providing a short theological paper of approximately ten-minute reading time in advance. The seminar commences with a meditation, such as an Ignatian examen, that is followed by a discussion.² The discussion material may be compiled to be made available to the group or more widely published. In addition to the use of cathedral spaces to open the discussion as mentioned above, mediation methods such as the Fishbowl conversation may be used.³

² The Ignition examen is an exercise of reflection and discernment. More information can be found at www.ignatianspirituality.com/ignatian-prayer/the-examen

³ Office of the Commissioner United Nations Human Rights, “Fishbowl: The Art of Active Listening,” *United Nations Human Rights*, 2012, accessed 30 January, 2018, <http://bit.ly/2NQ1US0>.

5.1.3.3 Relationship building

DMECI sees MECI as the social engagement arm of its cathedral. As it has a very small staff—2.5 full-time equivalents—MECI needs to approach relationship building with care to best use its limited resources. Perhaps counter-intuitively, MECI's approach is to start all relationships at the personal level. There are, say MMECI and CAC, no formal relationships with organisations, in part due to business's reluctance to favour any one denomination or faith with their patronage and because relating with organisations has to start with its people anyway.

MECI seeks to engage at all levels, sector and industry, corporate and personal, according to DMECI. MMECI commented that the personal relationships are important because there is a demand for opportunities at the personal level to explore the meaning and purpose of work in relation to life more broadly. This is one way of offering pastoral care and the opportunities MECI has provided to make this exploration have been successful in engaging people's participation. In contrast there is some doubt over the capacity of very large events to have the same transformational effect, according to DMECI. MMECI characterises the demand for such intimate forms of engagement as an opportunity for MECI to create 'truthful spaces.' Their purpose is to enable a different kind of conversation, conducted in an intimate space that is curated to be safe—in the sense, according to DMECI, of allowing people to expose their emotional vulnerabilities without censure or ridicule. Such a space is necessarily neutral to power differentials between participants. Neutrality does not mean outside the church environment, but, in fact, preferably in church spaces in order to create the distinctive sense of place that allows the different form of conversation described in the previous section. However, the space must be carefully curated by the moderators of the discussion for hospitality, openness and support. CAC, a business person, expressed the view that there is a place for getting people out of the working environment to allow them to be influenced by a reflective environment, but in the environment MECI works, this is often not possible—hence a need.

MMECI also explained that neutrality does not mean absence of a theological voice, but to conduct a conversation that promotes engagement without the need, CMEC said, to sign up to a creed. DMECI and CAC believe the church needs a less didactic approach to offer more exploration, opportunities to 'reflect and grow' and not to look like it has all the answers. CMEC described the exploratory approach when he welcomes people to MEC as 'questioning answers, not answering questions.'

Although MECI prefers intimate settings in personal relationship, DMECI, RB and BC1 each argued there is a place for a range of engagement approaches to suit different types of occasions, subjects and audiences. Large scale events are useful for their capacity to generate exposure to large numbers of people, their capacity to attract high profile speakers and therefore to generate strong press and social media coverage. However, 'C Suite executives', who are powerful change agents but may be uncomfortable in an open session in full view of the media, may prefer a smaller gathering of their peers and to be under 'Chatham House

rules.⁴ Therefore, gathering information to support a submission to a government enquiry may require several separate engagements for people of different seniority and under different conditions. Articulating the engagement environment in this way is a part of MECI's strategic approach to retain loyal supporters and to attract the best change agents to events. Supporting this multi-level approach is, according to FDMECI, a need to have a longitudinal strategy for engagements that builds a following. Therefore, events need to be understood in relation to what has preceded them and what is planned to follow. There needs to be a sense of what subjects to address, in which setting, before which audiences, and the best manner to communicate. At the same time, RB said, there is a need to plan for and be prepared and formed to respond opportunistically to events, as '9/11' and the GFC demonstrated.

The neutrality of MECI's intimate spaces supports, what DMEC called its slightly 'at-a-remove' relationship with its cathedral, which is consciously neither intimate nor neutral. In this way MECI makes itself an intermediary between the cathedral and business community. MECI's separate public identity is reinforced by its separate website, and unique online identity, giving it a different public profile to the cathedral. MMECI described MECI as a 'third ideological space.' The idea of a separate space created to be different from conventional cathedral activities, like worship, is important for people who do not want to 'go to church' or who have a conflicted personal history with it, says MMECI. Nonetheless, the press and social media inevitably refer to MECI events as 'cathedral events,' reflecting its prominence in the public mind. MECI's arm's length identity is supported also by having lay leadership, seen by MEC as important for building relationships in the secular public space. DMECI commented that the relationship between MEC and MECI is 'closer than it used to be ... but there remains a tension at the Advisory Council level on just "how Christian" our message should be,' reflecting uncertainty over how to be theologically explicit in public.

Distance from MEC enables MECI to manage ideological difference and conflict. RB pointed out that MECI's strategy of active social critique in conversation with the finance sector always risks difference of opinion. For instance, the bank leaders challenged in a MECI event over the GFC may also be contributors to a building restoration fund, said FDMECI. However, according to CAC, MECI does not seek so much to promote its own views on these matters as to mediate conversations of alternate viewpoints. The challenge in this role is to avoid being appropriated by the media or corporate public relations, notwithstanding the media is an important means of communication for MECI.

While MECI does not create formal relationships with business organisations, it has a number of informal relationships with organisations with which it partners to deliver co-branded events. MECI always participates as partner rather than a subordinate contributor. An example is a series of regular events for an accounting industry peak body which satisfy professional development requirements for membership. These events have generated a strong following, even possibly forming community. Other partners include organisations interested in climate change, business ethics, think-tanks and ethical investors. BCI commented that

⁴ See: <https://www.chathamhouse.org/about/chatham-house-rule>

MECI's unique thinking space and the contribution of a theological voice makes these events attractive. Contributing to industry professional development programs is a specific strategic objective in MECI's plan.

Despite these close relationships with the finance sector, neither MECI nor MEC attempts to offer pastoral care designed specifically for business people, or worship directed to the concerns of the sector. Both MMECI and FDMECI thought there may be value in reconsidering this, although resources are limited.

5.1.3.4 Theological Reflection

DMEC pointed out that the role of MECI is to practice contextual theology as a part of its social engagement. Development of theology in MEC is always contextual and dependent on the voices participating. This contextual theology is used for the purpose of MEC's strategic planning and interpretation of current events, but it is not formalised in any one document. MECI has followed this pattern.

DMEC also explained that the role of MECI is to practice contextual theology as a part of its social engagement. Given that the engagement is customarily in relation to business behaviour, there is usually a need for the theology to be expressed in contextual relationship to the business environment in question. This precludes the prior construction of an abstract theology. The knowledge and experience of these engagements then used, for instance as background for clergy learning days. But there is no fixed theological positions expressed or documented. Further, as MMECI observed, the theology develops in the process of engagement and is taught by those with whom one engages. Therefore, according to RB, the process of drawing out contextual theology is continuous and cyclical.

According to MMECI, MECI prefers a process of exploration of theology over its assertion and is, in part, responsive to the business and finance environment's preference for the interpretive tools of philosophy and economics rather than theology. In its exploratory approach MECI brings theological voices to bear by including theologians on discussion panels but without claiming prior expertise and by taking a broad (perhaps interdisciplinary) approach to the matter being discussed.

The difficulty of using theological language was highlighted by MMECI who said one cannot use theological language in the stock exchange because it is not their day to day language, but if you take the same people into a different space, like a Cathedral, to enable the conversation. However, DMECI observed that theology in this environment can work when it is cast in secular language and when it is kept relatively low-key. DMECI also said a diffidence is needed in an environment like a city business district where it is necessary to observe the common ground across all faiths and none, in order to address issues of business behaviour, working ecumenically, including other faiths, to leaven the direct theology of the message. So,

DMECI said, there is not always explicit proclamation of theological principle on public conversation but there is often theological content used to form what is said publicly.

In one sense the approach to theology is governed by the selection of MECI personnel, DMEC explained. The primary sources for development of theology for MECI are DMECI, CMEC, and members of the Advisory Council, including RB. This theology is always dependent on the contributor's personal viewpoint and contextual, according to FDMECI, so 'theology is done on the hoof.' FDMECI is ordained but DMECI is not—no staff of MECI were, at the time of interview. DMEC explained that, while presenting theology however expressed does not always require an ordained person for its delivery, notwithstanding that is sometimes the public expectation. Historically, FDMECI's presence at MECI events always provided a theological voice. DMECI now must ensure an obvious theological voice is present and the association of theological voices with ordained people. Generating a theological discussion to inform the MECI theology also needs theological space in the manner already discussed in section on Advocacy.

Therefore, MECI's engagement approach is to explore theology arising from context, not to attempt to impose any prior theological viewpoint. MMECI explained that the objective of opening secular issues to theological examination influences the structure of programs, events and their content, and there is always, necessarily, the presence of a formal theological voice. Nonetheless, those present speak freely from their particular theological standpoints. MMECI also observed that theology is inducted in discussion during programmed events, and so is also contextual, and therefore dynamic, and is not necessarily explicit or expressed in conventional theological terminology. Therefore, DMECI explained, theology infuses all that MECI does but does not need to be committed to documentation. The only time theology is formalised is in the material that is produced from events to make it public. Again, it is not necessarily explicit or expressed in exclusively theological language.

RB argued that the purpose of bringing theology into MECI events, albeit implicitly, is to generate action and change on the part of attendees. Attitudes are not, in his view, changed by argument from written words but by what people do. Therefore, the active theology relies on creation of an image of action for the observer to mimic. CAC believes effective change also requires removing people from their conventional secular workplaces and that the church environments such as the cathedral or monasteries (e.g. for a retreat) can achieve this. A dynamic and cyclical approach is necessary to engagement and the development of a contextually sensitive, inductive, and responsive theology.

This approach depends on a multiple participants, so given MECI's small staff, a participatory approach with partner organisations, such as industry and professional representative bodies and think tanks, is necessary. As DMEC pointed out, people will not come to the church uninvited for this purpose, the church has to step outside the places it is used to and needs to surrender its theological vocabulary for the sake of common language, both of which acts are sacrificial. The purpose of such a sacrifice is to make a personal

connection in which theology has a chance to resonate, as well as being relevant. Resonance is the motivator of action that changes behaviour.

Engaging contextually also necessitates the development of personal relationships, which DMEC argues supports his approach of an incarnational theology of practice that demands an engagement and openness to others. CAB made the point that he believes it is important also to recognise that MECI arises from a worshipping community and that there is a need for MECI to be theologically grounded in order to be distinctive within the community. But this does not mean that there is an account of the theology of MECI that can be identified. CAB also emphasised the need to use a common language when expressing theology.

From the perspective of CMEC and MEC, MECI contributes to MEC's strategic objectives of making Christian faith plausible in a sceptical age by seeking partnerships that had never been thought of before. Specifically, from MEC's viewpoint, MECI's role is contextual theology in practice. Therefore, there is a necessarily incarnational aspect to it. CMEC also said there is a need to be more than just 'relevant,' to also resonate with the community whose behaviour you are seeking to change.

5.1.3.5 Strategic Planning

MECI's strategic plan 'aligns with and supports' the strategy of MEC, identifying DMECI as a Head of Department of MEC, reporting to Chapter, with day-to-day reporting responsibility to CMEC. Goal setting for MEC is done in consultation with Chapter, reflecting the vision and mission of MEC, said MMECI. There is an active working relationship between DMECI and CMEC, who meet weekly, to implement MECI's strategic vision, objectives and goals. Further, the MEC Chapter committee responsible for outreach is closely consulted on activities that have a high public profile. MECI's strategic plan also contains a number of sub-sections and appendices that provide for MECI's governance including: a constitution; vision, mission and goal statements; performance measures, and terms of reference for an Advisory Council.

MECI's Vision and Mission focusses on the finance, economic and business sector, to be an agent of change in the financial district that surrounds MEC and the finance sector and economy more broadly. It seeks to do this in such a way that its progress and effectiveness is measurable against its performance objectives. All opportunities are to be evaluated on the basis of their contribution to this strategic vision and mission, and therefore programs are designed around a set of key strategic themes.

MECI's Advisory Council meets twice a year. Its task is to be a body of review, although not in the formal sense of Chapter, but to monitor and advise on MECI's plan, performance and funding; promote MECI's relationship with the secular community; preserve MECI's brand and credibility, and to advocate for MECI. The relationship between Advisory Council members and DMECI is as partners, according to CAC.

While MECI's strategy addresses current themes, according to MMECI, its work is sensitive to changes in the business and economic environment and it has already experienced significant change of direction following the GFC, to become more attentive to the finance sector, shifting a broader social and educational function to another MEC department. MECI is also sensitive to 'shocks' in the sector, the GFC being an example. MECI seeks to make change in the finance community by engagement and transformation, among clergy in terms of financial literacy, among students through education and among individuals as a place of worship.

The strategy focusses primarily on MECI's advocacy although MECI is also developing programs of worship for the City community, shaped for its needs. In 2017 MECI conducted a lenten series linked to Choral Evensong and thematically pitched to the business sector.

5.1.3.6 Governance

MECI's strategic plan has performance measures that attempt, as far as is possible, to be quantitative. MMECI expressed confidence that MECI meets its performance targets, allowing that there are problems with their measurement, especially for transformation. MECI's alignment with MEC is close in governance terms, in a way that is intentionally not apparent externally (see the section on Relationship building). Internally, however, according to CMEC, there is a need to avoid complacency, ensuring MEC and its departments retain focus on formation and transformation of the person.

DMEC and CMEC affirmed the ultimate responsibility of MEC Chapter for MECI and the relationship of responsibility between CMEC and DMECI. At a more detailed organisational level, according to CMEC, MECI is aligned with Chapter's Theology, Education and Outreach (TEO) Committee, which CMEC chairs. MMECI added that, while DMECI has the authority of departmental head, there is close consultation with the TEO committee on major events especially those that present reputation risk. MMECI also mentioned that MECI, through DMECI contributes to the overall vision and direction of MEC. DMECI commented that MECI and MEC are open to alternative ways of managing the governance task, responding to opportunities opened by new thinking, new business models and technology.

5.1.3.7 Translation

BC1 commented that where theological speaking is required in joint presentations with MECI, it needs to be expressed in secular language. Further, BC1 believes, business people cannot speak theology authentically regardless of their personal experience, or theological or ecclesial background; theology must come from one who is overtly a member of the church. Here BC1 reflects DMECI's observation that clerical authority over theology seems to be a community expectation. MECI's purpose of speaking theology into the kind of environment that is created

by joint events between MECI and BCI's community is to interpret context and reset it (using theological paradigms) but as it needs to be conveyed in secular language, translation is necessary. MECI uses no formal process of translation, however, MECI staff automatically shift theological language into secular terminology. Yet, according to CAC, there are times when, even for a business audience there is a place for religious language that is 'almost out of reach', that seeks to convey transcendence and mystery—probably in a liturgical setting rather than in an event devoted to information-sharing.

CMEC proposed that translation from theological to secular language should take on the added task of exciting and energising people, avoiding cliché, using language that is fresh and surprising, sometimes commending elements of the Christian tradition, but without preaching. Such speaking has to accept that not everyone will be brought along on the journey.

According to CMEC, MECI's task of translation depends on its role of contextual-theology-in-practice. Translation is required to ensure that public expression of Christian faith is not just enacted fantasy and that it has public resources to contribute—for the common good, for self-scrutiny, and for scrutinising the world and determining what sort of world we want. There should be confidence in doing such a translation because the church has resources that come from a unique tradition that the church wants to commend, but without dominating. The partner of the processes of translation is a range of relationships in community on which are built public identity, trust and plausibility so as to enable a conversation that gives reality to change and action.

Therefore, according to CMEC, MECI is not a think tank or a talking forum, but it enacts public theology by doing work that convinces others to make change. Therefore, translation is not only the process of seeking relevance but also resonance in language, wisdom and vision. Consequentially, religious vocabulary and modes of arguing have to be sacrificed, making the church nervous, but as a necessity for there to be a common language.

5.1.3.8 Integration - institutional core-public function

Integrating the church with secular public space requires MECI to look two ways—to church and to business. When DMEC describes MECI's role is as the 'social engagement arm of the cathedral,' he also observes that for MECI, MEC represents the institutional church. Their integration is achieved through a relationship created by MEC's oversight of MECI's strategy and governance, and the relationship between DMECI and CMEC. DMEC explained that MECI has evolved under the influence of the MEC Chapter and has been assigned the functional responsibility to specialise in relationships with the financial services and wider business communities. MEC's strategic vision is tightly integrated with MECI's operations through MECI's strategy and governance processes and its representation by CMEC on Chapter.

The work of MECI manifests the church's secular public engagement and constitutes, in Williams' terms, a first level association, or a third space through which organisation and coordination of the relationship takes place.⁵ MECI's relationships with the finance, economics and business sector are its means of integrating with it. While MECI does not establish formal relationships with business organisations, MECI events are often co-branded with partner organisations, according to BC2, and form the basis of their relationship. Co-branding and organisation, leadership and participation by secular speakers, and that the invitation is open to the public, means the church must forego absolute control.

5.1.3.9 Authority

MEC and MECI are conscious that the church cannot afford to assume its authority and should not preach at business. CMEC observed that the church cannot hold itself out as an exemplar of morality because it is not one, and dropping this pretence is a significant, cultural change for the church. BC1's view is that secular language and terminology are unable to convey theological principles. However, the church's approach to joint events with business should commence by presenting philosophical arguments using secular language focussed in particular on the place of humans at the centre of business process. This approach would precede theological argument, and potentially prepare the ground for it. Therefore, in BC1's view theological authority demands theological language. The general thrust of other participants' views runs counter to BC1 and MECI history.

The capacity of MECI to draw large audiences into religious space—the cathedral—suggests a public hunger for conversation about ethics, culture and the common good in relation to working life, and attendance at a cathedral conveys acceptance at some level of the church to be the mediator of this discussion. A cathedral's power to convene, as DMEC called it, perhaps demonstrates a residual authority and a 'persistence of the sacred.'⁶ Therefore, possibly it can be assumed that the theological implications of discussion however, well cloaked and translated, tend to be received and understood in a cathedral-based encounter. Further, according to DMEC, the social and cultural prominence of MEC is not attributable merely to tourism or other secular uses, it commands some form of religious authority.

5.1.3.10 Plurality

MMECI explained that MECI seeks to occupy a 'detached middle ground' of a 'third ideological space' in which things that are difficult, although true, can be discussed in safety. It seeks to operate at a distance from the cathedral so that it is more plural, according to RB, creating a sense of being neither church nor business. In this way MECI contributes positively

⁵ Williams, *Faith in the Public Square*, 50.

⁶ Davie, *Religion in Britain*, 79.

to the creation of the plural public square. Its preference for diversity is part of its constitution, according to DMEC.

MECI's events need to be plural; however, events in the cathedral are never neutral given the obvious religious purpose of the building and the presence of religious people. Therefore, cathedral leaders must balance non-neutrality to provide plurality, ensuring people feel welcome. The lack of neutrality is also compensated for and plurality created by the capacity of the cathedral space to encourage people into different forms of conversation, as discussed in the section on Relationship building. However, as plurality is conditional on not causing offence, according to MMECI, cathedral-based events have to be curated to some extent to control offensive speech and maintain a safe environment.

In addition to the space, according to MMECI, MECI always provides a theological voice—balancing plurality in recognition that the public square is not always plural where theological voices are sometimes disallowed. However, in such situations, theology must be employed in such a way as not to exclude other voices. Again, in public, the issue of who represents the church and who is 'authorised' to speak theology is subject to community expectations of an ordained person, preferably wearing a clerical collar. It is a paradox that in an environment that seeks to be plural, a layperson may not have theological authority, no matter their role or qualifications.

CMEC believes the objective of neutrality is truthfulness so that MEC becomes a sanctuary. While the cathedral building is not itself neutral, but is a space rooted in a particular tradition, that rootedness conveys authenticity to be offered, but not imposed, so that non-neutrality remains plural. The point of actively conveying the authenticity of the cathedral's tradition is to hope to be found trustworthy. At the conclusion of MECI events in the cathedral, CMEC always offers a 'tour' to the high altar where he points out that this is the centre point of the cathedral's tradition to which people can always return. The altar, he says, allows the church to cross its conventional boundaries and to explore plural space safely. Plurality would, logically, foster ecumenism, but RB notes that this has not been the outcome, apart from periodic engagement with a group of young Sikh workers in the finance district.

The purpose of MECI's theological voice is always to make faith plausible in a sceptical age, according to DMEC, and involves making partnerships that the church would never have thought of. However, the cathedral struggles with alternative ways of presenting theological voices because these often purposely confront conventional culture and society. DMEC observed there is a sense in the community of ownership of the cathedral and that the cathedral is responsible to it. Confronting conventional social structures risks alienating a cathedral's traditional support base who are often invested in them, according to CMEC.

MECI exhibits the capacity of the church to engage in secular public space with a community that may not expect a relationship with it, or may even be hostile to, the church. MECI also demonstrates the possibility of the church advocating for social and cultural change in an environment that would normally resile from admitting the validity of the church's voice.

MECI has had the advantage of access to the reputation and place of MEC in the community and has leveraged this reputation to build the working relationships that drive its programs. MECI has also demonstrated how this partially borrowed public identity can leverage shifts in the economic and political landscape to provide opportunities to advance the goals of its mission.

5.1.3.11 Change

DMECI commented that following WWII there had been a clear need for the church to change but that there had been little modelling of leadership to accomplish it. Nonetheless, the establishment of MECI represents the church's preparedness to approach the secular community on different terms. For example, FDMECI argued that significant changes in the church follow crises, such as '9/11' and the GFC and these have the power to shape the nature of the institution's engagement with the public. '9/11', he said, drove a more pastoral approach from the cathedral in the finance district, because many local companies had offices in New York. Following the GFC the cathedral's conversation shifted to critique of the finance, economics, and business sectors and attention to pastoral care waned. MECI's contextual sensitivity is enabled by its greater flexibility as a small-scale organisation.

FDMECI commented that coexistence with the financial services sector opened an opportunity for the church to learn from business for instance, in how it manages itself internally in general but especially its staff. In particular, according to BC2, there is an opportunity for the church to change how it manages its money. If the CoE's financial resources were to be considered as one fund, the church is equivalent to a FTSE Top 350 company. The problem is a lack of centralisation and the capacity to deploy this money in tranches large enough to wield influence. If it did it would have a capacity, through a program of ethical investment as an example, for significant direct advocacy in the financial sector.

The cultural and social prominence of a cathedral raises a number of challenges to change, however. DMEC identified the dichotomy between being a Christian organisation and a multi-million-pound business. Its potential difficulties are complicated, said DMECI, when the cathedral is called to principled disobedience, if not of the law, then of cultural and social expectations.

The problem is, DMEC explained, that the cathedral is part of a now-secular community that still thinks it owns it and expects control. DMECI pointed out that there are many examples where the church's orientation for social justice is criticised by conservative secular voices. Yet many clergy working in the finance, economics and business sectors have been inspired by recent writing by authors such as Picketty on inequality in capitalist society and Mason on the prospect of a shift to a Post-capitalist period and have been moved by the community reaction to the Occupy Movement.⁷ CMEC suggested there is a secular prejudice

⁷ Picketty, *Capital in the Twenty-First Century*; Mason, *Postcapitalism*.

over what the church is for. The church is commonly in conflict with a conservative community that wants the church, especially cathedrals, to reflect 'traditional' secular values, especially in their iconic cultural and institutional forms, but which misalign with a more activist reading of the gospel.

5.2 Case Report: English Business Chaplaincy

5.2.1 Case description

English Business Chaplaincy (EBC) is a multifaith chaplaincy providing pastoral care to people working in a modern business estate in an English city. The estate is a large and expanding mix of businesses, many from the financial services sector, some of which are prominent global businesses that have located their headquarters there. There is also a substantial retail presence serving the working people of the estate. The size of the estate and the prominence of some of the tenants creates a higher than normal security threat so the estate managers take a range of protective precautions that sometimes result in elevated anxiety, adding to the underlying stress of working in a modern global business environment. These environmental aspects contribute the role of EBC.

Chaplaincy was proposed and established by the original estate developers as an integral component of the service offering for the estate's tenants. EBC commenced under the auspices of the CoE Diocese in which it is located and led by an Anglican priest. EBC now includes the Lead Chaplain, an Anglican priest, a Roman Catholic priest, an Imam, a Rabbi and a lay Anglican chaplain to the Estate's retail community. While the numerically significant faiths are represented by chaplains of their own faith, all chaplains are present to support anyone who seeks help, regardless of their faith or absence of it. Each chaplain attends to the customary religious practices of their own faith and provides for special events such as religious feasts and festivals. EBC is regularly called to assist with events of particular significance such as deaths of staff members of estate tenants and world-wide events such as '9/11' and '7/7' and the GFC, providing counselling, support, memorial services, and public prayers and thanksgivings. Chaplains also officiate at public religious celebrations held on the estate.

EBC has developed relationships with many of the larger companies present on the estate, sometimes at a very senior level and enjoys wide support generally, especially through being multifaith. These connections, in addition to many personal pastoral relationships, have made EBC a valued and well-accepted part of the estate community.

5.2.2 Method and data sources

Interviews were held with the Lead Chaplain (LC) of EBC and each of the chaplains—Muslim Chaplain (MC), Jewish Chaplain (JC), Roman Catholic Chaplain (RCC) and the Retail Chaplain (REC). Three members of the Estate management were interviewed—Estate Senior Manager (ESM), Estate Manager (EM) and Estate Security Manager (ESEC). An interview was held with one of the Diversity Managers of the business tenants (DM). A range of strategy and planning documents and reports of EBC were consulted.

5.2.3 Case data

5.2.3.1 Environmental Scanning

A number of participants mentioned the contextually responsive nature of a chaplaincy operation. This sensitivity is primarily in relation to the one-on-one relationships between chaplain and client and is responsive in the moment during pastoral encounters. Therefore, the chaplains see little need to collect pre-emptive information or to plan for the medium or long term. It is LC's task to oversee the strategic development of EBC and to interpret the environment. A longer-term outlook and process of reflection on environmental matters such as the evolving business and security environment is found in LC's reporting and the strategic planning documents that she uses to manage EBC. LC has an extensive range of contacts with business people in the Estate and the Estate management from which information is collected. However, there was no evidence of a structured program of collection of environmental information beyond forecasting as part of strategic planning.

5.2.3.2 Advocacy

Advocacy is not provided for in EBC's charter, nor does EBC assume a direct role for chaplaincy as an advocate for social or business change. LC commented that the other faith organisations sending chaplains to EBC were less interested in advocacy than the Anglican Church and, with the exception of LC, do not regard advocacy as a part of their roles.

MC said that his role was for transformation of organisations but of people, although not through proselytisation, but by the provision of pastoral care in the workplace, ranging from advice on matters pertaining to the workplace and through passive listening. MC's primary interest is in enabling each person to maintain their full personal identity in the workplace. MC accepted that a client might be transformed through his ministry but was less certain about organisations. JC, expressing the same attitude, comes from a community that is forbidden to act politically, so he feels constrained in how he behaves. His model is the presentation of the Torah to the people at Sinai, which he described as a passive offer, requiring the people to act to accept it by responding with their lives. JC would only participate in a project of transformation in a business organisation with an express invitation from the business organisation to do so, not by his own initiation of it. RCC's approach is centred on the Mass, which he sees as the primary vehicle of transformation of people. He did not identify a direct connection to any of the business organisations of the Estate, but he does work with networks of Roman Catholic individuals.

Despite the chaplains' reserve over advocacy, DM expressed appreciation of the capacity of EBC to offer alternative views in a discussion on diversity and inclusion. However, DM described the relationship of the Estate business organisations with EBC in terms of the business's needs, claiming EBC's objectives were aligned with the values of her organisation. It was apparent that DM did not expect that EBC might have an advocacy agenda that was not

aligned directly with the business's strategy or do anything that was not contemplated within the business's expectations of the work EBC did.

ESM argued a similar line to DM, that the presence of EBC on the Estate is an outcome of the Estate's attitude to how businesses in a community like the Estate would organise, in comparison to, for example 'the City' in London. Therefore, to the extent that EBC is able to be transformative, it is through participation in the project of the Estate in attracting an already transforming business and working community. EBC's transformation objectives are expected to be congruent with the objectives of the Estate. ESM observed that the Estate does attract a younger working population than other places and with a better gender balance and he implied an expectation that chaplaincy would be less attractive to this demographic. However, ESM commented that the EBC steering group has always been populated with very senior people who are very supportive of EBC's objectives, interested in a socially constructive role for business, and able to influence the ethos and ethics of their organisations. This, and LC's capacity to bring influential people into the Estate in conversation with business leaders made EBC influential in ESM's view.

ESM and DM see EBC's role as instrumental to internal business objectives. However, LC commented that, although initially EBC was focussed on pastoral care, the experience of events like the GFC opened opportunities for engagement in the process of recovery and change from trauma. These kinds of engagement lead naturally to discussion of alternative ways of living. LC's approach has been, in these circumstances, to remain pastoral, as a fellow traveller in the manner of the Emmaus road narrative, not as a critic. LC also commented that the use of Wisdom literature from the three Abrahamic faiths, particularly the theme of covenant, provided narrative tools on which to base such discussions. She said people were more open to this kind of discussion in the aftermath of business shocks like the GFC.

5.2.3.3 Relationship building

EBC's relationships fall into three primary categories—a formal relationship with the Estate management, organisational relationships with businesses that are Estate tenants, and personal relationships with individuals. Chaplaincy, in the eyes of the Estate management, according to ESM, is a service to the Estate tenants. ESM observed that, historically, residential estates in English society were always developed with community services central in the design, especially the church. The Estate Management has also sought to provide these social services, including a provision of services for multiple religions in its contemporary design, reflecting the ambient community. The historical principle is reapplied on the Estate, although the Christian church is not central or exclusive in its application.

LC observed that many businesses, especially American, profess an aversion to religious organisations, believing they have no place in the business environment, but that EBC has convinced them of the benefits it brings, at least from its delivery of pastoral care and support of their diversity objectives. According to EM, at the time of development of the Estate, it was

expected that the offer of chaplaincy would be a 'tick the box' exercise and not taken up. However, chaplaincy services have been well supported, not because they have been promoted by the religious institutions, but because they have been demanded by people working on the estate. There are some practical arrangements that work in EBC's favour—the building of a worship space, the encouragement of chaplains to work with business's existing internal faith networks, and chaplaincy's involvement in the Estate's disaster planning. Also, EBC is given the role to lead major community events such as memorials for '9/11' and '7/7' and these have embedded the concept of chaplaincy in the Estate community.

Therefore, EBC enjoys business's support and funding and has been integrated with business's provision of health and well-being services, and Employee Assistance Programs (EAP). LC attributes government and social pressure and the shocks of crises such as the GFC to the shift of business thinking and culture in favour of engagement with religious organisations. LC said business was more amenable to joining discussions on the shaping of community life in relation to business and recognises that a fully functioning person integrates faith into their working life. That idea has led a group of business leaders on the Estate, each from one of the Abrahamic faiths, to join with EBC to agree a covenant for working together that is acceptable to each faith.

The strong take up of chaplaincy by business may be influenced, according to LC, by the pressure from faith communities other than Christian whose faith practices remain more integrated with working life and resist Western forms of separation and secularisation. They demand the freedom and facilities for religious observance in the work environment and recognition of their holy days. Therefore, there has been interest from business's diversity and inclusion managers in how EBC can assist them in addressing their support of religious diversity in business life. The interest of the diversity and inclusion managers provides EBC a formal and authorised avenue of direct entry into the business community on the basis of faith matters.

However, MC and JC observed that the human resources and, diversity and inclusion functions are often at risk of business cost reduction programs that present a risk to EBC's relationships, counterbalancing the access they offer. Nonetheless, they said, each chaplain has an opportunity to work within the faith and denomination networks of the individual business organisations to create relationship and in some instances, according to DM, to establish linked networks between different businesses and broaden the faith-based communities.

Reflecting on the potential for dispute between the faiths, MC observed the nature of the estate's business environment means each faith must make allowances, for instance accepting that there may be alcohol present at some functions he is expected to attend. MC believes he must compromise on matters of space (sharing worship space with non-Muslims) and society (attending social events) but not on matters of faith in order retain his authority and authenticity. For MC, the spatial and social adjustments are the necessity of participation in a dominant foreign culture. Further, MC believes he has no role in controlling the Islamic networks, only to support them and provide pastoral care. In turn, he has access to them and can build relationships there. LC also reflected this theme of exile in foreign territory, observing

how the nature of the business environment forces a change in ecclesiology with 24/7 working practices, especially in the financial sector with equity and other markets in most time zones, forcing long working hours on the estate. EBC cannot expect participation in the manner of the conventional parish or religious order, rather, as DM argued, learn how business works and respond to it.

DM observed that UK society's historically hierarchical nature has led to a differentiation of who engages with business's religious diversity networks. Senior people tend not to use them for themselves, although they engage from the perspective of managing their businesses, seeking advice on religion's role in the workplace. Junior people are wary of public disclosure of personal social diversity, possibly feeling their diversity puts already insecure jobs at greater risk. Therefore, the diversity networks are in general primarily populated by people from middle management. DM said this is in the context of an organisation that is on a journey of cultural development in which the EBC team is able to participate in 'enabling conversations.'

Despite the focus in the discussion above on organisational relationships, LC pointed out that all relationships start at the personal level and that no organisation is transformed without first transforming people individually. These individual relationships have made EBC an 'essential element of the total working environment', according to EM, but he insisted that chaplains attended to the person's health and well-being first and their religious needs second. That is, avoiding proselytisation. LC remarked that EBC's practice is that in all encounters it is the client who leads the discussion into the transcendental. She said that it was important that the client leads their personal transformation so that they can become agents of organisational transformation.

5.2.3.4 Theological reflection

Theological reflection in a chaplaincy is demonstrated in EBC to have two parts. The first is overt intentional and conscious practice of theological reflection within the working processes of the chaplains. LC's personal practice and strategic thinking is the mainstay of theological reflection and development in EBC. LC has reflected on the experience of the development of EBC organisation and written and published on it. LC's writing seeks to explain to the institutional church how this particular chaplaincy has developed theologically, as well as providing theologically reflective material to support the continuing operation.

The second part is how theology drives and directs the individual chaplain less overtly as a habitual but subconscious practice. The other chaplains do not contribute theology to the EBC initiative apart from the actions of their work. However, they do think theologically but they see it as a private or small-group act. RCC reflected the difficulty of developing a corporate theology of chaplaincy in an environment where there is a multifaith team, and asked what would be its purpose and would it help anybody? This observation sits alongside a covenant that has been agreed by the business leaders of the Estate that incorporates the values of the three Abrahamic faiths represented. RCC commented that his practice is centred on the Mass

and the pastoral relationships that arise from it, and that in this his practice is no different to that of a conventional parish priest.

JC commented that the denominational and faith differences resolves to a necessity of maintaining an individual theology of practice rather than something more universal. MC and JC both said they use multiple sources of theology. While MC did not identify these sources definitively, JC said Judaism has a theology of pastoral care for all people and to encourage Jews in the growth of their faith. REC was clearer, that retail chaplaincy was based on a theology of incarnational presence that is responsive to the person in encounter and to the context of the environment. Nonetheless REC observes that the commonality of the values of the Abrahamic faiths reflected in the Estate's covenant are also visible in these individual practices of the chaplains.

Apart from LC, the chaplains engage pre-existing theology as an input to their practice, rather than reflecting on practice to create new theology. The reflections shared by EBC's chaplains remain a continual conversation among them that may influence practice but are not documented or formalised in any way. The closest thing to a formalised theological statement of EBC's practice on the Estate would be the covenant agreed by business leaders.

LC is clear about the theology driving her practice. However, she believed it is unlikely that a single statement of chaplaincy theology would be possible, or useful for the team, given their diverse backgrounds. Rather, according to LC, theology was better understood through the observation of the work of each chaplain in context, from which it must be concluded that theology evolves with the experience of each chaplain and in the context of the internal Estate environment and the current affairs of the external secular public space. So, emergent contextual theology development at the level of the individual informs pastoral practice but is not formally appropriated at the level the chaplaincy organisation, nor recorded as theory or practice.

5.2.3.5 Strategic planning

The structure for strategic planning is provided in a set of Chaplaincy Establishment Principles that were agreed by the Estate management, the business tenants of the Estate and LC's parent diocese. The Establishment Principles document was written by the EBC Steering Group. It sets out the structure and goals for EBC, defining the general principles for the organisation of EBC's work. The principles also provide communications methods, success measures, personnel appraisal arrangements, a financing model, succession planning, a job description for the LC and a generic job description for the other chaplains.

EBC maintains a five-year strategic plan, reviewed annually, that sets out the working aims and objectives of EBC and the resourcing and management of the work. The strategy is a product of a development team that includes representation from diversity and inclusion staff of major companies that are Estate tenants. This inclusion is responsive to EBC's

acknowledgement that it is present on the Estate ‘by gift and not right.’ The covenant agreed by the business leaders representing the Abrahamic faiths, mentioned in the section on Relationship building, is thematically central to the strategy. Therefore, apart from whatever objectives may be in the planning of the faith groups contributing to EBC, the objectives of the business community are also a determinant of Chaplaincy strategy.

The strategy includes a pastoral and spiritual support strategy; a marketing, communications and brand strategy; an events and education strategy that consists of creating opportunities for group meetings and identifying and responding to commemorative events; and a mission statement. The responsiveness of EBC in the Estate culture and function has allowed LC to move strategically to respond to, for instance, opportunities to become part of the Estate Diversity and Inclusion Managers Group. In doing so EBC has acquired a higher profile that enables LC to advocate in the business community, notwithstanding the instrumental nature of the business community’s inclusion and use of the Chaplaincy’s services, also mentioned in Relationship building.

5.2.3.6 Governance

The EBC governance model provides for a structural relationship between LC, the Estate Steering Group that represents all stakeholder interests, and a Faith Leaders Reference Group, all governed by the Chaplaincy Establishment Principles. Under the governance model regular reporting goes to LC’s parent diocese, the Steering Group, and Estate management—through ESM. The formal reporting line to Estate management is through the Steering Group. LC meets ESM, EMM and ESEC at other times informally, as needed. LC reports verbally to an assistant bishop of EBC’s parent diocese each month and there is the possibility of direct communication with the diocesan bishop, as necessary. A written report is submitted by LC monthly to the Steering Group and LC meets the chaplains in a monthly team meeting for verbal reports. JC observed that the chaplains have plenty of opportunity for informal contact with LC and each other.

While LC is responsible for the EBC strategy, MC acknowledged awareness of the relationship between the Chaplaincy strategy, its goals and targets and how these influence the marketing of EBC services. Likewise, JC commented that chaplains have set goals that encompass the development of networks within their own faith communities, a measure of one-on-one time with clients in pastoral relationship, and the marketing and promotion of the chaplaincy service. However, there was a sense in discussions that the chaplains regard the strategy as secondary or peripheral to their day-to-day work.

The relatively high level of organisation and task orientation of EBC’s governance, its active strategic direction, goal-setting and regular reporting reflects the business background of the authors of the Establishment Principles. It also reflects, according to ESM, the partial funding of EBC from tenancy fees of the estate business community. As a result, EBC is

accountable primarily to the tenants. However, accountability in a formal, measurement-based sense as business might understand it presents challenges for chaplaincy.

RCC expressed indifference toward strategy and governance processes, saying that ‘the church is not a business and that spirituality is not financial.’ Elements of RCC’s worldview were reflected by REC who described retail chaplaincy as part-time, engaging a large number of shops, each only three or four times a year, and each employee usually only once. Therefore, REC takes an approach of being visible and available for emergencies without expecting any form of long-term relationship, making measurement difficult beyond counting encounters. Further, REC pointed out that chaplaincy is an invitation for engagement to which the other person must respond. Therefore, attempting to apply measurement and other business management principles is problematic because it does not allow for the circumstantial contingency of relationships or the content of engagement or its impact on the participants. REC argued that the relational and spiritual content of offer and response defies formalisation or measurement by secular management and accounting methods. So, retail chaplaincy is, in the opinion of REC, less amenable to strategic control and direction. REC’s opinion was supported by DM who, when asked if EBC was good value for DM’s business, could not confirm that such direct accounting of value could be made, but agreed when prompted that there may be cost avoidance through chaplaincy’s management of HR issues—workplace stress, grief and trauma for example. DM’s response suggests that the businesses recognise EBC’s value but that it defies accounting measurement. EM also commented that the positive function of chaplaincy was the enhancement of business performance, although most business leaders would not understand chaplaincy’s direct impact on individuals.

5.2.3.7 Translation

In the absence of any formal or structured environmental scanning or theological reflection there has been no need for translation in a formal way, as contemplated by the conceptual model. However, it should be recognised that each of the chaplains translates informal personal theological and empirical insights into conventional language in pastoral encounters automatically as a matter of course.

5.2.3.8 Integration—institutional core-public function

ESM argued that the Estate Management has taken the approach of providing a range of social services in the manner of an urban planning organisation, which ESM understands is its function. For the Estate, the presence of religious organisations is a normal part of this service. EBC performs a social integration function between the institutional church and the Estate and its business tenants. From the Estate management’s perspective, given its intention to provide pastoral care services, if EBC was not present, the local religious bodies, that are located in the surrounding residential area, would have to be invited in. Although LC reports regularly to

EBC's parent diocese, the Chaplaincy team works quite independently of it. The diocese has little engagement with the Estate-controlled Steering Committee and other diocesan or wider CoE institutional organisations or individuals do not make contact with the Estate. Likewise, EBC, apart from LC personally, does not relate to the diocesan and wider CoE organisation. The only instance of other CoE interaction with the Estate was an attempt by a loan CoE church plant to establish relationship with Estate workers. However, this was resisted by the Estate because of the church plant's proselytism.

5.2.3.9 Authority

From the perspective of the Estate, the primary authority for the existence of EBC is in the Chaplaincy Establishment principles, which is an Estate management document, not directly linked to or controlled by any faith organisation. Each of the faiths represented in EBC claims a theological authority for the work it does; however, according to DM, business does not acknowledge it in its theological form. Nor does business recognise the authority of the institutions—church, synagogue or mosque that sit behind each chaplain's identity. Rather, it is the capacity of the chaplains to provide pastoral care and a presence that is aligned with business's internal goals for organisational development in their provision for the inclusion of diverse minorities, which is how the faith groups are understood. Chaplaincy is, for the businesses, one of a range of supporting social services. The same understanding of EBC's role among the Estate community drove ESM to refer to EBC as a part of the 'social infrastructure.'

It might be interpreted that businesses are using EBC instrumentally to advance internal organisational objectives. Such a view may imply an ecclesiology that expects authority and control to be in the hands of the church and is suspicious of external influence. LC argued that a better approach for the church is to invest in building partnerships and to approach issues of business organisation and management from the perspective of the church's 'principles base', rather than a 'rules base.' The principles base allows for a discussion and negotiation on business matters, according to LC. ESM recognises that chaplaincy has modernised to be more 'spiritually engaged' and more 'user-friendly' through direct personal engagement.

5.2.3.10 Plurality

EBC has been multifaith from its inception and its plurality is provided for in the Chaplaincy Establishment Principles. LC, JC and MC each commented that they expect to be available to people of all faiths, and none, despite their personal faith identity. This approach has ramifications for how chaplains work. If the client wishes to explore faith in a community context, the chaplain's practice is to make a referral to a community that best reflects the client's culture and family or preferred faith tradition and denomination. Because they do not organise faith communities in the conventional sense of churches, mosques and synagogues on the Estate the referral will usually, be located near where the client lives.

A plural approach is also a necessity of EBC's internal working environment and serves a model in itself. MC mentioned that one day he and JC were stopped while they were walking through the retail area of the Estate to be photographed by a passer-by who expressed appreciation of seeing an Imam and a Rabbi publicly in each other's company. MC commented that he appreciated the opportunity to exchange experience of his pastoral work with the other chaplains and has learned much from them.

Plurality is figured in the business environment of the Estate itself where business accepts and welcomes the presence and the work of EBC which, as EM pointed out, uses space that could be rented. The popularity of the chaplaincy service exceeded the Estate management's initial, secular-oriented, expectations and the space allocated to the chaplaincy and faith networks has needed expansion over time.

However, acceptance is based on terms that do not permit proselytisation. LC approaches evangelism in the course of pastoral work on the basis of the Emmaus Road story—in that the initiative in conversation is always taken by the disciples not by Jesus who is the stranger in the story. Jesus asks questions and is then invited to explain. He is invited to stay for supper. He is the one proselytised, invited into community by those he is serving. DM compared EBC and its strict avoidance of proselytisation to the church plant already mentioned. Estate businesses accept LC's arguments for the presence and work of the EBC conditionally and see it demonstrated in the work of the chaplaincy team. According to DM, the workplace argument for the chaplaincy is tied to the policy of enabling people to bring their whole self to the workplace, which policy addresses the need for plurality more widely. Therefore, Chaplaincy is integrated by the business into its wider employee well-being strategy and sits alongside other services such as their EAP.

According to ESM, chaplaincy supports the business strategy for plurality in other ways. For instance, EBC responds to business's recognition that, in a global context, providing for religious diversity and inclusion in the workplace is a practical necessity. So EBC provides training and advice on religious diversity. In some instances, EBC is asked to assist in defusing tensions between faith groups, demonstrating, as ESM explained, EBC's role in providing social infrastructure. EBC also participates in building a community that supports and protects business which always risks going into moral harm's way. Also, EBC manages a range of public gatherings, for instance opportunities to express public grief in times of crisis, providing meaning and depth in an otherwise sparse environment, and making these look more like community rather than corporate events.

LC sees EBC's presence on the Estate in terms of embassy and hospitality based on the model of Cragg.¹ Hospitality demands community members be attentive to each other, to hear

¹ For an account of Cragg's thinking on Christian Presence, Hospitality and Embassy see: Richard Sudworth, "Hospitality and Embassy: The Persistent Influence of Kenneth Cragg on Anglican Theologies of Interfaith Relations," *Anglican Theological Review* 96, no. 1 (2014).

the faith and belief of the other, but to exercise embassy by remaining faithful to their own beliefs, and to resist the temptation to proselytise the other from their faith.

5.2.3.11 Change

EBC represents an evolution of the church's relationship with secular society, creating something different from conventional parish ministry and growing away from historical models of Industrial Mission that sometimes-reflected industrial activism alongside its pastoral concerns.²

ESM argued that the character of the Estate is one of constant, rapid change and that the church needed to be flexible, especially avoiding the conventional parish model of organisation. Evolution of the chaplaincy model will also need flexibility in the future, especially to accommodate expected growth of the Estate.

² Peter Cope and Mike West, *Engaging Mission: The Lasting Value of Industrial Mission for Today* (Guilford: Grosvenor House Publishing, 2011), 8.

5.3 Case Report: Rural Cathedral Business Group

5.3.1 Case description

Rural Cathedral Business Group (RCBG) was formed in 2011-2012 by a group of business people who are members of the worshipping community of Rural English Cathedral (REC). One of the leading business people is a lay Canon of the cathedral and at the time of interview, the chair of RCBG. REC is a very old and very large cathedral that dominates the landscape, culture and identity of the disproportionately small market town in which it is located. The town is the historical centre of a surrounding farming community that has evolved with agricultural technology and agribusiness methods. It is now a major centre for food production and has received substantial investment by agribusiness and the major British food processors, distributors and retailers. The community remains primarily English, although there is a substantial population of European migrant and itinerant farm workers in the area. The town is located about 25kms from a major city that is a centre for technology development and many people who live in the town work there.

RCBG is an initiative to interact with local business people by running a program of events centred on an annual trade fair called the Annual Business Exhibition. The Exhibition is held in the nave of the cathedral over several days and includes a high-profile guest speaker on one of the evenings. A wider program of speaking engagements by influential people on current topics of community interest is run, also in the cathedral. Lower key monthly meetings are held in one of the town pubs with a less prominent speaker and a more casual program. RCBG's focus is on the promotion of good business practice as a critical element of a healthy community and its program of events is designed to bring the surrounding business community together. It is also involved in a number of projects supporting the community such as the local Foodbank and provision of mentoring for start-up businesses and senior students in the local government school. RCBG works closely with the Local Council and the Chamber of Commerce.

5.3.2 Method and data sources

Nine interviews were conducted with people associated with RCBG: the Dean of the Cathedral (RCD), a Bishop of the Diocese (RCB), the Cathedral Director of Communications (RCDC), a local councillor and former mayor (RCFM), the District Council Business Development Manager (RCDM), a Foodbank organiser (RCFB), an RCBG steering committee member and local business person (RCSC), another local business person (RCLB), and the RCBG Chairman (BGCM).

5.3.3 Case data

5.3.3.1 Environmental scanning

RCBG does not actively collect or evaluate data about the surrounding business or political climate, rather RCBG relies on the general knowledge of the business community's leaders and members and leaders of REC. Nonetheless, RCBG is sensitive to the political climate and responds to it in its event program, for instance on BREXIT. This supports RCBG's program of informal but thoughtful consideration of the current political climate and its effect on the local community.

5.3.3.2 Advocacy

RCFM, speaking as a member of the local authority, and as a former community leader, acknowledged RCBG's engagement program as the advocacy of its stated values of building better communities through healthier business practices. RCBG's values are set out on its website: '[t]hat the [RCBG] believes that there is a strong correlation between the health of the business community and the well-being of communities in which those businesses operate.' RCFM said RCBG has provided a platform for the discernment of better business practice from which the community and business itself is the beneficiary. RCBG's advocacy does, according to RCFM, achieve a community transformation and an opportunity for intellectual engagement that can be described as 'nurture by example,' exhibiting the values it proposes for the whole community. RCBG's work with business and with schools to give them access to the cathedral is an example and has probably demystified the church for some, she said.

RCSC and RCFM said that RCBG's approach to advocacy was not to take positions but to select topics and speakers that bring important issues to light and advocate for themselves. RCSC also observed that her business's customers and consumers, and young employees drive her business's interest in the issues of social justice that RCBG addresses. RCSC reflected RCFM's comment on intellectual engagement, saying RCBG's advocacy 'moves minds' at the level of the individual, and is dependent on attracting influential people who are able to motivate change. Part of the intellectual engagement, according to RCLB was to point to a 'wider agenda' than people's business. In advocating for community transformation, according to BGCM, it is necessary to be apolitical in the sense of being party-neutral, while still talking about politics and to do otherwise would condemn the church to irrelevance.

RCDM said that he sees RCBG succeeding to generate transformation in the business community, although he could not quantify it. He observed that RCBG has provided the community with a program of social networking, interaction and engagement with broad contemporary business and political issues on a unique scale in the community. He said RCBG's message of social transformation is clear through event speakers who are influential people and attract good audiences. RCBG's influence also extends through its mentoring programs into local start-up businesses and schools and these have contributed social capital to the community. In particular, RCDM observes RCBG's attention to the way in which business

is conducted and the question of moral compass, drawing on companies with good ethics as examples for emulation. In this RCBG has shifted the local business-to-business conversation from profit and success to the question of what constitutes good business. The community has welcomed this change.

BGCM commented that RCBG's association with REC provides it disproportionate influence in the community. BGCM actively uses the space and influence of REC but does not proselytise. However, these facilities give RCBG the opportunity to advocate on issues that will not be addressed elsewhere because they are confronting and cause discomfort. Through this the church becomes relevant, in BGCM's view. The public response, he said, has been overwhelmingly positive with many offers of help.

RCDC commented that politically oriented events, like a BREXIT debate, are very influential, as are business seminars and mentoring of start-up businesses. However, she believes that transformation is too strong a word for what is happening. RCLB agreed, that business community change is incremental rather than transformational. However, RCDC did say that as a result of RCBG's work, along with other REC initiatives, the relationship between REC and the community had improved and REC has become more closely engaged with community life and has more influence in it. There has been no attempt to measure the influence of RCBG's advocacy and a number of participants, such as RCD, commented on the difficulty of doing so—the choice of what to measure and how to measure intangible factors such as community impact.

5.3.3.3 Relationship building

RCBG leverages a need in the local area for opportunities for social networking. REC stands as a central focus of community identity, life and culture, and so business in the area looks to RCBG, according to RCDM. RCBG's community leadership is highly respected and its success arises from its approach of focussing events on business ethics and thereby, indirectly, theology. REC's attraction is because it is the largest and most attractive 'venue' in the area. RCSC commented that RCBG's success is in some part due to its capacity to organise large events in a professional manner, creating good social occasions.

RCBG's business leadership has served to change the profile and local relationships of REC within the area. RCSC commented that RCBG's relationship development is aided by REC's interest in changing its public profile and its capacity for hospitality, leveraging its historical and cultural importance. She also commented that the BGCM has an ambitious vision and a high capacity to network within the business community. RCBG maintains an independent relationship with REC relieving RCBG of pressure to convert its event attendance into church attendance. Rather, RCBG focusses on providing companies with opportunities to develop relationships with one another.

RCDM commented that the district is designated for high growth, and as a primarily agricultural area is attractive for European immigrants. A relationship with RCBG has assisted the local authority with both business relationship and the development of links with the immigrant population, as many of the immigrants work for RCBG members. Therefore, in turn, council promotes RCBG events. RCSC affirmed RCDM's comments from the perspective of an employer business in the agricultural sector that belongs to RCBG.

RCDM commented that RCBG is business-led but there has been discussion about inviting local council participation—although not from elected politicians, to avoid RCBG being politicised. BGCM said RCBG has no links to or co-ordination with other church-business organisations.

5.3.3.4 Theological reflection

BGCM conformed there is no definitive statement of RCBG's theology for its mission, neither is there any theological accounting for RCBG in REC's strategy. Rather, any theological element of RCBG's mission is understood implicitly, according to RCB. He felt that the low-key expression of theology through a conversation about values would be the preference of most attendees of RCBG events, who, according to BGCM, mostly have no prior association with REC. Therefore, RCBG's public theology is entailed in action rather than speaking and writing. RCB and RCD agreed it would be possible to infer RCBG's theology from its work and while it might be of internal value to REC, there would be no benefit in an overt public expression of it. RCB suggested this kind of explicit theological statement might also create sectarian tensions within the church over differences of opinion on how theology and mission should be constructed, for instance from the perspective of the place of evangelism in mission.

BGCM implied that such formality would constrain RCBG and agreed that less formal arrangements enabled RCBG to respond to the world on its own terms rather than on the church's terms. Moreover, BGCM said the purpose of the business group had adopted a perspective with a secular expression of its values, that business that flourishes is a positive contributor to a healthy community, and that the church's interests in healthy community as a parallel made sense of ECBG's role as a mediator. Therefore, he explained, ECBG's role is to shine a light on what has gone wrong in the world of finance and the way business is perceived by the public while at the same time trying to explain what ECBG regards as the dignity of wealth creation and work as an act of prophecy.

RCBG's independence from REC enables it to attract a wider public than otherwise. BGCM prefers RCBG to be seen as an initiative of a few local businesspeople and not of REC and is keen to maintain the relationship with REC as a mix of this independence combined with oversight through REC Chapter. Independence enables RCBG to approach the public experimentally to see what works, conducting engagements on public terms rather than the church's terms. RCSC observed that RCBG's monthly pub nights, which offer a program of low-key but interesting speakers in an informal environment, focusses on social networking,

and yet is particularly effective in conveying theology through accessible expression of theologically-inspired or congruent business values. RCSC also commented that RCBG brings these community issues into discussion in language that is common to all businesspeople. For instance, RCSC observed, ECBG ran a discussion on genetically modified foods, beginning with the genetics of plant breeding and ending with a discussion on the moral challenges of whether such work was justified. Rather than express a prior theological position, RCBG provides opportunities to explore the environmental context and has an opportunity, albeit not taken up in this instance, to explore the related theology.

While RCB felt there was an opportunity here for an external theologian to work on the implicit theology of such an engagement, according to BGCM, RCBG's theology is necessarily low key to enable public acceptance. Nevertheless, BGCM referred to the capacity of REC's space and cultural significance to influence the community. REC inspires RCBG to be more ambitious than might otherwise be the case, for instance in a conventional parish, he said. RCLB confirmed that he had not heard any explicit statements of theology in RCBG events but pointed out that church values are implicit in the REC space and some of the guest speakers such as the Archbishop of Canterbury project theological values automatically.

RCSC suggested membership of the RCBG is a theological act, explaining that if there was no alignment between her business's and RCBG's values, there would be no relationship. She believes it is possible to draw a connection from the church's theological values through RCBG's missional objectives of healthy businesses healthy communities and on into the Values Statement of her business organisation. She believes RCBG's values are naturally congruent with REC's, and so, RCSC claims, continuity from formal theology to business values can be traced. A more practical demonstration of this alignment takes place in practice when RCSC's business, a large agricultural producer, supports the REC harvest celebrations.

5.3.3.5 Strategic Planning

BGCM confirmed that RCBG has no formal strategic plan. He commented that though this might be a good idea, there was a question of how much RCBG needed to look like a business and to be governed by formal objectives? Rather, BGCM expressed the view that 'RCBG had been blessed by not having too much formal control' at the outset from REC Chapter. Instead RCBG relies on its values statement. Further, there is no formal statement of strategy for the role of RCBG in either the REC or Diocesan strategies. BGCM commented that when RCBG was established the mission was fairly clear, in the wake of the GFC. It has become less clear as the effects of the GFC have subsided, although BREXIT has been a more recent focus. BGCM, when asked by RCD if a strategy could be developed, with a three to five-year outlook, commented there was no time to do this. This has caused frustration with RCD who wonders if RCBG is just 'going from one event to another.'

RCDM and RCFM commented that, despite there being no formal strategy, the direction of the group is visible in the program. The implicit approach is to be responsive to local and national politics and current affairs, to assess the outcomes of events and adjust the approach accordingly and to leverage or support other local initiatives. BGCM's comments above in relation to the GFC and BREXIT reflect a form of tactical opportunism. Other examples include changes to the approach to events in response to uptake, and the discovered effectiveness of small groups such as pub nights. Foodbank is also an example of a local initiative that RCBG supports.¹ RCFM commented that despite limited planning, RCBG is very professionally organised, and there is some level of direction-setting by the Steering Committee. The Steering Committee also acts as an advisor to BGCM, for instance, generating ideas for future events.

5.3.3.6 Governance

REC Chapter is the primary point of governance for RCBG. BGCM said that RCBG reports to it regularly at Chapter meetings and annually to the cathedral congregation. BGCM is supported by a Steering Committee made up of independent, volunteer business people. RCBG Steering Committee meetings are held five or six times a year and the minutes are provided to Chapter and the diocesan bishop. The Steering Committee discusses current activities, plans for the future and checks that the work meets RCBG's purpose and objectives, notwithstanding these are not formally defined.

According to RCD, a former Canon Missioner of REC had been appointed to oversee the activities of RCBG and was expected to attend Steering Committee meetings but had never done so. BGCM is currently the direct representative of RCBG on Chapter. BGCM said, however, his intention to step back from the chairman's role had highlighted the need for a succession plan and that his retirement and the appointment of a new Canon Missioner would provide an opportunity to bring greater formality to the relationship between Chapter and RCBG. RCD commented that he had been concerned about the succession risk of losing the energy and insight of BGCM and that an approach was to apply greater strategic and governance controls. RCD was concerned for Chapter's ability to control an organisation that takes REC's name.

RCB observed that absence of a formal strategy makes objective measurement of RCBG activities difficult. He suggested the appointment of the new Canon Missioner to REC may be an opportunity to change this. RCB thinks that subjective measures of attendance at events and RCBG's community profile give a sense of success. He commented also that RCBG has built its 'brand' and has achieved 'buy-in' from local businesses. RCD's concern over measurement of the effectiveness of RCBG's advocacy also applies to its operations. Further, he argued that a process of measurement implies a certain level of organisational control and discipline in planning, reporting, monitoring and control. RCD did not think there was any current material

¹ <https://www.trusselltrust.org/>

problem with RCBG's operation, only visibility and control. BGCM argued that applying internal controls to RCBG was complicated by expecting volunteers and clergy with no business background to lead business initiatives. Clergy usually have no experience and good volunteers are usually overcommitted.

5.3.3.7 Translation

Without a formal theology there is no formal translation task to be done. It has been observed that RCBG's theology is implicit in its action and RCSC commented that linkage of values between business and theology takes place unconsciously in the mediating function of RCBG. This unconscious linkage might be interpreted as a form of translation.

5.3.3.8 Integration - Institutional core-public function

The point of linkage between RCBG and REC is Chapter. Given the relative independence of RCBG, discussed in the section on Governance, it must be concluded that the integration between REC and RCBG in any formal way is limited to BGCM's role as a Canon of REC. However, RCD emphasized the commonality between the objectives of both RCBG and REC in terms of bringing business focus to what REC does and the importance of outreach. RCBG prosecutes its objectives with little formal control but substantial informal consultation and alignment.

While at the time of interview BGCM was a member of Chapter, subsequently the person occupying the BGCM role has stepped down from his chairman's role but retains his personal role on Chapter. RCD said that the Canon Missioner of REC would have a co-ordinating role, however. There is no formal mention of RCBG in either the diocesan or REC strategies. The REC website does have a page on RCBG, however.

5.3.3.9 Authority

RCBG is one of a number of initiatives of REC to reassert its prominence in community life. RCBG has been effective in developing REC's relationship with the business community. The renewal of relationship carefully reasserts REC's authority. A quality of this new relationship is that RCD said he would be comfortable with non-church member leadership of RCBG, which may be a practical necessity in that, as RCDM observed, almost all of the people in RCBG are from the local business community and not necessarily formal members of the REC or another CoE community. RCDM commented that REC and the business community each had to compromise to accommodate RCBG's activities. In the event, RCBG's development was business-led and RCDM doubts that would have been successful otherwise because business

would not have engaged. The question of authority is tied to the preparedness of both the church and the business community to change by creating new environments and spaces for engagement.

5.3.3.10 Plurality

A number of participants observed that RCBG used a form of social values that are broadly common to local people to align with the secular community. RCDM said these common values, marking the strong correlation between the health of the business sector and the well-being of their communities, were the basis on which RCBG events were accessible and acceptable to a broad spectrum of the community. RCDM does not think these are explicitly expressed religious values but conceded that they could probably be aligned with religious concepts and that the theology of the church was apparent in the debates. In practice their religious content is never expressed, so RCBG events remain accessible and hospitable in a multifaith environment. RCBG's work sits among a wider program of public engagement by REC and its low-key approach to religion has support from the clergy and Chapter. The same low-key approach is used by REC for all visitor engagement.

This approach allows RCBG to address the public on the public's terms, rather than expecting the public to 'come to church' or to conform to any particular religious practices. Nonetheless, each evening during the Annual Business Exhibition in the nave of REC, choral evensong is sung in the Lady Chapel. The Exhibition visitors are openly invited, without obligation. REC and RCBG function in their normal manner, literally alongside each other.

RCBG engages the community in a number of projects in addition to its advocacy of business and community well-being. They are a major supporter of Foodbank and conduct mentoring programs in the local state school and in local start-up businesses.

BGCM agreed that RCBG stands as a separate entity from REC and that it performs an intermediary function between REC and the secular business community. Therefore, REC has not had to make allowances except to contribute space and time to accommodate RCBG. REC has a history of supporting the business community that predates the formation of RCBG. Therefore, according to BGCM, RCBG acts as 'a vector, a bridge' between business and REC.

BGCM commented that holding RCBG at a distance from REC meant it was more accessible to a wider range of people, hence his approach for RCBG to be primarily a secular organisation but led by people who are committed to the church. RCLB acknowledged this intermediary function but said that faith and religion were still present in the RCBG connection with REC and its use for events, and, for instance, in a visit of the Archbishop of Canterbury to an event. RCSC said people do not expect the kinds of events RCBG runs to be in REC, and that this is 'putting the church on the map.'

RCBG is able to use its connection in the large local food, pharmaceutical and technology industries to attract good speakers who enable a significant contribution to public debate on the role of capitalism and the stewardship of financial resources in society. BGCM commented that RCBG's opportunity came with the GFC and, in BGCM's view, the poor coverage of it by the media, and the rhetoric used, including by the church, based on misrepresentation of good businesses that did not defend honest and dignified work. The theme of the RCBG's engagement has sought to counter this rhetoric.

RCD commented that although REC was active among the other denominations and faiths in the town, he was not aware of RCBG working with them. BGCM confirmed this observation, commenting how REC somewhat dominates the town and is the centre of attention. Some participants commented on the Anglo-Saxon orientation of the local area, RCLB observing that REC's profile meant the CoE is the dominant denomination. RCLB and RCDC both said that RCBG was always open to other denominations and faiths to attend and participate. REC's cultural profile in the community probably transcends denominational identity for non-church goers.

5.3.3.11 Change

RCBG is a relatively new initiative of REC that has provided the opportunity for creation of a new relationship between the church and the business sector of the community. RCBG has been successful in finding a nuanced mix of church values and business values to create opportunities for public discourse on key themes of public policy interest. The initiative has also served to develop the accessibility of the church, through REC, in a relaxed ecclesiology. RCBG and REC are still working through the method of how to conduct this novel relationship.

RCDC said REC has become better known in the local community through the events that it hosts, such as the annual Business Awards held in the Lady Chapel, and RCBG events in the nave of REC. He commented that at the time of Annual Business Exhibition REC does not look like a conventional church but that this breaks most people's conception of what a church is and meets people 'in the middle', where they are, and that this has been very effective. RCFM also commented that REC had, through the evolution of RCBG, changed its attitude to and its role in the local town. REC had reached out and developed a better outlook and relationship with the business community, in RCFM's view.

RCLB noted that the initial reaction of the worshipping community of REC was negative towards the RCBG program for not being directly theological or having crossover into the religious community. However, he observed that indirect theological approach was inspirational for the business community.

RCDC commented that RCBG is one of a number of initiatives at REC that demonstrate its capability for change. Other changes include the establishment of her role as Director of

Communications and a range of public-facing strategies such as hosting stalls in the nave in Advent for Christmas shopping. This is a necessity facing all English cathedrals, according to RCDC. She commented that Chapter had become more business-like in its operation, not only through the presence of RCBG, although RCBG had provided business expertise and contacts. RCDCM said RCBG models flexibility in the adjustment of its program to suit the environment. For instance, the duration of the Annual Business Exhibition has been shortened in response to decline in attendance as the idea of the Exhibition runs its course in public appeal and needs to be refreshed.

5.4 Addendum - what is missing

As the case study component of this research commenced, it was expected that examples would be found of four elements of community life present in the life of the case studies: advocacy, pastoral care, worship and community formation. From the reports it is clear that advocacy is well represented in cathedrals and welfare agencies. There is some advocacy in EBC, although it is incidental because EBC's primary purpose is pastoral care. No other case offered pastoral care in any structured and strategic manner. EBC also has a worship program that is structured to meet the specific needs of the business community in which it is located. The cathedrals have worship, but it was not structured to meet the specific needs of business people.

To summarise, advocacy was well represented, usually in a strategic and structured form. Pastoral care and worship were strategic and structured only in EBC. No case did all three of advocacy, pastoral care and worship formally. No case formed religious community of any kind.

The expectation was that these three aspects of hybrid church life would be evident, based on the researcher's prior personal experience. At the commencement of this research project the researcher had just concluded a parish appointment during which he had successfully established a mission to the parish's local business community. The mission was based on a quarterly business breakfast meeting at the parish church but also involved the researcher's development of relationship with local business people at gatherings such as the local chamber of commerce and by literally being present and visible in the street. The approach to the quarterly gathering was to invite local business people to hear keynote speakers and share breakfast over one hour with an opportunity for networking during and after the speaking session. The speakers were not, usually, connected formally to the church; rather they were selected speakers who could relate business practice to community and social life, and values. If it could be described in any formal way, it was a soft form of advocacy program.

Reflecting on that experience it became apparent that there were three elements missing in the approach. First, there was no offer of pastoral care that was more active than waiting for a person to call for help, so there was no indication of how people were faring. However, it was recognised that the building of trusting relationships was a key element because after about 18

months people in whom trust had been built began to seek help, without direct prompting. Second, there was no offer of worship that was attuned to the rhythm of business life, such as morning prayer that matched workplace start times, or lunchtime meditation, or a seasonal eucharist such as a harvest service for the end of the financial year, for instance. It was recognised that a worshipping community of these people would be quite small and a minority of the people who were connected with the program—18 months after starting it was roughly 100 people regularly involved.

Third, there was no model of a community that might be created for any who might attend worship, had they been invited. Our subsequent reflection on the experience is that if there was worship offered there may be an opportunity to identify those who wished to grow their faith commitment to a deeper consideration of discipleship as a part of their working and wider community life. Further, it may have been possible to establish some form of religious community such as a modern form of monasticism that committed to care of the community, common prayer and worship and a form of community rule.

The absence of information on how to organise such missions and the lack of local collaborators in the church prompted this research. During the early stages of this research the researcher was approached by the Melbourne Anglican Foundation (MAF) to propose an initiative to engage the Melbourne business community, primarily to offer pastoral care in the form of chaplaincy. The responding proposal, which was accepted, proposed a graduated approach that commenced with relationship-building work and low-key advocacy in the manner of the recent parish-based work, by offering events and forums that addressed business community issues. It also proposed to offer pastoral care but that this needed the development of relationships that the events/advocacy program would enable to be created. It further proposed that once relationship and trust was developed then worship could be offered, commencing in a low-key manner. Subsequent thinking is that a modernised form of religious community might be a helpful structure to gather people who are prepared to embrace a more alternative approach to working life in the business community. The MAF proposal is still active.

The researcher has, during the second half of this research project, proposed to establish the model designed for MAF at St Paul's Anglican Cathedral, Melbourne. This offer has been accepted and at the time of writing preliminary planning and fund-raising for this initiative was underway.

6. Findings

6.0 Overview

A summary of the acronyms used in the case study reports is provided in Appendix 9, for reader's convenience.

The literature review focussed on discovering how recent AST scholarship describes the decline of the church's public influence and seeks a distinctive, theologically-driven basis for renewed engagement. While AST provides a rationale for engagement and suggests content on which engagement might be based, it does not propose practical methods for doing so. This research project sought to discover whether examples of existing church engagement of the economics, finance or business community can be found. The purpose was to determine if empirical examples of practice exist, not identified by AST. The intention was to use the key practices and processes in these examples to construct a methodology for wider use in church organisations.

This research found a number of examples of church organisations that are engaging the economics, finance and business community. The case data demonstrate that these church organisations have adapted structure, culture and process to enable them to engage secular public space and influence public policy. The six organisations engaged as case studies have each in different ways been able to create personal and organisational relationships, and to establish public identities through a series of practices and processes that enable them to engage in public space to exercise their missional strategies. The practices and processes they use have been synthesised into a provisional working methodology—the methodology the research expected.

6.1 Distinct practices for engagement

The first part of this chapter describes the practices demonstrated by the case studies. There are four aspects to the practices of the case studies as hybrid churches that distinguish them from the institutional church. These had not been anticipated in the strawman conceptual model. First, the cases are all structurally distinct from the institutional church. Their purpose is directed to public engagement and so they use organisational structures that are a hybrid of the church from which they originate and the organisations with which they engage. Second, they exercise active forms of public hospitality and embassy—the action of being open to the influence of other traditions and the propensity to offer their own tradition to others. Third, they are, therefore, plural organisations hosting an open traffic of ideas and traditions within the community they engage, thereby behaving as first-level associations—in Williams' terms.¹ Fourth, each have established and maintain a public identity that marks out their public role and carries their public identity as provided in their organisational strategy.

¹ Williams, *Faith in the Public Square*, 50.

6.1.1 Hybrid organisation

The strawman conceptual model expected that public engagement would be made directly from the institutional church into public space. However, it was found that each of the case studies established a distinct conceptual and organisational form apart from the institutional church. This was initially understood in terms of Sigurdson's kernel and husk model.² They do this in order to locate themselves in secular plural space as a plural public entity that will gain them admission into public discourse in order to pursue their mission. This hybrid form of church possesses traits, practices and processes adopted from the institutional church that is its 'parent' and the organisations with which each hybrid church works.³ This practice reflects the operation of Williams' procedural secularism, where the hybrid church—the case studies—acts as a first-level association.⁴ It is a constructive act that contributes to the building of plural space that the hybrid church can inhabit.

Hybrid structure was a practical alternative to institutional church organisation to enable public participation rather than a premeditated decision about structure. There was no mention in interviews of 'hybrid organisation' as a theory or an option for cases in direct terms. However, some cases, like MECI, used terminology such as 'third ideological space' that implies some shift away from the conventional structures of the church and public space, and what and whom they admit. Rather, the case studies chose structures that admitted into relationship as wide a public as possible, that is they were plural because plurality enabled them to engage secular public space in the manner needed to pursue their organisational goals. The reasons for this approach were not given in direct causal terms; however, it is proposed that the privatisation of religion, the inadmissibility of religious reason in public discourse argued by secularists and the institutional church's lack of confidence especially in the area of economics, finance and business, were contributing factors.

The institutional logic of an organisation is determined by its strategy. Hybridity is achieved by the merging or reconciliation of two or more institutional logics. Each of the case studies chose, strategically, not to operate from within the conventional organisational structure of the institutional church but to work in an integrated manner with its target community. AWA and AAO are organisations stand apart from the ACA's conventional ecclesial structure. EA never intended to be a part of the institutional church in any form. MECI and RCBG are set up as closely related but independent institutes of their cathedrals. EBC is a mission of the church but has decided that it belongs within the organisational structure of the business estate it serves and to adopt some parts of its institutional logic.

² Sigurdson, "Beyond Secularism," 181ff.

³ A substantial literature on hybrid organisation theory exists and is too extensive to cover in detail here. Some examples used for background in this research include: Battilana and Dorado, "Building Sustainable Hybrid Organizations: The Case of Commercial Microfinance Organizations.", Conaty, "Performance Management Challenges in Hybrid Npo/public Sector Settings.", Schmitz and Glänzel, "Hybrid Organizations: Concept and Measurement.", Jäger and Schröer, "Integrated Organizational Identity.", Busco, Giovannoni and Riccaboni, "Sustaining Multiple Logics Within Hybrid Organisations.", and Johansen, et al., "An Insider View of the Hybrid Organisation."

⁴ Williams, *Faith in the Public Square*, 2,3.

EBC, in its relationship with workplace diversity managers of the estate businesses, provides an example where diverse institutional logics—EBC’s mission to provide pastoral care and the diversity managers’ expectation that EBC provide a business service—co-exist, although in this instance in a balanced, productive relationship.

As was mentioned in Section 2.7.14, literature on hybrid organisation is at an early stage of development and based in research in secular organisations. Notwithstanding this, it was found that, some preliminary associations can be made between the current theory that has been derived primarily from secular organisations and our empirical observations of church-based hybrid organisations.

The case studies demonstrate, through their focus on the business community, the practice of joining a part of the public sector, the church, to the private sector, the business community, reflecting Schmitz and Glänzel’s expectations of the reconciliation of public and private sectors in a model of normative typology. These cases also confirm that socially constructive enterprise is compatible with economic operations, principles and growth.

The case studies illustrate the organisational flexibility needed in a hybrid organising model to hold diverse institutional logics in creative tension. They also illustrate how the use of strategic planning works to reconcile diverse institutional logics, to maintain organisational focus and avoid mission drift. Some of the cases illustrate how risk that arises between competing logics can be managed.

EBC demonstrates the capacity for formally contracted partnership arrangements to enable an organisation arising from a completely heterogenous institutional logic to coexist constructively within otherwise exclusively business community space.

Each case study, in its own way, acts as a socially constructive participant in public space joining diverse institutional logics into a new, consistent and in some cases unexpected institutional logic. For instance, RCLB explained how her company’s mission was able, through the influence of RCBG, to be aligned with theological values. Such action supports the integration model proposed by Jäger and Schröer. Similarly, it was found that the case studies act in a manner expected in the behavioural activity model by the use of strategic planning and governance to arrange the diverse goals of multiple institutional logics and maintain them over time through periodic review and update.

MECI provided evidence of the hybrid organisation’s distinction between the regulative, normative and cultural-cognitive pillars, proposed by Scott, and articulating the organisation’s approach to public engagement according to that understanding, as predicted in the pillars framework. CMEC and MMECI both mentioned the way MECI events succeed in creating a ‘third theological space’ in the MEC building and used it to enable different forms of discussion than conventional business discourse.

The case studies illustrate a bias toward maintaining heterogeneity in the way Busco et al. describe in their social coordination model, joining diverse segments of public space. The ability

of the cases to make a place for themselves in public space, according to their particular missions demonstrates their role in social coordination.

It was found that each case organisation creates a specific public identity predicted by Battilana and Dorado and Battilana and Lee in their organisational identity model. They exemplify the use of organisational identity—in the form of public identity—to hold the hybrid organisational logic out in public space. These identities serve to support the organisation's claim for the right to participate in public space. They may also serve to maintain in internal unity of the organisation.

Most of this research's case studies, like all organisations, directly or indirectly, identify a range of stakeholders, ranking them in order of their importance or influence. EBC stands out as a case with readily identifiable, formal stakeholders which need to be managed in ways that are sensitive to EBC's needs and each stakeholder's needs. EBC's stakeholder management approach is key to EBC's success and the achievement of the creation of hybrid space within the Estate where institutional logics other than those of the business community are able to have a voice.

Being hybrid may involve relinquishing prior tradition and culture. Williams observes the nature of such a community is 'most credible when least preoccupied with its security and most engaged with the human health of its environment; and to say "credible" here is not to say "popular", since engagement with this human health may run sharply against a prevailing consensus.'⁵ Similarly according to Graham, Kamitsuka observes, all participants in hybrid space have to deconstruct their pre-existing meta-narratives, shifting from one semiotic system to another which cannot be made "without remainder."⁶ Each participant needs to determine what may be left behind, and what cannot, what is fundamental what is dispensable, which Baker argues, entails agonistic negotiation and adjustment, but of fragments of the meta-narrative, rather than the whole.⁷ MECI, RCBG and AWA's relinquishment of the tradition of clerical leadership enables them to engage their local business communities better. They have also avoided expectation that their public engagement is a source of conventional membership of the institutional church.

6.1.2 Hospitality and embassy

The action of establishing a hybrid organisation is dependent on an openness to relationship with other forms of organisation and tradition. It is therefore necessarily hospitable and with hospitality comes the opportunity for embassy. The concept of hospitality and embassy is proposed in Cragg's model of presence and was mentioned by LC as her model of addressing the business space in which her chaplaincy operates. Richard Sudworth describes hospitality and embassy as based on: 'a vital Christian witness shaped in the idioms of local cultures yet

⁵ Williams, *Faith in the Public Square*, 307.

⁶ Graham, *Between a Rock and a Hard Place*, 139.

⁷ Baker, *Hybrid Church in the City*, 23ff.

responsibly interdependent ... [an] encounter with the religious other [prompting an] interdependency of our common humanity, [as well as a] responsiveness to the transcendent in the religious other.’⁸

6.1.2.1 Hospitality

Hospitality in otherwise non-neutral space such as cathedrals establishes new bases of discourse. Graham notes that in alternative communities ‘common ground is articulated in the interests of constructing a shared discursive space in which an interim ethic can be agreed, but without assuming that all differences are unconditionally dissolved.’⁹ Graham’s observation highlights the need for inclusive acceptance of diverse points of view in the hybrid organisation. Bretherton argues that such hospitality takes the plural relationship beyond mere toleration of difference to merge diverse traditions, by the mutual adoption of the traditional practices (institutional logics) of ‘the other’ in order to create a single hybrid organisation as a more profound expression of plurality.¹⁰ Bretherton examines the work of MacIntyre and Germain Grisez to argue how hospitality provides a clear identification of the truth, in the public discourse between rival traditions. The comparison between MacIntyre and Grisez exposes a debate over where truth actually lies. MacIntyre believes it lies outside any one tradition while Grisez argues for the renewal of a Thomistic natural law tradition. The philosophical approach to sharing of tradition in search of truth outlined by Bretherton goes further than the empirical reality of the case studies which, perhaps for reasons of plural harmony, do not try to assert any particular final identification of the truth; that is, they avoid the universalised narratives for which the traditional church has been criticised.. As CMEC commented, their approach is to question answers, not answer questions. In any case, these organisations are focussed on the development of the dynamics of practice apart from a formal theoretical account. However, none of the case studies of this research exhibited tolerance, of the kind Bretherton refers to, to inhabit the worldview of the outsiders sufficiently to reveal truth.

The cases each acted to mediate a public space that is open to a range of participants. MECI’s hospitality framed in terminology like ‘detached middle ground’ and ‘third theological space,’ in which it hosts discourse between participants with joint interests in public issues but with diverse worldviews and from diverse communities, backgrounds, power-bases and privilege. RCBG’s business participants say it creates a ‘bridge’ between business community and church. AWA constructs a unique ‘secular middle ground’ through its translation of foundational theological values into secular language and concept and by the exercise of those values in secular public space in its delivery programs. EBC enters an existing public space in the form of the business estate and generates hospitality through its own invitational approach.

⁸ Sudworth, “Hospitality and Embassy,” 73, 74, 76, 80.

⁹ Graham, *Between a Rock and a Hard Place*, 137.

¹⁰ Luke Bretherton, *Hospitality as Holiness: Christian Witness Amid Moral Diversity* (Aldershot: Ashgate Publishing Limited, 2006), 29.

In each of these examples the purpose of hospitality is to establish bidirectional communication, between the hybrid church and other public participants. These examples are suggestive of Baker's model of hybrid or third space, however, they focus on business communities in a manner not contemplated in the initiatives described by Baker.¹¹ Where Baker's approach is to counter 'old hegemonies', the case studies seek to address the new hegemonies of globalisation, neoliberal economics and Empire, and do so by defusing rather than confronting difference and by being open to hearing the worldview of the other. The case studies of this research are less agonistic than the examples Baker gives from his Manchester experience, more interested in finding common ground with stakeholders, and more inclined to persuasion than protest. This less agonistic approach gathers around common objectives by joint pursuit of practical outcomes and holds out the possibility of reconciliation of the worldviews of the hybrid church and its stakeholders in secular business, economics and finance, or at least the honouring of difference.

This hospitable exchange is characterised by Bretherton as the reception and adoption of the tradition of 'the other' as the hospitable act. However, it is necessarily a two-way exchange in that the receiving of 'the other's' tradition entails 'the other' giving it. Cragg has described the offering of a tradition as embassy. In the context of this research's case studies hospitality figures in the plural acts of relationship building, environmental scanning and theological reflection that is prepared to admit contextually-sensitive worldviews, practice and theology from diverse sources for potential adoption into its existing canon. Therefore, embassy is a means of advocacy. Hospitality and embassy are two sides of the one coin—embassy by one tradition is dependent on the hospitable receipt of it by 'the other', and vice versa.

6.1.2.2 Embassy

Embassy provides the same opportunity to the host to be heard and to advocate its worldview as hospitality gives to 'the other.' Embassy encompasses advocacy but exceeds it by representing an alternative worldview that drives different ways of living—alternative community. Williams observes William Cavanaugh's description of the Christian life as extending beyond mere lobbying to the creation of spaces which contain the 'alternative story' to that of conventional political life, the story that is bound up in the identity of Jesus Christ.¹² The functions of hospitality, embassy and advocacy are tightly interwoven to create the conditions for this engagement where the alternative story or worldview is offered. A new story of community offers examples of alternative ways of living in contemporary society, drawing on examples from history, inviting people to become involved in an alternative identity that challenges the supposedly self-evident norms of conventional society, addressing fears and discontents and offering alternative human stories to those of competition and acquisition.¹³ Adopting the attitudes of an alternative community requires the church to change its culture in a way for

¹¹ Baker, *Hybrid Church in the City*.

¹² Williams, *Faith in the Public Square*, 43.

¹³ Williams, *Faith in the Public Square*, 43.

which the hybrid organisation is better equipped because it is less invested in historical traditions and social conformity.

The cases studies in different ways deliberately offered alternatives and challenge to conventional secular expectations of organisational identity. None of the cases are for-profit organisations; they run themselves on different financial bases that challenge the market logic of for-profit business. AWA is an active advocate for its marginalised welfare client population in secular public space through media and personal representation. AWA reflects the social justice view of the church although its public identity is assumed by many people, including many of its staff and business stakeholders, to be a secular organisation. Its public authority comes from its program delivery experience in the welfare sector, its wide range of contacts, and its capacity to gather and synthesise data about the sector on which to base its advocacy. AWA's embassy is its advocacy and support for the disadvantaged and marginalised in a political climate where they are alienated by government programs. It has integrated advocacy into its strategy as a welfare provider. Its welfare delivery programs are practical advocacy of an alternative society by realising social change directly and standing as an example to others, including government.

AWA is influential in all three tiers of Australian government through personal representation and its frequent delivery of policy submissions in response to requests from government or on its own initiative. AWA's implicit challenge of government welfare policy risks conflict with government because its acts of embassy on behalf of the marginalised and its submissions to government on policy formulation directly critique government policy. Therefore, AWA risks losing funding for programs for refugees and for its work in other areas. Advocacy is central to AWA's mission and DPR argues that more people can be helped through effective advocacy than by direct program delivery.

MECI has far fewer resources than AWA but its embassy achieves considerable influence through its capacity to gather people around a conversation on matters of public concern and through its cadre of correspondents who contribute to its website. MECI's embassy is dependent on its authority in the community that comes from MEC's iconic role, allowing MECI disproportionate influence relative to its resources. MECI and MEC stand distinctly within their community in the forms of building, community and practice as an alternative to the life and institutions of the finance, economics and business sector.

EBC also has few resources for embassy in the conventional understanding of the term and it also has no direct authority to do so. Nevertheless, the personal relationships LC has developed and the use of senior business people in EBC's Steering Committee have enabled LC to become an advocate for the hybrid church's interests, defying the chaplaincy's formal constitution, but with the tacit approval of its Estate management and steering committee. LC has used an opportunity opened by a gap between the fear of inappropriate behaviour contemplated in the Chaplaincy's constitution and the personal authority LC commands through her respectful working with Estate leadership. EBC stands apart within its business

environment holding out an alternative model of community, institution and practice in the form of its pastoral care and the ethical outlook it brings to the Estate businesses.

RCBG has adopted a different strategy. BGCM claims its primary purpose is to advocate for a reasoned ethical approach to business. Its approach is not to impose a point of view or take positions but to select topics and speakers that bring important issues to light and advocate for themselves, according to RCSC and RCFM. RCBG's claim to political neutrality is limited by the selection of the topics and the speakers which inevitably brings a 'position' into public focus. It seeks, however, to reveal a wider agenda, according to RCLB, that responds to some reactive anti-business sentiment offered by the church, particularly after the GFC. RCBG's advocacy offers a reconciliation and synthesis of diverse worldviews rather than an alternative worldview.

These examples demonstrate how the church's advocacy can be articulated through the embassy of the hybrid church in a way that it is persuasive by being framed in language, and cultural symbols and images that are accessible, even attractive, to a plural audience. Graham asks: '[s]hould public theology continue to communicate in the magisterial language of academy and institutional church bodies; or will it be more convincing to take a more confessional, performative turn, in the shape of the counter-cultural witness of insurgent grass-roots communities?'¹⁴ She then asks 'what [is] the extent to which public theology should "translate" its language of origin into speech acceptable and intelligible to a non-Christian audience in order to make any significant impact,'¹⁵ noting that Bretherton locates this discourse in 'concrete political engagement.'¹⁶ These findings support Graham's suggestion of the value of performative engagement that critiques the new hegemonies, whatever they may be from time to time, and exemplifies the value of translation into more accessible language. But they also suggest that at times the traditional language and symbols of the church are able to invoke mystery in a way that opens an alternative space in which to host alternative speech, ideas and community.

Equally, the embassy of each of the cases sets them apart from the church in its parochial and diocesan form. The cases have different missional objectives from the traditional institution, and they do not, with the minor exception of EBC, seek to build church membership through worship and administration of the sacraments. Yet they see themselves as part of the church, broadly conceived, and the church sees their mission as at least compatible with its interests, if not essential.

¹⁴ Graham, *Between a Rock and a Hard Place*, 71.

¹⁵ Graham, *Between a Rock and a Hard Place*, 107.

¹⁶ Graham, *Between a Rock and a Hard Place*, 71, 107, 109.

6.1.3 Plurality

The case studies each deliberately create public plural space in terms of the dynamics of communication conducted in it and the public identity of the hybrid organisation. The primary purpose of managing communications and identity is to make public space more accessible so that a wider range of people are willing to participate in it. CMEC described communications management in three parts. First, public communication is set up to admit a range of worldviews without preferring or excluding any one view. Participants with different worldviews contribute on equal terms. Second, all voices and opinions have an equal opportunity to be heard. The status of the participant, their role in community or in organisations has no bearing on their right to be heard. Third, the language and narrative forms appropriate to the audience are used so that the communicated material is comprehensible by all participants. Plurality is achieved by using accessible language and narrative that enables the speaker to convey contextual experience that resonates with the hearer—a form of parable. CMEC's approach reflects Habermas' ideas of communicative competence in terms of equal opportunity to speak and contribute, balanced subject-object roles and dynamics, modes of communication that are balanced and complementary, and rules and norms for the conversation that apply equally to all so that no-one occupies a privileged position.¹⁷

Plural space may be physical or conceptual. The physical space of church buildings is used by MECI and RCBG to build spaces that possess Habermas' three communicative elements of equality, audibility and comprehensibility. According to MMECI, MECI consciously uses its quality of 'detached middle ground' to open a 'third theological space' where conversations that are not possible in the business environment are permitted and facilitated. MECI recognises that no participant is neutral, that each brings their own worldview, including MECI which always carries a theological voice. While MECI deliberately seeks to sit at arm's length from the cathedral, its use of the MEC building creatively negates its neutrality by representing a worldview distinct from the overarching meta-narratives of secularity. The cathedral disrupts local domination of the worldview of the business community that surrounds it to establish a plural space. This sense of plurality is augmented by the invitation and hospitality MECI practices. CMEC noted that MECI's practice of open hospitality without abandoning its tradition provides an authenticity that undergirds its engagement.

AAO creates plural space by adopting local practices and using local partners in its delivery programs to gain acceptance by local people of the development changes being made and because local practices are usually more suited to the local environment. AAO's openness to the adoption of local practices, culture, thinking and ideas is also a forerunner to development of local knowledge that is the source of contextual theology. AWA maintains an open working environment by not demanding formal attachment to the church by staff, but by promoting corporate values that are cast in secular terminology but 'inspired' by Anglican tradition.

¹⁷ Jürgen Habermas, *Communication and the Evolution of Society*, trans. Thomas McCarthy (Boston: Beacon Press, 1979), 57–58.

RCBG compensates for the spatial and conceptual partiality of the REC building by hosting its events as overtly business-oriented even though they are located in the cathedral. RCBG sometimes chooses the more neutral hybrid space of the local pub as a deliberate choice to enable a different type of engagement with the same participants. The quality of the space used for engagement is chosen to achieve particular outcomes. The cathedral nave is chosen for a formal presentation with a panel and keynote speaker, while the pub is chosen for a discussion group or an informal presentation.

EBC works in the physical space of the business estate. The hybrid space EBC creates is not physical but conceptual in that it does not have a traditional church building, instead EBC's overt presence in the estate's business environment claims a worldview in concept and action, rather than structure, that would otherwise be left behind. EBC and the estate developers agree that the worldview of finance, economics and business is not the sole basis of ordering of community on the Estate. The Estate developer established this plurality when the Estate was opened by inviting the participation of EBC, and EBC carries it forward through its continuing presence. EBC also models plurality in a diverse business environment by being a multifaith organisation bringing together Christian, Muslim and Jewish chaplains who gather together openly and who ensure they are available to all people.

In each case there is the offer of the case organisation's tradition but no obligation to take it up. REC welcomes RCBG's secular business activities within the cathedral's sacred spaces without demanding participation in its religious practices. MECI's public forums are open to anyone and allow all voices to be heard, including respectful dissent. MECI also hosts other faith groups such as a regular meeting of Sikh business people.

Plurality can also be an outcome of social reconstruction. AWA and AAO construct plurality by their programmatic intervention in secular public space in the action of restoring disadvantaged people to full community participation, overcoming the consequences of the alternative worldviews, using socially reconstructive programs that provide aid, relieve poverty, and provide homes, education and community care. AWA and AAO use practices and processes to disrupt conventional finance, economics and business practices to achieve different social outcomes.

6.1.4 Plurality with the institutional church

The plural spaces that the case studies created also include the institutional church. Each case conducted a relationship with its parent organisation and in some cases or at some times that relationship was challenging. The nature of this relationship within the cases was highly dependent on the public role the case performed and its history with the institutional church.

AWA's strategy explicitly acknowledges its heritage as an Anglican church organisation although the relationship was reordered in 1971 in a way that loosens ACA controls and increases their organisational separation. AWA's strategy expresses its dependence on its

founder's Anglican theology as the inspiration for its secularly expressed values that govern internal practices and strategic direction, and which values are promoted to its stakeholders. AWA calls this 'joining hands around a common objective,' an approach that allows AWA to attract staff, business partners and clients who would not normally engage with the church, as well as those who do. Similarly, MECI's strategy explicitly defines its relationship with MEC stating that '[t]his strategic plan for MECI aligns with and supports the MEC Strategic Plan ... [MECI] maximizes impact when it affiliates with other organisations with similar interests. In addition, collaboration is an essential part of dialogue. Last of all, to effect change, it is important to reach a wide cross section of listeners.'¹⁸

RCBG has a less formally established relationship with REC, although its linkage is clear through its use of the REC building as a space in which RCBG is active. RCBG's community is directly dependent on REC because of REC's prominent community role and it is unlikely that RCBG could operate independently. Therefore, it is critical for RCBG that its relationship with REC is managed in a way that satisfies both. At the time of interviews REC was acting to establish more formality in its relationship with RCBG. EBC has a less demanding relationship with its parent diocese relative to its Estate partners, but there is agreement on the work EBC does and EBC has wide freedom of action. AAO is an agency of the ACA diocese that established it and the Diocesan Bishop is AAO's president, so their relationship is close with clarity of common objectives, even though those objectives are well outside the diocese's conventional practice.

6.1.5 Plurality in action transforming public space

Each case organisation's practice of active plurality had a transformational effect in the communities to which they belong, lowering social tension and increasing community cooperation. EBC found through its attention to external and internal personal relationships that they were able to create the sense that they belong in the business community. Additionally, the example of the good personal relationship between the Rabbi and the Imam on the EBC staff, which is publicly visible when they are seen together in the Estate's public spaces modelled amity between faiths that have a history of conflict. In one instance the Imam and the Rabbi were asked by a bystander to allow her to photograph them because their public contradiction of her expectation of conflict was an encouragement. EBC has also opened itself to external control by inviting its business partners to form its steering group, controlling how it is organised. This action surrenders strategic control, but it provides EBC wider and more trusting relationship that has allowed it to extend its mission beyond the expectations of its strategic plan.

Openness to and adaptation of new ways of working leads multiple diverse futures to become a common hybrid future that all participants inhabit. In an open and future-facing approach, each participant is both provider and recipient. EBC demonstrates how both church

¹⁸ MECI Strategic Plan 2013-18

and business organisation can compromise to create something that neither could achieve alone. EBC abandoned conventional church expectations about its community role, especially the expectation of proselytising as part of mission, finding new bases of relationship with its business partners. Cultivation of business's diversity management community created relationships the church had not expected and enabled LC eventually to advocate in a manner that was otherwise prohibited in the chaplaincy's constitution. Because of the greater trust EBC created through its open approach and LC's willingness to observe business's 'rules,' businesses allowed LC to work in business's diversity practices which came to accept and trust her as the advocate they had formally prohibited. Both EBC and the businesses changed and a new, unexpected, hybrid future was created.

Hybrid structures demand flexibility to balance the diverse needs of related organisational stakeholders. Flexibility at a personal level sometimes opens opportunity for creativity. LC's flexible working with workplace diversity managers in client companies demonstrated her capacity to engage the senior management of client companies in long-term conversations on shared ethical principles. This enabled LC to lead senior executives of the Estate's business tenants in the development of a statement of joint workplace principles shared by the Abrahamic faiths represented on the Estate. Good personal relationships at a senior management level have been translated into an unexpected demand for the spiritually-based personal relationships EBC offers. The influence developed by EBC's organisational relationships exceeds what is achievable simply from residual social authority of the institutional church.

Each case organisation understands that, when it enters secular public space, it needs to be flexible and open to alternative organisational and personal cultures and the possibility of its own transformation. In AAO's experience, it is not always in possession of superior technology, processes, culture, or knowledge when working in less-developed economies. While AAO's engagement as the 'provider' remains to advocate some form of change, it finds change has to be negotiated and to become mutual, creating a joint or hybrid understanding of what change will be made and how. For instance, its development of a solar energy generation plant in PNG needed funding that required AAO to adopt the new operational role of social venture capitalist and the development of financial management skills locally. Similarly, an AWA project to place disadvantaged youth in a normal workplace, prompted the partner organisation to adopt new, more flexible HR practices. Over time this flexible approach has become the norm for the whole of the partner organisation's workplace. Acceptance of local practices is a cultural change that demands humility on the part of the church, as a necessary step in reconciling diverse institutional logics.

RB argued that engagement with the unfamiliar and risky gives the church greater insight on which to base the mission from which action arises. Plural engagement requires some flexibility of approach to accommodate the fixed cultural preferences of others. Therefore, MECI uses contextual theology to prosecute its advocacy, modifying its approach to be exploration rather than exhortation.

Capitulation to the local is not always appropriate, however. At times both AAO and AWA have resisted pressure to preserve local practice where they believe they have a better claim for social change. AAO, for example, works in environments where gender-based violence is prevalent but always maintains a resistance to it. Similarly, AWA's development of financial literacy and business skills for migrant women has found a need to address gender stereotyping among the migrant community's men so that the women would be 'permitted' to go into business. Preservation of the fundamental principles of faith are a necessary component of authenticity on which secular engagement depends and is critical to embassy.

Openness by the church to the reverse path of doctrine and theology formation enables relationships to develop a footing of mutuality and respect. CMEC observed that it is a cultural shift for the church to accept that it is not the sole source of moral authority, that it can never hold itself out as moral exemplar and can only engage out of its brokenness. AWA, even from its foundation as a monastic order, has always embraced secular public space not only as the place where its programs of social intervention are delivered and where advocacy is directed but also as the place where the problems it aims to address can be understood.

6.1.6 Creating public identity

The case studies designed their hybrid organisational structures in response to their strategic objectives and the context in which they operate. Each case deliberately established a distinct identity that conveys to the public what the case organisation's purpose in secular public space is—its goals, its culture—indicating how it would set about achieving those goals. This public identity defines the kinds of relationships it would build, who would perform this work and their capacity to do so. The purpose of this distinct public identity is to convince the public that the hybrid church has a worthwhile purpose and goals that it is able to achieve and is worth participating in. Therefore, public identity is directly related to the creation of plural spaces and hospitality.

Baker's case studies mentioned in Section 2.15.7 are hybrid churches whose public identity is as participants in communities dealing with urban poverty and social and political marginalisation. The case studies of this research were different but the common experience includes: the need for a local performative theology—one based in the experience of the delivery of social goals beyond theory and contextually engaged;¹⁹ the conduct of a measured critique of globalised power by reference to real outcomes at the local level, providing the church (and others) with localised information and experience on which the critique of global secular power is based; and the potential for the church to leverage its global scale in response to the specificities of the local in order to make global-level change, aided by its capacity to think beyond the immediate and worldly.²⁰

¹⁹ Performative theology or engagement is a feature of Graham's work also - there is a Manchester link here through the WTF that distinguishes itself from other less applied schools of thought and scholarship.

²⁰ Baker, *Hybrid Church in the City*, 97ff.

The cases demonstrate that creating distinct public identity requires the hybrid church to work outside conventional church hierarchy and relinquish its assumptions of authority, to depend less on the historical but now declining dignity of the institution and to rid itself of what Maddox calls ‘... antidemocratic tendencies and even theocratic overtones ...’²¹ Instead, the cases, as hybrid organisations, adopt internal cultures more like those of their stakeholders. Such a cultural shift gives focus to their intention to occupy a public place being at once open to others and generous with its own resources. LC said this kind of approach is necessary to achieve a working balance between the potentially conflicting aims of plurality and advocacy—the plural advocate has to balance the desire to be in community with the goal of proposing potentially unwanted change of it.

As hybrid organisations with distinct public identities, the case studies found a public appetite for engagement on ethics, culture and the common good in relation to working life and community development while in some cases projecting an overtly religiously-based public identity. MECI, using the powerful space of the MEC building, has an ability to draw large numbers of people and engage with them on the cultural and ethical place of the finance sector in community demonstrating the church still has the capacity to address people’s needs in a unique way. This suggests a residual, if fragile, authority together with a persistence of the sacred accessible through greater openness on the part of the church as an outcome of (post-) modern hospitality.

Further, AWA’s ability to sustain a relatively simple set of religiously inspired foundational values in a secularised working environment illustrates the endurance of Christian values, if not its cultural history, language and tradition. AWA’s strategy and programs translate theology into secular language and symbol while allowing AWA to find its way strategically and operationally, using a hybrid of theological and secular principles. So too, EBC’s capacity to engage very senior banking sector executives suggests their recognition that their business principles and practices are open to the influence of alternative worldviews even in the Estate in which they work.

All of the cases balance their hybrid identity and relationship with their institutional churches to suit their environment and strategy. MECI and RCBG identify closely with their parent cathedrals and their Christian tradition. The association of their public identity with their cathedrals is strategically important for their authority. However, they both distinguish themselves from their parent organisations through their lay leadership, their programmatic attention to secular issues and their plural approaches to membership that do not demand formal acceptance of faith and which admit other faiths. Both MECI and RCBG have constructed identities to suit their context and the expectations of their public stakeholders to provide a vehicle for a discussion on moral issues but without a need for full church membership.

²¹ Maddox, “Religion, Secularism and the Promise of Public Theology,” 91.

Conversely EBC is led and staffed by ordained people through which it retains a close organisational and personal identity with the church, the synagogue and the mosque. By being physically located within the business estate, EBC does not have the traditional structural identifiers of the institutions it represents, as MECI and RCBG do, and looks and works like another part of the estate business community, notwithstanding the chaplains' retention of clerical dress. EBC's strategic control by business people and the public visibility of this relationship contributes to its identification with business.

AAO identifies itself as a specialist international aid provider. It is distinct within ACA through its specialist mission and within the aid sector by its overt identification with the ACA. AAO also adopts a distinctly post-colonial approach to its clients, actively passing control of its development programs to local leaders as a principle of subsidiarity and skills-transfer. This practice sometimes runs counter to donor preferences for control and a Western understanding of governance, but it avoids the neo-colonial temptation to reform local culture, theology and ecclesiology in Western models. Because AAO's approach to program delivery is to work with local churches, it does not always need to work with business organisations except in philanthropic relationships and so can adopt an identity that retains its church association. However, its recent social venture funding activity is forcing AAO to reconsider how it incorporates business practices into the organisation alongside its church identity.

AWA has evolved its identity through its history from a monastic community to a large welfare provider that operates as a not-for-profit business. AWA has acted on a perceived need to shed its overt church identity to become, at least outwardly, a business organisation. Doing so has enabled the development of a close relationship with MRB that the institutional church could not achieve. AWA's internal operations are managed in the same way as any other business in terms of the strategic planning and governance, organisational structure, internal business infrastructure and compliance to a range of conventional business regulatory controls. Apart from being not-for-profit, its key difference from conventional business is its retention of a set of organisational values oriented to social justice in a way conventional business would normally leave to 'the market' or compensate for through philanthropy. AWA, despite its values and link to the church, operates as much as a business organisation as any for-profit, but its public identity is distinguished by the visibility of its social justice values.

6.2 Forming alternative community

The combination of hybrid organisation, plural spaces, hospitality and embassy, and public identity results in a hybrid church that breaks with ecclesiological tradition in a number of ways. It is more concerned with life outside the institution than in it—it is outward and public facing rather than inward facing and is only indirectly concerned with membership. The hybrid is designed to be open to a range of other traditions and cultures. Therefore, it is open to the risk of its own tradition being challenged which lends a public credibility. However, the self-confidence that is implied affords a capacity to exercise embassy and advocacy in the practice

Bevans calls prophetic dialog, and in that dialogue the critique that MacIntyre calls a resistance to modernity, or at least some aspects of it.²²

MacIntyre calls, Bretherton says, for the formation of ‘communities of resistance in which the practices of rationality of that particular tradition can be lived out and the dominant, incoherent patterns of moral discourse in the contemporary context can be resisted.’²³ O’Donovan extends MacIntyre’s argument for resistance to say that the church in this instance is more than one more tradition in public space, but a “mode of existence, a *way of being*.”²⁴ Williams and Graham have this existential concept in mind when they call for a church that offers an alternative worldview as a basis of living. The practices of hybridity, plurality, hospitality and embassy, public identity and prophetic dialogue work together to enable the kind of alternative identity Williams and Graham call for. The practices and processes described in this research can only propose alternative community in structural form; its content has to be provided by the strategy of the hybrid church following its own, particular missional purpose. Do the cases studies of this research create alternative community? While perhaps not modelling complete lifestyle alternatives as in monastic communities, each case represented alternative worldviews within their areas of expertise that challenge conventional thinking.

AWA represents an alternative worldview drawn from AWA’s monastic history in the church that is formational in its history of welfare provision for marginalised communities, working in conjunction with business, government and other welfare providers. AWA challenges the social and financial marginalisation of deprived communities by Australian society. AAO works in a development environment that includes a number of secular and religious organisations but AAO lives out its essential Anglican identity in its external operations and internal practices. AAO challenges conventional Western views of agency in less-developed communities and any propensity for philanthropy to be neo-colonial and paternalistic.

MECI and RCBG work in the business community and identify closely with it through their leadership and the content of their advocacy programs. They both challenge assumptions of the authority of the internal logic of capital markets and globalisation, arguing for a social basis for market regulation. They also challenge conventional notions of the church being naïve about modern business practice.

EBC was established to represent an alternative ethic within the business estate as a provider of pastoral care and has evolved this role to become a reference point on business ethics. EBC challenges the conventional workplace practice of ignoring the impact of work on the person by bringing pastoral care into the workplace and, by acting to raise the profile of ethical duties of business at senior management levels. In a similar way, AMP retains a close, traditional association with its neighbouring legal community, holding out the possibility of the transcendental against the worldliness of legal dispute, albeit in traditional language and culture

²² Stephen B. Bevans, *A Prophetic Dialog Approach* (Ada, MI: Baker Academic, 2016), 35ff.

²³ Bretherton, *Hospitality as Holiness*, 95.

²⁴ Bretherton, *Hospitality as Holiness*, 101.

of the church. The publicly proclaimed purpose of these cases is not to be businesses but to hold a mirror to economics, finance and business, to examine its role in community. Their alternative nature is figured in their standing between the church and the business.

In each case, even though their language reframes it, the primary source of the alternative logic is the gospels. Even AWA, which, of the six cases, most closely aligns to business, seeks theology to underpin its advocacy. AST does not yet offer a theory of how the diverse logics of the gospel and the market orthodoxy might be reconciled. However, the case studies make a practical demonstration of hybrid space as a place where the challenge of the worldview of ‘the other’ can be met on less agonistic, even pastoral, ground. Their advocacy attempts to reconcile their worldview with the ones they contest, or at least hold the alternative in constructive tension. Schmitz and Glänzel argue hybridity allows relationship to exist between organisations that occupy different places on a structural or cultural spectrum, by seeing each as ‘the other,’²⁵ Baker has a more generative approach—that hybridity creates new spaces where old metaphors of relationship are replaced. The cases examples, insofar as they are unconscious advocates of AST, do not avoid being evangelical but curate the secular public space constructively in the manner Baker suggests, to suit their particular.²⁶

The case studies’ alternative institutional logics deliberately set them apart from their stakeholders. Managing the tension of non-conformity demands the cases pay attention to the way they organise and represent themselves as participants in the business community, including other organisations they partner with, and those which they avoid. AAO demonstrates that a part of maintaining a different institutional logic is critical discernment of which business practices to adopt and which to reject on the grounds of principle. Therefore, AAO works with or ‘outsources’ programs to local organisations which AAO funds.

Alternative communities, *ipso facto*, challenge the institutional logic of business. However, the hybrid structure of some cases allowed ‘constructive fictions’ to emerge to rationalise business’s direct connection with ‘the church.’ For instance, DM believes there are no EBC advocacy agendas that are not related to business’s interests even though EBC’s strategy document extends its role beyond just business’s interests. EBC and MECI found events like the GFC make the distinction between the hybrid organisation and the business less clear as the demand for responses to spiritual needs such as pastoral care brings the church into the business environment physically and conceptually. One member of RCBG maintained that he was not ‘going to church’ when he went to the cathedral to attend a RCBG event—an observation that questions the definition of ‘going to church,’ and what constitutes ‘church.’ It is predicted an expansion of hybrid churches will provoke discussion of this distinction in the wider church. In AWA the expression of organisational values in secular language avoids a categorical statement of AWA’s church origin and its present formal relationship, allowing staff

²⁵ Schmitz and Glänzel, “Hybrid Organizations: Concept and Measurement,” 18.

²⁶ Baker, *Hybrid Church in the City*, 25.

and stakeholders to construct their own interpretations of their relationship to the church, sometimes fairly inaccurately.

While hybrid structure may imply independence, the cases are not altogether free to construct their hybrid logics independently of church influence. The level of freedom depends on context. MECI is relatively dependent through its strategic ties to MEC, as RCBG is relatively dependent on REC. AWA has a comparatively low level of dependence on the ACA, so it is relatively free. EBC is organisationally close to the church but its colocation in a business estate and its integration with the estate tenants give it wide freedom of action. In the reconciliation of diverse institutional logics, each case stands distinct from the church through its hybrid structure, but each retains a linkage, identifying with the church and incorporating part of the church's institutional logic in its own hybrid logic.

The case studies, as alternative communities, resolve the church's worldview into practical action such as the provision of aid, or the advocacy of an alternate worldview in international economics in a way the institutional church is no longer able to do. They echo Graham's distinction between cognitive and performative plural participation, lending credibility to the hybrid church, but on different terms than commercial enterprise.²⁷

6.3 Practices that enable and support engagement

In the case studies, the capacity for hybrid organisation, plural space-making, distinct public identity and the practice of hospitality and embassy was supported by enabling practices of active cultivation of stakeholder relationships, a culture of theological reflection, clear understanding of their public identity in relation to the church and business and management of the risks that these practices entail.

6.3.1 Cultivation and management of stakeholder relationships

A capability of the case studies that distinguishes them from the institutional church is the management of their stakeholders. Conaty and Johansen, et al. argue that stakeholder management is an important skill in hybrid structures, because stakeholders bring competing institutional logics.²⁸ In the case studies relationship building is both dependent on and the purpose of hybrid structure and the plurality and hospitality hybrid structure enables. Relationships are developed with people and organisations, although the latter are still dependent on people. Compared to the kinds of relationships developed in the conventional church, relationships developed by hybrid churches in secular public space are more intentionally cultivated, flexible and qualitatively different in their structure, and less controllable and certain. The difference arises from the particular purpose of hybrid

²⁷ Graham, *Between a Rock and a Hard Place*, 71, 214.

²⁸ Conaty, "Performance Management Challenges in Hybrid NPO/public Sector Settings," 292ff; Johansen, et al., "An Insider View of the Hybrid Organisation," 726ff.

organisational relationships and the way in which people relate to the hybrid organisation, not as members but as part of a looser community.

Stakeholder relationships are especially important for program delivery in organisations like AWA and AAO. Their organisational structures need to be open to a variety of modes of relating to stakeholders, from the formal, as with governments or in organisation-to-organisation arrangements, to informal personally-based relationships that facilitate wider work between organisations. Exactly how these relationships are structured in context depends on the strategic purpose of the relationship and the preferences of the stakeholders and varies between organisations. For example, AAO maintains a relationship with its peak body for government lobbying, which it cannot resource itself, and with other Anglican aid organisations to give it wider international reach. AWA cultivates relationships with funding providers—governments and philanthropists, delivery partners such as CGW and MRB and with other agencies for joint program delivery.

Each case organisation uses conventional marketing approaches to create public and stakeholder awareness. MECI and RCBG organise events to which people are invited, they attend similar events hosted by other organisations and they build and maintain contact lists, email lists and organisational relations for the purpose of working in this way. AWA is engaged in the welfare community and its research capability informs it of the needs and opportunities it takes up in its programs. This active engagement brings it into contact with people whose needs it can satisfy, or who can partner with them in this task. EBC is entirely organised to establish pastoral relationships in its stakeholder community. Its strategy and goals support development and maintenance of pastoral relationships, and its internal processes are biased towards invitation, responsiveness and hospitality. EBC uses its public identity to invite, form and maintain stakeholder relationships by being visible and available to its stakeholders, for example, by being present in the Estate retail precinct in clerical dress at busy times as a form of advertisement.

Hybrid church adoption of business practices and active cultivation of relationships for specific purposes conveys a sense of utilitarianism. AWA runs its development programs and the relationships on which they depend more like business activities because that is the basis on which its program delivery and business partners work. Adopting business-like structures involves a level of ‘corporatisation,’ driving the use of business practices including strategic planning and governance. These affect the internal and external relationships. The case studies that have used this adaptive practice believe it enhances their capacity to relate to business by being easier to work with as a mechanism for structuring relationship and by providing levels of accountability and trust that make them more attractive partners.

MECI and RCBG cultivate relationships in their target communities for the purpose of gaining access and identity in them. Their relationships are highly variable and are influenced by personnel, audience, work or meeting space, and technology such as social media. For instance, MECI’s director is a layperson who was once a merchant banker rather than clergy and runs MECI as the ‘social engagement arm’ of MEC, according to DMEC. Thus, MECI’s

hybrid structure and DMEC's persona give MECI a particular public identity that enables relationship development in the financial sector in a way that a clergy-led initiative could not. AMP's relationship with its local legal community is more passive, depending on the latter's historical and cultural understanding of church in society, in which AMP willingly participates and influences, but does not need to lead. This utilitarian aspect of stakeholder management was highlighted by AAPM, who observed the necessity of balance between relationship for the sake of relating and their need for stewardship of resources. That she cannot expend time and money meeting people unless it advances AAO's mission sometimes conflicts with the personal friendships that she and other AAO staff develop with stakeholders.

The hybrid church goes out into plural space in order to encounter its stakeholders, so that its incarnational quality is externally focussed. These hybrid church relationships are qualitatively different from the institutional church where relationship is based on parochial or diocesan membership and through liturgical and social conventions, which members are expected to follow. Hybrid relationships are less certain and less in the control of the hybrid church, because the membership model is different, unlike the conventional Anglican parish electoral roll. The hybrid church must be flexible to accommodate a range of ways of belonging: formal-informal, tight-loose, frequent-occasional, committed-seeking, for instance. The informality means the relationships are more easily broken.

The relationships are more fragile than for the conventional church membership mode. For example, EBC has no certainty that its people in pastoral relationship will turn up for the next meeting or that others in formal organisational relationships will not be relocated by their employers. The relationships can be more functional and less emotionally-based—MECI and RCBG conduct some relationships only through email lists or as anonymous event attendance so neither RCBG nor MECI have any influence over the next encounter other than through the quality of the person's last experience. AAO and AWA create many of their relationships on the basis of development projects or programs that may not endure past the lifetime of the project. Some relationships, with government as respondents to advocacy action, or business partners are more enduring, but the strength of the ties are defined by the varying utility of the relationships and are at the mercy of competitors for attention.

The management of the stakeholder relationship between the church and the hybrid church is equally important. MEC and MECI are tightly integrated organisationally although they have quite different modes of operating, resources and objectives. These differences present a potential for misunderstanding. MECI balances MEC's occasional frustration that the cathedral is used for non-religious events with their own frustration at the time MEC takes to make decisions, for instance. RCD wants RCBG to be more accountable but RCBG does not want to be weighed down with administrative tasks. In both examples there is a need for patience and compromise that reflects the hybrid spirit of hospitality.

6.3.2 A culture of theological reflection

AST calls for a culture of theological engagement and reflection on issues in secular public space and public policy, in order to distinguish the church's contribution from other offerings. The strawman conceptual model anticipated formal theological reflection as a functional process linked with other organisational processes in the manner suggested by Patricia Killen and John DeBeer, and Darragh.²⁹ Formal theological reflection in this manner was not found in the case studies except as an occasional or opportunistic practice. Case study data did find that most of the leaders and staff of case studies do perform some level of informal personal theological reflection, either as conscious practice, as in the case of AAO, EBC and MECI staff, or as an organic outcome of their faith and personal disposition, as in the case of AWA staff. Nonetheless, each case organisation had the practice of creating physical or conceptual spaces, in the more performative manner called for by Graham, that were imbued with some aspect of the transcendental, pastoral care, mystery, social justice, for instance. These are distinct from business-derived frameworks of community and create spaces in which an alternative worldview can be admitted. The nature of these spaces might be named alternative, transcendental, or theological, depending on the context and preferences of participants but the discourse in them is theological in content, and in all cases, they are distinct from their local context.

MECI and RCBG find the architecture, the sense of history and cultural significance in the form of a range of artefacts—statues, graves, memorials, plaques—and the religious aesthetic work together to create an environment in which business people feel able to hold a theological kind of thinking against their business working and other experience. This rather intangible idea of the spatial environment enabling a different form of communication is aided by the borrowed authority of the culture and history of the cathedral in the city and town in which MECI and RCBG are located and of the institution of the CoE. AMP achieves much the same effect through the historical relationship it has with its host city and the local legal community, evident in the continuing practice of hosting the annual service for the opening of the law term, for instance.

Acknowledging RCBG's work having a theological quality, one of RCBG's partner businesses identifies the alignment of the business's code of conduct with REC's theology through its membership to and support of RCBG. While this does not quite translate into active theological reflection nor active statements of theological principle, it demonstrates an openness on the part of the business organisation to some form of theological engagement resisting the secular claim of irrelevance of theology to the business world. EBC and AWA establish theology in their community discourse by using it as the marker of difference between them and the rest of their community. EBC is a very visible religious community within an otherwise entirely business environment. EBC's alternative profile has several components. First, the chaplains are visible in clerical attire. Second, they are open to and encourage conversations in which their clients feel free to raise their spirituality, faith, doubts and other topics that are not so

²⁹ Killen and De Beer, *The Art of Theological Reflection*; Darragh, "Doing Theology in Public."

easily part of workplace discussion. Third, they host overtly religious events for major religious festivals, and pastoral services such as funerals or memorials.

AWA does not use theology in an overt form in the way MECI, RCBG or EBC do. But its driving motivation of working for social justice that shapes it as an alternative community, opens a conceptual space that is different from that found in the broad community, government, government agencies and among businesses with which it works. This conceptual space-making is a constructive theological act. AAO is an organisation in which theology is normalised and is present in much of the work and conversation. AAO does not need to hold theology as a difference in the way EBC and AWA do because most of their work is as an agency overtly of the church often with other church agencies. All of the cases consulted theological resources, some formally and others informally, and took time for reflection on their work. However, a more structured approach to theological reflection might provide a more comprehensive foundation for their alternative institutional logic and strengthens the theology used to participate in public policy debate.

The case studies create a culture of theology by tapping into the residual cultural authority of the church and the ‘persistence of the sacred.’ They demonstrate that the hybrid church has power to call people in a way that is distinct from the parish and diocese and that there is an openness to more diverse forms of ‘church’ than the conventional institutional model. They challenge the strategic basis of documents like Vision and Directions 2017 and Capital Vision 2020 which continue to see ‘church’ only in a parish/diocesan form. None of the cases engaged business on the basis of bringing people into conventional church, building numbers, nor by participating in church growth in the conventional sense. The hybrid church’s ability to address the public in terms other than conventional membership and forms of participation confronts the definition of ‘church,’ and the conventional sense of what is the church’s purpose.

6.3.3 Continuum of public identification from the institutional church to business

The case studies tended to have dominant stakeholders whose institutional logics were influential in the development of the hybrid strategy. MECI maintains its closest relationship with MEC. Similarly, RCBG with REC, and AAO and AMP with ACA. EBC is most closely tied to its business organisation stakeholders on the business estate because its steering committee is primarily business and estate senior managers. The church has no matching representation, except through LC. AWA has formal links with ACA but operates at a remove from it, maintaining an independent, though linked, institutional logic. However, in each of these cases their hybrid strategic plans align with or complement, as far as is possible, the strategic goals of their stakeholders. The relative influence of the stakeholders shapes the hybrid organisation’s public identity.

The capacity of the hybrid organisation to articulate identity in response to strategy and context means a range of public identities is possible and a continuum exists between the institutional church and the business community along which the hybrid can locate its identity.

The hybrid organisation's location on the continuum determines how it influences its stakeholders, its capacity to collect, develop and practice contextual theology, and the nature of its advocacy.

The precise location on the continuum is determined by the design of the hybrid's specific institutional logic in its strategy and realised through its functional operations. The organisation's location on this continuum is integral to its public identity. AWA's strategy identifies it as a welfare provider responding to a range of needs—aged care, youth homelessness, education and employment and migration welfare. Its delivery programs make the strategy an operational reality and establish its public identity according to its institutional logic of being a social welfare provider.

The more the hybrid organisation relates to business stakeholders, the more distant its public identity is from the institutional church. For instance, apart from its welfare recipients, AWA's stakeholders include the businesses it works with: CGW as a delivery partner, MRB as a financial partner in program delivery, its investment funds managers as providers of stewardship services to manage investment of its capital, philanthropic bodies, other welfare agencies that cooperate in joint delivery programs and social investment partner organisations with which AWA joins to raise social venture capital. RCBG and MECI, conversely, maintain a very visible relationship with their parent cathedrals. Nonetheless, all three use secular language and principles to maintain hospitality and relationships with their primarily secular business stakeholders. Their engagement programs address secular issues that their stakeholders, including the church, are interested in.

Location on this continuum of public identity influences the kind of information to which the organisation is exposed. Having an identity that is distant from the church and more immersed in the context and relationships of business influences the organisation's contextual insight. EBC has insight into the nature of work in global corporations, AWA understands the reality of youth unemployment in depressed socio-economic areas, MECI participates in discussions about the globalisation of financial markets. This data builds each organisation's institutional knowledge and offers the potential at least to reflect on it theologically. MECI overtly brings theology to its engagement programs for instance, identifying that a public discussion of the common good would be of value especially if it includes a theologian on its panel of speakers to provide a theological voice.

Both MECI and AWA use the information they collect and interpret it in their own particular ways to inform their advocacy. MECI uses its data to advocate by hosting public events where information is shared and discussed. AWA uses its data to develop submissions to government that advocate for its stakeholder community. Advocacy is dependent on the public identity of the hybrid organisation therefore, because it influences what information to which it is exposed and who are stakeholders. Therefore, the decision on where to locate the hybrid church on this public identity continuum influences the nature of its advocacy and might be a deliberate, planned strategic choice

There is an advantage to becoming business-like. AWA believes, and its partner organisations confirm, its relatively business-like approach and the rigour of its governance makes it more attractive to its partner organisations, suggesting that being more business-like may be a strategic advantage. EBC uses its governance model to create and structure relationship with its partner and client organisations and its preparedness to be accountable to its business hosts through their governance processes wins it the respect that opens other opportunities in the hybrid relationship. Nonetheless, there is also a need to stand apart from other participants in secular public space. CMEC stressed the importance of the hybrid organisation retaining a sense of the mysterious and that accommodating business practices, the hybrid church risks compromising its alternative character and mystery.

6.3.4 Risk of being hybrid

Hybrid structure entails organisational risk. First, hybrid institutional logic can be less certain because of the influence of multiple external stakeholders. Second, external influence presents the risk of the strategy of the hybrid being appropriated by another organisation. Third, both strategic uncertainty and appropriation potentially confuses mission goals.

The strategies of AWA, AAO, MECI and EBC each provide clear objectives and direction and result in strong institutional logics. RCBG, without a strategic plan and strong governance by REC Chapter, is dependent on the strength of its leadership. RCBG could be redirected by another influential stakeholder. AMP is an example where the absence of a clear strategy for the role of EA as a hybrid organisation of the church resulted in EA's institutional logic being redirected and EA being reconstituted as an entirely secular organisation. EA's evolution illustrates how strategy is key to institutional logic.

This research supports Johansen, et al., who argue that strong strategic planning and governance maintains institutional logic. But the example of AWA's foundational values demonstrate the possibility of blending logics from diverse institutional or community worldviews, for the purpose of unifying the institution.³⁰ AWA illustrates how the reconciliation of competing institutional logics can establish a new dominant logic of the hybrid by adapting the historical institutional logic of AWA's foundational monastic community by expressing it in the form of secular values. However, attempts to blend institutional logics can be controversial. MEC found once, when it was called by economic circumstances to follow its social justice conscience and join a public protest, hosting a radical social movement with complementary social justice worldview, its traditional social position was compromised. Conservative traditionalists within the MEC community were confronted by the idea of an institution like a cathedral abandoning its 'established' culture and MEC was forced to abandon the protest and evict the social movement.

³⁰ Johansen, et al., "An Insider View of the Hybrid Organisation," 727ff; Busco, Giovannoni and Riccaboni, "Sustaining Multiple Logics Within Hybrid Organisations," 194.

Strong advocacy by a hybrid organisation can be controversial and may provoke resistance by stakeholders that restricts its mission. AAO claims it is not so dependent on DFAT funding that its voice is in any way influenced in its advocacy for or against Australian Government policy. However, AAO is at risk because DFAT has the power to grant or withhold future funding and may be influenced by AAO's advocacy, despite AAO's perception DFAT does not use this right. The problem becomes more critical where DFAT funding forms a majority of AAO's income and its loss would threaten AAO's continued operation. EBC is formally limited in how it represents church views on business because it is accommodated on the business estate as a guest. Nonetheless, EBC demonstrates that the task of advocacy is subtle and that there are alternative approaches that work around the formal controls, exemplified by LC's ability to advocate to the members of EBC's steering committee.

6.4 Processes

The strawman conceptual model of the thesis predicted a set of processes needed to perform essential functions in church organisations designed to engage the business community. Each case organisation demonstrated some form of seven process capabilities as a normal part of its operation: strategic planning, governance, relationship building, environmental scanning, advocacy, theological reflection and translation. The expression of each process and its importance in the work of the case organisation varied. A range of reasons contributed to the variations such as the local conditions, the missional objectives and the resources available to the case organisation, to name a few. This section sets out the processes in use among the cases, synthesised to form a part of a provisional working methodology for further testing in the field.

The principal processes in use emerged during case interviews and were anticipated in the empirical analytical model.

6.4.1 Strategic planning

The process of strategic planning leads the other six processes by determining the organisation's objectives and goals. The strategic plan also encapsulates and manages the integration of the diverse institutional logics of the other organisations with which the hybrid church is in close relationship and, by having a strong statement of its own strategic objectives, protects the hybrid from being co-opted to the objectives of a partner.

The case studies which used strategic planning for their organisational missions (AWA, AAO, MECI and EBC) achieved more profound engagement and advocacy outcomes in terms of audience reach, the influence of their participants and event speakers, and their capacity to attract an audience that is empowered to make social change. The planning process and the plans it produces reflect conventional organisational practices of businesses. However, the cases more directly connected to the church, MECI, AAO and EBC, reflecting their character as an alternative community, each used some form of theological statement as a foundation for its

mission so that strategic plans were theologically based. Even AWA's plan incorporates its foundational values, which are theologically derived. Most businesses would not use theology to determine mission. The cases' use of theology, therefore, is a key step to creating strategy based on hybrid institutional logic.

The key tasks of strategic planning commence with identification of the organisation's vision and mission. These are then resolved into concrete objectives and goals and reconciled with the contributing institutional logics of partner organisations, including the church, to form the hybrid institutional logic. The goals are resolved into concrete outcomes—deliverables in business language. Targets are then set for objective and goal achievement, stated in terms of time of delivery and the cost or resource requirement. Therefore, there is a need to identify the resources, including the people, needed to achieve objectives and goals, and to make organisational and financial provision for them. If resources are limited some reworking of the objectives and goals may be needed. A strategy has no effect until the realisation of its goals are the subject of practical implementation projects. Comprehensive planning incorporates lower-level operational plans and project plans that implement the strategy along with governance plans to ensure projects meet implementation schedules.

The case studies used strategic plans to organise their work in the lower-level processes of relationship development, environmental scanning, governance, advocacy, program operations, research, and finance and resourcing. Plans anticipated the relationships and dependencies between the strategy and these related functions and provided ways of coordinating them. For instance, all of AWA's delivery programs are managed by operational planning and governance under integrated organisational and departmental level strategies. MECI, EBC and AAO use strategic plans to organise their work, although with less complexity, reflecting their lower organisational complexity. RCBG did no formal strategic planning. Its success was due to the entrepreneurship of its chairman; however, RCD and RCB expressed misgivings over the certainty of RCBG's performance.

Strategic plans need periodic review. AWA, in common with many businesses, manages a five-year strategic plan and reviews and refreshes the plan annually. The five yearly review reconsiders the fundamental organisational purpose and strategy. Periodic review of strategic plans allows them to be responsive to environmental and organisational changes that influence organisational mission. For example, MECI changed its strategic direction in the wake of the GFC, giving it a sharper focus on economics and finance. The topicality of the GFC gave MECI a prominence that enabled it to build its audience, demonstrating the value of understanding contextual change and using it to influence strategy. Each of the other cases reviews and refreshes its strategy annually. If the hybrid organisation is open to induct theology from its local context, then, where its strategy is driven by theology, as the theology changes the strategy needs to be reviewed, as it would be in response to other changes in the organisation's operating environment.

AAO finds that the strategic objectives of partner organisations also influence its own planning and objectives. Flexibility to discern and incorporate partner organisation needs

reflects AAO's hybrid nature but the capacity to discriminate partner needs from its fundamental objectives of the organisation demands clarity of AAO's own strategic objectives. The clarity of AAO's strategy enables it to identify strategic risk, for instance over-dependence on one program partner for funding.

While strategic planning practice gives greater organisational focus on objectives and their implementation, deriving models of strategic planning unreflectively from the business sector runs the risk of not founding the process on the organisation's structure, worldview and theology. EBC experiences a tension from having a steering group comprised of its business partners. EBC has to balance openness and hospitality against the risk of domestication of its strategy to business's exclusive needs.

6.4.2 Governance

The process of governance in business usually consists of managing strategy at the level of subordinate programs and projects. Each of these is set one or more operational goals, often defined in terms of 'deliverables'—some form of objective outcome that reflects the realisation of the goals. The means of producing deliverables is a set of tasks. Tasks are comprised of the actions to be performed, identification of who is to perform them, when they are to be completed and the identification of the resources needed to do so. A group of related tasks directed to a common deliverable form a project. Governance monitors the completion of tasks and projects, and the production of deliverables and directs corrective action where planned objectives are not met.

Strategic planning depends on governance processes to monitor and assure its implementation through subsidiary operational planning, implementation and control processes. Governance consists of a set of reporting and review processes, based on the strategic and operational plans that assure the progress of projects. Governance involves checking that implementation targets and Key Performance Indicators (KPIs) are met, a practice in common use in the business community. Absence of governance processes makes strategy implementation uncertain and, as RCD and RCB observed, the absence of a strategic plan makes the organisation difficult to govern. AAO, AWA, MECI and EBC each make governance at an operational level a formal priority.

A key governance task is to establish measurement criteria for strategic objectives and goals in terms of the identity of deliverables and their expected time of delivery. The governance process will assist a project also by ensuring the resources, including people, needed to achieve project delivery are available. Governance depends on identifying one person who is ultimately responsible for project delivery, usually the project manager. Periodic reviews of project progress and the achievement of project objectives and goals allow the initiation of corrective action where needed. Project progress is reported to organisation stakeholders. The governance process may include the management of the periodic strategic plan review.

Where and how governance is conducted depends on organisational context. AAO, as a small organisation, uses governance processes at the Board and Annual General Meeting level, through the formal processes of its parent diocese and at regular internal meetings of staff. AAO also builds governance into project design for aid projects both for its own management and for control processes demanded by its funding partners and by its peak body.

AWA uses a balanced scorecard, supported by KPIs and a quality framework, for its Board-level reporting. While this primary governance report is submitted to the Board, there is a range of subsidiary contributing reports. They use AWA's 'evidence database' to establish performance claims. In AWA, governance operates at all levels, from Board to individual, through KPIs that are linked to operational (project) plans beginning at the level of the strategic plan and cascading down through organisational levels to the personal 'performance' of the individual. AWA believes these business methods result in more effective use of donor funds leading to greater donor support.

Potentially, a hybrid church will seek or be expected to adopt business governance processes without allowing for their organisational context. They may face a level of expectation of measurability, especially in financial terms, that is not possible for the hybrid's more socially-oriented objectives. For instance, it is difficult to measure EBC's objective of 'being pastorally present,' and MECI has a following of people who attend events and participate in it via social media, but it could not count these as members in the church's conventional understanding of membership. The hybrid organisation might negotiate a different set of measures with its stakeholders.

6.4.3 Environmental Scanning

Environmental scanning is the process by which case studies gather information to understand the context in which they operate. They do this by collecting information about the environment either through public sources—the press or the internet, by speaking to people and organisations and from data collected during delivery program execution. The kind of environmental information needed would logically be defined in, or apparent from, the strategic and operational plans.

The use of environmental scanning to build a comprehensive understanding of the operating environment enables case studies to be sensitive to local culture. AWA's data collection process and the use of data to support program design and advocacy stands out as the most comprehensive among this research's cases. All the case studies recognise the value of having data on the environments in which they operate, but the extent and complexity of their environmental scanning is limited by resource availability.

In addition to scanning of the organisation's operating environment, AWA actively scans the wider social and political environment for ideas and practice examples. For example, AWA reviewed the CitizensUK initiative to see if any aspects of it might usefully be implemented as

a part of its own strategy. While CitizensUK is not primarily a welfare provider in the same manner as AWA, the breadth of AWA's strategic field of view, supported by its research processes, runs well beyond its own welfare domain, giving it the potential to gain ideas and insight that lie outside and challenge the welfare paradigm. AWA's preparedness to be open and creative in this way extends its model of hybrid organisation.

The methodological features of AWA's environmental scanning include a commitment of substantial resources and time to data collection and analysis. Data collection is driven by the organisational strategic plan. The data collected is analysed and stored in reporting available to all staff and some is posted online for public access. The data is used in program design and subsequent program execution data is fed back into the repository in a cyclical fashion.

The key environmental scanning tasks include: identification of information needed to meet the organisation's strategic objectives and goals; definition of the data to be collected and its sources; conduct of the collection program; and the interrogation of the data to identify public issues of relevance to the hybrid church. The data may be reported to other stakeholders and stored in a data repository for future use. While strategic plan defines the information needed for the achievement of its objectives and goals, responsiveness to change in the environment the hybrid church is engaging, through a general 'watching brief' will bring new information to the organisation in a timely manner.

Sometimes the environmental data is used directly in day-to-day operations. For instance, AAO's adaptation and incorporation of Maasai birthing practices into public health programs improves program effectiveness medically while avoiding alienation of traditional medicine practitioners who carry community authority and assist in the local acceptance of new medical practices. Alternatively, the information about on-the-ground experience can be gathered, shared and reflected upon away from the site of program delivery in order to develop and communicate best-practices more broadly in the organisation. EBC uses reflective practices in staff meetings to build on personal experience using the experience of others. Such reflective practice is one way of developing informal corporate, even tribal, knowledge. Its advisory council is an example.

All of the case studies collect some form of environmental data, if only unconsciously and occasionally, and use it to inform their strategy and for the tactical support of their programs. The less well-resourced cases were creative in compensating for their resource limits. MECI co-opts volunteers from within the church and among its partner organisations and its advisory council, as well as from its limited internal resources, to contribute to its corporate knowledge.

Using data from environmental scanning is one step. Hybrid churches distinguish themselves by turning that data into contextual theology. The contextual theology has the double function of being the primary material for use in advocacy and forming a set of new ideas that potentially contribute to the theological canon of the 'institutional church' and the academy.

6.4.4 Theological reflection

At the commencement of this project, it was expected that there would be a high level of theological reflection on the various engagements by the case organisations. This expectation is reflected in the Strawman Conceptual Model, particularly in the Hermeneutic and Interpretive stages. The expectation was that at least some of the case organisations would employ theological reflection on a level of formality and complexity of Killen and DeBeer's theological reflection practice and method, Cameron's Theological Action Research, and its integration into the work of the engagement in the manner that is proposed by Darragh.³¹ These were not the findings.

Instead a different perspective and approach to theology was found, largely an outcome of the nature of the engagements in that the case organisations all express a form of application involving an attempt in some way to alter the behaviour of people, rather than the application of theology to understand that behaviour. The expectations of the research do not exclude the latter use of theology, but it was not discovered empirically to any significant extent. The practical reality of engagement drives the case organisations to replace the language of theology with philosophy, finance, economics and business management, language more familiar to their engagement partners. The objective, sometimes unconsciously, is to maintain plurality in that a common language is used.

Other needs of plurality are at work. The need to accommodate a range of denominations and faiths means the overt expression of one's own theology may have the effect of excluding others, unless there is a structured environment for sharing diverse theological ideas on plural terms. Given the relative informality of most of the engagements, this was not a level of structure any case organisation achieved. One compensating approach was to allow theological principles to underlie values statements expressed in secular language. This was exhibited in AWA. Another response was to let action demonstrate theological ideas rather than to commit to the formality and the relative certitude of a written document. The difficulty of a developing and reconciling a written account of a diverse range of theological viewpoints was also a barrier. Some participants thought any document would dictate a set of practices or a worldview that would constrain the practice of the engagement itself.

To apply a positive lens, the practices of the case organisations demonstrated a commitment to plural engagement. Plural engagement necessitated the expression of theological concepts in the novel language of business, finance and economics as well as the perhaps more familiar language of philosophy. The case organisations practiced a cautious plurality in hospitality, in order to achieve their objectives of embassy. These linguistic practices, the openness of hospitality and a need for informality helped the case organisations to create a plural environment in which theology could be explored without unnecessarily challenging their engagement partners.

³¹ Killen and De Beer, *The Art of Theological Reflection*; Darragh, "Doing Theology in Public"; Helen Cameron, *Talking About God in Practice: Theological Action Research and Practical Theology* (London: SCM Press, 2010).

Yet, each case organisation developed its own theology in some way that informed a theologically-based understanding of its organisational purpose, although the extent to which this theology was formally developed, expressed or maintained varied.

MECI continuously applies theology to its interpretation of public issues and uses theology as a lens through which public issues are restated in its public encounters. Its approach is more intuitive than a formal process and not necessarily cyclical. MECI's use of an advisory group to provide theological reflection was the most comprehensive among the cases, although it was still informal. MECI's strategic plan is set on a foundational statement of MECI's theological purpose in relationship to its parent cathedral and its partners and related finance community. AAO does not declare its theological purpose in its strategy so explicitly as MECI, however, AAO staff, most of whom are people of faith, all practice theological reflection on their own work and the work of the overall organisation. AAO also had a regular practice of biblical reflection during formal meetings. Similarly, EBC's chaplains, due to their diverse faith backgrounds, develop theological accounts of their work that are personal rather than corporate. EBC's strategic plan is rather more functional than theological, reflecting the influence of its business partners, although its functional aims are theologically founded, and based on a common statement of partnership that joins the three participating faiths. The lack of theological specificity, necessary to link the three faiths in this statement, somewhat dilutes its theological impact.

No cases integrate data collection by environmental scanning with translation and theological reflection in a formal way. This is a gap. If case studies integrated environmental scanning and theological reflection in a cycle in which data about the social and business environment is gathered and reflected upon theologically, they could propose public policy that drives further engagement, advocacy and public debate. However, MECI and RCBG use the distinct religious spaces of their cathedrals to integrate environmental scanning and theological reflection as a performative local theological formation through public discourse open to a wide range of voices and a variety of ideas influenced by the alternative nature of the space. Doing so needs an environment that is open to alternative discourse that touches on theology and accommodates different levels of theological fluency and comfort and where non-religious participants are made welcome enough to be open to discourse that is not conventional practice in secular plural space.

AWA has side-stepped the need to use theology and theological language overtly in its day-to-day work through the expression of its foundational principles as secular values. Yet AWA's unifying vision of social justice brings together staff and stakeholders in a shared worldview that touches AWA's theology without necessarily expressing it overtly. In avoiding theological language in public, all cases undertake translation informally at some level.

No case organisation sought to analyse and document the outcomes of its theological reflection in such a way as to, for example, contribute to AST, although MECI publishes summaries of their event proceedings and AWA publishes research articles, both for public rather than academic consumption. The different operating contexts of the case studies means

the theology in use is contextually specific. AAO, for instance, finds theologies of disaster and development, gender, and climate change the most applicable while MECI uses theologies of equality, wealth and social responsibility of community organisations. Applying theology contextually can generate an inductive revision of the hybrid strategy and theology. When context changes, logically strategy and theology should be reviewed. The key theological reflection tasks are to: take descriptions of public issues and identify their underlying secular logic and beliefs, assumptions and worldview; render these in theological language and symbol; apply a theological critique using scripture, tradition, and other theological resources, identifying the theological aspects that relate to the public issue, then frame an alternate theologically-based position, if any, for use in advocacy. Following the advocacy process, examination of the responses to its advocacy potentially generates new theology. Finally, there is then an opportunity to publish new theology in the church and academy and continue research.

The case studies, as hybrid churches, all cast their theology in accessible language. Basing contextual theology on local information improves its accessibility. Nonetheless, there was a theme in case study discussion of the value of using religious language and principle to make hybrid space more open to moral discourse and to invoke some sense of mystery and wonder. There is a balance struck by the case studies between modes of speaking that recognises the value of expressing Christian principle in ways that a secular audience can access, invoking mystery but without creating confusion between the two, allowing them to work together to prompt transformation at the personal and organisational level. MECI's event program is an example, where public issues are debated in secular language moderated by a secular public figure not identifiably of the church, but in the overtly religious environment of a cathedral.

6.4.5 Translation

The concept of translation between theological and secular language was not part of this research's conceptual model, but the potential benefit of it became clear during case interviews. Each of the case studies performed translation and shifted voice intuitively when moving between religious and secular environments. None had a practice of doing this in any formal manner and none identified it as a formally structured process. For instance, DMECI as a layperson does not use theological language in her engagement of her secular stakeholders. Yet she consults MECI's Advisory Board on theology. AWA's use of a values-set cast in secular language renders translation unnecessary for them, except that the holding of a worldview that is concerned for social justice involves some level of conceptual accommodation in secular space that approaches translation. EBC engages pastorally with stakeholders, waiting for the stakeholder to commence the conversation on spirituality or religion. These discussions are in secular language, but the chaplains think about their pastoral care theologically demonstrating a level of translation.

It is proposed that a more structured method of moving between theological and secular modes of speaking and understanding by translation of the language and symbols would assist the hybrid church to bring theology into secular public space. More research is required, but it is expected that principles and language could be restated using the techniques of practitioners like Killen and de Beer, and Darragh and perhaps involving TAR when moving from environmental scanning to theological reflection, and from theological reflection to proposals for public policy change. We predict that use of secular language and symbol in public discourse will enable the hybrid church to advocate more clearly and avoid some of the objections of the use of religious reason in public discourse.

The key translation tasks are to take issues from environmental scanning and recast them in theological language and symbol, and to take theological critiques from theological reflection and recast them in publicly accessible language and symbol.

6.4.6 Advocacy

Advocacy by the case studies of this research seeks to engage the secular public on its worldview on economics, finance and business, their objective being to drive social change by proposing new public policy.

Some organisations, such as MECI, AWA and RCBG, are created for advocacy while others such as EBC and AAO find their way into advocacy as an outcome of a prior responsibility. The primary constitution of the organisation and its context influences the manner in which advocacy is conducted. MECI and RCBG's approach is, broadly, to build relationship within their chosen stakeholders by organising events to which influential speakers and participants are invited. The selection of event topic and who is invited as presenter or audience establishes the content of what is to be advocated and how. Because their approach to engagement is in open forum, there are relatively low levels of control over the outcome. While MECI and RCBG do not consciously direct the outcome of the events they run, the approach is unambiguously for advocacy and the choice of key speakers determines its general political direction.

Advocacy is commonly regarded as telling truth to power implying an adversarial approach of one group telling another something they do not want to hear. All case studies exercised an open approach to advocacy, preferring to make their arguments by the exchange of ideas rather than a lecture. At a personal level LC said her relational approach emulates Jesus' model as fellow traveller on the Emmaus Road, listening to the concerns of the ones whose outlook is to be changed and responding in terms of the gospel rather than directly criticising.

Key advocacy tasks include identification of strategic plan objectives and interpretation of these as specific advocacy objectives and goals. Planning of the operational steps needs to achieve the advocacy objectives and goals, designing the messages to be sent, identification of

who constitutes the target audience of advocacy and design of the advocacy action that best suits the message to be offered and its audience. Finally, the advocacy is conducted, and responses gathered for assessment and reworking of the advocacy strategy.

AWA, EBC and AAO exist primarily to do practical things, such as provision of welfare, development aid and pastoral care rather than the overtly representational form of advocacy practiced by MECI and RCBG. However, the act of performing these functions is a statement itself about the kind of world the hybrid church advocates and, where the actions of these organisations critique or confront the status quo, change is proposed. In some instances, the organisation sees a benefit in making proposals for change in public policy more directly. AWA engages government by making submissions to public enquiries. AWA makes advocacy a strategic priority reflecting its importance to its organisational goals. Therefore, AWA uses a combination of approaches—direct advocacy through program execution, lobbying of all levels of government and through exemplary leadership if its executive. According to DPR effective advocacy has the potential to change more people than direct action. Having fewer resources, the smaller cases adopt different approaches. AAO advocates through its peak body and EBC uses the authority LC has acquired in her relationship with senior business leaders to advocate to them.

Advocacy depends on the relationship building, environmental scanning and theological reflection. Environmental scanning provides insight to public issues that are of concern to the church. Theological reflection provides the analytical power to identify the distinct theological responses that form the church's prophetic contribution.

6.4.7 Relationship building

Relationship building provides the access to secular public space in which advocacy in the forms of program delivery, exemplary leadership and influential speaking can take place. While some people talk of relationship at an organisational level, these are always based on personal relationships. The process of building relationships depends on making or using opportunities to meet potential stakeholders. Some cases run events for people to attend, some run service delivery programs for social justice, others offer services that people access.

Each of the cases demonstrated the capacity to build strong, complex relationships with individuals and organisations, sometimes referred to as social capital. Baker uses the work of David Halpern to identify the processes of bonding, bridging and linking in the hybrid church.³² Bonding builds relationships between homogenous groups to create strong interdependence in 'an inward-looking series of relationships that reinforce exclusive identities and homogeneous groups.' Halpern observes '[t]he ties within this type of group are strong.' MECI and MEC's relationship demonstrates 'bonding.' 'Bridging' can be observed in AWA in the form of its relationships with partner delivery organisations and the business organisations it works with

³² Baker, *Hybrid Church in the City*, 43.

such as CGW and MRB which, Halpern says, ‘refers to outward-looking relationships that create bridges with other groups of different cultural, social, economic and political status.’³³ Baker explains that ‘linking’ is dependent on the extent to which an individual’s or a community’s networks are capable of linking up to other networks in order to address the inevitable ‘asymmetrical nature of power and resources.’ Links of this kind were evident in EBC in the unexpectedly influential relationship between LC and the senior business leaders of EBC’s steering committee who form a network of their own within the business community. Halpern describes these as ‘a special form of bridging social capital that specifically concerns power.’³⁴

Relationship development revolved, in each case, around either creating community through running community events or participating in those of others (MECI, RCGG, AMP), or in the course of business exchange needed to run service delivery programs (AWA, AAO, EBC). Each case organisation builds relationships in response to their organisational mission needs but without consciously using the social capital concepts Baker discusses.

The cases demonstrated the need for a comprehensive set of personal and organisational relationships on which to base public engagement. Most church organisations would assert they have such relationships as a matter of course. It is suggested, however, that few parishes set about developing their relationships with the intentionality of the case studies to prosecute strategy and achieve their objectives and goals encompassed in their strategic plans. Possibly examination of the social capital theory Baker identifies would add a more structured approach and depth to the relationships each case creates.

Key relationship building tasks include identification of which people and organisations the hybrid church needs relationship with—based on advocacy and information needs. Planning the method of engaging each target, such as one on one meeting, invitation to hybrid church event, participation in a target’s event, participation in the target’s organisation, depending on the context and circumstances, and making contact with the target to establish and maintain relationship. In some circumstances it may be necessary to plan how to disengage when the relationship is no longer needed.

6.5 Integrating practice and process to build methodology

The research has enabled these distinct practices and processes to be described at a greater level of practical detail than previous work in AST, in order to propose a provisional working methodology for further empirical testing. The provisional working methodology provides a practical means for the church to engage secular public space. It consists of a set of model practices that include organisational structure, approaches to plurality and secular public space, attitudes to authority and willingness and approaches to institutional change. The method

³³ Baker, *Hybrid Church in the City*, 43ff.

³⁴ David Halpern, *Social Capital* (Cambridge and Malden, MA: Polity Press, 2005), 25.

identifies seven processes that enable a church organisation to engage with the business community and to perform the work it sets for itself. The method is agnostic of the content of engagement. However, AST identified five theological themes of significance in public theology literature: a renewed understanding of the state and plural society, the status of the person in economy, a common economic good, a positive role for the corporation, and a moral framework for business. The method could be deployed using these as its substantive content for engagement or identify other issues, depending on context. This method is designed to initiate a cycle of reflection on the continued importance of the chosen themes and identify new ones.

The processes are functionally related to one another. The integration of the seven processes depends on the institutional logic of the organisation, its context and its strategy. The output or result of one process may be the input or requisite condition for another. Integrating the processes together in this logical manner is key to the methodology. The following diagram represents the relationships between them that are expected to be instrumental in enabling hybrid churches to engage most deeply with the business environment.

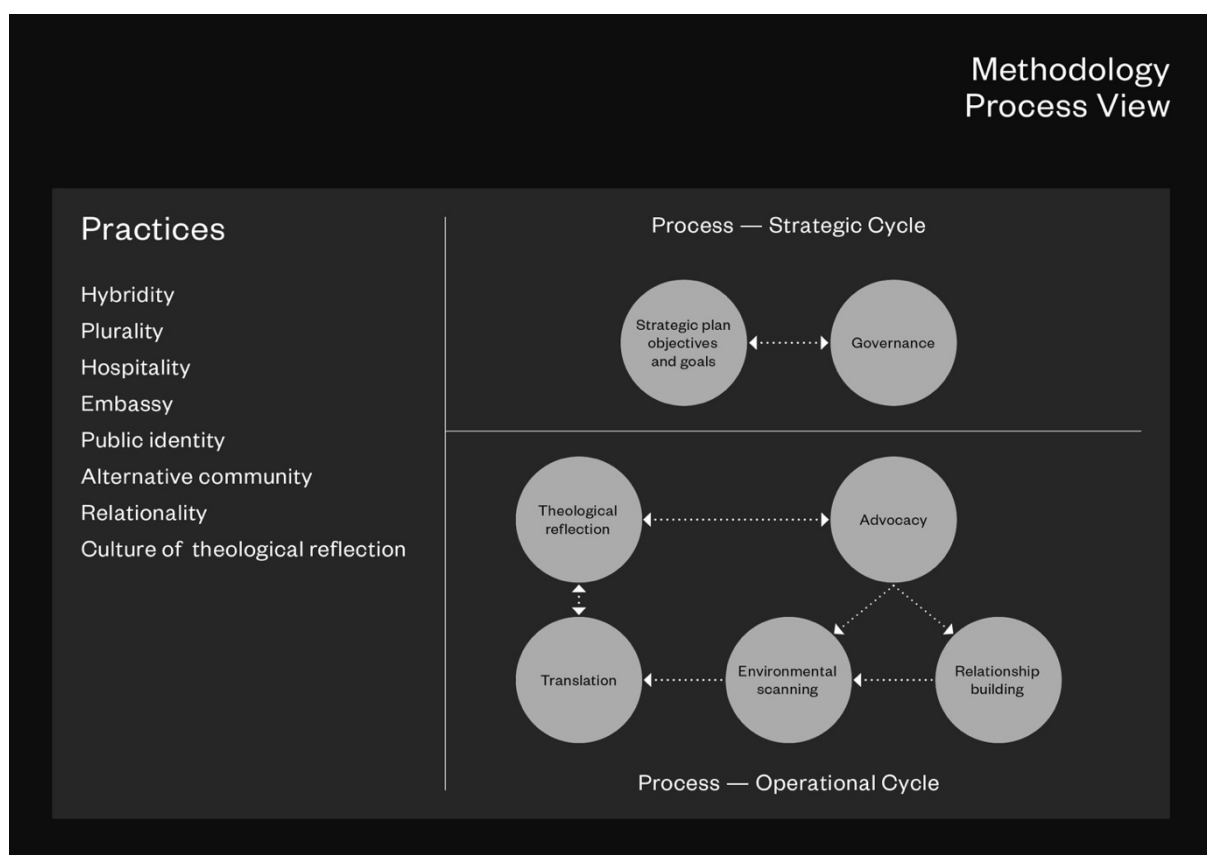


Figure 5: Methodology process view

The process view of the methodology in Figure 5 is a prediction based on a synthesis of the case data not a representation of any one case's practice. It identifies the logical relationships

between the process components and indicates the order in which the cycle probably takes place. Empirical testing may suggest different relationships in different contexts.

The strategic plan is the logical commencement point of the process sequence, although because the process sequence is cyclical, once it is running there is no start or end. Governance relates directly to strategic planning by monitoring the achievement of objectives and goals. Governance assumes operational versions of the strategic plan are created that enable the governance process to monitor progress in the form of achievement of goals and delivery of planned outcomes. The governance process returns data to the strategic planning function about the achievement of goals.

The strategic plan, *inter alia*, identifies the advocacy goals of the organisation. These would be in the form of transformation objectives the organisation wishes to achieve. These goals may take the form of statements like ‘develop community understanding of the mental health impact of immigration detention on refugee families’ or ‘increase the percentage of high school completion by people in the XYZ region.’

These particular advocacy objectives indicate who or what within the community needs to be transformed—in the two examples, in terms of understanding or a specific public educational outcome. The advocacy objectives also indicate whose participation in terms of providing resources and information is required in order to achieve the objectives. For instance, who needs the information about refugee mental health or who needs to engage, support and promote school completion to at-risk youth. The people identified are people who are then the targets of relationship building. Once identified, the organisation proceeds to form relationships in whatever manner suits the engagement context.

Advocacy goals at a strategic level are likely to lack the specificity required to define, plan and conduct the work of advocacy. A program of gathering of specific data about the advocacy target, which we have called environmental scanning, will provide the detail needed. That data may provide insight, for instance, about what precise goals are likely to be achievable, what responses from the community might be, who are likely to be allies and who might oppose an advocacy initiative. These data are required for the execution of the advocacy plan. Environmental scanning may also identify new areas of potential interest to the hybrid church and these can be communicated to the strategic planners to consider for implementation.

The data collected will reflect the secular environment and will need some form of translation to represent the issues of interest in secular society in terminology and symbolism that enables theological reflection. For example, a concern about the credit practices that gave rise to the GFC may need an explanation of how the processes used by financial institutions to bundle and ‘securitise’ high risk mortgages put the mortgagee at risk of foreclosure and loss of assets that threaten family wellbeing. Or, how it creates wealth inequality and fails to recognise the relative risk that is placed on the mortgagee compared to the lenders.

Theological reflection takes the information on secular environmental issues to identify the theological concerns, if any, and to determine what the theological resources and the doctrine of the church may have to say at a theological level about the problem. For instance, it may interpret the credit practices as a failure of neighbourly love then, more specifically, look at scriptural treatment of lending at interest or wealth and income inequality. It may conclude that the imposition of financial risk that threatens the maintenance of a basic family life is unfair and that there should be state-based protection of at-risk families.

The outcome of theological reflection then needs to be translated back into terminology and symbol as public policy recommendations that is accessible in public discourse. So, a response to the example above may be to propose state regulation of financial markets in terms of what types of lending are permissible to different segments of the community based on their capacity to bear risk. It may also propose public education to enable at-risk communities to understand the complexity of financial instruments they may be offered. It may propose more comprehensive prudential practices by institutions, for instance, to create a reserve from which restorative compensation can be paid to the victims of financial collapse. These public policy proposals can be taken into public discourse for wider consideration, reflection, adoption or rejection. Environmental scanning, having supplied information on the overall environment of high-risk property markets, will provide data on the outcome of the proposals and enable the cycle to continue.

Theological reflection on the public issue may initiate a new line of theological research and thinking from which new theology arises. This new material could be made available more widely in church and academy theologians for further work.

AWA calls this integration of processes an action learning cycle. Graham Paton describes practices like AWA's as a 'Systems Action Learning Cycle' based on six reiterative and recursive steps—alert, comprehend, compare, construct, consider and act. These build a body of knowledge of the organisation by the repetition of the cycle and their linkage to one another.³⁵ In the terminology used in this research, the sequence is: scan the environment (alert), translate as necessary (comprehend); reflect theologically on the information (compare and consider); propose public policy changes (construct); and advocate in secular public space (act). This sequence is organised and governed by a strategic plan and supported by the action of relationship development.

These processes are interdependent, interacting in a cyclical fashion. The sequence repeatedly brings new information discovered through public engagement back into the hybrid church for theological reflection and synthesis of responses into public policy and to initiate the next cycle. The act of reading the context in environmental scanning implies a preparedness to reconsider hegemonic neo-colonial theology intended to be imposed on the secular public space

³⁵ Graham Paton, "A Systemic Action Learning Cycle as the Key Element of an Ongoing Spiral of Analyses," *Systemic Practice and Action Research*; 14, no. 1 (2001), 103.

being encountered in favour of a more plural, discursive theological exchange. Therefore, these integrated processes are potentially generative of new theology.

Empirically, no case organisation demonstrated all of the seven processes and in no cases was there strong integration of them, with the exception of strategic planning and governance, for example in AWA, AAO, MECI and EBC. The idea of the repeating cycle as Paton proposes was suggested as a logical consequence of the empirical process capabilities discovered but not found in any case as a conscious practice.

This description of the component processes and their working relationships is intended as a precursor to a practical methodology to offer for church engagement of the finance, economics and business sectors. It is believed that the best approach to producing a method that can be adopted on a wider scale is to conduct a live pilot and to document the process of its establishment, development and the results of its initiatives.

7. Conclusion

7.0 Overview

The challenge and the opportunity that sits before the Anglican Church in Australia, and elsewhere, is to repudiate its rejection by a minority secular community for being a body of people and the custodians of a body of revealed knowledge that has no contemporary relevance to modern community. The opportunity is also to claim that in plural society the church, as a people who use religious principle to shape their preferences for public policy, has a place in public debate on public policy as a first-level community with equal standing as all other participants.

This research has found a capacity within the church for the development and exercise of a more contemporary social theology that is capable of attracting the interest of a wide range of people. It has identified the use of alternative organisational structures as the vehicle for public engagement that offer social bases for relationship that are preferred to traditional forms of church membership. From among the case studies, the research has identified a set of practices and processes that are critical to the establishment and maintenance of public engagement and the prosecution of mission. These have been synthesised into a provisional working methodology for use, following a period of empirical testing, by a wider community of practitioners in the field.

It is believed that these insights and the tools that have been developed can be used to support an expansion of the church's public engagement in, but not limited to, the business community and to broaden community relationships and relationships with other faiths with similar interests.

7.1 Social Theology

The church's challenge and opportunity is to search back through its foundational principles, its theology, and consult its more contemporary thinkers to create a contemporary social theology that addresses the substantial concerns of principle that confront modern society. In Australia immigration policy, the social and economic status of the Indigenous population and economic inequality are obvious areas of wide, immediate community concern. To exploit the opportunity the church will benefit by assembling such a social theology in language, images and symbols that are accessible to a contemporary audience and communicated in a manner that encourages engagement by that audience.

Moreover, the church has an opportunity to recover the confidence of the Temple era, a confidence that it does have something to say to a modern society grappling with a political and economic environment that seems increasingly controlled by elite, non-democratic power. The key to gaining that confidence is in having something constructive and distinctive to say. A new social theology is at the heart of a new, confident, constructive and distinct voice.

There are a number of ready voices in Anglican social theology, such as Williams and Graham as well as the contributors to an emerging literature on AST. Through their work and

others, the AST initiative sets out to renovate the social theology of Temple and his contemporaries to create a distinctly Anglican theology to address contemporary concerns. Temple's contribution is primarily a statement of a social welfare theology of marginalisation. Contributors to AST literature also provide a rationale for public engagement, a model of the state for which the church might advocate, a theological vision of community with focus on the current political and economic issues, and a proposal for an alternative community life as a basis for contemporary Anglican Christian witness.

While AST is still being developed within the academy, the case studies of this research demonstrate a capacity for the development of social theology, even on a limited scale in small initiatives. If these could be harnessed together, with the academic and theological discipline the AST initiative is attempting, there is a potential for a much greater product, one with academic rigour that ensures intellectual integrity but infused with contextually sensitive information that provides authenticity from real experience.

This research demonstrated that in the work of the relatively small initiatives represented by this research's case studies—and AWA as a much larger enterprise—the church, in hybrid form, when it addresses itself to a specific missional goal, does have the capacity to capture public attention. It highlights the potential of the church to make the kind of creative theological contribution to public debate rejected in the period following Temple and Preston. The research also demonstrates the ability of the case studies, as hybrid churches to engage the business community and its related regulators, peak bodies and agencies, and to create communities of stakeholders to whom this emergent social theology is addressed. The cases have not done this in concert with the AST initiative, but the social theology they are using reflects the direction of AST.

The research also demonstrated the capacity for such social theology to capture public attention, and to do so in a variety of ways and in different conditions. MECI and RCBG demonstrated how identifying social issues of community concern can draw sometimes large audiences to a church environment—a cathedral. They also demonstrate the capacity to generate debate that enabled authoritative speakers to deliver a challenging viewpoint and for the audience to give its contextually conditioned response. This exchange not only developed the knowledge and appreciation of the participants, it provided a body of material for further (theological) reflection, achieving the performative objectives Graham writes of in the mixture of academic viewpoints with the context of local experience. The older, time-worn meta-narratives and universalisms conventionally used by the traditional church do not achieve this outcome.

AWA and AAO in a quite different way demonstrate the power of using an existing social theology to build a practical social intervention from which practical changes are made within target communities. AWA demonstrates the social power of the principles of its founding religious order to shape its work in such a way as to make practical social change in disadvantaged communities and to maintain its authority in the welfare sector at federal, state and local government level to advocate on welfare policy and to influence the funding of the

sector. AAO demonstrated the power of a small organisation to use its authority as a visible part of the church apparatus to concentrate and leverage the lovingkindness and financial resources of parish communities to bring about substantive social change in less-developed communities, in a way those parish communities are unable to do alone.

EBC demonstrated that, in an environment that was constituted to limit its religious influence, the use of a carefully articulated consultative and patient approach (it might be called 'soft power') enabled it to overcome the formal limitations placed on its freedom and to exert its influence in unexpected places and in unexpected ways. And this was done with EBC's people, principally LC, overtly representing the traditional religious institutions. A key feature of this work was that the language, image and symbol was always in a form accessible to a secular audience.

Notwithstanding that sometimes the environment was far from secular—especially the cathedrals—where religious symbol is rich, to put it mildly, the presence of any religious theme or source was only implicit. The implicit presence of religious imagery did not deter secular participation. The view of the case study participants was that the presentation of social theology as points of principle expressed in secular terminology, while they may have had religious derivation for the case study organisations, found an appreciative secular audience.

However, realising this opportunity required the development by the case studies of alternative identities and organisational structures as well as range of practices and process skills, which this research has identified.

7.2 Identity and structure

The adoption of alternative identity and structure by this research's case studies, as hybrid churches, brought them into engagement with contemporary culture through the creation of new public identities that make relationship on a different social basis than does the traditional church. This is achieved by conceiving membership and participation in a different manner than has been conventional practice and in doing so, and by changing their presentation of theology to use more contemporary communication methods. This approach is socially constructive because it changes the basis of relationship of the church—in hybrid form—with the public square by assuming the structures and relational features of procedural secularism, thereby creating or extending procedural secularism in public space by its own action.

An essential capability for this social construction is to be able to form relationships in public space. The hybrid churches each used hospitality and embassy for this purpose which, in combination with their contemporary approaches to the purpose and manner of their public engagement, helped forge alternative public identities that are more suited to public engagement. The hybrid nature of these identities arises from their close relationships with other public participants and the outcome is a church barely recognisable as a relation of the parent. In hybrid form a wider range of missional goals is available, because the hybrid church

is more integrated with public space. They are able to build personal and organisational relationships that support the advocacy of the church's social theology and the development of deep understanding of public issues.

As a hybrid there is also the capacity to infuse relationships with pastoral responses in a way that is counter-cultural and therefore culturally constructive by offering an alternative to conventional competitive commercial practice. Such cultural construction may be supported where the hybrid church also exhibits a preparedness to act decisively on principles it proposes, especially where adherence to the principle is in some way sacrificial and prophetic. The sanctuary movement in Australia is an example.

In the new social and cultural construct that the hybrid inhabits the limitations of the conventional church, which are in part the cause of the loss of its public role, are circumvented. Barriers to engagement by the church are reduced through different expectations of commitment in forms of identity, membership and attendance. The primary focus of the hybrid is not to recruit members for the sake of the church's growth in numerical terms. Its more open approach is to admit a much wider range of participants, and the outcome is, ironically, that the volume of participants may be greater than the traditional church. More importantly, the hybrid church is open to a wider range of people, cultures and worldviews to the benefit of the resulting contextual theology. Further, the openness of the hybrid church avoids it being accused of trying to maintain its social role, its moral authority, its dignity and its temporal separation from other elements of society, for which the traditional church is criticised by authors such as Percy.

Instead the hybrid forms relationships in a such a way that its appearance is as one among the range of businesses participating in public space, which in turn allows the generation of conversation on matters of common interest and in a way that is unexpected of the church—in terms of openness, relationality and hospitality. In the context of this alternative mode of relating to other public participants without having to adhere to the conventional patterns of the institutional church, the hybrid church is more free to speak more plainly about the condition in which it finds the world, to be politically and economically provocative and to challenge vested interest and the status quo in a way the traditional church has ceased to do.

The presence of the hybrid church in the business community challenges the social basis on which business is conducted and the way relationships are formed. Being founded on gospel principles, the case studies have a different relational quality than the economics, finance and business sectors, being less agonistic and competitive, hospitable to other worldviews and sometimes pastoral. Their culture changes the organisational dynamics of community in a way that is socially constructive of organisational objectives that are directed to the welfare of the community, rather than elite shareholder profit. EBC is an example where the provision of pastoral care in business's public space challenges the nature of belonging, attendance and community.

In addition, the alternative structures and identities are able to operate independently of the institution without the need to reconstruct it, circumventing internal dispute about which expression of the church is orthodox. Where the hybrid expression has value, it survives as will the traditional. Against a declining institutional church, the case studies demonstrate that hybrid identity is an effective mechanism for engagement and advocacy. This is evident in the direct sense of action on what social justice requires, the provision of the means of a full and meaningful life in the welfare provision made, for example, by AAO and AWA to their clients. Their work not only solves the immediate problem for their clients but as minority organisations—in the sense that they are not-for-profits, church-based and social justice oriented—they critique governments and mainstream society for creating the conditions in which poverty is able to persist and little is done about it.

The distinguishing opportunity of hybrid structure is also evident in the case studies' capacity to create plural relationships within which a conversation on community concerns is hosted. MECI and RCBG have the capacity to attract authoritative speakers to events that also attract substantial numbers of participants—often significantly more than their services of worship. So, the case studies are striking a chord with a population that is not attracted to traditional forms of church expression, engaged in problems of social justice and community welfare and brought into constructive conversation that has a chance of making social change.

Ironically, the outcomes the case studies have managed to achieve are the goals of the strategic plans of the institutional churches—attract larger numbers of people, especially the young, draw them into engagement that promotes the gospel by offering something meaningful in contemporary social life.

7.3. Practical tools

The research was successful in identifying a set of practices and processes that are in current use in business-facing church initiatives. These have been described and organised into a methodology that is a precursor, awaiting empirical testing, to a methodology that can be distributed and adopted more widely through the church. This methodology departs from traditional ways of organising the work of the church by using business's own methods to improve the potential effectiveness and efficiency of engagement of public space.

The case studies showed that some of their practices and procedures are a departure from the church's traditional working culture that the business community finds attractive, sometimes surprising and easier to work with. These practices and procedures have been included in the provisional working methodology. For example, the practice of strategic planning provides an opportunity for focus on the achievement of specific objectives and goals so that the likelihood of success is increased, allowing the church to be more ambitious and to have confidence that the future it plans for itself is realisable. Such a methodological approach would overcome the limitations of some current forms of diocesan and parish mission planning.

The practices and processes themselves contribute to the formation of organisational identity and culture. Strategic planning is key to giving the hybrid church a bias toward making its own future so that it is an active participant in public space rather than an observer. A structured approach to engaging public space allows the hybrid church to create a space that works for it rather than being merely reactive.

The methodology, incorporating the practices and procedures found in the case studies, is useable on small scale, parish-level initiatives where there may be limited resources, experience and skill. Further, by establishing uniform approaches to practice, small-scale initiatives are able to connect with each other and with larger initiatives allowing the church to implement plans on a wider scale with relatively uniform approaches and results. The creation of a community of practice centred on the sharing of experience, knowledge and skills to evolve the methodology has the potential to enable much wider engagement of the business community and, if the church chooses, in a coordinated manner.

The enabling of smaller scale initiatives breaks the current dependence on large projects initiated by large, well-resourced parts of the church, such as cathedrals, so that a more 'grassroots' approach can be taken, working at a local level and bringing contextually sensitive information to bear on social theology formation.

7.4 Revival – can a new body and a new voice revive the fortunes of the church?

The cases demonstrate that alternative expressions of church structure, culture and identity have the capacity to engage a secular public. They also demonstrate the capacity of a more modern social theology to be carried into public space by a church with a hybrid public identity.

The public response to the initiatives of each of the case studies resists assumptions of imminent decline that may be based on the demographic data of censuses in Australia and the U.K. On one hand this may be attributed to the alternative public identities of the case studies, but the literature suggests the post-secular turn is shifting public attitudes to politics and economics and at least opening opportunities for deeper public debate in the face of assumptions of neoliberal orthodoxy. New public identity and a new social theology equip the hybrid church to engage in this debate as full participants in public space.

This new identity, a nascent, revised social theology and the practices and processes at work in the case studies offer the church the potential to address, at least in part, the range of problems that have been described contributing to its decline. An emergent modernised social theology can be seen to influence public thinking, for instance in the advocacy of AWA, MECI and RCBG, through its ability to engage the attention, the thinking and the opinion of a wide range of people who are not normally or conventionally associated with the church. This achievement is due in part to the creation of a public identity that demonstrates a church that is connected with contemporary society, because it has emerged to live and work in public space with the people and organisations it hopes to engage. In doing so the case studies have

demonstrated a preparedness to change culture, by relinquishing traditional assumptions of moral authority, assumed dignity of the institution and its members and expectation of orthodox bases of membership and engagement.

The demonstrated capacity of the case studies to engage their public participants with their alternative visions of social theology in public policy confirms AST's intuition that it is possible for the church to recover its role in prophetic dialogue in secular public space. The volume of participants and, in the case of AWA and EBC, the influence of the participants they are able to engage shows the measure of influence the hybrid church is able to summon through its alternative culture, its social theology and its open relationality. These indicators might encourage the conventional church to reconsider what is meant when one says 'church' and, taking some cues from the case studies plan for and resource alternative hybrid expressions of 'church' more comprehensively. This would be to support the alternative more vigorously rather than to see the evolution necessitating any diminishment of the role or presence of the conventional church. On the contrary, some of the case studies demonstrate a positive dependent relationship between the hybrid church and its conventional partner. The challenge is can orthodox traditionalists except the validity of the alternative expression and their capacity to manage the greater uncertainties in terms of membership and orthodox observance and traditions.

The case studies demonstrated a capacity for engagement of a much wider range of participants than traditional church membership, attracting people within the business community who do not otherwise belong to a faith community—and many who do. They are people from across age ranges, ethnicities, socio economic backgrounds, faith identities and political worldviews. Such a wide inclusion provides an opportunity for relationship and influence across a much more extensive portion of the public population and so giving the 'hybrid church' much greater influence. The attractiveness of the hybrid model to this more extensive demographic challenges the utility of census data as a primary tool for judging the potential of the church. The census says something about the church as it is currently encountered but nothing about its potential.

Therefore, the case studies challenge secularism is conventional criticism of the church. They resist the assumption that religious reason has no public validity and should remain private. They resist the assumption that the general population finds no value in its social theology. They resist the assumption most people do not have a sense of the transcendental and are not convicted in some way by the mystery the church is able to invoke. They resist the assumption that the church will disappear within a generation or two.

7.7 Future Work

The method that has been defined exists only in conceptual terms as a ‘provisional working methodology,’ apart from examples drawn from the case studies. The seven processes have not been examined working together in one organisation with their assumed dependencies on each other being managed. A first future step is to find an opportunity to implement the provisional working methodology in a live organisational setting where the hybrid church is given the freedom to implement the method in its entirety.

The researcher believes the easiest way of testing the provisional working methodology is in the form of a cathedral-based institute that emulates aspects of MECI and RCBG. The reasons are: a relatively low cost of implementation needing few staff or additional resources, the ready contribution of this kind of initiative to the public offering of a cathedral or substantial parish, the existence of data about MECI and RCBG on which to base planning and execution, and the demonstrated public appetite for their kind of advocacy in metropolitan business communities. It is expected that an empirical test would need several years of work to see the organisation through the initial implementation steps of funding, planning, initiation, establishment and growth. This test should be documented to record the establishment process and to provide additional definition of each of the processes, and to identify new processes that may be found necessary. It should reflect on the development of the proposed or some alternative culture and the experience of implementing and operating in hybrid structure. These reflections might be documented and published as working methodology in a practical handbook to enable training and adoption of the methodology in other places.

A second future step is to investigate hybrid organisation in more detail in the church and business in order to further understanding of its application in public engagement. Also, alternative structures to the ones discovered in the case examples need to be examined to see if there are any distinct typologies. Each case maintains an internal narrative, theological account of its own alternative logic—its life and work, and its responses to the world to which it belongs in a distinctive way. Their narrative theological accounts are informal and organic rather than explicit statements and cannot be found in their documentation except in brief statements of mission or purpose. Three types of public relationship were evident among the cases: institutes attached to cathedrals or prominent parishes (MECI, RCBG, AMP), service delivery organisations (AWA, AMP), and chaplaincies (EBC). These types are determined by how the strategy of the organisation conceives its work in relation to the public and the church. For instance, MECI’s strategy says it exists to engage the finance, business and the economic sectors with questions of ethics and to recover the cathedral’s role as a centre for public debate. However, we expect other typologies can be found with further research.

A third future step is to develop the relatively general theology from the AST initiative in more detail and to find or create some additional, related theological resources such as bibliographies and digests of academic work in AST’s theological streams or the experience of other practitioners in the field. These resources would assist practitioners in the field in preparing for their engagement with the business community, providing the material that

constitutes or supports their distinctive public contribution. Likewise, in preparation for the first steps into secular public space for new practitioners, a guide to work such as Williams' on the rationale of public engagement and the nature of procedural secularism would be helpful as an apologetic, if necessary, to help to engage a sceptical secular community.

A fourth future step is to identify the cultural and organisational challenges that face ecclesial change and to propose some approaches to resolution. The alternative approach challenges the tradition of the church to create something new that might be seen as a critique of the ecclesial status quo, in which some people may have a vested interest. In this historically and traditionally oriented environment, it is also not clear from where the internal support for an initiative might come or whether the hybrid expression will be validated as authentically of the church. It is also not clear how the sacramental worship and pastoral services of the church relate to the hybrid form and there is no clear lead from the history of the case studies. There is a related theological and organisational reflection needed on what a church of the future looks like and the place of the traditional elements such as pastoral care and the sacraments alongside the more contemporary patterns identified in this research—advocacy, environmental scanning and strategic planning.

The capacity of the hybrid organisation to advocate prophetically will challenge Anglicanism's difficulty with settling doctrinal positions. It is likely that some issues will arise in business and market practice on which doctrinal unity within the Anglican Communion is difficult. A complicating factor is that the low level of public information about the church in Australia means that differences between denominations let alone doctrinal diversity within any one denomination confuse the secular population and the media, compounding the church's negative public profile. So, it will be important for the public identity of the church that doctrinal controversy is managed creatively.

The case study examples were all relatively small, with the exception of AWA, not least because of the uncertainty of funding. It is not clear how hybrid organisations can be funded in a model that does not provide for membership from which funding is secured. The institutional church in both Australia and England is unable or unwilling to provide substantial funds for alternative forms of ministry. The existence of hybrids is therefore precarious and there is a need to investigate alternative funding approaches for them, such as from business and public sources.

Each case was an initiative arising in the church, an artefact of the way in which this research was designed. Noting that 'Business as Mission' was out of scope for this project, a fifth future step would be to search for hybrid organisations that are initiated by business organisations and reach out to the church. A question is whether businesses that establish themselves in 'business as mission' mode provide additional supporting experience and information for public engagement.

A sixth future step is to develop thinking about how lay leadership evolves with hybrid organisation and the role of clerical leadership, recognising that three of the five 'successful'

case studies are lay-led as is EA, the offshoot from AMP. If, as seems likely, lay leadership will be the norm in hybrid organisation, it would be helpful to provide material to develop lay-leaders for participation in hybrid church engagement. Finally, it would be useful to develop models for the relationship between a clerically-led institutional church and a lay-led hybrid church.

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Appendices

Appendix 1 - Candidate sources of methodological practice

Embarking on a project to recover Anglican engagement of secular public space will need the support of practical tools for the range of tasks required. Before creating new ones, an assessment of existing tools in use, especially in the Anglican environment was undertaken. A range of potential contenders exist within Anglican practice and are reviewed briefly here.

Dialogic traditionalism

Brown makes an early call for the practical needs of engagement in his proposed Dialogic Traditionalism. Dialogic Traditionalism presents an early model of AST based on the principles of relationship, exchange and agreement. These three principles encapsulate, for a social theology directed to economy and business, as Brown intends, its application to a plural engagement with diverse traditions—theological, philosophical and multifaith. Brown argues the need for ‘a moral framework around the market’, and the need for the church to encounter those whom it wishes to influence and transform, and to be ‘open to being changed as well as to influencing others to build relationship.’¹

Brown’s dialogic process engages plural society seeking to connect it with the church as a confessional community. Apart from his reference to experimental practice, Brown does not propose a practical methodology in terms of the ecclesial structures, cultural practices and functional processes required for engagement.² However, his presentation of a clear theological justification for engagement with business and economy provides directions that might drive theology and ecclesiology from which a more operational practice can be constructed.

Practical Theology

Practical theology is a close relation to public theology. There is no space to go into the detail of the differences between them, but rather to note that practical theology has a number of methodological tools that would be of great use in public engagement. Graham observes that practical theology demonstrates applied theological method in concrete action. There is an emphasis on practical wisdom from experience that returns to the church and influences its theology and vocation. She says ‘[t]he entire cycle of research is practice-led and practice-driven; and the imperatives of strategic practical theology are clearly to generate revised practices and behaviours, possibly enhancing self-understanding.’³ Graham’s understanding of practical theology suggests a cross-over with public theology, exhibited in David Bromell’s definition of public theology: ‘[p]ublic theology is a form of applied theology. It reflects critically

¹ Brown, *After the Market*, 206, 222ff.

² Brown, *After the Market*, 229.

³ Elaine Graham, “Is Practical Theology a Form of ‘Action Research’?” *International Journal of Public Theology* 17, no. 1 (2013), 166.

on the ethical and political implications, here and now, of claims expressed or implied in religious faith and witness, and does so in the public sphere, in publicly accessible ways.⁴

John Swinton and Harriet Mowat's approach to practical theology suggests some process steps that may be valuable in public theology. They observe that 'Practical Theology takes human experience seriously ... its beginning point [is] within human experience' and 'Practical Theology is critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God's redemptive practices in, to and for the world. ... Practical theology has a telos and a goal that transcends the boundaries of human experience and expectation ... and enables faithful participation in the continuing gospel narrative.'⁵ They argue from Forrester that: '[p]ractical theology is that branch of theology which is concerned with questions of truth in relation to action.'⁶ Seeking of the truth, by understanding the environment, is tied to theological reflection to generate a responsive action. While Swinton and Mowat say that the Gospel is the starting point of practical theology, but they acknowledge the context of contemporary human experience follows quickly.⁷

Action research is a particular methodology of practical theology, depending on inductive experience to guide the action, using action-reflection cycles familiar in theological reflection, liberation theology, grounded theory and the business practice of quality management. Graham says it is 'strongly value-orientated, addressing issues to do with human flourishing and well-being, be they personal, corporate or ecological. ... Action research is fundamentally rooted in a social constructivist epistemology that sees people as builders and interpreters of meaning.'⁸

Helen Cameron also offers a refined version of this method she calls Theological Action Research (TAR), a team-based approach that roughly follows Swinton and Mowat, using people from inside and outside the research subject to provide a thick theological understanding of empirical practice.⁹ TAR recognises the difficulty Rowlands alerts us to, of actually having a theological discussion in public space.¹⁰ So TAR, inter alia, sets itself the task of opposing those who would relegate religion to the private sphere. She argues the relative success of the privatisation of religion is the loss of a public vocabulary (as well as a wider understanding) of religion and the consequential task of TAR to renew public understanding. Inevitably, TAR must take place in public and have a means of engaging the public, and 'the development of practical skills: theological fluency, the ability to function effectively within the world view of faith, and crucially – the capacity to speak as well as to think theologically.'¹¹

⁴ David Bromell, "What is Public Theology?," *University of Otago*, 2011, accessed 11 July, 2017, <http://bit.ly/2NMiUbH>, 4.

⁵ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2006), 10.

⁶ Swinton and Mowat, *Practical Theology and Qualitative Research*, 10.

⁷ Swinton and Mowat, *Practical Theology and Qualitative Research*, 5–12.

⁸ Graham, "Is Practical Theology a Form of 'Action Research'?", 152, 156.

⁹ Cameron, *Talking About God in Practice*.

¹⁰ Rowlands, "Fraternal Relations," 3187.

¹¹ Cameron, *Talking About God in Practice*, 12ff.

Action research and TAR provide a valuable methodological contribution for the conduct of the kind of public engagement anticipated in this research, particularly theological reflection. They also offer valuable insights, from their longer history, to questions of how theological principle is joined to practice including the ways in which practice can be invested with theological purpose and how theology is inducted from practice. However, they do not offer the whole range of practices and processes that are needed for engagement of the business community.

Industrial mission

From the mid twentieth century there was an expansion of CoE chaplaincy to industry in the Sheffield steel works, Manchester and south London as well as through collieries around Britain. Collectively known as Industrial Mission, these engagements operated at a distance from the traditional structure of the church, engaged directly with the working-class labour forces of heavy industry, a segment of the population Peter Cope and Mike West argue not traditionally engaged with the CoE that was much more focussed on the middle classes.¹²

The chaplains discovered the church resources then available for theological interpretation of the environment with which they engaged were limited, giving rise to a number of attempts to construct working methodologies which are listed here but not discussed in detail. West describes David Jenkins' model called 'Concerning Theological Reflection.'¹³ West observes that Jenkins' model lacks practical applicability, although Ian Fraser further developed the model in mid 1979 to be taught to industrial mission staff. Brown was one of the instructors.

Peter Cope proposes a method for 'making Christian judgments of complex issues,' but a series of pre-existing Christian moral perspectives are applied to the issue, so it lacks a capacity for contextually-sensitive application.¹⁴ Peter Challen developed a 'Theological Audit of Work' which is an evangelically-oriented investigation of the work and practice of the individual person in the workplace in order to assist the person to develop their discipleship in relation to the workplace itself, the people encountered there, and the work being done collectively.¹⁵

Each of the examples listed, describes the process at a level of abstraction that requires a practitioner to do further work in defining the precise practical tasks needed for action. Challen's offers the most rigour in its level of detail on how to proceed; however, it is for a particular purpose that presupposes a model of explicit Christian expression approaching proselytisation in the workplace that would be difficult to implement in the Australian context.

¹² Cope and West, *Engaging Mission*, 29–33.

¹³ This is elaborated in WCC Study Encounter 7.3, 1971.

¹⁴ Peter Cope, "Christian Economic Policies," in *Industrial Mission in a Changing World*, ed. John W. Rogerson (Sheffield: Sheffield Academic Press, 1996), 83, 84.

¹⁵ Peter Challen, "Theological Audit—interpreted and Applied Theology: A Method of Paired Examination of Our Own Discipleship in the Specific Areas of Individual Occupation," in *Industrial Mission in a Changing World*, ed. John W. Rogerson (Sheffield: Sheffield Academic Press, 1996), 144ff.

None of these proposed methods have been described in practice by the authors nor has any been used in subsequent AST literature.

Appendix 2 - Human Research Ethics Committee Approval

HREC Application Response



OFFICE USE ONLY	
Application Number	301/15
Category (1 - 4)	
Assessor	Dr Susan Blackwood

CRICOS Provider 01037A

Principal Investigator or Supervisor: Dr Ronald Jeurissen

Co-Investigator(s)/Co-Supervisor(s): Dr Craig D'Alton

Student Researcher(s): Richard Wilson

Project title: *The relationship between Theology, Engagement Model, and Missional Outcome in Church and Religious Organisation engagement with the Business Community*

The HREC considers this application to be:

- ☐ Negligible Risk.
- ☒ Low risk.
- ☐ More than low risk.

The application is:-

- ☒ approved.
- ☐ approved with comments (specified below) for consideration. **NB data collection may commence.**
- ☐ conditionally approved – final approval requires compliance with special conditions (specified below). Any Comments (specified below) are for consideration. **NB data collection must not commence until final approval is given.**
- ☐ rejected.

.....


Signature (Director of Research)

...30/03/2015.....

Date

Appendix 3 - Case questions

The question set used in case study interviews was:

Theology

- What is the organisation's theological base for engaging in business mission?
- If there is a positive response—these following are additional questions:
 - How was the theology developed?
 - Who participated in its development?
 - Is it a local theology or does it have wider acceptance for instance, at a diocesan or corporate level?
 - How is it reviewed and updated in the light of the development of the organisation's theological understanding of business?
 - How does the theology determine the goals of the church or organisation's mission in the business community? What are these goals?
 - How has business responded to the theology?
 - How has the theology changed as a result of its engagement with business?
 - If there is no theology, what is the basis for the determination of the purpose of the mission?

Missiology

- How do the church and business organisations interact with each other?
- Does the work of the mission focus primarily on temporal matters, leading to changes based on work in the world such as social justice, or on transcendental matters, such as evangelism leading to commitments to and practice of faith?
- How does the mission's work balance between working within current business and political structures and transforming business and political structures?
- How does the mission balance its focus between the transformation of people and the transformation of organisations?
- What allowances does the mission make for the local context of the business's operating environment, are the mission's goals limited by this context?
- What other denominations, faiths or third-party organisations does the church organisation work in partnership with
- How are members of the business community engaged to participate or lead in the conduct of the mission?
- How are the mission's activities reported and managed, especially in relation to any theological goals?

Organisation

- Has a strategic vision and plan been developed?
- How is the strategic vision and plan made congruent with the theological principles?
- What are the objectives of the mission? how are they specified and measured
- How is the strategic plan used to direct the mission and monitor its progress?
- Are the objectives achieved successfully?
- Is this initiative part of a wider program of church engagement with the business community?

Appendix 4 - Empirical analytical model description

Kernel

The kernel is formed by the institutional church, including its internal functions and the variety of offices that form its institutional core and those who work in them—its clerical and lay leadership—and related institutional components that contribute to leadership and formation of, inter alia, doctrine, planning, governance and the various processes that organise its component parts. Church leadership includes management of strategy in the broadest sense including, public engagement. The functions of the kernel may include:

Strategic planning uses the church's public theology, in the sense proposed in the straw model, to develop a strategy for public engagement, consisting of: a strategic vision, objectives and goals for public policy change, and targets for achieving these objectives.

Theological reflection uses conventional theological reflection to analyse substantive public policy issues in theological terms from which theologically expressed proposals for public policy can be built. The kernel might assemble and retain internal theological resources, and establish and maintain relationships with academic institutions, theological schools and individual academics for the purpose of participating in theological reflection.

Governance is a cyclical process of internal review of progress on strategic objectives and goals and management of the public engagement's strategic and operational plans, adjusting them in the light of empirical experience.

Husk

The husk is the public-facing part of the church that forms relationship with people and institutions in secular public space and acts to engage with public policy issues that are important to the church. The existing elements of the public face include, but are not limited to, parish or cathedral initiatives to build relationship with local secular communities, including business groups, more centralised church 'institutes' tasked with specific kinds of public engagement, chaplaincies of all kinds, including to business, and church agencies such as welfare or aged-care providers. The tasks of the husk may include:

Relationship development was a common theme among the case studies for the creation of personal and organisational relationships between the church, and members of public and private organisations that provides an opportunity for advocacy and transformation. The kind of activity depends on context but is expected to include participation by the church in public events and forums lead by public organisations and individuals, participation in clubs, societies and interest groups and the church leading by hosting these kinds of events in its own right.

Advocacy by the delivery of public policy proposals generated from the church's theology for the specific purpose of influencing policy formation and leading social transformation reflecting the church's worldview is practiced by all the case studies, although in a range of ways. Advocacy includes the presentation of policy proposals, debate and dialog in public forums and in private representation, and using events and opportunities offered by other organisations and individuals and by the case organisation creating them.

Environmental scanning is data collection by the case studies in secular public space to determine what substantive issues are important in public life and on which the church may need to express a viewpoint. The scope of scanning would be dependent on the strategic direction of the initiative, but business practices suggest it might include the public's responses to prior advocacy action.

Ecclesiology

Authority is the public's response to the church's claim to make a contribution to matters that are of concern to the public and, in particular to economics, finance and business. Authority depends, Brown argues, on the church making a distinct contribution.¹⁶ Authority needs to be supported by strong organisational relationships that undergird acceptance in secular public space.

Change or the church's use of it was demonstrated by the case studies' preparedness to adapt to the secular public space by adopting some of the practices and culture of business, economics and finance. The case studies were found to have moved away from structures that limited their capacity to engage, such as fixed diocesan and parochial organisation, a self-conception rooted in models of Christendom and assumption of a majority public affiliation.

Plurality was demonstrated by the willingness of the case studies to engage and partner with a wide range of people and organisations in secular public space, and the development of skills that enable this change. The case studies were willing to represent their worldview in contested ideological space, being challenged and willing to represent their positions against a range of competing conceptions of public good. For instance, several case studies' public engagement required open relationship with other faiths, and may need to defend such open, liberal pluralism to some less-liberal parts of the church. Their practice is to convey the content of their teaching in a language accessible to a secular audience.

¹⁶ Brown, *After the Market*, 287ff.

Coordinating Functions

The cases organisations were able to marshal diverse resources and information that are not presently related to each other in order to support their public engagement strategies.

Integration brings together diverse parts of the church so that they work together, sharing information and resources. Some cases organisations represented positions on conceptions of the common good that might also be argued within the church. Coming to theological agreement requires gathering of public information by people working in secular public space, its analysis by theologians to produce a theological opinion, and the negotiation of the content of the position from the perspective of doctrinal strategy and through negotiation between a variety of opinion on the matter, before a position that is ready for public exposure.

Translation is a particular task to manage the accessibility of language and concepts between the secular public and theologians when information for the public is assembled. It takes public secular information gathered in environmental scanning and converts it into theological language in preparation for theological reflection. It then takes the output of theological reflection and converts it into publicly accessible language. Each case organisation performed some form of translation, usually informally or organically to mediate encounters between theological reflection and environmental data so that they could become actionable matters for the church and public policy proposals for advocacy in secular public space.

Appendix 5 - Request letter example

By email:

Request from Richard Wilson – data collection to support doctoral research

I am in the early stages of a doctoral research project and I would like to ask you for some assistance in my initial data collection, please.

This is my research question:

What models of business mission do Churches and religious organisations use to engage business organisations and business communities? What formational theologies and philosophies of mission do they use for these engagements? How does the formational theology of the mission influence the structuring and approach of the engagement? How do theology and engagement structure influence the setting of the mission's goals? How do theology, engagement structure and goal setting influence mission outcomes? What works, what does not work?

Can model engagement structures be derived from research data that provide guidance for future mission development?

My rationale for this project is that, from the perspective of the Anglican Church in Australia, I think there is little activity by way of mission in the business community, for a variety of reasons. Consequentially there is little experience or confidence in how to initiate such a mission project. So, I am seeking to look at how churches in Australia and Britain, which have experience, have gone about it. In this early stage of data collection my plan is to collect such documents, as may be available which paint a more or less broad picture of work that has been done. In order to do this, I need to know whom I should ask. This is relatively clear to me from the Australian perspective, but not entirely for the Church of England.

My planned approach is to work through the 2014 edition of the Church of England Yearbook to identify likely offices and people to whom to send a request. There are some obvious targets - the Diocesan Bishop's offices, the offices of the Archbishops, people who are listed with roles as missionary and so on. There are also some offices and agencies like The Oxford Centre for Ecclesiology and Practical Theology and the Entrepreneurial Leadership Initiative.

In addition to these, I wonder if you might be able suggest particular organisations or people you know, or know of, who would be able to help me?

The documents I am seeking I expect to have titles like:

- Mission Action Plan
- Mission Action Report
- Theological accounts of mission plans or actions
- Organisation strategy and planning documents which include mission objectives
- Annual reports
- Strategic plans or forecasts for Church mission
- Terms of reference of mission bodies
- Advertisements and promotional material for mission and outreach
- Correspondence with destination business organisations (recognising the issue of confidentiality)
- Summaries of discussions

- Analyses of mission action outcomes
- Other - there are surely other types of documentation I have not yet thought of.
- I am also looking for current mission initiatives that I can later invite to be case studies.

Thank you very much for your assistance.

Richard Wilson

E: [email address] M: [telephone number]

Appendix 6 - Organisation information and consent form



TRINITY COLLEGE
THEOLOGICAL SCHOOL



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Organisation Information and Consent Form

Title of Project:

The relationship between Theology, Engagement Model, and Missional Outcome in Church and Religious Organisation engagement with the Business Community.

Name and contact details, and greeting

My name is Richard Wilson; I am a doctoral student of the University of Divinity in Melbourne, Australia. I am conducting a research project on how churches work in the business community. Thank you for considering the participation of your organisation in this project and for working through this form, which will explain the requirements of this research.

You have been identified as a potential Lead Participant for your organisation because of your leadership role and as a person with whom I would work if your organisation agrees to participate in the research. You are asked to be the person who consents to participation on behalf of the organisation.

Please read this information carefully. Ask questions about anything that is not clear or about which more information is needed in order to commit your organisation to participation. Before deciding whether or not your organisation takes part, you might need to consult colleagues who may require further information, which I am happy to provide. Participation in this research is voluntary. If you decide your organisation will take part in the research project, you will be asked to provide signed consent on its behalf. No work will commence without your consent.

If you have any questions about what I am asking you to do, please do not hesitate to contact me by email at richard@goodbusinessproject.org, or by telephone +61 417 014 595.

Description of the project

The purpose of this research project is to identify a number of representative churches or affiliated religious organisations of the Anglican Church of Australia and the Church of England and to do a comparative study of how they have done the work of mission in the business community. The aim is to use this information to enable expansion of the range and frequency of mission action of the church into the business community, an area of relevance and importance to the church's mission that has not been addressed rigorously in the Australian Anglican Church in the past.

Detailed accounts of religious organisations, especially churches, engaging with business organisations within their mission boundaries in a deliberate, planned, documented and monitored manner are relatively rare, although there is anecdotal evidence of substantial activity worldwide. It is expected that these relationships have grown organically, not on the basis of specific mission planning and are not rigorously documented. It is also expected that the underlying theories of engagement and the theology, missiology and ethics concerned are also organically and reflexively developed and therefore visible only in retrospect. Some of these models of engagement will be more successful than others, and will achieve different outcomes, not only as a result of the

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conscious objectives of the people involved but also as a result of the formational theology of the organisation and its mission, and the model(s) of engagement chosen.

This project asks: When churches and religious organisations engage with the business community, do their particular formational theological approaches and dispositions, or their engagement models achieve particular and repeatable outcomes in the form of mission goals?

This project is important because its outcomes may provide structured information and specific advice in the form of models for the establishment of church mission in the business community, in ways not commonly understood. It will assist new mission by taking the lessons of previous mission action and assembling it in a structured and repeatable manner.

Funding and conflict of interest

The researcher is not funded by any third party organisation. He has received an Australian Government Research Training Scheme grant to cover University fees. The researcher has had no previous working relationship with any of the organisations participating in the study.

How the research is to be conducted

Each case study is to be conducted over a two-week period on-site at each organisation's location.

Organisations are asked to allow up to ten individual members to participate. Individual participants are asked to agree to be interviewed by the researcher for up to 60 minutes and potentially to meet the researcher for an additional period of up to 30 minutes to answer follow up questions from the initial interview. In addition, participants are asked to join in a group discussion of the material and themes arising from individual interviews, for up to 60 minutes. The total time commitment by a participant may be for up to 2.5 hours. Each case study is to be conducted over a two-week period on-site at each organisation's location.

In some cases there may be an opportunity for the researcher to observe the organisation in its mission work. Where an opportunity arises the researcher will first make contact with the Lead Participant to discuss it in detail, not least the process for engagement with the business organisation that is the subject of the mission. The same consent procedures as these will be followed with the business organisation if agreement to engage with the business organisation is made.

All research interviews would normally be undertaken at the organisation's premises and during the organisation's normal working hours. It is not expected that participants will incur any costs. Participants will be able to nominate their preferred meeting place, e.g. a meeting room or their own office. Any participant may decline to answer any question or to end an interview without explanation.

The interviews will focus on the way in which the participant has contributed to the work of the mission of the organisation, the kinds of activities that have made up the mission, how they were planned and organised and the outcome of the work. The researcher, as long as it is appropriate to do so, will seek documentation about the mission, such as plans and reports.

The project will be monitored by two academic supervisors appointed by the University.

Work at this organisation is part of a wider study involving six sites in Australia and England. At each site, up to 10 participants will be interviewed, 60 interviewees overall. There is only one researcher involved, Richard Wilson.

Risks

It is believed that participation in this project presents very few risks to any person. It is, however, a potential risk that this organisation or individual participants may be able to be identified by deductive reading of the results of the study. A number of steps will be taken to limit this risk. No participant's identity will be used in any reporting. Where necessary generic position titles rather than names will be used in case study reports. Information will be aggregated over multiple interviews and multiple cases. Access to personal information about participants will not be required. The name of the organisation will not be used unless express permission is given to do so. Participants may decline to answer any question without explanation. There will be no disclosure of the identity of participants except in a circumstance where it may be required by law.

At the commencement of the study the researcher will discuss with the Lead Participant arrangements for responding in cases where participants become distressed or upset during the course of an interview, or any other time from an occupational health and safety perspective. It is expected that in such instances the researcher would follow the organisation's normal response procedures, and the researcher will familiarise himself with these.

Intended use of the information

Information provided by participants in response to interview questions will be collected in note form by the researcher. There will be no audio or video recording of interviews. The information collected will be compiled into a study database on computer that will be secured by password access known only to the researcher.

The results of the research will form a thesis that will be submitted to the University of Divinity. Elements of the information may be published in academic journals and may be included in a book. Participants will be offered a copy of the notes of their interview and the opportunity to correct them if necessary, the case report for their particular organisation and the final thesis in its submitted and approved form.

This consent form, interview notes and case study reports will be retained for five years after the acceptance of the final thesis and then destroyed, according to University of Divinity policy.

Withdrawal of participants from the project

Participation in this research project by any participant is voluntary. If a participant does decide to take part and later at any stage changes their mind, they will be free to withdraw from the project. Participants will not be expected to explain their reasons for withdrawal nor is withdrawal to be reflect in any way on their other work in the organisation. Participants may withdraw answers given during the course of an interview. It is expected that once an interview is completed, the researcher, subject to the preceding conditions, may use the information.

Consent

To consent to the participation of your organisation in this project you are asked to sign the following consent form. If the organisation does decide to take part, you will be given this Organisation Information and Consent Form to sign and you will be given a copy to retain.

Complaints

If you or any participant have any complaints or queries that the researcher has not been able to answer to your satisfaction, you may contact the University's Director of Research: phone +61 3 9340 8820, email rso@divinity.edu.au.

Withdrawal of the Organisation for the project

If, for whatever reason, the organisation becomes concerned about the conduct of the project, it is requested that the Lead Participant, as soon as possible, makes contact with the researcher to discuss the organisation's concerns in detail, with a view to agreeing changes with the researcher. If agreement cannot be made, or agreed changes do not when put into effect adequately resolve the organisation's concerns, the organisation may withdraw from participation without further discussion.

Signed statement of agreement to participate

I have read and understood the information above, and any questions I have asked have been answered to my satisfaction.

I agree to commit <Organisation> to participation in the research project. I agree to act on my organisation's behalf as the Lead Participant.

I agree on the organisation's behalf that information provided by me or members of the organisation during the research project may be included in a thesis, published in journals, and books, and presented at conferences on the condition that neither my name nor any other identifying information is used.

Lead Participant's name (in block letters):

Organisation:

Signature: _____ **Date:** __/__/__

Researcher's name (in block letters):

Signature: _____ **Date:** __/__/__

Appendix 7 - Participant information and consent form



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Participant Information and Consent Form

Title of Project:

The relationship between Theology, Engagement Model, and Missional Outcome in Church and Religious Organisation engagement with the Business Community.

Name and contact details, and greeting

My name is Richard Wilson; I am a doctoral student of the University of Divinity in Melbourne, Australia. I am conducting a research project on how churches work in the business community. Thank you for considering participating in this project and for working through this form, which will explain the requirements of your involvement in this research.

Please read this information carefully. Ask questions about anything that you don't understand or want to know more about. Before deciding whether or not to take part, you might want to talk about it with a colleague, relative or friend. Participation in this research is voluntary. If you don't wish to take part, you don't have to. If you decide you want to take part in the research project, you will be asked to sign the consent section. No work will commence with you without your consent.

If you have any questions about what I am asking you to do, please do not hesitate to contact me by email at richard@goodbusinessproject.org, or by telephone +61 417 014 595.

Description of the project

The purpose of this research project is to identify a number of representative churches or affiliated religious organisations of the Anglican Church of Australia and the Church of England and to do a comparative study of how they have done the work of mission in the business community. The aim is to use this information to enable expansion of the range and frequency of mission action of the church into the business community, an area of relevance and importance to the church's mission that has not been addressed rigorously in the Australian Anglican Church in the past.

Detailed accounts of religious organisations, especially churches, engaging with business organisations within their mission boundaries in a deliberate, planned, documented and monitored manner are relatively rare, although there is anecdotal evidence of substantial activity worldwide. It is expected that these relationships have grown organically, not on the basis of specific mission planning and are not rigorously documented. It is also expected that the underlying theories of engagement and the theology, missiology and ethics concerned are also organically and reflexively developed and therefore visible only in retrospect. Some of these models of engagement will be more successful than others, and will achieve different outcomes, not only as a result of the conscious objectives of the people involved but also as a result of the formational theology of the organisation and its mission, and the model(s) of engagement chosen.

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This project is important because its outcomes may provide structured information and specific advice in the form of models for the establishment of church mission in the business community, in ways not commonly understood. It will assist new mission by taking the lessons of previous mission action and assembling it in a structured and repeatable manner.

Funding and conflict of interest

The researcher is not funded by any third party organisation. He has received an Australian Government Research Training Scheme grant to cover University fees. The researcher has had no previous working relationship with any of the organisations participating in the study.

How the research is to be conducted

Participants are asked to agree to be interviewed by the researcher for up to 60 minutes. They are also asked potentially to meet the researcher for an additional period of up to 30 minutes to answer follow up questions from the initial interview. In addition, participants are asked to join in a group discussion of the material and themes arising from individual interviews, for up to 60 minutes. The total time commitment by a participant may be for up to 2.5 hours.

In some cases there may be an opportunity for the researcher to observe the organisation in its mission work. The time commitment by a participant may be for up to three hours. Each case study is to be conducted over a two-week period on-site at each organisation's location.

All research interviews will normally be undertaken at the organisation's premises and during the organisation's normal working hours. It is not expected that participants will incur any costs. Participants will be able to nominate their preferred meeting place, e.g. a meeting room or their own office. The participant may decline to answer any question or to end an interview without explanation. The participant may invite a third person to be present at any interview.

The interviews will focus on the way in which you have participated in the work of the mission of your organisation, the kinds of activities that have made up the mission, how they were planned and organised and the outcome of the work. If you have documentation about the mission, such as plans and reports that it is appropriate to share, these will be of interest as well.

The identity of all participants will be protected by using generic position titles rather than names in case study reports and by aggregating information over multiple interviews and multiple cases. Access to personal information about you will not be required.

The project will be monitored by two academic supervisors appointed by the University. In each organisation a lead participant has been appointed who will oversee the research from the organisation's perspective. The lead participant for your organisation is:

_____.

Work at your organisation is part of a wider study involving six sites in Australia and England. At each site, up to 10 participants will be interviewed, 60 interviewees overall. There is only one researcher involved, Richard Wilson.

Risks

It is believed that participation in this project presents very few risks to any person. It is, however, a potential risk that this organisation or individual participants may be able to be identified by

deductive reading of the results of the study. A number of steps will be taken to limit this risk. No participant's personal identity will be used in any reporting. Where necessary, generic descriptions of positions rather than names or formal titles will be used in case study reports. Information will be aggregated over multiple interviews and multiple cases. Access to personal information about participants will not be required. The name of the organisation will not be used unless express permission is given to do so. Participants may decline to answer any question without explanation. There will be no disclosure of the identity of participants except in a circumstance where it may be required by law.

If you become upset or distressed as a result of your participation in the research project, the research team will be able to arrange for counselling or other appropriate support. Any counselling or support will be provided by qualified staff who are not members of the research team. This counselling will be provided free of charge.

Intended use of the information

Information you provide in response to interview questions will be collected in note form by the researcher. There will be no audio or video recording of interviews. The information collected will be compiled into a project database on computer that will be secured by password access known only to the researcher.

The results of the research will form a thesis that will be submitted to the University of Divinity. Elements of the information may be published in academic journals and may be included in a book. Participants may have a copy of the notes of their interview and to correct them if necessary, the case report for their particular organisation or the final thesis in its submitted and approved form.

This consent form, interview notes and case study reports will be retained for five years after the acceptance of the final thesis and then destroyed, according to University of Divinity policy.

Consent

To consent to participate in this project you are asked to sign this Participant Information and Consent Form and you will be given a copy to keep.

Complaints

If you have any complaints or queries that the researcher has not been able to answer to your satisfaction, you may contact the University's Director of Research: phone +61 3 9340 8820, e-mail rso@divinity.edu.au

Withdrawal from the project

Participation in any research project is voluntary. If you do not wish to take part, you do not have to. If you decide to take part and later change your mind, you are free to withdraw from the project at any stage. If you decide to withdraw from the project, please notify a member of the research team before you withdraw. You will not be expected to explain your reasons for withdrawal. Participants may withdraw answers given during the course of an interview. It is expected that once an interview is completed, the researcher, subject to the preceding conditions, may use the information.

Signed statement of agreement to participate

I have read and understood the information above, and any questions I have asked have been answered to my satisfaction.

I agree to participate in the research project, realising that I may withdraw without prejudice.

I agree that information provided by me or with my permission during the research project may be included in a thesis, published in journals, and books, and presented at conferences on the condition that neither my name nor any other identifying information is used.

Participant's name (in block letters):

Signature: _____ **Date:** __/__/__

Researcher's name (in block letters):

Signature: _____ **Date:** __/__/__

Appendix 8 - Coding Template

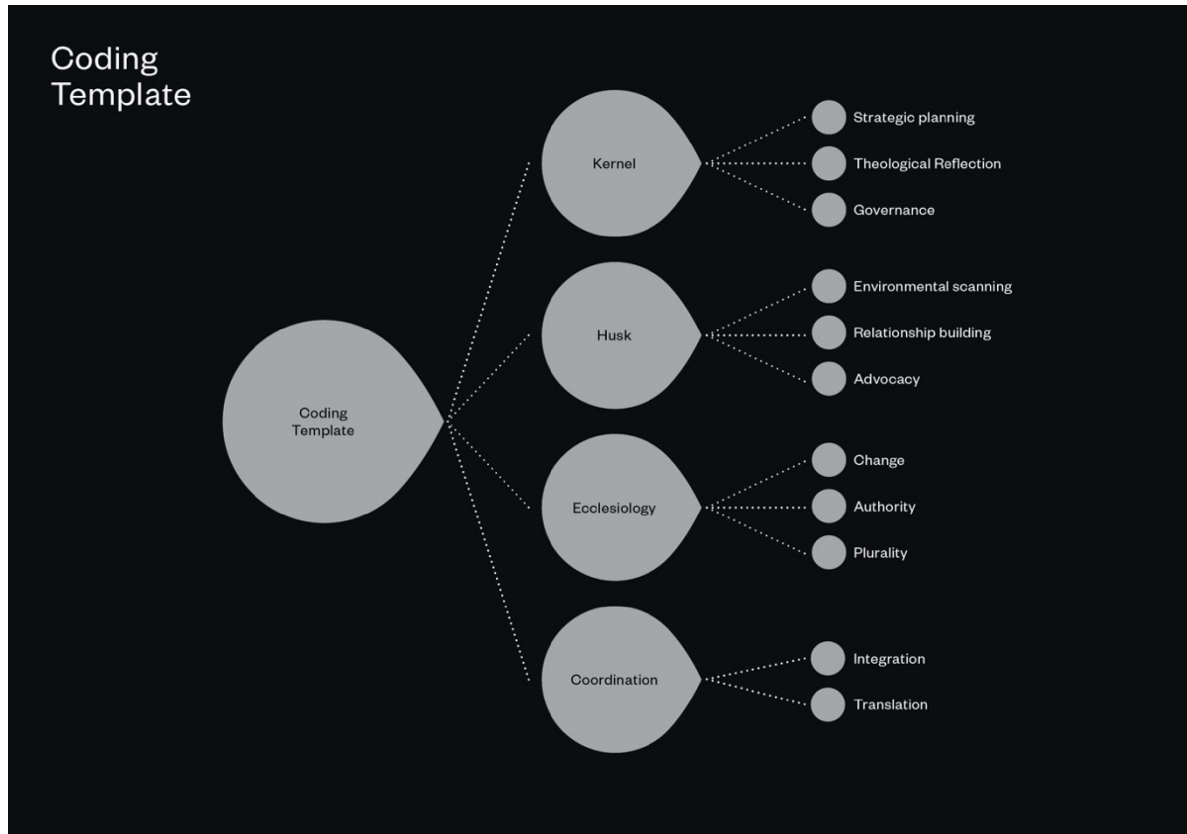


Figure 6: Coding Template

Appendix 9 - Summary of case report acronyms

AWA Australian Welfare Agency

ED AWA	Executive Director of AWA,
SDM 1-5	Service Delivery Managers
PPM	Philanthropic Partnerships Manager
DPR	Director of AWA's Policy Research Office
PRO	Policy Research Office
BR 1	Senior representative of MRB
BR2	General Counsel of CGW and CEO of its philanthropic foundation.
MRB	Major Retail Bank
CGW	Consumer Goods Wholesaler

AAO Australian Aid Organisation

BM1, BM2	Board Members
AACE	Chief Executive AAO
AAPM	Programs Manager
AAMM	Marketing Manager
AAFM	Finance Manager

AMP Australian Metropolitan Parish

VIC	Vicar of the Parish
ASST	Assistant Priest
RLO	Retired senior legal officer
BAR1, BAR2	Barristers
SOL	Solicitor
EA	Ethics Advisory
DEA	Director of Ethics Advisory)

MECI Metropolitan English Cathedral Institute

DMECI	Director MECI
MMECI	Manager, MECI
RB	Retired Bishop, CoE
MEC	Metropolitan English Cathedral
DMEC	Dean of MEC
CMEC	Ordained Canon of MEC
AC	MECI Advisory Council
CAC	Chair of the MECI Advisory Council
LCMEC	Lay Canon of MEC
BC1, BC2	Representatives of two businesses that work with MECI
MAC	Member of the MECI Advisory Council
FDMECI	Former Director of MECI

EBC English Business Chaplaincy

LC	Lead Chaplain of EBC
MC	Muslim Chaplain
JC	Jewish Chaplain
RCC	Roman Catholic Chaplain
REC	Retail Chaplain
ESM	Estate Senior Manager
EM	Estate Manager
ESEC	Estate Security Manager
DM	Diversity Manager of an Estate business tenant

RCBG Rural Cathedral Business Group

BGCM	Chairman of RCBG
RC	Rural Cathedral
RCD	Dean of the Cathedral
RCB	A Bishop of the Diocese
RCDC	Cathedral Director of Communications
RCFM	A local councillor and former mayor
RCDM	District Council Business Development Manager
RCFB	RC Foodbank organiser
RCSC	An RCBG steering committee member and local business person
RCLB	Local business person