



Lincoln Theological Institute

Lincoln Theological Institute for the Study of Religion and Society
Department of Religions and Theology
School of Arts, Languages and Cultures
Samuel Alexander Building
The University of Manchester
Manchester M13 9PL



Lincoln Theological Institute

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Multiple faiths in postcolonial cities:
living together after Empire

May 6-8, 2016 | University of Manchester, Manchester, England
Cost to attend is free, but registration is required. Please visit:
lincolnththeologicalinstitute.com/multiple-faiths-postcolonial

Meeting Organizers
Peter M. Scott, Samuel Ferguson Professor of Applied Theology and Director of the Lincoln Theological Institute
Joseph F. Duggan, Founder of Postcolonial Networks and Borderless Press

Lincoln Theological Institute
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Between Theology and the Political

Hegel 26th March 2015 | Exclusion 27th March 2015 | Faith and Social Activism 28th March 2015

Call for Papers, Conference Information & Enquiries
www.between-theology-and-the-political.weebly.com

Lincoln Theological Institute
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Care and Machines

An Interdisciplinary Conference on Caring Relationships with Technologies

20th-21st October 2017
The University of Manchester

Registration, Information, Enquiries:
<http://lincolnththeologicalinstitute.com/care-and-machines/>

LTI

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Established in 1997

Lincoln Theological Institute
The University of Manchester

Future Ethics:
An interdisciplinary workshop series on climate change, political action and the future of the human

Workshop 1 June 13 2008 | Workshop 2 September 19 2008 | Workshop 3 January 16 2009

What is to be done? Apocalyptic rhetoric and political action | What price security? New issues in the ethics of risk | A world without us? Imagining the end of the human

visit the website for details on how to participate:
www.manchester.ac.uk/futureethics

Lincoln Theological Institute
The University of Manchester

8th December 2006
The University of Manchester
International Conference

God/city/place: interdisciplinary perspectives

Speakers: Edward Soja, Sigurd Bergmann, Timothy Gornig

For further details and a booking form, please go to:
<http://www.lti.manchester.ac.uk/interconf06/>

Lincoln Theological Institute
The University of Manchester

Intersex, Theology and the Bible

Tuesday, 12th March 2013
The University of Manchester

Speakers: Nathan Carlson, Megan K. DeFranza, Sally Gunz, Patricia Beattie Jung, Stephen Craig Kerry, Joseph A. Marshall

For more information, please visit the conference website at:
<http://lincolnththeologicalinstitute.com/idi-conference/>

An International Centre of Expertise in the Theological Study of Religion and Society

Lincoln Theological Institute
The University of Manchester

ETHICS OF NATURE

A Shaking of the Foundations? Reconsidering Civil Society, 4

Speakers: Philip Backhouse, Ian Bradley, Doug Gay, Anthony G. Reddie, Max Wind-Cowie

Saturday, 16th May 2015
The University of Manchester

Lincoln Theological Institute
The University of Manchester

Patriotism?

Loyalty, identity and cohesion in a religiously plural and culturally differentiated 'nation'

Saturday, 19th May 2012
The University of Manchester

Speakers: Stephen Backhouse, Ian Bradley, Doug Gay, Anthony G. Reddie, Max Wind-Cowie

Lincoln Theological Institute
The University of Manchester

Big Society - Bigger Nature?

A Shaking of the Foundations? Reconsidering Civil Society

Saturday, 1st October 2011
The University of Manchester

Speakers: Nathan Carlson, Amy Daughlon, Maurice Glasman, John Milbank, John Rodwell, Anne Marie Sweeney, Paul Yule

LINCOLN THEOLOGICAL INSTITUTE

Lincoln Theological Institute
The University of Manchester

Churches, Communities and Society

Public Negotiations and Interventions

25th-26th October 2013
The University of Manchester

Speakers: Philip Lewis, Alison Mibank, Ivan Petrella, Stephen Platten, Melissa Raphael, William Whyte, George Zachariah

Lincoln Theological Institute
The University of Manchester

Postliberalism, Individualism & Society

Friday, 11th & Saturday, 12th July 2014
The University of Manchester, Staff House Conference Centre

Speakers include: Professor Philip Booth, Professor Ronald S. Dart, David Goodhart, Dr Esther Moberg, Dr Wayne Maes, John Pugh, Lord Stewart Hood

Lincoln Theological Institute
The University of Manchester

Self & the City

Political Theology and Urban Identities

24th - 25th April 2015

Speakers include: Dr Jessica Dubois, Professor Timothy Gornig, Professor Michael S. Northcott, Dr Ethna Regan, Dr Anna Rowlands, Dr Chris Sheehan, Dr Anne Vincent, Professor Linda Woodhead

Welcome—

To the 21st anniversary brochure of the Lincoln Theological Institute.

In the following pages, you will find reports on the work of the Institute. This work has been made possible by the unique collaboration between the Institute's trustees and the University of Manchester. The embedding of the Lincoln Theological Institute in the Department of Religions and Theology within the School of Arts, Languages and Cultures has been secured by two visions.

The first, provided by the Institute's trustees, is that LTI should be a centre of excellence for advanced research in the relations between theology, society, and publics (including the churches and other religious communities). The second is the School's commitment to world class research and social engagement which has provided an excellent context for the Institute's work to develop.

The work of advancing theological literacy has never been more important and we look forward to supporting the work of the Institute as it takes forward its ambitious research and engagement agenda.

Rt Revd Dr Stephen Platten
Chair of the Trustees of the Lincoln Theological Institute

Prof. Alessandro Schiesaro
Head of the School of Arts, Languages and Cultures

From the Director—

Welcome to the Lincoln Theological Institute for the Study of Religion and Society.

In the following pages, I hope to give you a glimpse of the range of the work of the Institute and a sense of its history. First, however, what are the Institute's aims and what is the scope of its work?

The Institute is a national and international centre of expertise in the theological study of religion and society and a promoter of theological research and study into a variety of ethical, pastoral, social and ecclesial issues.

The theological research of the Lincoln Theological Institute coalesces around the following themes:

1. Place, locality, habitation, and ecology
2. Global threats and powers
3. Religion and civil society
4. Technology, limits and transformation
5. Power and institutions (including the church)
6. Liberation, political, ecological and public theologies
7. Culture—including religious cultures—and resources of hope
8. Theologies of education

The Institute was inaugurated in 1997 and is the successor body to the Lincoln Theological College, a residential centre for Anglican training that closed in 1995. The Institute transferred to the University of Manchester in 2003. William Jacob, one of the Institute's trustees, provides a brief account of the College and my predecessor as Director, Martyn Percy, writes about the first years of the Institute up to and including its arrival at Manchester.

Over the last 21 years, there have been five flagship research projects led by a postdoctoral research associate. You will find a report on each of these projects in what follows.

Next, four reports are provided on major projects undertaken by the Institute. The Belonging & Heimat project culminated in a publication of a set of essays, *At home in the Future*, in 2016. There is a report on the project, *Divinity after Empire*, led by a doctoral researcher at the Institute that has gone on to have international impact through the development of postcolonial networks in theology. The project, *A Shaking of the Foundations: Reconsidering Civil Society*, focussed on selected aspects of civil society. Finally, the project, *Naming & Blessing*, is announced.

There is a full list of the projects undertaken at the Institute 2003-present at the end of this brochure. These research projects reflect the Lincoln Theological Institute's commitment to creative and timely responses to issues that are already the object of

public scrutiny and to pioneering research on issues that are yet to come to wide theological or public attention. As such, they speak clearly of LTI's reputation for advanced, cutting-edge theological research that engages with the problematics of contemporary life and presents its findings in innovative and compelling ways. LTI seeks to promote research that is rigorous, relevant, methodologically sound, surprising and impact-ful. LTI's characteristic combination of robust scholarship, and engaged and interdisciplinary dialogue, is thereby distinctively placed to comment on the ways in which human beings in contemporary society relate to one another, and to broad questions of politics, ontology and culture.

This brochure provides a record of substantial and sustained achievement. Yet it also, both explicitly and by implication, identifies issues and events that require detailed theological critique and major theological constructive efforts. As it looks forward to its 25th anniversary in 2022, the Lincoln Theological Institute is dedicated to this work of critique and construction in service of church, society and academy. You are most welcome to participate in its work and contribute to its agenda.

Prof. Peter Scott
Director of the Lincoln Theological Institute

Origins of the Lincoln Theological Institute

Lincoln Theological Institute for the Study of Religion and Society has its origins in the Scholae Cancellarii, subsequently Lincoln Theological College, established in 1874 by E.W.Benson, then Chancellor of Lincoln Cathedral, and subsequently first Bishop of Truro and Archbishop of Canterbury. Benson's vision was for a 'school' that would train ordination candidates in the context of the socio-economic life of the then heavy-industrial city of Lincoln, with the ordinands teaching apprentices and young men in the evenings, reading and writing, and maths and literature, and assisting in parishes, and living in approved lodgings. This was an idea ahead of its time, and, after Benson's preferment, the very conservative Bishop Christopher Wordsworth, bought the former County Hospital, to establish the 'school'; as a conventional theological college.

During the 1930s, Leslie Owen, as Warden of the College, established it as the only English theological college with a strong academic base. Christopher Evans recalled that when Sir Edwin Hoskyns, who taught him at Cambridge, learned that he wanted to be ordained told him he must go to Lincoln, for it was the only theological college where theology was taken seriously and properly taught. The staff then included the neo-Thomist, E.L. Mascall, Michael Ramsey, subsequently Archbishop of Canterbury and George Sims, subsequently Archbishop of Armagh. A steady stream of students, including Evans, went on to have distinguished academic careers.

Lincoln continued to pioneer new approaches to ministerial training. It was one of the first colleges to closely engage with a university to provide graduate level training specially designed for ordination candidates, at Nottingham University. It also pioneered admitting married ordination candidates, and providing housing for them, breaking the long tradition of a monastic discipline as an aspect of ordination training. As part of the growing rapprochement between the Church of England and the Methodist Church, in 1968, when the Church of England voted not to enter in to union with the Methodist Church, Lincoln appointed a Methodist minister to its staff, and subsequently was recognised for training Methodist ministers. It was also the first college to train women (as candidates for the deaconess order and accredited lay ministry) alongside men, when it amalgamated with Gilmore House in 1970.

By the early 1990s, the overwhelming majority of students were married and lived out of the College, so paying lip service to being a residential community. Maintaining a large residential building seemed a luxury that neither the College trustees or the Church of England could or should afford to continue to do. E.W.Benson's original vision was re explored, and a proposal was developed for full-time, non residential training, closely linked to a university theology department, and linked into the life of a local community and church. The University of Lincoln was then an idea only just beginning to be developed and it was not envisaged that there would be an arts or humanities faculty, so sadly, the proposal needed to be explored elsewhere, initially with Nottingham University, but the Theology Department had misgivings about too close an engagement with confessional vocational education. John Rogerson, Professor of Biblical Studies at Sheffield University and Professor David McClean, then a pro-vice chancellor (and also chair of the General Synod's House of Laity) welcomed an approach, a building as a possible centre for teaching, administration and the library was identified in the heart of

the University, along with a parish to be a focus for daily prayer and worship. However, the House of Bishops, in January 1995, by a very small majority, decided that this was an idea too far ahead of its time, and that, anyway, as part of an intermittent series of culls of theological colleges, going back to 1968, in which colleges not situated in the vicinity of universities were closed, Lincoln was superfluous to the Church of England's requirements.

As no more ordination candidates could be recruited, the trustees of the College looked to ways in which their assets might continue to be used for the benefit of the Church, and developed a proposal for a research institute for the theological study of religion and society, for which they had the funds to provide premises for the library, and seminar rooms and offices, and to pay a director, an administrator/manager, and possibly a post-doctoral fellow. The director's primary task would be to seek grants to fund research projects, to be undertaken by post-doctoral fellows and research students. John Rogerson and his colleagues in Sheffield University continued to show great enthusiasm for the project, and, as the building previously identified was still available, it was leased and the core of the College moved to Sheffield, as the Lincoln Theological Institute for the Theological Study of Religion and Society, funded by leasing the former College building to the University of Lincoln, and the proceeds of the sale of the houses the College had acquired over the years to let to married students.

The governance of the trust that had supported the College was reshaped to be able to support the new Institute, and some trustees continued in office, and new trustees were recruited from Sheffield University and the diocese of Sheffield to establish the Institute in the University and city and local church. Martyn Percy was appointed first Director in 1997, and Caroline Dicker, who had been Librarian and then Bursar of the College moved the core of the College to Sheffield and continued as the manager and Librarian.

W. M. Jacob

Lincoln Theological Institute: The Early Years (1997-2004)

The research centre that eventually evolved in 1997 as the Lincoln Theological Institute, with Martyn Percy as its first Director, was first established as an affiliate college of Sheffield University – based in Wilkinson Street, Sheffield, in the heart of the university campus. Under Martyn Percy's tenure as Director, the Lincoln Theological Institute was fully integrated into the University of Manchester in 2003. The library of the college now resides in Norwich Cathedral, where it continues to serve candidates for ministerial training.

Martyn Percy (Director, 1997-2004) writes:

It was an enormous privilege to be appointed as the first Director of the Lincoln Theological Institute in 1997. For our first few years, there was not enough income to cover our core expenditure, and so we set about the task of developing income-generating research programmes almost immediately. A major grant from the Kings' Fund on hospital chaplaincy resulted in the appointment of Dr. Helen Orchard as a Research Fellow, and a series of landmark publications followed. Other research income enabled us to appoint Dr. Simon Taylor as a Research Fellow (looking at the work of churches on poverty and the jubilee), Dr. Ian Jones (an ethnography and analysis of women priests in the Church of England, 1994-2004), Dr. Ralph Norman (Stephenson Fellow) and other associates. The Lincoln Theological Institute also hosted some significant conferences that resulted in later publications:

- 2000 *Healthcare Chaplaincy: Modern, Dependable?* (by Helen Orchard), Sheffield Academic Press
- 2000 *Previous Convictions: Studies in Religious Conversion* (Ed. M. Percy) SPCK
- 2000 *Managing the Church? Order and Organisation in a Secular Age*, (Eds. M. Percy & G.R. Evans), Sheffield Academic Press/T&T Clark International
- 2000 *Calling Time: Religion, Society and Change at the Turn of the Millennium*, (Ed. M. Percy), 268pp, Sheffield Academic Press/T&T Clark International
- 2001 *Restoring the Image: Essays in Honour of David Martin* (Eds. M. Percy & A. Walker), 238pp, Sheffield Academic Press/T&T Clark International
- 2002 *Fundamentalism, Church and Society*, (Eds. M. Percy & I. Jones), SPCK
- 2004 *Women Priests: Reception and Communion* (by Ian Jones), CHP

There were also some significant doctoral projects undertaken through the Lincoln Theological Institute during these early years at Sheffield, including:

- *David Harvey* – Cell Group Churches.
- *Colin Brady* – Psychotherapy and Spiritual Direction: Comparative Approaches [jointly with Psychotherapeutic Studies].
- *Chris Swift* – NHS Chaplaincy in Postmodern Society [jointly with SCHARR].
- *Louise Goodwin* – Conversion in Prisons [jointly with Sociology].
- *Michael Wright* – Spirituality in Palliative Care [jointly with Medicine].

- *Joe Gouverner* – Charismatic Renewal and the Third Wave.
- *Simon Bell* – Art Therapy, Spirituality and Palliative Care.

The Institute was also well-served with exceptional support in its early years. Wesley Carr, Bill Jacobs, John Rogerson, Michael Sadgrove and David McLean all provided expertise as trustees. Caroline Dicker undertook the administration with great attentiveness and zeal. We were also strengthened by a range of associates, including Professor Ken Medhurst and his ‘Christianity and the Future of Europe’ network (CAFE), which was housed in the Institute.

From the outset, the Lincoln Theological Institute set out to be an interdisciplinary and collaborative research centre that worked with other disciplines and across academic fields. There was always a sense in which this honoured some of the key and influential scholars who had worked or studied at the College when it trained students for ordination. This included John Moses (Dean of St. Paul’s), Richard Chartres (Bishop of London) and Chad Varah (founder of the Samaritans). Former staff such as Michael Ramsey (Archbishop of Canterbury from 1961–74), Eric Lionel Mascall, Eric Symes Abbott, Oliver Stratford Tomkins and Alan Webster are just a few of those who served the College and wider church with great distinction.

In 2000, it had become clear that the best interests of the Institute would be served by a fuller and more complete integration with a University Department of Theology and Religious Studies. At the time, Sheffield University only offered biblical studies, and were keen to retain this focus. A number of options were explored, with the University of Manchester always figuring strongly in the running. With Manchester’s focus and expertise in practical and pastoral theology, the department seemed to be the best fit for the Institute, and a formal agreement was signed in 2003, with staff transferring to the University in time for the new academic year. It has clearly proved to be a good development.

The Lincoln Theological Institute has continued to honour its legacy: that of open, broad Anglicanism, rich in training and formation, and a deep scholarship that is concerned with understanding the place of the church in the world today. It is a great testimony to the leadership of Peter Scott, and indeed all those fellows and scholars who have served the College and the Institute in the past.

Martyn Percy

During the first decade of the Lincoln Theological Institute's existence, a major research focus was the understanding and evaluation of different forms of Christian ministry & leadership, notably in the Church of England. In 2000, LTI received funding to research the impact women's ordination to the Anglican priesthood had made since the historic vote in 1992 and the first priestings two years later. After years of sometimes fraught debate, and the high-profile events of the early 1990s, much theological ground had been covered, but impressions of the practical outworking of the move, and its acceptance (or otherwise) at the grassroots, remained largely anecdotal.

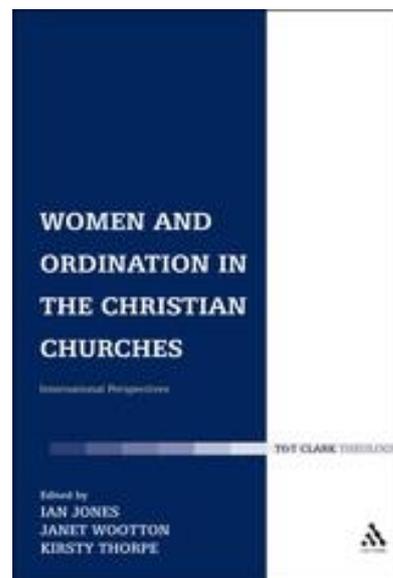
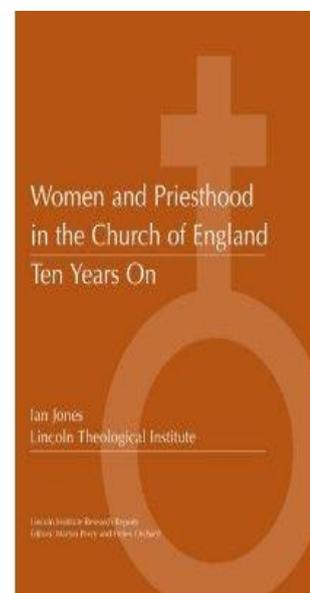
Between 2000 and 2004, LTI researcher Ian Jones undertook a large-scale piece of social research (yielding 147 interviews and over 900 questionnaire responses from six diocesan and deanery case studies) to begin to assess the impact of women's ordination to the priesthood ten years on. How far had women's priestly ministry been accepted by fellow clergy and congregations? What practical challenges had arisen from the 1992-4 settlement which had seen women ordained as priests but had also made provision for those opposed? And, looking to the future, what clues could be gathered as to the likely reception of women into the episcopate?

The findings were striking: 81% of clergy surveyed supported the 1992 decision, with clear evidence that many had become more favourable over the course of the decade. A majority of participants in the study made a positive assessment of the impact of women in priesthood, frequently noting the additional gifts and insights women had brought to the role. Though a minority of clergy and lay Anglicans remained firmly opposed to women's ordination as priests, 78% of clergy reported 'good working relationships' with those who took a different view to themselves. Nevertheless, some aspects of the 1992-94 settlement had proved challenging to manage, with notable concerns over fair and equal access to clerical appointments; over the handling of deanery and diocesan gatherings where those of different views were present specifically in a priestly capacity; and over the practical implementation of the opt-out provisions for those who were opposed (only a fifth of clergy surveyed saw good theological grounds for such provisions). 69% of clergy, and a similar proportion of lay Anglicans questioned, supported the women's entry into the episcopate – a figure which was in many cases well exceeded when draft legislation to open to the episcopate was eventually put to Anglican dioceses in 2011-12.

On its publication the report *Women and Priesthood in the Church of England: Ten Years On* (Church House Publishing 2004) received prominent (though not entirely accurate!) coverage in *The Times* newspaper, and key findings were quoted in: *Women Bishops in the Church of England? A Report of the House of Bishops Working Party on Women in the Episcopate*, the report which laid the initial groundwork for the process which is still ongoing. Indeed, one conclusion of the original research was that supporters of women's inclusion in the episcopate appeared ready to wait longer for the right legislative framework rather than move hastily towards women bishops at the price of an unsatisfactory settlement. Arguably, this is proving to be the case. In 2006, an international conference on women and ordination organised by LTI was held at the University of Manchester, resulting in the collection *Women and Ordination in the Christian Churches: International Perspectives* (ed. Ian Jones, Janet Wootton and Kirsty Thorpe, Continuum 2008, paperback 2012) with further articles published in the September 2008 issue of *Feminist Theology*.

The Impact Of Women's Ordination in the Christian Churches (2000-06)

Ian Jones



Religion and Climate Change (2007–10)

LTI Postdoctoral Research Associate: Dr Stefan Skrimshire



In brief:

The objective of this project was to investigate key themes in the relationship between religious faith and political responses to climate change. Principal among these were eschatological and apocalyptic belief. Specifically, the role of such belief in informing and (in some cases) contesting an emerging vocabulary in environmental policy and campaign literature: ‘tipping points’; ‘points of no return’; ‘climate catastrophism’. How were activist groups and policy makers engaging, understanding or manipulating beliefs about the future? What could a theological sensitivity to those concepts contribute to the debate?

Outcomes:

Workshop series, *Future Ethics: Climate, Action and the Future of the Human* (2007-2009)

Three one-day workshops held in Manchester brought together campaigners / activists, policy workers, and academics from disciplines ranging from climate science to fine art, to reflect upon distinct challenges to groups responding to climate change. These were:

- 1) What is to be done? Apocalyptic rhetoric and political action
- 2) What price security? New issues in the ethics of risk
- 3) A world without us? Imagining the end of the human

Participants included a researcher at DEFRA, climate scientists from the Tyndall Centre, Plane Stupid activists, religious leaders and ecovillage pioneers.

Edited book, *Future Ethics: Climate Change and Apocalyptic Imagination* ed. Stefan Skrimshire (London: Continuum, 2010)

This collection of essays addressed apocalyptic imagination under the headings of ‘History’, ‘Ethics’, ‘Action/Inaction’ and ‘Religion’. It features contributions from a range of theologians, social scientists, as well as as notable writers on climate change and ethics, such as Stephen Gardiner and Mike Hulme.

Documentary film, *Beyond the Tipping Point? Conversations on Climate, Action and the Future* produced and edited by Stefan Skrimshire (2010)

The purpose of this 30 minute educational film was to stimulate debate by articulating some of the conceptual challenges faced by climate activists, particularly surrounding the

notion of ‘tipping elements’. By taking a film crew to the UN Climate summit in Copenhagen in December 2009, footage from interviews, actions and workshops (in Copenhagen and from around the UK), were used to contextualise the questions and provoke further discussion.

Notable impacts:

Notable invitations to deliver workshops, host film showings, and talks based on the project findings included an interfaith workshop at Lambeth palace; a day workshop for GCSE RE students in Leeds; an interparliamentary film showing at Westminster; and a workshop for Buddhist activists at a retreat centre. Requests for film showings came from over 400 institutions in 26 different countries, and representing groups as diverse as religious orders, trades union colleges, transition town initiatives and local government departments.

Stefan Skrimshire

Intersex, Identity and Disability (2011-13)

LTI Postdoctoral Research Associate: Dr Susannah Cornwall

Intersex conditions, those where someone is born with a physical “ambiguity” of sex (such as atypical genitalia, or a disjunction between their chromosomes and their physical appearance), remain understudied by Christian theologians.

In her postdoctoral project with the Lincoln Theological Institute, Susannah Cornwall undertook further theological analysis of the links between intersex and other types of “unusual” embodiment such as disability. She conducted empirical work, through questionnaires and one-to-one interviews, about the faith community affiliations (if any) of people in Britain who identify as intersex and Christian.

This work was used to help communicate with groups such as hospital chaplains and social responsibility officers from the Christian denominations in Britain about the pastoral and spiritual needs of intersex people and their families.

Other project events include an international conference drawing together members of intersex support groups, scholars working on theology and sexuality, and those working in policy on gender and sexuality from the Christian denominations. The papers from this conference were published by Palgrave Macmillan as *Intersex, Theology and the Bible: Troubling Bodies in Church, Text and Society*.

Notable achievements of the project include:

1. First theological work drawing on empirical interviews with intersex people.
2. Leading to first edited collection on intersex in theological perspective (including systematic theology, pastoral theology, biblical studies, autobiography, sociology of religion).
3. Application of intersex to systematic theologies in e.g. “Asking About What Is Better: Intersex, Disability, and Inaugurated Eschatology”; “Sex Otherwise: Intersex, Christology and the Maleness of Jesus”.
4. Application of intersex to practical and pastoral theologies in e.g. “British Intersex Christians’ Accounts of Intersex Identity, Christian Identity and Church Experience”; “To Name Those Experiences Often Denied or Silenced: Intersex Conditions, Gender Identity and Pastoral Theology”.
5. Production of work aiming to improve pastoral and spiritual care for intersex people, e.g. briefing paper targeting chaplains and pastoral carers.
6. Invitations to speak about intersex to clergy at e.g. Sarum College (residential course on sexuality and spirituality, 2013); Ripon College Cuddesdon CSCS theological educators’ conference on human sexuality (2014).

Susannah Cornwall

What Next for Individualism? (2013-15)

LTI Postdoctoral Research Associate: Dr Ben Wood

One of the central concerns of Public Theology today is the extent to which Christians should be committed participants in the task of sustaining liberal-democratic institutions. In recent years an influential cross-section of theologians (including John Milbank, Stanley Hauerwas and Graham Ward) have cast doubt on the desirability of such participation on the grounds that Christian witness is in danger of secular domestication. In particular they have argued that many of the values underlying liberal models of citizenship function in opposition to demands of Christian discipleship. For instance, opponents have characterised the liberal virtue of tolerance as potentially blunting the necessarily confrontational nature of much Christian identity and witness.

In contrast to this highly negative portrayal of liberal citizenship, this research focused upon what Western Christians can usefully retrieve from contemporary culture, despite obvious tensions. What ideologies and practices facilitate and support the radical ethical, economic and social vision of the Gospel and what can be meaningfully adapted for use by Christians in their public work? And what gifts and tools might liberal politics have for Christian reflection? This research project built on these concerns by highlighting points of compatibility and dialogue between models of liberal individualism and contemporary Christian communities.

Ben Wood

Living with and loving machines (2016-19)

Lead researcher: Dr Scott Midson

Technologies are a constant source of wonder and anxiety for humans, and this has much to do with how they represent the ability to change, transform, and even develop various aspects of our lives and the world. At their most extreme, technologies may instigate what has been widely (and vaguely) referred to as a ‘posthuman’ future, where the human itself is irreversibly changed in that it can be genetically manipulated, prosthetically augmented, or even digitally uploaded. This future remains understudied in theology, and so this LTI project aims to contribute to our understandings by exploring how we interact and engage with machines.

The project is led by Dr Scott Midson, whose PhD research – now published by I.B. Tauris under the title *Cyborg Theology: Humans, Technology and God* – explored what it means to be human and to be made in the ‘image of God’ (Genesis 1:26) in an increasingly advanced technological world. In this work, it was revealed that certain assumptions about the nature of humans and technologies govern and determine our attitudes, but cyborgs may offer a way of challenging them through an emphasis on complex relationships.

Building on this, the ‘Living with and Loving Machines’ project uses ‘love’, a provocative term in discussions of technology, to explore the character of human-technology relationships in innovative ways. In theology, ‘love’ is a significant notion and can be used to refer to an array of relationships ranging from divine love to the more ‘natural’ loves including friendship, affection, and partnership. By using the notion of love to cast interrogative light on our relationships with machines, the project seeks to continue to debunk our sense of wonder and anxiety, and to encourage an engagement with technologies that is informed, reflective, and responsible.

The project has hosted a number of events that facilitated interdisciplinary exploration of complex human-technology relationships and the theme of love. A conference, ‘Care and Machines’ (20-21 October 2017), considered love as ‘care’ with technologies, which highlighted new avenues for research; and a colloquium, ‘Loving Machines’ (23-24 February 2018), brought together leading theologians writing on human-technology interactions to consider different aspects of love as ways of characterising and critiquing such relations. Out of this colloquium, an edited volume is proposed.

The project has also established connections with Dreamscope TV and Royal Manchester Children’s Hospital to develop a virtual reality resource that will enable new research insights to be developed into technology and connections between real and virtual spaces. Theological readings on love as *agape* and *eros* have informed this work, which will be supplemented by further work with focus groups.

Belonging & *Heimat* (2010-14)

Lead researcher: Prof. John Rodwell

The Belonging & *Heimat* Project developed from research on a theological critique of sustainability carried out by Professor John Rodwell for the M.B. Reckitt Trust, a charitable foundation that funds work challenging social and economic assumptions and releasing energy for change.

This project aimed to foster an exchange between English and German speakers on such questions as belonging, *Heimat* and citizenship. It involved academics in theology and ecology, practitioners in regeneration and landscape architecture, and those with commitments to reflecting on place among communities of the faithful in the Christian churches of both countries.

The project worked for a permanent legacy of a deeper mutual respect and understanding of the various interpretations of belonging and *Heimat*, and a sense of how to negotiate shared ways of belonging together in intellectual understanding and faith, better to secure the future.

How did this project come about? A renewed interest in the theology of place has moved away from narrower preoccupations with sacred space to a wider engagement with ideas of how people of faith belong in the world, and what the particularities of geography have to do with redemption. In such a light, belonging is about mutual entanglements of necessity and freedom that are negotiated by people in place.

Meanwhile, research by landscape ecologists has shown how difficult it is for current planning processes in the UK to incorporate multifunctional notions of place that integrate social and economic concerns with wider understandings of environment and culture. In particular, interpretations of place and belonging in the regeneration of post-industrial landscapes are very material and shallow. “Securing the Future” (as the UK government calls sustainability) takes little account of the often-contested histories of places, and the price people have paid to live their lives there.

Similar concerns about the principles and realities of regeneration and sustainability have been raised in Germany where the term which expresses belonging is *Heimat*. The original meaning of this word is “home ground” but over a millennium it has acquired a rich variety of resonances and, after its suborning by National Socialist ideology, is now attracting a new and wide interest, not only in the environmental realm but also in arts like film, theatre and literature.

Heimat is fundamentally about whom you are and where you belong, and is a place where you know who you are and that you belong there. There is often a measure of reciprocal gift and acceptance between person and place and more recent German interpretations favour a more dynamic perspective, such that *Heimat* can be permanently appropriated in a way that articulates social change.

This circle of thinking has recently been completed by theological reflection on *Beheimatung* as an essential process in social construction, the planning process and the salvation of built environments.

Essays written by the project's research group were published in 2016 under the title *At Home in the Future*, edited by Rodwell and Scott.

John Rodwell

The research group comprised: Stefan Körner (Kassel University, Germany), Ian Thompson (Newcastle University, UK), Sigurd Bergmann (Trondheim University, Norway), Bron Szerszynski (Lancaster University, UK), John Eidson (Max Planck Institute for Social Anthropology, Halle, Germany), Ruth McElroy (University of Glamorgan, UK), Paul Gough (University of the West of England, UK), John Rodwell (University of Manchester, UK), Peter Scott (University of Manchester, UK), Philip Sheldrake (Cambridge Theological Federation, UK), Paul Selman (Sheffield University, UK), Vera Vicenzotti (Technical University of Munich, Germany), Alistair McFadyen (Leeds University, UK).

Divinity After Empire (2010-16)

PhD researcher: Joseph Duggan

Postcolonial Networks is a global justice organization. We are knowledge activists who accomplish our work through networking, scholarship, and public education. In ten years we have grown from an inconsequential Facebook group of two people to close to 5000 members with university relationships on every continent. The Facebook group was the launching pad for Postcolonial Networks as an international not-for-profit organization. As Peter Scott encouraged my work, some major religion editors in London and New York discounted the impact of Facebook networking on the future of postcolonial scholarship. On the back cover of our first published volume with Palgrave, a noted postcolonial scholar stated that postcoloniality would never be taught in the same way because of Postcolonial Networks' contributions.

Like LTI we have initiated projects with a diverse array of partners. We brought together the next generation of queer, indecent theologians who met last July in Buenos Aires in honor of the legacy of Marcella Althaus-Reid. Postcolonial evangelical theologians around the world worked for two years to publish *Evangelical Postcolonial Conversations: Great Awakenings in Theology and Praxis* with the major American evangelical press, InterVarsity Press. In less than two years with Palgrave Macmillan we have also built a flourishing series, *Postcolonialism and Religions*. The Palgrave series has over two-dozen manuscripts in process toward publication. Consistent with our mission and vision the majority of these volumes will be written by indigenous, transnational, and multi-religious authors. Collectively, these texts will alter the predominantly privileged discipline of postcolonial studies whose history has involved writing about subalterns without listening to them.

As we look toward the future, our vision is to expand our work in the Global South. Postcolonial Networks is fully aware that the majority of Global South scholarship on postcolonialism is never read because it is never published. Publication is not based solely on quality but also on lack of privileged access to relationships of production and distribution.

As we continue our work we look forward to a long and fruitful relationship with LTI and its Director, Peter Scott!

Joe Duggan

A Shaking of the Foundations? (2011-15)

Excerpted from the Projekte und Institute entry, authored by Peter Scott, for the Lincoln Theological Institute in the *Jahrbuch Politische Theologie* (6/7, 2013)

There are important changes going on within civil society and the relation of civil society with other sectors. Part of the historical argument over civil society has been whether it is a creature of the state or the economy. Behind this is the vital issue of civil society as a source of ‘political’ authority: is political authority to be sourced not to the constitution of a society by its state but rather the self-constitution of a society through its basic practices, communities and associations? Additionally, how does this question relate to the distinctions that we commonly make between Left and Right—or is this distinction losing its salience?

This project takes seriously the decomposition and recomposition of civil society and the resulting implications for the foundations of our present society and its various sectors. Whether we are at an historical juncture beyond which the future must be very different from the past remains unclear. Nonetheless, there are clearly profound tensions or contradictions emerging: the resources required to support an ageing population, and the impinging reality of anthropogenic climate change, suggest by themselves that a bold response will be required.

Not least, the recent developments that have most substantially changed Western societies have been movements or activities in civil society. The labour and women’s movements and the globalisation of finance and communication, have been, and have unleashed, powerful forces that shape our present societies. Also, largely unvoiced in the current debate are the pre-political allegiances which locate our responsibilities to society within an awareness of our creatureliness and which question the notion that the environment can be simply volunteered in support of socio-economic well-being. Moreover, it is likely that the pressures of future shocks will be felt by groups and communities in their localities and neighbourhoods where some of the important negotiations will have to be undertaken and compromises made. It is timely, then, to take a critical look at civil society in order to grasp its capacity, resilience and sustainability.

As vigorous actors in civil society, religious communities—including churches—have a stake in the health and vitality of civil society, the relationship between economic interests and non-economic associations, and the relationship between civil society and the state. Seizing this timely moment, therefore, this research project—involving the research centres of the Faith and Public Policy Forum at King’s College, London, the Kirby Laing Institute for Christian Ethics, Cambridge, and the McDonald Centre for Theology, Ethics and Public Policy at the University of Oxford—hosted a series of conferences to explore these issues from a range of perspectives and disciplines. These include “Patriotism?” and “Churches, Communities and Society”.

This strand of LTI’s work was also taken forward by the 2014 colloquium, “Theology, Plurality and Society” which considered the diversity of contemporary civil society from theological perspectives.

Naming and Blessing (2018-21)



Lead researcher: John Rodwell

Naming in science captures a unique moment of encounter between the keen eye of the enquirer and a creature previously anonymous and brings it before the scientific audience as something now known. But such an endeavour readily becomes hubristic, the attentive eye moving from delight and understanding to something more predatory, making some claim of ownership of biodiversity in the ordering of classifications and the precision of naming. The 'Naming & Blessing' project will explore tensions between such naming and the experience of God's free grace promised in Christian notions of blessing. It thus revisits contrasts between literal interpretations of 'dominion' and more nuanced understandings of the common home we share with the rest of Creation.

To the patristic and medieval minds that searched for understanding of the natural world, the Christian reality of the imperfection of humankind was determinative. One expression of this conviction was that, in the Fall of Adam, a privileged encyclopaedic knowledge of creation had been lost. To restore some intellectual order to the wildness of nature thus became an urgent quest.

Collections of the wonders of nature - the weird, the ingenious, the inexplicable – were a by-product of the discoveries that accompanied exploration of the natural and colonised world. Such *Wunderkammer* burgeoned in the Enlightenment, promiscuously assembling discoveries from exotic places around the globe. Like the medieval bestiaries before them, the *Wunderkammer* was a place where uncritical respect for inherited ideas, folklore and an omnivorous appetite for oddity jostled together. A crucial step in the systematising of knowledge about such diversity in the natural world was the development of a standardised method for sorting, classifying and naming plants and animals. Names progressed from informal tags, through narrative and ever-more cumbersome descriptions to the neat binomials of Linnaeus.

The science which we practice, classifying and naming plants and animals, may clearly serve not only our delight but also apprehend these creatures for use, in consumption and commodification - from necessity, by greed, for fun, through carelessness. Within such a frame, the permission to name, so dramatically expressed in that Judaeo-Christian creation story where the animals are paraded before man and 'whatsoever he called it that was its name' (Genesis 2, 19), this takes on a particular force, as if it were part and parcel of some claim of ownership.

It has been thought that, in some kinds of religious traditions, the spoken word is given power to become an operative reality with a capacity to conjure up and effectively possess the named thing. In fact, however, in the Jewish scriptures, although the act of naming is expressed in quite a variety of ways, ideas that it bestows dominion, affects the essence of named things or somehow constrains the bearer of the name, all these are misreadings. Rather, naming is about discernment, recognising an essence and marking a difference that is already there. Thus may we see a delight in naming that shifts an environmental ethic from something that is entirely anthropocentric to one that

credits the diversity of nature with an existence free of our own and some measure of intrinsic value. Moreover, in the Judaeo-Christian tradition, words gain their power by the recognised authority of the speaker and naming can be seen as a 'performative utterance' whose power operates only within a particular realm of use. It is such a dramatic interpretation of blessing which will provide a critical tool for re-examining the whole process of naming.

The research will involve literature survey; engagement with *Wunderkammer*, scientific collections, gardens and their curators; interviews with artists, writers, actors, preachers and pastors concerned with performative utterance; and reflection on field experience of encounter and identification of plants and animals. This is unfunded research with periodic application for travel and subsistence.

The image shows God giving Adam the privilege of naming the animals of Creation in a mosaic from San Marco, Venice.

PROJECTS, PUBLICATIONS & PEOPLE

FLAGSHIP PROJECTS

- Women and Ordination
- Religion & Climate Change
- Intersex, Identity, Disability: Issues for Public Policy, Healthcare & Church
- What next for Individualism?
- Living with and Loving Machines

MAJOR PROJECTS

- Hospital Chaplaincy
- Divinity After Empire
- God, City, Place
- Re-moralizing Britain
- Belonging and Heimat
- Systematic Theology for a Changing Climate
- The Common Good
- A Shaking of the Foundations? Reconsidering Civil Society
- Theology, Plurality and Society
- The Ethics of Nature and the Nature of Ethics
- Theology and Civil Society
- Naming & Blessing

PUBLICATIONS

- *Hospital Chaplaincy: Modern, Dependable?*, Helen Orchard, Sheffield Academic Press, 2000
- *Previous Convictions: Studies in Religious Conversion* (Ed. M. Percy) SPCK, 2000
- *Managing the Church? Order and Organisation in a Secular Age*, (Eds M. Percy & G.R. Evans), Sheffield Academic Press/T&T Clark International, 2000
- *Calling Time: Religion, Society and Change at the Turn of the Millennium*, Ed. M. Percy), Sheffield Academic Press/T&T Clark International, 2000
- *Restoring the Image: Essays in Honour of David Martin* (Eds M. Percy & A. Walker), Sheffield Academic Press/T&T Clark International, [hb] 2001
- *Fundamentalism, Church and Society*, (Eds M. Percy & I. Jones), SPCK, 2002
- *Women and Priesthood in the Church of England: Ten Years On*, Ian Jones, ed., Church House Publishing, 2004
- *Women and Ordination in the Christian Churches: Int. Perspectives*, Ian Jones, Janet Wootton, Kirsty Thorpe (eds), T&T Clark, 2008

- *Journal of Anglican Studies*, Volume 7 - Issue 01 - May 2009, on postcolonial, J. Duggan (editor)
- *Remoralizing Britain*, Peter Scott, Chris Baker and Elaine Graham (eds), Continuum, 2009
- *Future Ethics: Climate Change and Apocalyptic Imagination*, Stefan Skrimshire (ed.), Continuum, 2010
- *Beyond the Tipping Point?* (documentary), dir. Stefan Skrimshire, 2010
- *Decolonizing the Body of Christ: Theology and Theory After Empire?*, David Joy and Joseph Duggan (eds), Palgrave Macmillan, 2012
- *Modern Believing* 53:4 (2012), on Theology and Patriotism, P.M. Scott, guest editor
- *Systematic Theology and Climate Change*, Peter Scott and Michael Northcott (eds), Routledge, 2014
- *Intersex, Theology and the Bible: Troubling Bodies in Church, Text and Society*, Susannah Cornwall (ed), Palgrave Macmillan, 2015
- *Journal of Anglican Studies*, Volume 13 - Issue 02 - November 2015, on church, P.M. Scott, guest editor
- *At Home in the Future: Place and Belonging in a Changing Europe*, John Rodwell and Peter Scott (eds), LIT Verlag, 2016
- *Renewing the Self: Contemporary Religious Perspectives*, B. J. Wood (ed.), Cambridge Scholars, 2017
- *The Ethics of Nature and the Nature of Ethics*, Gary Keogh (ed.), Lexington Books, 2017
- *Theology & Civil Society*, Charles Pemberton (ed.), Routledge, 2018

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