

Briefing Papers 30th September 2015

These **Briefing Papers** are presented to an Open Meeting at Saint Leonard's Parish Church Loftus on Wednesday 30th September 2015 for anyone interested in discovering more about the life of the Church of England now that both women and men are being consecrated to the episcopate. This Open Meeting is an opportunity to hear what this now means for the wider church, this diocese and for our benefice. These papers also explore the nature of the provisions available to those who genuinely struggle with this development in the life of our National Church.

WELCOME

THE CONTEXT

Timeline of the major steps leading to ordination of women

1920: Women's ordination was placed on the agenda of the Anglican *Lambeth Conference*, but was not discussed. This *conference* is the main coordinating conference among all Anglican provinces.

1935: The Archbishop's Commission discussed women's ordination and turned it down.

1944: Florence Li Tim-Oi was ordained as a priest in Hong Kong during wartime emergency.

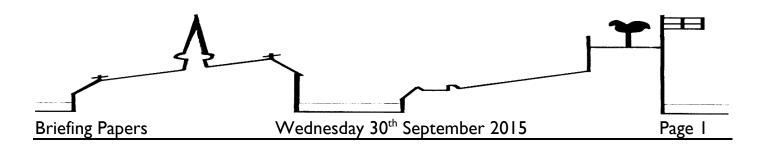
1968: Lambeth Conference discussed female ordination but found arguments "inconclusive."

1971: The Anglican Consultative Council passed resolution 28 which authorised bishops to ordain women if they have the approval of their province.

1974: Three bishops "irregularly" ordained eleven women in the U.S.A.

1975: General Synod of the CofE determined that "there are no fundamental objections to ordination of women to priesthood."

1976: The Episcopal Church's General Conference in the USA voted to allow the ordination of women and to accept the irregular ordinations of 1974.



1984: Synod decided to ordain female deacons.

1992: Ordination of women was given final approval. Meanwhile resolutions A and B were offered to those who struggled with this development.

1993: "Flying bishops" were created under an Act of Synod for those who struggled with this development.

1994: The first women priest was ordained.

2000: Synod requests theological study from House of Bishops on question of women bishops.

2004: Publication of the **Rochester Report** by the bishops' working party. Report does not come out for or against but lists fundamental issues that need to be addressed including "what provisions should be made for those conscientiously unable to accept their ministry?" The Archbishop of Canterbury, Rowan Williams, and the Archbishop of York, David Hope, "commend it for prayerful study within the dioceses".

2006: A further report, the **Guildford Report** suggests different episcopal arrangements for parishes unable to accept women priests and women bishops.

2008: The synod votes for legislation on women bishops to be drawn up and special arrangements for those who struggle with women's ministry.

2010: Draft legislation is referred to dioceses for debate.

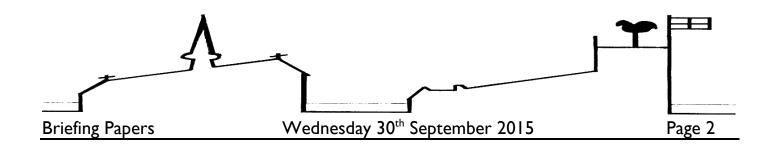
February 2012: Report to the synod shows that only London and Chichester of the 44 dioceses where a majority were opposed to women bishops.

May 2012: House of Bishops refers draft legislation to synod for final approval.

March 2013: Justin Welby becomes the new Archbishop of Canterbury and leader of the world's 77 million Anglicans.

2014: General Synod approves legislation for female bishops.

26th January 2015: The Reverend Libby Lane is consecrated as the first woman bishop in the Church of England in York Minster.



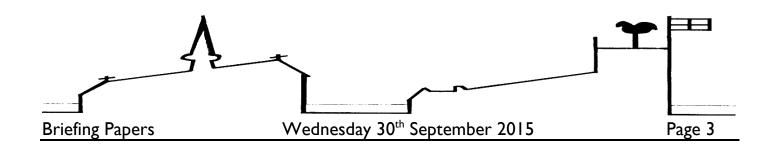
THE FIVE GUIDING PRINCIPLES

The adoption of these principles made the passing of the legislation possible.

The five guiding principles can be paraphrased as follows:

- 1. The Church of England treats all ordained people, regardless of gender, the same and expects others to do the same.
- 2. All Church of England ministers must accept that this decision has been made clearly.
- 3. The Church of England recognises that this must be set against a backdrop of differing opinions within the Anglican Communion & Ecumenical Partnerships i.e. the worldwide church.
- 4. Within the Church of England, the Church is committed to enabling all to flourish within its life and structures.
- 5. There will be no time limit imposed on any pastoral or sacramental provision made to satisfy the fourth principle.

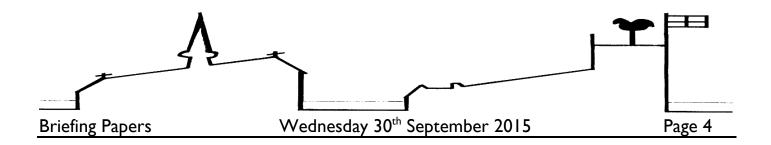
There is general consensus that these principles are holding And are working well.



FIVE GUIDING PRINCIPLES - THE FULL TEXT

The House [of Bishops] reaffirms the five guiding principles which it first commended in May 2013 when submitting legislative proposals to the General Synod for the consecration of women to the episcopate and which the Synod welcomed in its resolution of 20th November 2013. They need to be read one with the other and held together in tension, rather than being applied selectively:

- 1. Now that legislation has been passed to enable women to become bishops the Church of England is fully and unequivocally committed to all orders of ministry being open equally to all, without reference to gender, and holds that those whom it has duly ordained and appointed to office are the true and lawful holders of the office which they occupy and thus deserve due respect and canonical obedience;
- 2. Anyone who ministers within the Church of England must be prepared to acknowledge that the Church of England has reached a clear decision on the matter;
- 3. Since it continues to share the historic episcopate with other Churches, including the Roman Catholic Church, the Orthodox Church and those provinces of the Anglican Communion which continue to ordain only men as priests or bishops, the Church of England acknowledges that its own clear decision on ministry and gender is set within a broader process of discernment within the Anglican Communion and the whole Church of God:
- 4. Since those within the Church of England who, on grounds of theological conviction, are unable to receive the ministry of women bishops or priests continue to be within the spectrum of teaching and tradition of the Anglican Communion, the Church of England remains committed to enabling them to flourish within its life and structures; and
- 5. Pastoral and sacramental provision for the minority within the Church of England will be made without specifying a limit of time and in a way that maintains the highest possible degree of communion and contributes to mutual flourishing across the whole Church of England.



PARISH RESOLUTIONS OLD & NEW

The Old Resolutions 1992 - 2017

These are the texts of Resolutions A and B, and the provision for Alternative Episcopal Oversight, commonly known as Resolution C, as they apply to parishes.

Resolution A

That this Parochial Church Council would not accept a woman as the minister who presides at or celebrates the Holy Communion or pronounces the Absolution in the parish.

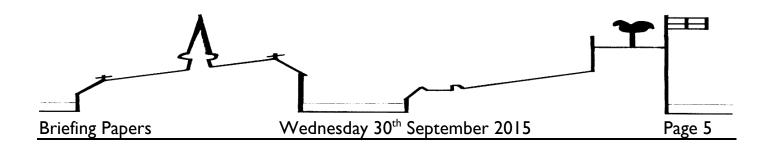
Resolution B

That this parochial church council would not accept a woman as the incumbent or Priest-in-Charge of the benefice or as a Team Vicar for the benefice.

Resolution C

Where the Parochial Church Council of any parish has passed one or both of the resolutions set out in Schedule I to the Measure, a decision may be taken jointly by the minister and the council to petition the diocesan bishop concerned to the effect that appropriate episcopal duties in the parish should be carried out in accordance with this Act of Synod.

Where these resolutions have been passed by a PCC, they are deemed to remain in force until November 2017.



The New Resolutions from 2015 Under the House of Bishops' Declaration

THE NEW RESOLUTION TEXT

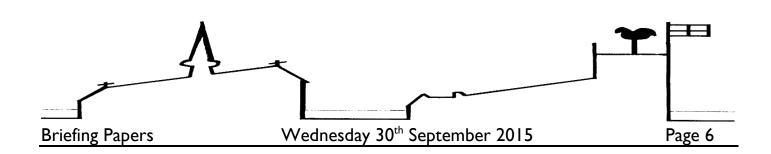
For the sake of the unity of our Parish, this PCC requests, on grounds of theological conviction set out in the statement* appended to this Resolution,

that arrangements be made for it in accordance with the House of Bishops' Declaration on the Ministry of Bishops and Priests.

In a nut shell...

This resolution (and the statement to be appended to the Resolution) asks for three things:

- I. That sacramental ministry in the parish be exercised by male bishops at whose consecration a male bishop presided, and who stand in the historic, apostolic succession of bishops so ordained, and
- 2. That sacramental ministry in the parish be exercised by male priests ordained by such bishops
- 3. And that episcopal sacramental and pastoral ministry in the parish be entrusted to a bishop with whom we can be in full communion.



*The Statement of Needs and Theological Conviction Under the House of Bishops' Declaration

By the Parochial Church Council of The Parish of [NAME OF PARISH]

We reaffirm our desire to flourish within the life and structures of the Church of England, in accordance with the Five Guiding Principles set out in the House of Bishops' Declaration, and our commitment to Christ's mission in the Diocese of York. We recognize the diocesan bishop and other bishops of this Diocese as the true and lawful holders of their offices, and wish to maintain the highest degree of communion with them that is consistent with the theological convictions that underlie our Resolution.

The theological convictions set out below are held by a significant number of worshippers in our parish. The Resolution will ensure that the episcopal and priestly ministry exercised in our parish is such that can be received with integrity by all who worship here. Our Resolution contributes to the Church of England's 'wider commitment to sustaining diversity'.

Women have always exercised various ministries in the Church. However, those who are unable to receive the sacramental ministry of women as bishops and priests hold that neither Scripture, nor apostolic Tradition, nor the great majority of the Church throughout the world today endorse the ordination of women as bishops and priests. There is therefore doubt as to whether the roles of bishop or priest are, sacramentally speaking, roles that women can exercise. We ask that episcopal and priestly sacramental and pastoral ministry in this parish should be exercised by those whose sacramental ministry is not subject to such doubt.

The unique sacramental ministry of a bishop is to ordain bishops, priests and deacons. In receiving their ministry, we receive the ministry of the bishops who ordained them. If there is doubt about the sacramental ministry of women as bishops, there will be doubt about the sacramental ministry of those whom they ordain.

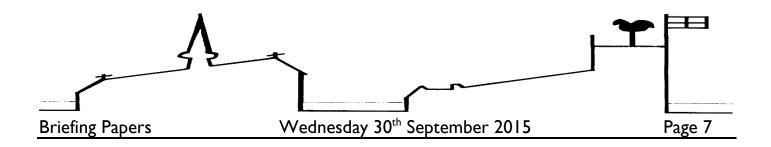
We therefore ask that episcopal and priestly sacramental and pastoral ministry in this parish be exercised

- * By male bishops at whose consecration a male bishop presided and who stand in the historic, apostolic succession of bishops so ordained, and
- * By male priests ordained by such bishops.

We are pledged to maintain the highest possible degree of communion with the Archbishop of York and the other bishops of this Diocese, and we reject any suggestion that ordaining women to the episcopate and priesthood renders a bishop's episcopal ministry invalid. However, our flourishing requires the flourishing of our priest. We understand that our priest can only flourish if he is in *full* communion with a bishop and with all those whom that bishop ordains to the priesthood – a full communion made visible when he stands together with them at the altar.

Therefore we request that episcopal sacramental and pastoral ministry in this parish be entrusted to a bishop who ordains only men to the priesthood.

Approved by the PCC on [DATE]



THE FATHER ADAM RESOLUTION 2015

As Rector I am aware of the divergence of views concerning the Ordination of Women. As many of you know, I personally struggle with this development in the life of the church; however, many of my predecessors more actively opposed it.

In my election address for the current General Synod elections I clearly state my position...

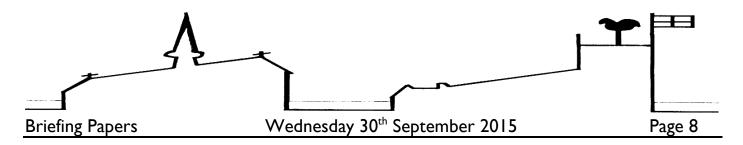
I fully accept that it is the will of the Church of England to consecrate both women and men to the episcopate. I also recognise and affirm the Five Guiding Principles, which were commended to General Synod in May2013. The willingness of the last General Synod to provide provision for those loyal Anglicans who, like myself, genuinely struggle with this development, provides strong foundations for mutual flourishing, tolerance and respect. As a member of General Synod I would seek to uphold the Five Guiding Principles and to support and represent all my colleagues regardless of tradition or gender. Going forward, I see myself as part of the solution, not as part of the problem!

Should the Resolution under the House of Bishops' Declaration be passed by the PCCs the Joint Standing Committee has agreed that we should ask the same PCCs, at the same meeting, to pass the so-called "Father Adam Resolution" immediately after the passing of the House of Bishops' Resolution.

It is the hope of the Joint Standing Committee that the "Father Adam Resolution" will reassure those who are genuinely concerned about the consequences of passing the resolution under the House of Bishops' declaration. By passing the second resolution it will remain our policy to be fully integrated into the life and structures of the wider Church of England and not become a "ghetto parish."

In tandem the Joint Standing Committee believe that these two resolutions offer something for everyone!

- On the one hand, reassurance that the sacramental ministry undertaken in the parish will be by male priests ordained by male bishops and by male bishops ordained by male bishops.
- On the other hand, reassurance that the parish will not become an Anglo-Catholic "ghetto" but will continue to work alongside sister parishes within the deanery and beyond, and with diocesan clergy of both genders.



The Father Adam Resolution Text

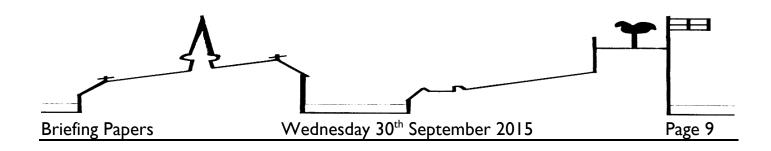
Having requested that arrangements be made for the Parish in accordance with the House of Bishops' Declaration on the Ministry of Bishops and Priests, this PCC resolves to play its full part in the life of the Deanery of Guisborough, in the Diocese of York, and in the wider life of the Church of England.

In a nut shell...

This resolution clearly and unequivocally commits our parish to playing its full part within the Church of England, thereby effectively committing us to the working out of the five guiding principles.

We would be effectively committing ourselves to remaining loyal Anglicans!





THE PROCESS FROM HERE

Open Meeting and Presentation for the Benefice Wednesday 30th September 2015 7:00 pm at Saint Leonard's Church Loftus



Both resolutions placed on the Agenda for October PCCs





Wednesday 21st October 2015 Saint Leonard's PCC Wednesday 28th October 2015 Saint Helen's PCC



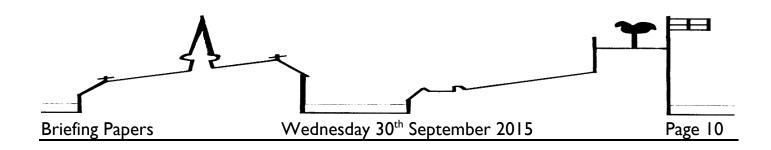
The First Resolution requesting provision
Be made for the Parish under the House of Bishops' Declaration



The Father Adam Resolution affirming the Parish's commitment to playing its full part in the life of the Deanery, diocese and wider National Church



End of October 2015
The Statement of Need written and posted to the Diocese, to our patron's office and others.



CONCERNS ALREADY EXPRESSED

Is it ok to believe in the ordination of women and still belong to this benefice?

Yes, absolutely! The five guiding principles remind us that we must respect those who hold this view.

Is it ok not to believe in the ordination of women and still belong to this benefice?

Yes, absolutely! The five guiding principles remind us that we must respect those who hold this view.

If we pass the resolutions, do they last forever?

No. The legislation is clear that the resolutions are to be reviewed from time-to-time.

If we don't pass the resolution under the House of Bishop's declaration, can we still pass the Father Adam Resolution?

No. There would be no need to pass this motion if the PCC didn't pass the Resolution under the House of Bishops' Declaration.

Do the resolutions need to be passed by the PCC unanimously?

No, just by a majority of PCC members.

What form will the voting take?

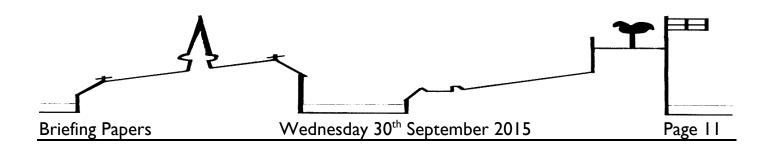
Voting will be on ballot papers and will, therefore, be secret, only the numbers will be published.

How are PCC members meant to vote?

PCC members are effectively "trustees" of the Parish they serve, consequently, they should always vote for what is in the best interests of the parish rather than necessarily voting for their own views. This cannot always be easy!

Is an abstention by a PCC member a wasted vote?

Not at all! If someone in all good conscience cannot vote in favour of either of the two resolutions, but feels that to vote against would be detrimental to the parish, they can opt to abstain. Numbers of abstentions will also be recorded.



What difference will it make if we pass these two new resolutions?

Very little difference in the day-to-day operations of the benefice; however, the Joint Standing Committee hopes that (by passing both resolutions) everyone, regardless of where they stand on this issue, will be affirmed and that we can all continue to belong to our benefice family with integrity and in a spirit of generosity.

What difference will it make if we don't pass the first resolution?

On one level nothing much would change, after all, the old resolutions remain in force until November 2017.

Furthermore, the Rector still has the absolute right to invite (or not invite) any bishops or clergy into the Benefice he see fit. We must respect the fact that no other Anglican minister can minister in the benefice without the Rector's invitation or express permission.

However, the difference would be much more physiological, especially in these two respects...

- 1. Firstly, during the last vacancy both PCCs passed resolutions A, B and C and in their Parish Profiles clearly stated that the new Rector, "must be an Anglo-Catholic." Having successfully recruited Father Adam to the benefice almost seven years ago it would be disingenuous not to pass the new resolutions, especially as the Rector believes it is genuinely in our best interests to pass both resolutions and to affirm our commitment to everyone regardless of where we stand on this issue.
- 2. Secondly, those who genuinely struggle with the ordination of women to the priesthood and episcopate (and those who are actually opposed to it) may feel that they could no longer support their parish church as actively as they once did. A no vote could be interpreted as a vote of no confidence in their contribution to the life of the benefice.

What happens when Father Adam leaves?

During the vacancy the resolutions can be reviewed both if they are passed and, indeed, if they are not passed by the PCCs in October 2015.

With both resolutions in place, when looking for a new Rector, you can genuinely say in your Parish Profiles that you are an inclusive church which makes room for those who struggle with the ordination of women as priests and bishops, and yet, as Anglican Parishes, you remain committed one hundred percent to playing your full role in the life of the deanery, diocese and national church. You would then be on strong ground to seek a candidate who would genuinely honour both positions and desires.

