

## A Glossary

*Article 7* Under this part of the Constitution of the General Synod 'a provision touching upon doctrinal formulae or the services or ceremonies of the Church of England or the administration of the sacraments or sacred rites thereof' has to be referred to the House of Bishops and submitted for final approval by the General Synod in terms approved by the House. The Convocations of Canterbury and York, and the House of Laity, can also claim a reference once the matter is in a form approved by the House of Bishops, and prior to submission for final approved by the Synod.

*Article 8* This article of the Constitution of the General Synod declares that 'a Measure or Canon providing for permanent changes in the Services of Baptism or Holy Communion or in the Ordinal, or a scheme for a constitutional union or a permanent and substantial change of relationship between the Church of England and another Christian body, being a body a substantial number of whose members reside in Great Britain' shall not be finally approved by the General Synod until it has been approved by a majority of dioceses at meetings of their Diocesan Synods. Final approval requires a two-thirds majority in all three Houses of the General Synod.

*Canon A4* See para 130 of the main Report

*Collegiality* A term used to signify that bishops constitute a body of which each is a part and not a mere collection of individuals. (See also Rochester Report 2.7.34-2.7.53; Guildford Report para 24-27; and articles in GS Misc 827)

*CNC* Crown Nominations Commission – the body that makes nominations to the Crown for appointments of Archbishops and Diocesan Bishops

*Ecclesiastical Committee* The Ecclesiastical Committee is a statutory Committee appointed under the Church of England Assembly (Powers) Act 1919. It comprises thirty members, fifteen of whom are Members of Parliament, appointed by the Speaker, and fifteen of whom are members of the House of Lords, appointed by the Lord Chancellor. The Committee examines draft Measures presented to it by the Legislative Committee of the General Synod of the Church of England. It reports to Parliament on whether or not it considers the Measures to be 'expedient'. It will generally ask members of the General Synod to assist it in its deliberations.

*Episcopal Ministry Act of Synod 1993* The Act of Synod laid down that there should be no discrimination against candidates for ordination or appointment to senior office on the grounds of 'their views or positions on the ordination of women to the priesthood'. Whilst maintaining that the diocesan bishop retained ordinary jurisdiction in his diocese, it allowed parishes that did not wish to receive the ministry of women priests to petition their diocesan bishop for extended episcopal care (sometimes inaccurately known as 'Resolution C'): this could be provided from within the diocese; on a regional basis; or by a provincial episcopal visitor (provision for three of whom was made by the Act). The Act also provided for the ordination, licensing and institution of women priests in dioceses where the diocesan bishop declined to take

part in the ordination of women priests. While not statute, the Act carries moral authority as an expression of the will or opinion of the Church of England as expressed by the whole body of the Synod.

*The Guildford Group* The Bishops of Guildford (Chair), Blackburn, Lincoln, and Willesden and the Archdeacon of Worcester which met in 2005-6.

*The Guildford Report* Report of the House of Bishops' Women Bishops Group to the General Synod from the Guildford Group [GS 1605] published in January 2006: it proposed 'transferred episcopal arrangements' [TEA].

*Headship* A concept based on an interpretation of Scripture under which, while men and women are equal, there is held to be a proper order of human relations in which women are to submit to the authority of men. (See also Rochester Report 5.2.32-5.2.37).

*'highest possible degree of communion'* A reference back to the wording of Lambeth Conference Resolution I from 1988 which, in the context of the imminent consecration of a woman bishop in the USA, urged provinces holding different positions on the consecration of women bishops 'to maintain the highest possible degree of communion' with each other. The principle was not only a thread which ran through the work of the Eames Commission<sup>1</sup> but also informed the thinking of the House of Bishops in 1993 when it was considering its own response to the General Synod's vote to ordain women to the priesthood<sup>2</sup>.

*PCC* Parochial Church Council

*PEV* Provincial Episcopal Visitor (see Episcopal Ministry Act of Synod)

*Peculiar* A church or ecclesiastical jurisdiction exempt from normal diocesan structures. (See Guildford Report, Appendix 6)

*Porvoo Agreement* The Agreement by which five Nordic Lutheran Churches, three Baltic Lutheran Churches & Church of England, the Church of Ireland, the Scottish Episcopal Church and the Church in Wales committed themselves to common membership, and degrees of interchangeability in their ministry.

*Priests (Ordination of Women) Measure 1993* Part I of the Measure provided for women to be ordained as priests. Part II made arrangements for parishes which did not wish to receive the ministry of women priests to pass resolutions A & B. Resolution A states that a PCC would not accept a woman as the minister who presides at or celebrates Holy Communion or pronounces the Absolution in the parish; Resolution B states that the PCC would not accept a woman as the incumbent or priest in charge of the benefice or as team vicar for the benefice

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<sup>1</sup> The Anglican Communion Commission on Women in the Anglican Episcopate chaired by Archbishop Robin Eames which finally reported in 1993

<sup>2</sup> See *Bonds of Peace*, GS 1074

*Reception* In classical theological terms, it is the process by which a pronouncement of a Council of the Church was tested by how the faithful ‘received’ it. This constituted a means of checking that a new declaration was in harmony with the faith as it had been received. The First Report of the Eames Commission in 1989 applied this methodology to the decision of different Anglican Provinces to admit women to the episcopate. The same understanding was applied by the House of Bishops to the decision to ordain women to the priesthood in the Church of England<sup>3</sup>. (see the Rochester Report 3.6.1 – 3.6.37)

*Resolutions A & B* (see Priests (Ordination of Women) Measure 1993)

*The Rochester Report* A comprehensive theological report from the House of Bishops’ Working Party on Women in the Episcopate chaired by the Bishop of Rochester [GS 1557]: *Women Bishops in the Church of England?* published in November 2004.

*Sacramental assurance* The principle that where sacraments are concerned the Church is obliged to take the least doubtful course of action in order that there need be no doubt in the conscience of the recipient that they are truly receiving the grace instrumental to that sacrament. (See also Guildford Report, Appendix 2)

*Society Model* Under this, parishes could opt to come under bishops and priests who were part of a religious society, and diocesan bishops could invite a particular society to care for particular parishes for the time being. Such a Society would be in communion with the Church of England, but could be affiliated to different traditions / churchmanships within it, as a means of preserving particular traditions within the Church. The adherents of such a model argue that such Societies could pursue ecumenical objectives with other Christian denominations.

*TEA* Transferred Episcopal Arrangements (proposed in the Guildford Report)

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<sup>3</sup> See *Bonds of Peace*, GS 1074, paras 2-3.