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Update arising from the work of the Implementation and Dialogue Group**Background**

1. It is now over six years since the General Synod gave final approval to the *Bishops and Priests (Ordination of Women) Measure* making possible the changes to the Canons whereby women and men could be ordained to all three orders of ministry. Two months before that, the House of Bishops had made its *Declaration on the Ministry of Bishops and Priests* which included the Five Guiding Principles and a range of related arrangements and protocols. There has, therefore, now been a significant passage of time since those decisions were made, and a good many of those now in ordained and lay leadership within the Church of England were not part of those earlier decisions which included consideration in every diocese.
2. The immediate trigger for the forming of the Implementation and Dialogue Group (IDG), which has produced the attached report (Annex 1), was the Independent Reviewer's report into matters around the appointment of the Bishop of Sheffield. The Reviewer asked the House of Bishops to commission the work of such a group. Even without that impetus, however, the passage of time since 2014 means that it would anyway have been good to undertake some review of how the Measure and more particularly the Declaration have been received and put into practice. The report is the result of that review.
3. It is important to recall that the background to this is the clear and unequivocal decision made through General Synod that all three orders of ministry be open to all, both women and men. The fruit of that decision has been widely and joyfully received within our church in the form of the diaconal, priestly and episcopal ministries of both women and men.
4. Alongside that clear decision, the Church of England also declared that those who could not in theological conscience accept the ministry of women as priests and bishops continued to have an honoured place within the life of the church. We thus set ourselves to do something which few other ecclesial communities have been able to do. That is, to enact a significant change in our ecclesial polity, while at the same time continuing to hold a place for those opposed to that change – and that not just for a limited period. To many this may have seemed to be an impossible aspiration, but that aspiration is what led to the Declaration, the Five Guiding Principles and the various arrangements flowing from them.
5. In arriving at what is sometimes referred to as the '2014 Settlement', an important principle was to be relatively light on law and regulation and to focus rather on that which is relational. Thus, for example, arrangements made under the Declaration come about as a result of conversations between bishops, clergy, parishes and others. There is language of requests and responses, rather than resolutions and rigid structures.
6. In reviewing how the Measure and Declaration have been implemented in practice, it was probably inevitable that the group commissioned by the House

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tended to hear more from those who have had questions or issues with how things have been working over these last 6 years. This is not least because, while the provision of the Measure is for the whole church, the arrangements under the Declaration have a particular relevance for those who have wished to request such arrangements. But it is important also that the whole 'Settlement' continues to work for all within the church, and especially that the priestly and episcopal ministry of women is affirmed and that any continuing barriers are acknowledged and dealt with.

7. The IDG finished most of its work in 2019 and a first draft of the report came to the House of Bishops for discussion in December 2019. As a result of that discussion, some further work was undertaken and some remaining strands of research were also completed, leading to the attached version of the report which came to the House of Bishops in July 2020. The disruption we have all faced over the last year and the need to focus on immediate concerns of the pandemic, meant a delay in bringing the report back to the House and subsequently to Synod. This means that, certainly since the IDG began its work and even since much of its research was undertaken (now some three years ago), further developments have emerged and questions been raised.
8. Thus, for example, we have a growing number of male clergy who have been ordained by female bishops and this has raised questions in some places, along with uncomfortable experiences for some. We also have an increasing number of diocesan bishops who are women, and we need to learn from their experience and that of their dioceses. Meanwhile the ministries of the Bishop of Maidstone and the Provincial Episcopal Visitors continue to develop on the ground with the need to respond to that experience. We do not, therefore, stand still and further work will be needed beyond this report. In particular, there will be the need for ongoing review, monitoring and theological consideration as new developments arise and (see below) the House has now agreed a means whereby this may happen.
9. The House, having received the IDG's report, is very grateful to the group for all of its work. The report reflects upon the evidence received by the report, identifies a number of key issues and makes a number of recommendations for various people and groups to consider. The report itself is clear that one member was not able to support certain recommendations, and indeed most recommendations will have had varying levels of support within the group itself. Discussion in the House has also reflected that reality and formally the House has neither accepted nor rejected the recommendations either as a whole or individually. Nor is the Synod being asked specifically to accept the recommendations.
10. One of the recommendations is that the Standing Committee of the House be charged with monitoring the implementation of the group's recommendations. After discussion, the House has decided to strengthen this recommendation by establishing a Standing Commission on the House of Bishops Declaration ('the Standing Commission') which, unlike the Standing Committee, would be focused solely on the good working of the Declaration and related processes now and in years to come. Draft terms of reference for that Commission are

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attached at Annex 2. Initially the Standing Commission will work on the detailed recommendations of the IDG's report, working with others as appropriate. It will also sit alongside the continuing work of the Independent Reviewer, giving to the church a means whereby recommendations of the Reviewer may be considered and implemented.

11. Among the most important of the IDG's recommendations are those which touch on the need for continuing communication of both the content and the spirit of both the Measure and the Declaration. As previously mentioned, what the Church of England has sought to put in place through these may to some have seemed impossible but has the potential also to be fruitful and indeed life-giving. And the group heard testimony to how this has indeed been the case in so many places. If that is to continue, then we need to make sure that succeeding generations within our church, and especially of those in leadership, understand the spirit and form of what we have put in place.
12. What we have brought about through the Measure and the Declaration is not just a set of arrangements whereby our own common life and order may be sustained. It also constitutes an act of witness in a world which seems to find it increasingly hard to hold differences in a good, creative and mutually respectful way. Clearly we do not ourselves manage to do that all of the time. But it continues to be our conviction that what the Synod and the House put in place in 2014 offers a framework within which that may happen. How fully it can do so has always been and continues to be down to how we individually and corporately choose to inhabit that framework. And that is about how we relate to one another and to God.

Recommendation

13. The House asks Synod to take note of this paper, of the attached report from the Implementation and Dialogue Group and of the decision to form a Standing Commission on the House of Bishops Declaration on the Ministry of Bishops and Priests.

Rt Revd James Langstaff,
Bishop of Rochester
June 2021

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**IMPLEMENTATION AND DIALOGUE GROUP ON THE HOUSE OF BISHOPS'
DECLARATION**

REPORT OF THE GROUP

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EXECUTIVE SUMMARY

In 2014, legislation was approved by Synod which enabled the consecration of female bishops. Alongside the legislation, the House of Bishops Declaration and the Five Guiding Principles were developed to support mutual flourishing and built on the concepts of simplicity, reciprocity and mutuality. The Declaration states that the Church of England remains committed to enabling those unable to receive the ministry of female bishops or priests to flourish within its life and structures.

The practicalities of this statement were highlighted in 2017 when a traditional catholic bishop was nominated as diocesan bishop of Sheffield. His nomination drew some controversy which led to his withdrawal. Sir Philip Mawer, the Independent Reviewer was tasked to review the nomination to the See of Sheffield. In his report, the first recommendation was:

“I recommend that the House of Bishops commissions a group with balanced membership to review what has been done; distil examples of good practice within dioceses; and provide resources to help dioceses, deaneries and parishes, and theological training institutions to engage in further consideration of the issues”

As a result, the Implementation and Dialogue Group was established in February 2018 with the following terms of reference:

“The Group will review how the House of Bishops’ Declaration and the five guiding principles, as part of the settlement that made possible the admission of women to the episcopate, is being understood, implemented and received in the Church.”

The Group has a balanced membership, allowing all voices to be heard and enabling the Group to model good practice in mutual flourishing. The Group met nine times and reported to the House of Bishops on three occasions, twice to provide an update report before presenting this final report.

The Report

The report has been framed to answer specific questions:

Why this report?

This report is examining what has been done to educate and inform clergy and laity

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on the House of Bishops Declaration and Five Guiding Principles as recommended by the Independent Reviewer. The context for the report is that the Declaration was approved six years ago, and as time passes there is less shared understanding of the debates and discussions which led to the Declaration, and the provisions within it.

What does the data show?

The Group sought statistical information relating to parishes, senior appointments, the work of the Independent Reviewer and the work of the Provincial Episcopal Visitors. This statistical information provides the framework for the rest of the report.

What have we heard?

The Group sought to engage with dioceses, Theological Educational Institutions, female diocesan bishops, the Provincial Episcopal Visitors, and others to understand what kind of dialogue has been taking place across the Church since 2014 and the level of understanding of the Declaration. This was undertaken through desk research, interviews and focus groups.

The Group also held two fringe meetings during General Synod in July 2019 and February 2020. These meetings were well attended, reflecting that there is an appetite to share and discuss individual experiences.

The stories show how the Declaration and Five Guiding Principles inform the life of dioceses, particularly in relation to strategy, vocations, mission planning, deployment and resourcing.

What is the lived experience?

The stories provide the setting for the Declaration and Five Guiding Principles but it is important to recognise how it is being felt and experienced in reality. This can be a painful thing to share and the Group thanks those who contributed for their openness and honesty.

What are the theological questions raised by the House of Bishops Declaration?

The Group recognised that there needed to be further examination of the theological underpinning of the Declaration and Five Guiding Principles. The Group

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commissioned a theological colloquium to examine “what makes mutual flourishing challenging from a theological perspective”. The Group acknowledges that this is only one aspect of the Declaration and that further theological reflection would be beneficial.

What have we learnt?

The Group has found these key conclusions:

- The settlement has broadly worked but this has required hard work, good behaviours, good dialogue, good practice, forbearance and love from those of all viewpoints.
- The tone of discussion has generally improved and there has been implementation but not dialogue.
- Those from the traditional catholic or complementarian evangelical positions are concerned that their positions are tolerated at best, rather than being encouraged to flourish.
- There is concern about whether someone in a senior position who does not support women’s ordination can genuinely support the vocations and ministry of female clergy.
- There is a need for more theological consideration of the concepts of mutuality and reciprocity.

What do we recommend?

The Group is recommending the following from their review of what has been done to educate and inform the clergy and laity. The Group has worked together collaboratively over the past two years. The balanced membership of the Group meant that there has been robust but thoughtful and respectful debate. The Group has put forward 21 recommendations and 19 of those are endorsed by the Group unanimously. However, Recommendation 19 and 20 cannot be supported by The Revd Canon Dr Emma Percy. This reflects that this is a contested area and reflects the reality of life within the Church of England. As with any Group decisions, there will be diversity of opinion with different levels of affirmation for each recommendation depending on the conscience of each member.

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- Recommendation One: There needs to be a more structured and intentional framework for passing on the content and ethos of the Settlement.
- Recommendation Two: Bishop's Councils and diocesan synods should monitor their diocese's experience of the House of Bishops' Declaration and of mutual flourishing, and reflect on them regularly, at least once during the life of each diocesan synod. This should include continuing to monitor the experience of ordained women within dioceses and how implementation of the Five Guiding Principles impacts their ministry.
- Recommendation Three: The Faith and Order Commission should be asked to produce some more material, building on "the Five Guiding Principles: a resource for study". This will involve giving attention to the demanding concept of 'mutual flourishing' but such work should look at the Declaration and Five Guiding Principles more broadly, including the foundational principles of "mutuality" and "reciprocity". This work should also be informed by example of lived experience.
- Recommendation Four: The guidance originally produced for bishops and for parochial church councils in 2014 on the operation of the settlement, and on how parishes may petition for extended episcopal ministry should be revised to update their drafting to ensure that they reflect the practical experience of the arrangements since 2014.
- Recommendation Five: Ministry Division, working as appropriate with dioceses, to ensure that all new Bishops' Advisers, Diocesan Director of Ordinands, Assistant Diocesan Director of Ordinands and Vocations Advisers have an appropriate understanding of the workings of the arrangements under the Declaration as they relate to vocations.
- Recommendation Six: The Development and Appointments Group, working with the Deans' Conference and Archdeacons' Forum, to develop a framework for educating all new bishops, deans, archdeacons and central Crown Nominations Commission members, into the history, purpose and application of the Declaration and its practical implications. HR to put in place similar arrangements for those newly appointed to senior posts within the NCIs.

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- Recommendation Seven: The House of Bishops to take steps to agree with Ministry Division to continue a clear and consistent framework for educating ordinands and curates in the history, purpose and application of the Settlement during IME1 and IME2; that the continuing implementation of this be monitored through the normal process of inspection of TEIs and IME2 programmes.
- Recommendation Eight: That appointment processes make reference to the House of Bishops' Declaration and Five Guiding Principles in all appointments.
- Recommendation Nine: That those responsible for developing and delivering unconscious bias training nationally and in dioceses to see these matters as an element within that training. That this training be strongly recommended for all Vacancy in See Committee members in dioceses.
- Recommendation Ten: That an understanding of the 2014 Settlement be part of the induction process for all newly elected or appointed members of the General Synod.
- Recommendation Eleven: That resources reflecting the facts and practical implications of the 2014 Settlement are developed to communicate the procedural mechanisms to members of Deanery and Diocesan Synods, in particular the laity.
- Recommendation Twelve: That the Church of England communications division, working with other staff, develop material suitable for communication to media and to others outside the Church about the House of Bishops Declaration and the Church's position on living with difference. Such material should be suitable also for use by diocesan communications officers.
- Recommendation Thirteen: That the House of Bishops' Delegation Committee have responsibility for monitoring the implementation of these recommendations.

Living out the settlement: implementation

- Recommendation Fourteen: Each diocese to have a clear and accessible policy on how it proposes to apply the House of Bishops' Declaration in its particular context.

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- Recommendation Fifteen: Mission initiatives, including church planting and Strategic Development Funding, should be tools available to churches of all traditions. We recommend that all diocesan bishops re-commit to a willingness to encourage and support church plants, and other mission initiatives, from all traditions within the Church, including the two minority positions.
- Recommendation Sixteen: We urge the diocesan bishop to make every effort intentionally to address and tackle any lack of engagement between dioceses and some parishes from the minorities, through his or her personal leadership, and seek to engage the parish(es) concerned in all areas of mission and ministry for the diocese.
- Recommendation Seventeen: There is a need for everyone in the Church, and particularly those from minorities, to see themselves reflected in the structures of the Church and particularly in positions of leadership
- Recommendation Eighteen: We endorse the view of the Dioceses Commission that the existing number of PEVs require additional support to be able to carry out their ministry. This could include specific chaplaincy support for their individual ministries, as recommended by the Commission.
- Recommendation Nineteen: We recommend that serious consideration is given, in all dioceses with more than one suffragan see, to the possible appointment of traditional catholic and/or complementarian evangelical candidates to one of the sees once a vacancy occurs should qualified candidates from those traditions be available.
- Recommendation Twenty: We recommend that some suffragan sees are given a combined diocesan and national (or regional) role; and that some such sees could be identified, at given points, as being suitable for a traditional catholic or complementarian evangelical. We recommend that the Dioceses Commission, in its scrutiny of proposals for filling vacant suffragan sees, should actively identify such sees in consultation with the diocese concerned.
- Recommendation Twenty-One: We recommend that the Development and Appointments Group, working with diocesan bishops, seek to ensure that there is sufficient support in training and development in place, to enable the

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inclusion of sufficient appointable candidates from a traditional catholic and complementarian evangelical background in the talent pipeline for these, and other, episcopal roles. It is suggested that DAG review the criteria used in seeking candidates to ensure that no candidates are inadvertently disadvantaged.

Finally, we commend to the House of Bishops, and to all the clergy and laity of the Church of England that they make every effort constantly to pursue the unity to which we are called by Our Lord, and the love for one another which He commanded us to show “with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.”

SECTION ONE:**1.1 WHY THIS REPORT?**

- 1.1.1 The Implementation and Dialogue Group on the House of Bishops Declaration was established by the Archbishops in response to the recommendation by Sir Philip Mawer, the Independent Reviewer, in his report on the nomination of Bishop Philip North to the See of Sheffield.
- 1.1.2 The Rt Revd Philip North was consecrated as Bishop of Burnley in the diocese of Blackburn on 2 February 2015. Bishop Philip is a traditional catholic who does not ordain women as priests. On 31 January 2017, Bishop Philip was nominated to be diocesan Bishop of Sheffield. His nomination drew some controversy during February and March 2017, leading to him withdrawing from the nomination on 9 March 2017. As a result, the Rt Revd Pete Wilcox was nominated to be Bishop of Sheffield on 7 April 2017 and consecrated on 22 June 2017.
- 1.1.3 Following the withdrawal by Bishop Philip, the Archbishops commissioned the Independent Reviewer to review the issues relating to Bishop Philip's nomination and the responses to it by the Independent Reviewer. The review took place between 24 March 2017 and September 2017. This report does not revisit the report of the Independent Reviewer, but the full report can be found at <https://www.churchofengland.org/more/media-centre/news/independent-reviewers-report-see-sheffield-published>.
- 1.1.4 The report was published on 15 September 2017, and his first recommendation was:

“Recommendation 1: I recommend that the House of Bishops commissions a group with balanced membership to review what has been done; distil examples of good practice within dioceses; and provide resources to help dioceses, deaneries and parishes, and theological training institutions to engage in further consideration of the issues. I emphasise that the task is more than simply one of “educating and informing”; true understanding will only emerge from a process of dialogue which focuses on the question “what would mutual flourishing look like – for me, for you, and for the Church – and what do I need to do to ensure it is achieved?” So the process will require leadership

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and it will take time. If it can be successfully carried out, it may not only help the Church as it engages with other internally divisive issues (notably that of human sexuality) but help model ways of coping with conflict to the wider world.”

1.1.5 As a result, the Implementation and Dialogue Group was established in February 2018. The terms of reference for the group are as follows:

“The Group will review how the House of Bishops’ Declaration and the Five Guiding Principles, as part of the settlement that made possible the admission of women to the episcopate, is being understood, implemented and received in the Church.

It will do the following:

- Review what has been done to inform and educate the Church about the House of Bishops’ Declaration and the five guiding principles;
- Identify examples of good practice in dioceses in the communication, discussion and reception of the Declaration and principles, for the purpose of sharing them more broadly;
- As necessary, and working with the Faith and Order Commission, commission or produce information resources for the Church on the operation of the Declaration and principles, to be posted on the Church of England website and to be disseminated within dioceses, deaneries and parishes, and theological education institutions, to enable further consideration of the issue;
- Recommend ways in which the Church can continue a process of theologically informed discussion about the reality of living with diversity, implied by the Declaration and principles.

The Group will draw on material produced by the Faith and Order Commission on theological considerations related to the Declaration and principles.

The Group will consult widely across the Church in carrying out its work. It will provide an interim report to the House of Bishops in December 2018, returning to the House with final recommendations in December 2019.

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The Group will work in such a way as to model the principle of mutual flourishing across the diversity of the Church.”

- 1.1.6 It is not within the remit of the Group to review the House of Bishops’ Declaration and Five Guiding Principles, rather it is the Group’s role to examine how the Declaration and Five Guiding Principles have been lived out in the life of the Church since 2014, and how they are being experienced by all parts of the Church.
- 1.1.7 As highlighted in the first recommendation of the Independent Reviewer’s Report, it was important to ensure that the Group had a balanced membership, allowing all voices to be heard and to enable the Group to model good practice in mutual flourishing. The membership of the Group is as follows:
- The Rt Revd James Langstaff, Bishop of Rochester (Chair)
 - The Rt Revd Anne Hollinghurst, Bishop of Aston (Vice-Chair)
 - The Rt Revd Jonathan Baker, Bishop of Fulham
 - The Rt Revd Rod Thomas, Bishop of Maidstone
 - The Rt Revd Dr Emma Ineson, Bishop of Penrith
 - Miss Debbie Buggs, General Synod Member, Diocese of London
 - The Revd Canon Dr Emma Percy, Chaplain Trinity College Oxford, Chair of WATCH
 - The Venerable Rosemarie Mallett, Archdeacon of Croydon; Director of Justice, Peace and the Integrity of Creation, Diocese of Southwark and Member of General Synod
 - The Revd Dr Philip Plyming, Warden of Cranmer Hall, St John’s College, Durham and Member of General Synod
 - The Revd Canon Michael Everitt, Canon Pastor of Durham Cathedral, Archdeacon Emeritus of Lancaster
 - Canon Elizabeth Paver, Vice Chair of the House of Laity in General Synod
 - Mrs Alison Coulter, Lay Chair of Winchester Diocesan Synod and Member of General Synod

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In addition, Revd Canon David Banting attended for two meetings (in lieu of Bishop Rod Thomas).

1.2 Work of the Group

- 1.2.1 The Group sought the views of all dioceses on their experience of the implementation of the Declaration, and of dialogue about the Declaration and the Five Guiding Principles. On 20 February 2018 a letter was sent to all dioceses requesting information about their experiences of living together and mutual flourishing. This built on an earlier request which was sent in April 2017. In total 36 dioceses responded to the request for information, and a full summary of their responses can be found in Annex One.
- 1.2.2 The Group also sought the views of Theological Educational Institutions on their experience of working with ordinands and other clergy on preparing them for life in a Church committed to living with difference. Specifically, the Group sought information on how the Declaration and Five Guiding Principles are taught to ordinands, and how they are experienced by ordinands during their formation. Eleven responded to the request from February 2018, and a summary of these responses can be found in Annex Two.
- 1.2.3 Following the engagement with dioceses, the Group commissioned a number of in-depth studies with five dioceses of the experience of the Five Guiding Principles and mutual flourishing in practice. These involved extensive discussions informed by good practice on qualitative research, with groups and individuals representing a variety of viewpoints and experiences within each of those dioceses. The five dioceses were selected due to their experiences of engaging with the Five Guiding Principles and working across different traditions. Further details on these visits can be found in sections three and four, and a summary of the visits can be found in Annex Three.
- 1.2.4 The Group engaged with other individuals, including the Provincial Episcopal Visitors and female diocesan bishops, and sought examples of

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good practice, including during fringe meeting sessions at General Synod in July 2019 and February 2020, and through individual conversations.

- 1.2.5 The Group was aware of the importance of confidentiality and recognised that some contributors preferred to keep their comments unattributable. However, there were some that were happy to speak on the record, and where possible these individuals have been cited in this report.
- 1.2.6 The Group accepts that in writing this report, we have not been able to capture adequately the rich diversity of experience within the Church. We have probably focused more on where there are difficulties or challenges than on the many examples of good practice. The Group recognised the challenge to distil good practice, as often good practice reflects that things are working well.
- 1.2.7 The Group is extremely grateful to all who participated, and appreciate their engagement, candour and care for the Church as a whole and for others within the Church, and often demonstrating a particular care for those of strongly differing viewpoints and theological positions.

1.3 The House of Bishops Declaration, and the Five Guiding Principles

- 1.3.1 The Priests (Ordination of Women) Measure, was passed by the General Synod on 11 November 1992 and the law was granted Royal Assent on 5 November 1993. The ordination of the first women as priests took place in a ceremony at Bristol Cathedral on 12 March 1994. Alongside this, arrangements were put in place to “ensure that [...] the integrity of differing beliefs and positions concerning the ordination of women to the priesthood should be mutually recognised and respected”, as the Episcopal Ministry Act of Synod 1993 put it.
- 1.3.2 At the July 2000 Synod, a theological study was requested from the House of Bishops on the question of female bishops.
- 1.3.3 In November 2004, the Rochester report was published by the Bishops' working party (GS 1557), chaired by the Rt Revd Michael Nazir-Ali, the Bishop of Rochester. It did not come out for or against, but listed issues that needed to be addressed including "what provisions should be made for those conscientiously unable to accept their ministry?" The Archbishop

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of Canterbury, the Most Revd Dr Rowan Williams, and the Archbishop of York, the Most Revd Dr David Hope, "commended it for prayerful study within the dioceses".

- 1.3.4 As the Rochester Report offered no recommendations as to how to proceed, the House of Bishops sought to identify a way forward that could form a basis for future legislation. In January 2006 a report from a group chaired by the Rt Revd Christopher Hill, Bishop of Guildford, suggested different arrangements for parishes opposed to female priests and bishops, (GS 1605). Its proposed model of 'transferred episcopal arrangements' did not find favour with the House; and further work was undertaken by Bishop Hill with the Rt Revd Michael Perham, Bishop of Gloucester, (GS Misc 826), but the House was not able to endorse its model of 'special episcopal oversight' either.
- 1.3.5 The subsequent Legislative Drafting Group – chaired by the Rt Revd Nigel McCulloch, Bishop of Manchester - had the task of both removing the obstacles to the consecration of women as bishops, and setting out possible additional legal provision, and in so doing having to grapple with a wide range of possible approaches. It first reported in April 2008 (GS 1685), and this led to the House's decision in May 2008 to recommend to the General Synod that special arrangements be made available for those unable, as a matter of theological conviction, to receive the ministry of women as bishops or priests.
- 1.3.6 The resulting legislation from this process led to a detailed Revision process. But, notwithstanding the exhaustive consideration of the draft legislation (and an illustrative draft Code of Practice), in November 2012, General Synod failed in the House of Laity to approve the Measure that would have allowed female clergy to become bishops.
- 1.3.7 Following the failure of Synod to approve legislation, the House of Bishops led in establishing a working group from the Houses of Bishops, Clergy and Laity to put together a new legislative package for Synod in July 2013, noting that the Church of England should retain its defining characteristic of being a broad Church, capable of accommodating a wide range of theological conviction.

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- 1.3.8 In May 2013, the Bishops published a plan to consecrate female bishops by 2015 and this report provided the basis for GS 1886 which was presented to General Synod in July 2013. The report from the House of Bishops (GS 1886) contained the “Five Guiding Principles” and the suggestion of a Declaration by the House of Bishops and/or a new Act of Synod. The first draft of the “Five Guiding Principles” was produced by a working group comprising of a mix of Synod members and staff. Synod debated this report in July 2013 and it passed the motion with a request that a larger steering group of 15 should be established to consider the draft legislation.
- 1.3.9 This steering group met three times between the July and November Synods. The mandate of this group was to consider how the Church could move forward together in a way that maintains the breadth and rich diversity of the Church of England. The group produced GS 1924 which was presented to General Synod in November 2013 and contained the draft Declaration.
- 1.3.10 In November 2013, the Synod debated the whole package of proposals, which included GS 1924 and it was at this group of sessions that the draft Measure and draft Amending Canon No. 33 received First Consideration. The Bishop of Rochester, the Rt Revd James Langstaff, moved the following motion which was approved by 378 votes to 8, with 25 abstentions:
- ‘That this Synod, welcoming the package of proposals in GS 1924 and the statement of principles endorsed by the House of Bishops at paragraph 12 of GS 1886, invite the House of Bishops to bring to the Synod for consultation in February a draft declaration and proposals for a mandatory disputes resolution procedure which build on the agreement reached by the Steering Committee as a result of its facilitated discussions.’
- 1.3.11 In February 2014, the Synod passed a resolution welcoming the draft Declaration containing the ‘Five Guiding Principles’ (little changed from the version discussed the previous November) and the draft Resolution of Disputes Procedure Regulations (GS 1932). This group of sessions also included the revision stage of the draft Measure and draft Amending

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Canon and consideration of the draft Act of Synod Rescinding the Episcopal Ministry Act of Synod 1993.

- 1.3.12 In July that year, the draft Measure and draft Amending Canon received Final Approval and the draft Act of Synod Rescinding the Episcopal Ministry Act of Synod 1993 was also finally approved, affirmed and proclaimed an Act of Synod.
- 1.3.13 The package was subject to the procedures specified under Articles 7 and 8 of the Synod's Constitution which required diocesan synods, and where requested, deanery synods, to debate the proposals and report back to the Business Committee of General Synod.
- 1.3.14 In July 2014, the Business Committee reported back to Synod that the draft Measure (GS 1932) and draft Amending Canon No. 33 were approved in all forty-three dioceses that voted. The Diocese in Europe did not return any results as it was unable to convene a meeting of the diocesan synod within the time frame allowed. It was open to a diocesan synod, to consider further motions proposed by members of the diocesan synod in relation to the draft legislation. No further motions were reported, and this enabled the draft Measure and draft Amending Canon No. 33 to receive final approval. Amending Canon No. 33 was enacted in November 2014.
- 1.3.15 After the legislation had been carried, dioceses were informed that the legislation had been carried, requiring them to promulge Amending Canon No. 33 and reminded them of the House of Bishops' Declaration and the 'Five Guiding Principles'.
- 1.3.16 There was a recognition in the debates that led up to the ordination of women to the priesthood and the debates leading up to the consecration of women to the episcopate, reflected in the 'Five Guiding Principles', that the Church of England's decision on ministry and gender was "set within a broader context of discernment within the Anglican Communion and the whole Church of God". By way of illustration of this broader context, Resolution III.2 of the Lambeth Conference 1998 called upon the provinces of the Anglican Communion "to affirm that those who dissent from, as well as those who assent to, the ordination of women to the

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priesthood and episcopate are both loyal Anglicans” and that “there is and should be no compulsion on any bishop in matters concerning ordination or licensing”.

- 1.3.17 This mutual recognition and respect was formalised in 2014 when the House of Bishops’ Declaration containing the Five Guiding Principles was approved. The Declaration aimed to support mutual flourishing and was built on the concepts of simplicity, reciprocity and mutuality.
- 1.3.18 The Rt Revd Libby Lane was the first female bishop, consecrated to be Bishop of Stockport on 26 January 2015 and the Rt Revd Rachel Treweek was the first female diocesan bishop, consecrated to be Bishop of Gloucester on 22 July 2015.
- 1.3.19 There are some important points to note in this chronology. The House of Bishops’ Declaration was developed in parallel to, and was intended to be complementary to, the (second) package of draft legislation permitting the consecration of women as bishops. The General Synod voted to welcome the “package of proposals” including the draft Declaration and statement of principles in November 2013, at the same time as it gave first consideration to the relevant legislation (a draft Measure and draft Amending Canon). At the next group of sessions in February 2014 the General Synod voted to welcome the Declaration that had been drafted containing the Five Guiding Principles, at the same time as it approved the revision stages of the legislation.
- 1.3.20 The Declaration, including the Five Guiding Principles, together with the dispute resolution mechanism of the independent reviewer, thus formed part of the “package” approved by the Synod, and which enabled the Synod to pass the legislation necessary.
- 1.3.21 It is important to pay attention to the whole of the House of Bishops Declaration, which is attached in full at Annex Four. The Declaration explains its origin and principles, and covers practical arrangements for parishes, for cathedrals and other places of worship, oaths, grievances, transitional provisions, and other matters. Some of these elements of the Declaration will be drawn upon elsewhere in this report.

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1.3.22 Nonetheless the central part of the Declaration has been the “statement of guiding principles”. The Declaration says very explicitly that “They need to be read one with the other and held together in tension, rather than being applied selectively.”

- **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;**
- **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;**
- **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;**
- **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**
- **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

1.3.23 The Faith and Order Commission has produced, in February 2018, an excellent booklet, “The Five Guiding Principles: a Resource for Study”, which elucidates and discusses the principles, paying particular attention to the need to hold them together in tension rather than look at them separately.

1.3.24 Though we have come across examples of people in the Church seeking to extract one or other principle, or to elevate one above the others, in this Report we follow the House of Bishops in seeking to avoid doing this. However, we have to note that one particular element of the five guiding principles has become in some ways totemic, to many though not all within the Church. This is the expression “mutual flourishing”, which features in principle number 5. Many of those we have spoken to have either highlighted what they see as a commitment to “mutual flourishing” as being central to the Declaration; and/or expressed a regret that they do not believe the Church to be doing as much in practice to promote “mutual flourishing” as they believe the Declaration requires it to do. Others have also focused on this phrase, but from a different perspective, questioning what it is intended to mean, and in particular how “mutual” qualifies “flourishing”. This is discussed further in section 5 on theology.

1.3.25 It is important to note though that in addition to the five numbered guiding principles, the House of Bishops Declaration also includes three other general concepts: simplicity, reciprocity and mutuality, discussed in paragraphs 6 to 14 of the Declaration. These paragraphs need to be read in full:

“Simplicity, reciprocity and mutuality

6. The House believes that the outworking of these principles needs to be accompanied by **simplicity, reciprocity and mutuality**.

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7. The **simplicity** of the legislation now agreed by the General Synod is reflected in the fact that it makes no changes to the structures of the Church of England, leaves unaltered the position of each diocesan bishop as Ordinary and preserves the historic requirement for canonical obedience to the diocesan bishop ‘in all things lawful and honest’ and for the taking of oaths acknowledging this duty.¹ The practical arrangements to be made for parishes which, on grounds of theological conviction, are unable to receive the priestly or episcopal ministry of women need to be made with the same principle of simplicity in mind.
8. **Reciprocity** means that everyone, notwithstanding differences of conviction on this issue, will accept that they can rejoice in each other’s partnership in the Gospel and cooperate to the maximum possible extent in mission and ministry. There will need to be an acknowledgement that the differences of view which persist stem from an underlying divergence of theological conviction.
9. In particular reciprocity will mean that those of differing conviction will do all within their power to avoid giving offence to each other. There will need to be sensitivity to the feelings of vulnerability that some will have that their position within the Church of England will gradually be eroded and that others will have because not everyone will receive their ministry.
10. Now that the Church of England has admitted women to the episcopate there should within each diocese be at least one serving bishop, whether the diocesan or a suffragan, who ordains women to the priesthood. This has a bearing on the considerations that the Crown

¹ Canon C 1.3 provides that “According to the ancient law and usage of this Church and Realm of England, the priests and deacons who have received authority to minister in an diocese owe canonical obedience in all things lawful and honest to the bishop of the same ...”. By way of acknowledgement of that duty, under Canon C 14 clergy are required on various occasions to make or reaffirm the Oath of Canonical Obedience to their diocesan bishop. But we are advised that, in the light of the decision of the Privy Council in *Long v Bishop of Capetown* (1863), the duty of obedience does not require the cleric to comply with any and every direction given by the bishop; rather, it requires the cleric to obey such directions as the diocesan bishop is authorised by law to give.

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Nominations Commission and diocesan bishops will need to take into account when considering diocesan and suffragan appointments.

11. In addition, dioceses are entitled to express a view, in the statement of needs prepared during a vacancy in see, as to whether the diocesan bishop should be someone who will or will not ordain women. In dioceses where the diocesan bishop does not ordain women he should ensure that a bishop who is fully committed to the ordained ministry of women is given a role across the whole diocese for providing support for female clergy and their ministry.
12. All bishops have a shared responsibility for the welfare of the whole Church of England. It will be important that senior leadership roles within dioceses continue to be filled by people from across the range of traditions.
13. **Mutuality** reflects the Church of England's wider commitment to sustaining diversity. It means that those of differing conviction will be committed to making it possible for each other to flourish. All should play a full part in the lives of the deaneries and dioceses and be prepared to engage with the diocesan bishop whoever he or she is.
14. Equal treatment, for example in relation to resource issues and the discerning of vocations to the ordained ministry, is essential irrespective of convictions in relation to gender and ministry. In discerning vocations bishops will continue not to discriminate on the grounds of a candidate's theological conviction on his issue. In addition, ordination services for deacons and priests should be planned and conducted in a way that is consistent with the five guiding principles set out in paragraph 5 above."

1.3.26 Although the word "reciprocity" does not feature within the Five Guiding Principles, much of what is said in the Declaration about "reciprocity", and about "mutuality", bears on what many in the Church are concerned with when they allude to "mutual flourishing". For example:

"Reciprocity means that everyone, notwithstanding differences of conviction on this issue, will accept that they can rejoice in each other's

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partnership in the Gospel and cooperate to the maximum possible extent in mission and ministry”. (paragraph 8).

“In particular, reciprocity will mean that those of differing conviction will do all within their power to avoid giving offence to each other. There will need to be sensitivity to the feelings of vulnerability that some will have that their position within the Church of England will gradually be eroded and that others will have because not everyone will receive their ministry.” (paragraph 9)

“All bishops have a shared responsibility for the welfare of the whole Church of England. It will be important that senior leadership roles within dioceses continue to be filled by people from across the range of traditions.” (paragraph 12)

“Mutuality reflects the Church of England’s wider commitment to sustaining diversity. It means that those of differing conviction will be committed to making it possible for each other to flourish. All should play a full part in the lives of the deaneries and dioceses, and be prepared to engage with the diocesan bishop whoever he or she is.” (paragraph 13)

“Equal treatment, for example in relation to resource issues and the discerning of vocations to the ordained ministry, is essential irrespective of convictions in relation to gender and ministry.” (paragraph 14)

- 1.3.27 These elements of the Declaration set out some of the components of what is generally meant by “mutual flourishing”: respect for different theological convictions, sensitivity to the feelings of others, equal treatment, as much working together as possible across different convictions, and representation of all traditions within senior roles.

1.4 A word about terminology

- 1.4.1 It is necessary to say a word about some terms used in this report.

Describing individuals, or groups of people, in a particular way is always a sensitive issue. The labels applied to people can go to their deep sense of identity. We have learned in recent years how sensitive this is, and how

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much people can dislike having labels applied to them that they do not choose.

1.4.2 Nonetheless, in this report we need to adopt some standard terminology in order to be able to discuss the issues. There is no perfect terminology which is generally accepted by everyone.

1.4.3 In this report, we use the following expressions, recognising that they are imperfect, but having failed to find better ones:

“non-ordaining” refers in this report to a bishop, or a candidate to be considered as a bishop, who does not, or would not, ordain women to the priesthood. “Non-ordaining” bishops can adopt this stance for a variety of theological reasons. But in general such men fall into two broad categories:

“traditional catholic” in this report refers to people, lay, clergy or bishops, who have reservations about the full ministry of women as priests or bishops, for broadly “catholic” reasons – that is, relating to sacramental assurance, or to the position of the Church of England as part of the broader catholic church, or to the importance of a bishop, clergy, and people all having the fullest communion between them. Though many people within this group prefer other expressions – e.g. “the Catholic movement” – in this report, for clarity, we use the expression “traditional catholic” (or occasionally TC) to refer to all those with this broad set of theological convictions. It is recognised that there are many within the Church who would refer to themselves as “catholic”, but do fully recognise the ordained ministry of women; hence the qualifier “traditional”;

“complementarian evangelical” in this report refers to people who take a “complementarian” view of the roles of women and men (also sometimes called a “headship” view, but we understand that “complementarian” is preferred) – that is, a theological view based on a reading of the Bible that leadership positions in churches should be for men, with women having complementary roles.

1.4.4 We sometimes refer in this report to “minority viewpoints” or “the two minorities”. Where it is not otherwise explained in context, the use of

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“minorities” here refers to the two positions, traditional catholics and complementarian evangelicals. We recognise of course that there are many other minorities within the Church, and in adopting this shorthand for the discussion of this report we do not mean to question the minority experience of others.

- 1.4.5 Occasionally in this report we use other labels, including referring on occasion to “conservative evangelical”. This is a wider group than the “complementarian evangelicals” referred to above, and would include some churches and people of evangelical conviction who are fully supportive of the ministry of women. However, we have found that some of the experiences of mutual flourishing (or otherwise) reported by complementarian evangelicals are perceived to be shared by others who are conservative but not necessarily complementarian. This is particularly so where perceptions of the group relate as much to their theological conviction on matters of sexuality as to their beliefs on men and women, and where these two in principle different issues are hard to separate.

SECTION 2: WHAT DOES THE DATA SHOW?

2.1 Parish data

- 2.1.1 In 2018 (last year with accurate figures), there were 510 parishes which have in place arrangements which have been made in accordance with the House of Bishops' Declaration. This is out of a total of 12,402 (4% of the total number of parishes).
- 2.1.2 However, the number of petitioning parishes are not equally spread across the Church of England. 12 dioceses have fewer than 5 parishes which have arrangements in place. This includes Bristol, Carlisle, Gloucester, Guildford, Liverpool, Peterborough, St Albans, Salisbury, Sodor and Man, Truro and Worcester. Hereford has no petitioning parishes at all.
- 2.1.3 In terms of the dioceses with the largest number of petitioning parishes, London has 68 out of 399 which equates to 17% of their parishes. Of the 68 petitioning parishes in London, 48 have extended episcopal ministry by the Bishop of Fulham and would consider themselves traditional catholic, 10 have extended episcopal ministry by the Bishop of Maidstone and would be considered complementarian evangelical. The other 10 parishes receive ministry from the Bishops of Edmonton and Kensington.
- 2.1.4 Sheffield diocese has the second largest number of petitioning parishes, 28 out of 174 which equates to 16% of their parishes. 23 of these parishes have extended episcopal oversight by the Bishop of Beverley, and 5 have extended episcopal oversight by the Bishop of Maidstone.
- 2.1.5 Of the 510 parishes which have in place arrangements which have been made in accordance with the House of Bishops' Declaration, 415 would be considered to be traditional catholic and are related to The Society under Saint Wilfrid and Saint Hilda (The Society). This reflects that not all parishes which have resolution for catholic reasons are aligned with the Society.
- 2.1.6 These parishes represent 3% of all parishes, and have a resident population of 3 million people, about 6% of the population of England. It is noted that Society parishes are in general more deprived than the norm, and 170 (42%) of the Society parishes are amongst the most deprived decile of parishes. The average weekly attendance across Society

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parishes is 31,400 people (27,800 adults and 3,700 children). A full statistical analysis of these parishes can be found in Annex Five.

Two young and energetic traditionalist Catholic priests, fresh out of curacies in the Diocese, have been appointed to a vacant parishes in that tradition, both of which are ripe for growth, with a view to nurturing them into resourcing church over the coming years. The early signs are promising.

Sheffield Diocese

2.1.7 There are 69 parishes with a formal relationship with the Bishop of Maidstone and which receive episcopal oversight from him. However, in addition to that there are a further 72 parishes where there are informal relationships with the Bishop of Maidstone, which differ from parish to parish. These parishes represent 1% of all parishes, and have a resident population of 865,000 people. The average weekly attendance of these parishes is 26,400 people (21,700 adults and 4,700 children). The full analysis can be found in Annex Six.

2.1.8 In giving this data about parishes, it is not, of course, suggested that all worshippers in the churches of those parishes are themselves traditional catholics or complementarian evangelicals, reflecting that there will be a diversity of views among Anglicans in those parishes, as no doubt also in non-petitioning parishes.

2.2 Senior Appointments

2.2.1 Since the enactment of the legislation to ordain women as bishops, there have been 35 suffragan bishops and 12 diocesan bishops appointed. Of these, 19 suffragans were women, and 5 diocesans were women. There was one suffragan appointed that identified as traditional catholic, and one suffragan appointed that identified as complementarian evangelical. There was one diocesan bishop appointed who identified as traditional catholic, although he has indicated that he will ordain women. These figures are correct to 31 October 2019.

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2.2.2 Between 1 November 2014 and 31 October 2019, there were 67 residentiary canons appointed, 25 of these were women and no appointed candidate identified as traditional catholic or complementarian evangelical. 80 archdeacons were appointed and 26 of these were women, and one of the appointed candidates is a traditional catholic. There was no complementarian evangelical appointed. 19 deans were appointed and 4 were women. There were no traditional catholic or complementarian evangelical appointees.

2.2.3 A summary of the data on senior appointments can be found in Annex Seven.

We are delighted by the way in which the appointment of Sophie Jelley to be the next Bishop of Doncaster has been received across the Diocese. It was especially helpful to be able to include warm and affirming expressions of support from the Bishop of Beverly, the Bishop of Maidstone and the Dean of our (Trad Catholic) Hickleton Chapter. This is the first time a female priest has been appointed to any of the senior clergy roles in this Diocese: until now every bishop, archdeacon, dean and even residential canon has been male.

Sheffield Diocese

2.3 Work of the Independent Reviewer

2.3.1 The Independent Reviewer, established under the Resolution of Disputes Procedure Regulations (GS 1932) has reported on five cases since 2014. A brief summary of each of these cases can be found in Annex Eight. It could be considered that the relatively small number of cases that have needed to be investigated by the Independent Reviewer reflects that potential disputes are being resolved at a local level.

2.3.2 One issue that has been shared with us is the remit of the Independent Reviewer. The Reviewer is empowered to investigate complaints about the handling of issues under the Declaration. He is not empowered to investigate wider concerns about theology, churchmanship or practice.

2.4 Work of the Provincial Episcopal Visitors

2.4.1 The Bishops of Beverley, Ebbsfleet and Richborough, along with the

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Bishop of Maidstone work across a range of geographically dispersed congregations to which they provide extended episcopal ministry (EEM).

- 2.4.2 It has been reported to the Group that the workload of the PEVs has grown significantly, not least because of the declining number of suffragan bishops who are able to provide extended episcopal ministry, while the number of parishes seeking it has remained relatively stable or even has grown slightly. This is particularly acute in the northern province, where the Bishop of Beverley covers the whole of the province other than Blackburn and Leeds dioceses and would have to cover the whole province if there were not TC suffragans in those dioceses.
- 2.4.3 Responding to this sense of increasing workload, in February 2019, the Dioceses Commission undertook a review into the practical arrangements for the PEVs, and the Bishop of Maidstone to understand the scope of the workload for them.
- 2.4.4 The review highlighted that the Bishop of Beverley provided episcopal oversight to 105 parishes in 10 dioceses, the Bishop of Ebbsfleet provided episcopal oversight to 92 parishes in 13 dioceses, and the Bishop of Richborough provided episcopal oversight to 95 parishes in 14 dioceses. The Bishop of Maidstone has 69 parishes which have a formal relationship in 15 dioceses, however as stated in paragraph 2.1.7, he also has an additional 72 parishes with an informal arrangement in a further 15 dioceses. This means that the Bishop of Maidstone has engagement with parishes in 30 dioceses across both provinces.
- 2.4.5 The Commission's review noted the workload of the bishops concerned and recommended that their Sees should be filled if any fell vacant; and that the bishops should be provided with chaplaincy support as well as administrative support.

Our job is relational and about maximising potential. There has been a change in the last few years, dioceses accept that the Church of England needs the minorities to exist. The role of the PEVs has given parishes their confidence back.

A Provincial Episcopal Visitor

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SECTION 3: WHAT HAVE WE HEARD?

- 3.1 The previous section gives a statistical picture of the state of the Church as regards the progress of female bishops and female clergy, and the state of the two minority groups.

But how has the Declaration and the Five Guiding Principles been lived out in practice? What is happening below the numbers?

- 3.2 In answering this question we draw on the surveys of all dioceses and all theological education institutions, and particularly on the focus groups visits to five dioceses for in-depth discussions, as well as on the experience of the members of the Group themselves, and on the experiences reported to members through their networks.
- 3.3 In this and the following section, we have sought to illustrate our findings with some concrete examples of good (or not so good) practice, and direct quotations from people we have spoken to. In selecting these examples we recognise we cannot be comprehensive but hope to give a useful flavour of the variety of both experience and feeling that we have discovered.
- 3.4 First, **what kind of dialogue** has been taking place across the Church since 2014, to help embed the settlement and to promote the “partnership in the Gospel and [cooperation] to the maximum possible extent in mission and ministry” sought by the House of Bishops?

Every year the Bishop of Beverley and the Archdeacon of Rochdale (soon to be Bishop of Monmouth) spend a day talking to trainee Readers in Manchester diocese, together, about the 2014 settlement and about mutual flourishing. Bishop Glyn has also devoted a morning to speaking to ordinands in the north-west All Saints Ministry Training Course. He has commented that these occasions are necessary because many ordinands or readers in training will have no knowledge of the traditional catholic (or complementarian evangelical) position, and need to learn about it before they enter ministry.

Manchester Diocese

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- 3.5 The evidence drawn from dioceses on this point is mixed, but with an overall assessment that this has not been a priority in many places. In the majority of dioceses, no special arrangements were made to inform or educate those in the Church about the 2014 settlement, beyond in most (but not in all) cases letters to the clergy and some discussion at diocesan synods. Some dioceses drew attention to the Declaration and the Five Guiding Principles in 2014 or 2015 on their website and /or e-newsletter.
- 3.6 Some dioceses reported that they had made more proactive attempts to encourage learning and dialogue. A number of dioceses said that specific training is given on the Five Guiding Principles through either seminars or workshops; these included Exeter, Manchester, London and Chichester.

We have set up a network of assistants to the Dean of Women's Ministry, one in each archdeaconry, to monitor the experience and needs of women in ministry and those, men and women, who support women's ministry.

+Chichester

- 3.7 The general sense of the Group, from the diocesan responses, is that while some effort may have been made in some dioceses to encourage awareness of the Declaration at the time it was promulgated, it has not been much of a priority since.
- 3.8 The few places where there has been more intensive discussion of the Declaration and principles have been where there are relatively large numbers of clergy or parishes in one or other minority position.
- 3.9 This is apparent particularly where there are groups of traditional catholic clergy and parishes. The established structures for traditional catholics – the Society under the patronage of St Wilfred and St Hilda, and Forward in Faith – provide an element of social glue and standard practice for parishes of their conviction across the country. Forward in Faith has provided material discussing and explaining – from their perspective – the Declaration and how it works.

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“The diocese was thrilled when the legislation went through, it is disappointed that we don’t yet have a female bishop.”

Southwark diocese

- 3.10 Complementarian evangelicals have avoided creating a parallel established network because of a desire for complementarian clergy to be able to apply for, and minister within, parishes which do not share their convictions on men’s and women’s ministries but are nevertheless evangelical or otherwise willing to accept their ministry. The Bishop of Maidstone has produced a Guide for parishes entitled ‘Passing a Resolution under the House of Bishops’ Declaration’ and regularly circulates a newsletter, but does not seek to standardise practice across parishes.

The problem I am most acutely aware of, is the difficulty ‘Headship’ Evangelicals and Traditional Catholics are encountering in seeking appointments to livings. Whilst we can usually find curacies for those looking for training posts from these traditions we cannot ensure that there are sufficient incumbencies available to them. In my experience lay members of appointment panels dislike anything that they see as discriminatory and are very reluctant to appoint anyone who they think will be less than fully supportive of women in ordained ministry. In this respect the settlement is, I fear, simply out of touch with the deeply held views of the majority of those who serve as parish representatives.

Oxford Diocese

- 3.11 Meanwhile in many dioceses the sense has been – borne out by some of our diocesan visits and by other experience – that the Declaration and Guiding Principles are a matter for the minorities, not for the whole of the Church; or at best, that they are relevant for those areas where there are a mixture of minority and majority positions – e.g. deaneries containing TC or CE parishes – but again not very relevant for the rest of the Church. This was particularly acute for the laity.

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“There was an ongoing discussion group that happened for about two years. We discussed a number of things; we discussed our experiences as complementarians, everything from the microaggressions or just it always been assumed there’s nobody in the room with that view, or those kind of things. Issues around training and deployment. It was around the lack of any representation at a more senior level.... They were productive conversations, I think. My frustration with them is that they were always within that quite small circle and it just seems to be a process that went off the boil”

View from Lichfield Focus Group

- 3.12 Secondly, **how good is the understanding** of the Declaration? There is evidence from appointments processes that understanding of the Declaration is at best patchy across the Church. We have heard evidence of some members of diocesan Vacancy in See committees (that is, by definition, people very well engaged in the life of the institutional Church through diocesan structures) who are surprised when they are asked whether their diocese would accept a non-ordaining bishop, because they claim not to be aware the Church still has bishops who do not ordain women. This suggests that the nature of the 2014 “package”, and particularly the commitments by the House of Bishops to reciprocity and mutuality, have either not been heard at all, or have not been understood by many people within the Church.

“I didn't feel there was any discussion of the progress that has happened in relation to women's full ministry - it was very much about a vocal (now minority) of mainly men talking about their concerns, and quite a bit of 'poor us'.

I felt strongly that what was missing was the voice of women who daily have to deal with those who don't accept their ministry.”

View expressed during the General Synod Fringe Meeting

- 3.13 This applies all the more strongly in appointments processes when it comes to people outside the formal structures of the Church. The Archbishops' Appointments Secretary undertakes consultation, ahead of

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a Crown Nominations Commission for a vacant diocesan see, with stakeholders across the diocese, including many who are not Christian or not Anglican. She reports that generally such non-Church stakeholders are, first, surprised to hear that it is still possible for a bishop to be appointed who does not ordain women; and secondly, from their generally secular perspective, say that they would not wish to support what they perceive as a form of discrimination. This is unsurprising, as there has been little emphasis on explaining the details of the Church's position as set out in the Declaration to society more broadly. Instead, the main focus of Church communications has been, quite understandably, and rightly reflecting the majority opinion within the Church, to celebrate the progress of women's ministry.

"For some in the senior team, when we heard that a parish had sought extended episcopal ministry, there was a sense of "we've lost another one". This has been addressed by the bishop but that sense was there."

View from a diocesan visit

3.14 The Church has not explained its 2014 settlement adequately to those within the Church, and has not explained it effectively to wider society.

3.15 This has left the Church on the back foot when it becomes necessary to explain its position to elements in wider society. From time to time the non-Church media pick up stories about particular parishes which might choose to petition for extended episcopal ministry. The regional media in Norfolk reported in 2018 that a parish was considering seeking extended episcopal ministry, if the new Bishop of Norwich was a woman, as if this was a significant regional news story. There was no appreciation that nine (two under the episcopal oversight of the Bishop of Maidstone, seven under the episcopal oversight of the Bishop of Richborough) of the parishes in the diocese of Norwich already had extended episcopal ministry, among over five hundred such parishes across the country. In this and other similar cases it seems diocesan communications have either been reluctant to explain the situation, preferring to keep out of

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what is perceived as a difficult area or been unable to explain the situation in a way that the media can understand and relate to. By contrast, however, when a traditional catholic church in Oxford recently advertised a vacancy for a male priest, the Church's arrangements which permitted this were explained, demonstrating the focus on communicating this situation more effectively

- 3.16 There is a view that, as time passes, there is less and less understanding of how the Declaration was developed and the pain and hurt relating to that. The diocesan visits demonstrated that the majority of younger clergy and laity find it hard to understand that there are those within the Church who do not believe in the ordination of women. Those younger clergy and laity might understand that older people might hold this position but it was not understood that younger people would also hold this position. "People are very used to having women in leadership in their workplaces...I'm now thinking mainly in the younger generation, find it a bit odd, to put it mildly". As we heard from one diocesan visit: "...they (ordinands) quite understand the idea of mutual flourishing in terms of the ordination of women for those priests who, perhaps, were not expecting this in their ministry life. Perhaps what is more problematic is that the church still allows new candidates for ordination to come through." This suggests that those younger Anglicans (clergy and lay) have not had the opportunity to meet or hear from fellow Anglicans, who might be of their own generation, who adhere to the minority viewpoints.

"The strength of the Church of England is its breadth, it is also its weakness".

View from a diocesan visit

- 3.17 The Group has sought to examine **some specific areas** where understanding of the 2014 settlement is important. For **candidates coming to a BAP**, the Diocesan Director of Ordinands has to include the following sentence within the sponsoring papers that they write, that "X has read the Five Guiding Principles and I have discussed them with him/her and s/he has indicated that s/he assents to all of them". This is detailed in the guidelines issued to DDOs in writing sponsoring papers.

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- 3.18 During **Initial Ministerial Education**, reports are written to the sponsoring bishop at the end of both the penultimate and final year of training where the Principal in whose name the report is written to the sponsoring bishop is asked to reply to the question: “Have the Five Guiding Principles been discussed with the candidate and has s/he indicated that s/he assents to all of them?” This guidance is written in the “Code of procedure” issued by the House of Bishops.

Lincoln School of Theology emphasises the importance of soft learning alongside the more structured approach. This is supported by being inclusive of all traditions within the curriculum. They have developed a rolling programme of external speakers, including conservative evangelicals, traditional catholics and other traditions such as Quakers or Orthodox etc, to provide the ordinands with a broad spectrum of thoughts.

- 3.19 This indicates that ordinands are expected to understand and accept the five guiding principles (taken as a whole). We have explored with theological education institutions (TEIs) the way in which ordinands are trained in this area. Here too the picture appears to be mixed. All eleven of the TEIs who responded to our questionnaire indicated that they did cover the five guiding principles as part of their curriculum. All the TEIs reported that they had group discussions on this issue as part of their tutorial sessions. Some had produced their own materials to resource the teaching and discussion. Some expressed concern about the lack of central guidance produced, though some also welcomed the recent publication of the FAOC document “The Five Guiding Principles: a resource for study”.
- 3.20 A number of TEIs suggested ways in which ordinands’ engagement with the House of Bishops’ Declaration could be improved. One TEI requested that material produced by Ministry Division (or presumably other material, such as that produced by FAOC) should look at the whole of the House of Bishops’ Declaration, not just the five guiding principles. This would allow a richer discussion of some of the issues in the Declaration, notably perhaps the principles of “reciprocity” and

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“mutuality”. Another TEI suggested, along similar lines, that there be more reflection on how the principles can genuinely foster mutual flourishing across different traditions and standpoints, rather than simply holding in tension a diversity that is no more than tolerated.

Truro introduces the Five Guiding Principles as part of the first year module ‘Thinking about the Church’ (TMM 1437). The first session is an introduction to the Principles. The next session involves discussion with local clergy, who share their convictions and experience of living with the Principles, conservative evangelicals and traditional catholics as well as those who advocate for women’s priestly ministry are invited to share their experiences. The final session, entitled, ‘Exploring the Differences’ is led by a one of the Course’s core lecturers and is intended to identify the implications for ministerial practice of the previous input.

- 3.21 The Group has also looked at how the Declaration and principles inform **the life of dioceses**, particularly as regards strategy, vocations, mission planning, deployment and resource issues.
- 3.22 The evidence of the detailed visits to dioceses, and evidence received from case studies and examples, again gives a mixed picture. A number of dioceses visited asserted that their approach to mutual flourishing meant that they sought to involve and engage all strands of Anglican opinion fully in the life of the diocese, and to celebrate the contribution of all to the mission of the Church.

“I have, for example, been content to appoint a traditional catholic priest to have charge of a multi-parish benefice in which there is a variety of churchmanship. I have been particularly keen to do this in order to minimize the chances of developing a ghetto mentality in the diocese and to build trust and cooperation across traditions”.

+Exeter

- 3.23 Some dioceses were able to give examples of how representatives from the minority positions were in posts of influence within the diocese (for example as elected chairs of the houses of diocesan synods, or on

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diocesan boards of finance or bishops' councils). Those dioceses that had persevered with structural approaches to fostering dialogue across the traditions were able to point to continuing engagement between the traditions. Some dioceses have created appointments specifically to encourage the work of some minorities: the dioceses of Sheffield, Lichfield, Manchester and London have appointed clergy to posts which involve part-time parish ministry and part-time work as mission enablers for traditional catholic parishes across the diocese. It is noted that these posts can often be funded by grants and donations from charitable trusts.

"We're never going to see eye to eye on every theological issue, but that doesn't mean that we cannot support one another and affirm one another".

View from Lichfield Focus Group

- 3.24 We were not made aware of any equivalent posts in any diocese for complementarian evangelicals.
- 3.25 We have heard of numerous examples of good practice when it comes to the formal elements of ordinations and parish appointments. It appears to be standard practice in many dioceses for a diocesan or area bishop to attend the ordination of a traditional catholic deacon or priest, when the ordination is being carried out by another, non-ordaining bishop – though for very large dioceses this may not always be practical. Similarly, the licensing of a priest in charge or incumbent into a traditional catholic parish that has extended episcopal ministry normally involves both the diocesan or area bishop, and the bishop providing the extended ministry, showing that both have roles.
- 3.26 In the case of complementarian evangelicals a range of practice has developed. In some cases, the Bishop of Maidstone plays a part (eg preaching) at the ordination service. In some he conducts the ordination supported by an archdeacon and registrar from the diocese. In some he does this with the Diocesan Bishop present and in some he shares the service by himself conducting the ordination while the Diocesan Bishop presides at Communion.

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Ordinations

Here at St Giles' we have enjoyed two ordinations carried out by the Bishop of Maidstone, one of a deacon and one double ordination of a deacon and a presbyter. In Derby Diocese at that point both the Diocesan and the Suffragan were female and on both occasions we were able to proceed with the ordinations with Bishop Rod, well supported by other Diocesan officers. The ordinands have supported their peers at the Cathedral and have attended the Diocesan pre-ordination retreats and their peers have been invited to St Giles' to reciprocate support. These arrangements seem to have been uncomplicated, worked well and we are grateful to the Diocesan Bishop for agreeing them.

Revd Neil Barber

St Giles, Normanton, Derby

- 3.27 There have been some particular examples of very close working between clergy from different viewpoints. Notably, for a period the Archdeacon of London (a traditional catholic male priest), and the Archdeacon of the Two Cities (a female priest), operated together in what was close to being a job-share arrangement for covering the archdeaconry area of the two cities of London and Westminster in London diocese.

All of our Society clergy work well with our (female) Archdeacon who recounts, 'I recently preached at a Society parish. In that service I sat alongside the Society priest who presided. This is miles ahead of where we were when I was first ordained!'.
Coventry Diocese

- 3.28 As regards mission and resources, we have seen some examples of dioceses working to support churches from the minority positions to strengthen their mission. This is particularly the case for Bishops' Mission Orders, allowing or licensing the planting of new churches. There are a number of examples around the country of bishops approving bishops' mission orders for complementarian evangelical church plants.

A Church Plant

Grace Church is a church plant from St Peter's Barge and St Helen's, Bishopsgate. It started in 2015 with the aim of reaching local residents and students in the Greenwich area with a distinctively evangelical complementarian Anglican ministry. Initially there were 50 in the congregation, meeting in one of the lecture theatres of Greenwich University. That number has now expanded to 120.

We were invited to consider applying for a Bishop's Mission Order (BMO) by the Bishop of Maidstone who is an Assistant Bishop in the Diocese of Southwark. Our trustees were encouraged by the attitude of the Diocese towards mutual flourishing, understanding that if a BMO were to be granted, the church could expect to receive extended episcopal care from the Bishop of Maidstone.

Discussions about obtaining a BMO from the Bishop of Southwark began with the Archdeacon of Lewisham and the Dean of Fresh Expressions in May 2015. The church plant itself began meeting in September of that year. The discussions were quite protracted and there was considerable consultation locally, with concerns being expressed that the ministry of local female clergy might not be welcome at Grace Church. However, over time, relationships were built up and areas of sensitivity were covered in the foundation documents. One of these stated:

The Church of England has reached a clear decision to accept the ordination of women to the orders of bishop, priest and deacon. As part of the Five Guiding Principles the Church of England seeks the mutual flourishing of women and men. This includes those who cannot accept, for theological reasons, the ordination of women whilst affirming their ministry in other roles. Therefore, the Mission Initiative commits to refer any women who are interested in exploring their vocation to ordained ministry to the Area Dean and the Diocesan discernment process.

The BMO was finally granted at the beginning of 2019 and the Ministers were licensed on 3rd February by the Bishop of Southwark at a service also attended by the Bishop of Woolwich, where the Bishop of Maidstone preached.

Revd Andrew Latimer

Grace Church Greenwich

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- 3.29 The Diocese of Exeter has successfully bid to open a new Voluntary Aided primary school, in an area of new housing development, in a parish which was created from a CE church plant, and where the new parish worships weekly in the new church school.

In the summer of 2020, the male curate of Christ Church, Fulwood will, God willing, lead a plant to a village church on the northern extremity of the city of Sheffield, the parish of Oughtibridge. We expect about 25 members of Fulwood to move with him. Also in the summer of 2020, the female curate of St Thomas', Philadelphia, will lead a plant to a deprived neighbourhood called Arbourthorne, to establish a youth congregation in partnership with the Forge Youth Programme

Sheffield Diocese

- 3.30 The Diocese of Blackburn has developed a mission strategy for the city of Preston which involves a twinning arrangement of two new church plants, geographically close in the city centre, and working together to share resources and administrative support, one from the charismatic evangelical tradition, and one from the traditional catholic tradition. The project has received support from the national church through Strategic Development Funding (SDF).
- 3.31 We have examined dioceses' engagement with traditional catholics and complementarian evangelicals in their applications for grants for projects funded by SDF. The aim of SDF is to grow disciples across the whole Church. Applications from dioceses do not normally distinguish specific traditions, so it is not possible to provide a comprehensive picture of SDF support by tradition.
- 3.32 Applications for SDF have included the development of resource churches, which are supported to grow and plant and support other churches and parishes in their locality. Although none of the newly planted City Centre Resource Churches have registered themselves with the PEVs, in the Diocese of London its SDF project to invest in and develop churches as resource churches includes (among others) St Helen's Bishopsgate, St Nicholas Cole Abbey, Christ Church Mayfair and

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St Peter's Fulham in the conservative evangelical tradition and St Mary's, Tottenham in the traditional catholic tradition. St Helen's Bishopsgate is being supported to train curates as potential church planting leaders.

3.33 Other projects include:

- Ely's Market Towns project includes Christ Church Huntingdon (a plant from St Andrew the Great, Cambridge), where SDF is supporting operational and missional posts;
- Coventry's "Serving Christ" project includes funding for a Parish Development Mentor (now appointed) for parishes under the oversight of the Bishop of Ebbsfleet (in close consultation with the Bishop);
- Strategic Capacity Funding has recently been awarded for a Catholic Mission Coordinator to support mission and growth among parishes which are members of the Society of St Wilfrid & St Hilda.

Two Society clergy are part funded by the SDF funded Acceler8 project, and the Strategy Team Leader for this project reports the positive contribution they make to this. She writes, 'having a clear missional focus of discipling 20s-30s has unified a team of both ordained and lay leaders working in a variety of churches around a clear vision. Coming together regularly as a team and sharing our experiences, discussing differences and praying for each other has created a group of supportive colleagues and friends, and has brought about a much greater understanding across the team of our worshipping styles and traditions.' An Ebbsfleet component was built into our SDF funded Serving Christ project, involving the appointment of a priest to serve parishes across the Ebbsfleet See.

Coventry Diocese

3.34 These four dioceses (Blackburn, Coventry, Ely and London) are the only ones where we are aware of bids for SDF to support churches in the minority traditions.

3.35 **The relatively limited engagement by dioceses specifically with the TC and CE churches in their SDF bids suggests that dioceses fail in practice to involve their minority churches in a significant way in their strategic activity.**

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- 3.36 This is consistent with a general sense reported to us from many in both minority positions that the support for their mission seems somewhat limited or grudging. This is discussed further in section 4. Set against the examples given of diocesan support for appointments, for bishop's mission orders, or for other mission initiatives, are reports of reluctance on the part of dioceses to embrace the minority churches within diocesan structures and to encourage them.

"Complementarian evangelical planters and ministers in the Church of England "don't feel the love". There is little sign of support from most dioceses for planting, or for growth of existing churches. There is much more support from Federation of Independent Evangelical Churches (FIEC) for ministers who want to plant new churches. Young ministers with energy and a passion for the Gospel are told by bishops that they aren't wanted because they are complementarian. Some have been told "We don't have any complementarians in this diocese, so there isn't anywhere for you to minister"."

A senior CE leader

- 3.37 In some cases this lack of engagement can be mutual. We have also heard reports from some dioceses of their perception that some TC or CE churches do not wish to engage in diocesan structures. However, to some extent there is also a vicious circle where perception of being bypassed leads to disengagement. There are certainly examples, some well-known, of parishes deliberately limiting their support for or engagement in some of the work of the diocese. However, the majority of these examples appear to relate more to disagreements on matters other than women's ministry, and particularly to doctrinal disagreements on sexuality or transgender issues. The disagreement and distance apparently related to woman's ministry can often mask a deeper disagreement on these other topics.

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Section 4: What is the lived experience?

- 4.1 Section 3 summarises evidence of what has been happening on the ground. However, it is important to reflect on how this is being experienced and felt. The diocesan focus groups and engagement with bishops, clergy and laity helped to reveal how what is happening is actually being felt.

“It’s a matter of being able to retain your traditional distinctiveness, yet still support, empathise and generally get along, even though you’re doing different things in different fields”

View from Lichfield focus group.

- 4.2 From conversations and engagement with dioceses on this subject, the 2014 settlement elicits many different opinions, feelings and experiences both positive and negative.
- 4.3 For some, the arrangements agreed in 2014 have an unsatisfactory, provisional, or only part-complete quality. Some female clergy find it difficult to have to work and minister alongside fellow clergy who do not, in their view, fully reciprocate their view of them as “fellow clergy”. While for most female clergy this will not be an issue which arises on a daily or regular basis, nonetheless there will be occasions such as deanery chapters, diocesan synods, clergy conferences, and other occasions when they are challenged by those with different views on the ordination of women. Moreover, the process of reaching the 2014 settlement, including the years leading up to the 1992 decision to permit the ordination of women, and the years immediately after that decision, were often painful and difficult. There have been many reports of unkind or unchristian behaviour, and those experiences continue to colour how people, particularly some clergy, feel about the arrangements pertaining now.
- 4.4 There is also a sense from the diocesan focus groups from some of those who experienced the hurt and pain and campaigned for women to be ordained as priests and bishops, that the Declaration and Five Guiding Principles were a ‘means to an end’ and that ‘...people voted

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because they wanted to get the other thing through, it's the only way.' Those same people we heard from were keen to move on from thinking about, discussing and understanding more fully the practicalities of the Declaration and the Five Guiding Principles and what it might mean in day to day ministry or for the Church as a whole.

What does mutual flourishing mean? It means different things to different people. Is it survival? Is it investment? Is it removing barriers, whatever these barriers may be?

Diocesan Focus Group

- 4.5 It has been put to us strongly, including by some among the Provincial Episcopal Visitors, that awareness both of the 2014 settlement in detail, and of its principles, is diminishing over time. In particular, whereas longer serving diocesan bishops have a good knowledge of the debates that led up to the settlement, and what was agreed within it, some newer diocesan bishops are reported to be less familiar with it. This is also reported to be true of other senior leaders, including suffragan bishops, archdeacons, area deans and diocesan directors of ordinands. One PEV reported to us that in his experience many recently appointed senior leaders did not understand either the settlement, or the validity of the minority positions. This could be particularly difficult in dioceses where significant decisions such as on appointments were delegated by bishops to archdeacons who did not fully embrace mutual flourishing. We have been told of proposals for appointments or for pastoral reorganisation in some resolution parishes, which are perceived, both by PEVs and by some in the parishes they minister to, as attempts to “airbrush them out of existence”.
- 4.6 It has been put to us that, for some, the 2014 settlement is “an open wound ... and a wound that we are deliberately keeping open rather than allowing to heal.” For some among the majority viewpoint, the accommodations made for those from the minority viewpoints in the House of Bishops’ Declaration and the accompanying arrangements permit the continuation within the Church of beliefs and practices that

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question the full priestly and episcopal ministry of women, thereby undermining them. This concern is not limited to female clergy. There is also concern that the minority viewpoint undermines male clergy who have been ordained by female bishops, or not in an all-male line. It has been suggested to the Group that in future an increasing number of male clergy will have been ordained by female bishops, or by male bishops themselves originally ordained by female bishops. This will mean that for traditional catholics, the category of male clergy from whom they are able to receive sacramental ministry will become increasingly small; and the category of clergy, both female and male, from whom not everyone in the Church will receive sacramental ministry, will become increasingly large.

4.7 On the other hand, those from the minority positions accept the 2014 settlement as promising them a full and honoured place, without limit of time, in the Church of England. They are though inclined to question whether that promise was genuine at the time, and or whether it remains genuine today. Just as some female clergy feel their priestly ministry to be undermined by the implicit questioning of TC or CE clergy (even if it is never spoken, only acknowledged in the background), so TC and CE clergy feel that their ministry and place in the Church of England is under threat when they come across examples of people arguing against or seeking revisions to the 2014 settlement.

4.8 This is also compounded, in both minority groups, by concern that there is a lack of senior appointments, especially to episcopal ministry, and that when those appointments have been made, they are criticised or questioned. As we heard in one diocesan visit: *"If you never see anyone that holds a similar view to you in a senior position, if you never hear that view reflected in training, it's very hard to feel that you're anything more than tolerated. You don't have to see those things being the majority view, you don't have to have all your training from people from that, but I think you need to at least feel it's recognised that you are there and that you matter. I think often that isn't the experience at the moment, from what I hear."*

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- 4.9 Some of those we spoke to of a complementarian evangelical position seemed to be resigned to there not being any senior CE appointments but were sad and deflated that this was the case. *“I think there’s a bit of a feeling in our constituency if you want to call it, that the likelihood of there being a conservative evangelical bishop being appointed are pretty slim because that’s the feeling. There’s only one who holds a complementarian view and that’s Rod, and he’s an extra.” “Basically Rod is it, and that’s it. And so, that it quite a thing to have to accept, and it’s not stressing me or anything, but I think it needs to be stated.”* Others from this viewpoint felt more strongly that there should be other opportunities for CEs to be appointed to senior positions, including as bishops.

“It would be good to reflect on how the Principles can genuinely be focused on enabling mutual flourishing across various traditions and standpoints, rather than holding a tense position of tolerated diversity”

View from a Diocesan Focus Group

- 4.10 In the diocesan visits, it was often put across very strongly from the majority view during interviews from the selected dioceses, that a senior appointment of a TC or CE would be problematic. Views range from it being difficult to appoint a TC or CE to being so problematic it could not be considered. Those who show concern about a senior appointment of a TC or CE spoke of hurt, pain, being undermined or not being able to flourish in their ministry. There are though also voices seeking to move beyond this zero-sum approach. We heard from one priest during a round table discussion: *“I think we are in a position where somebody or other is going to feel threatened or undermined by whichever appointment is made. And we need to move out of that somehow or other...because fear comes from lack of trust. And I think actually, that’s where the work has to be done, in removing from people the fear that a particular kind of appointment is a threat to their identity.”*
- 4.11 We have heard voices from both minority positions say strongly that, after the 2014 settlement, they now wish to move on from “the battles of

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the past”, and to focus instead on their priorities: in varying language, on the mission of God, or on making Jesus known, or other priorities. There are some signs of that impulse being put into action. For example, the traditional catholic constituency has produced a strategy for mission for their churches, entitled “Forming Missionary Disciples”. Similarly, there are plenty of examples of complementarian evangelical churches putting a clear priority on evangelism.

4.12 However, voices among both minorities also assert that they often find themselves preoccupied with concerns about their place within the Church, when they continue to perceive that their place is questioned, notwithstanding the House of Bishops’ Declaration. One bishop from the minority traditions reported to us, without wanting to be quoted by name, that he *“did not want to name anyone with whom I have had difficulties, as I have to go on working them. I am at the mercy of the bishops, the archdeacons and the area deans.”*

4.13 For many CEs it is clear that they feel that their place in the Church is in question not only because of their complementarian position on the role of women in ministry, but also because of their position on sexuality. Though the remit of this Group does not extend to considering disagreements in the Church on sexuality, marriage or identity, it would be remiss not to note a few points borne out strongly in our diocesan visits:

- first that, as noted, CEs’ concern about their position in the Church, and about their experience of mutual flourishing (or otherwise) cannot sensibly be considered in terms only of the one issue, but of both together;
- a significant number of participants in diocesan visits - speaking from a whole range of different perspectives - spontaneously mentioned to us disagreements over sexuality, generally with some observation along the lines that such disagreements were and would be much harder to bridge than any disagreement over the role of women in ministry;

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- in some cases, therefore, apparent disagreements over women's ministry, especially for complementarian evangelicals, are a proxy for deeper disagreements- and these disagreements can extend to others beyond complementarians.

4.14 Returning to the issue that we are addressing, we have observed that for the vast majority of laity and clergy not facing the reality of the House of Bishops' Declaration in everyday ministry, there is relatively little understanding of the Declaration and Five Guiding Principles, and that when they have to give it some thought they naturally want to question and understand the Declaration and Five Guiding Principles.

4.15 There are, however, encouraging signs that the Declaration and Five Guiding Principles are being taken seriously and there are good examples of working relationships across differing theological views and parishes. However, even where this is the case, the diocesan visits often revealed a view that mutual flourishing is the right thing to do as long as those who hold the minority viewpoint do not flourish so much as to grow significantly or become the majority.

There is a lack of understanding amongst most lay people and many clergy about the Five Guiding Principles, particularly their theological underpinning, and those who are either Conservative Evangelical or Traditionalist Anglo Catholic find it hard to articulate what is meant by complementarianism or sacramental assurance. Lay people accepting of the view of the majority would probably also be perplexed that the principles are there at all.

View from a Diocesan Focus Group

SECTION 5: WHAT ARE THE THEOLOGICAL QUESTIONS RAISED BY THE HOUSE OF BISHOPS DECLARATION?

- 5.1 Our discussions in dioceses demonstrated that there was not only a widespread lack of familiarity with the House of Bishops' Declaration, but where the Declaration was known, there were often questions about it, and about its theological basis. In the light of that, the Group recognised that there needed to be further examination of the theology underpinning the 2014 Settlement and the Declaration. The Group organised a 24 hour theological colloquium for this purpose. It addressed the question of "what makes mutual flourishing challenging from a theological perspective". We recognise that this is only one aspect of the Declaration. We note elsewhere the importance of reading the whole Declaration, and not focusing solely on "mutual flourishing"; but this gave us a way into the topic.
- 5.2 The colloquium was facilitated by The Revd Dr Rob McDonald and attended by seven theologians:
- The Revd Canon Dr Robin Ward, Principal of St Stephen's House
 - The Revd Dr Roger Latham, Director Cuddesdon Gloucester & Hereford
 - The Revd Canon Dr Joanna Collicutt, Ripon College
 - The Revd Dr Naomi Wormell, Westcott House
 - The Revd Dr Simon Stocks, St Augustine's College of Theology
 - Dr Justin Stratis, Trinity College, Bristol
 - Dr Jane Williams, St Mellitus

In addition, Bishop Anne Hollinghurst, Bishop Jonathan Baker and Bishop Rod Thomas each attended as observers for one day, whilst the Revd Canon David Banting was in attendance as an observer for the whole event.

- 5.3 We recognise that not all voices were present. It should be noted that although there were representatives from those that support the ministry of women and from a traditional catholic perspective among the theologians, there was no representative from a complementarian evangelical position.

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We did seek to find representations from this position, but they were unable to make the dates arranged.

- 5.4 The theologians were invited to prepare papers in advance of the colloquium addressing the question which were then explored by the other theologians. The papers prepared by the theologians were personal perspectives and did not reflect the position of the institution that they worked for. The papers provided the basis for further discussion, including consideration of the challenges and identifying resources.
- 5.5 The discussions led to a number of questions which are summarised in the two reflections below. A fuller summary of the papers contributed to the colloquium is included in Annex Nine.

Reflections on the questions and dialogue raised by the colloquium papers

Some of the most challenging points and questions raised on the first day and where there is further work to do:

- The problem of defining the term ‘mutual flourishing’. There was an exploration of how in secular academia ‘flourishing’ refers to a range of psychological qualities in the areas of affect, performance, motivation, and relationships. In the FAOC Resource for Study, its theological meaning has been presented more as what happens when ‘we fulfil God’s purpose for us’ (p. 36), perhaps more in tune with Ignatius of Loyola’s notion of consolation, but this is not spelled out. If this is indeed the intention behind ‘mutual flourishing’ then the problem becomes one of who decides what is God’s purpose for each member of the body and for the body as a whole, what ‘flourishing’ and ‘diminishment’ look like in practice, and on what basis these decisions are made.
- It was proposed that the Trinitarian model of mutual flourishing seeks the flourishing of others rather than the careful balance of my flourishing versus your flourishing and a question was posed as to what are the theological and spiritual practices that enable appropriate self-sacrifice for the flourishing of others? But also when does the expectation of that self-sacrifice become an inappropriate use of power?
- The fifth of the Five Guiding Principles commits us to provision which “ ... maintains the highest possible degree of communion and contributes to mutual flourishing across the whole Church of England”. The point was made that

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given that half of the candidates for ordination to the priesthood in the Church of England are now women, and male candidates ordained by female bishops are now a not insignificant number of clergy, those unable to accept the ministry of women in these orders will shortly not be able to receive the orders of a majority of the clergy in the Church of England. How will this work, and what mutual flourishing across the whole of the Church can be possible in the light of such a fundamental fissure? Does not being able to receive the orders of others mean for some that there cannot be meaningful sharing together in the life and mission of the same church and a shared goal for the flourishing of that church?

- A view was shared that the Eucharist has become a focus for separation due to the context of making separate sacramental provision for the minority, thus undermining the notion of 'mutual flourishing'. If we aren't sharing the one bread – are we one body? Are we supporting independent flourishing but not mutual flourishing with some of our current practices? How could our acknowledged impaired communion be lived out more as communion nonetheless?
- There was a challenge highlighted around trying to deliver ecumenism within one church. It was asked whether we want the minorities to get better theology or whether this theology has a legitimate place. Traditionalists can bring a way of reading the Bible which could be lost if the diversity of the church was weakened. Whilst the group broadly welcomed diversity as good and necessary, diverse views on many questions of doctrine do not have the same impact as excluding half the human race from ordained ministry and leadership in the church. What if views which would exclude women have in fact been shaped unconsciously by cultural attitudes and patriarchy? It was raised whether we want to perpetuate a theology that would limit and thereby potentially diminish others rather than allow the flourishing of their gifts, and whether there are limits to diversity.
- A reading of the Cain and Abel story suggested that mutual acceptance, maybe even mutual flourishing, may be possible, but there was also a stark reminder that it will not be comfortable and the sacrifices we must make to be good losers go against our natural inclinations. Again, how do we hold together a sacrificial call and the problem of unequal power?
- And a question important for the whole church to ponder deeply - "The theological challenge ... in all of this is understanding what God by his Spirit is doing with us through this experience of shared woundedness, and how this will

ultimately conform us mutually to the likeness of Christ, in whom is all our flourishing”.

Some conclusions

Many of the above questions will not find easy answers. If the Five Guiding Principles are not to be revised or reworked as some are suggesting, then they must be looked upon not as seeking to answer all of our questions of ecclesiology or order, they were not designed to do this. Rather perhaps the question is as one participant later suggested, how do the Five Guiding Principles exemplify and model the primacy of the virtue of charity in the Christian moral life? They are primarily about how we behave towards one another and their original design was to provide a framework but only a framework. It is the building of relationship, trust and good practice upon that framework which is now the task.

The above does not mean that we should not continue to work out a fuller theology of mutual flourishing, which continues to be a slippery and unclear term for many. We do need a stronger theological understanding of ‘mutual flourishing’, supported with a picture of what this can look like in practice and how our behaviours can support it. It has also been suggested that there needs to be more biblical work but also going beyond theology to incorporate learning from social sciences?

Two key questions arising out of the colloquium:

- What theology can captivate, convict and motivate us to desire the flourishing of those with whom we profoundly disagree?
- And what theological and spiritual practices encourage us to love the Church of God, not just our bit of it?”

+Anne Hollinghurst

Summary of main themes and questions at the end of the colloquium*Fundamental questions:*

- What is the **purpose**, or goal, of the Five Guiding Principles?
- What is the **nature of the good** which the Principles are intended to create and safeguard?
- Is that 'good,' or are those 'goods,' intended to be temporary or permanent?
- Underlying these – What sort of church is the Church of England and how does it understand itself and its purpose?

Related questions:

- What does 'mutual flourishing' mean?
- Is it something we are already experiencing, or something we are working towards?
- How much diversity is it possible for a church to live with?
- What is the theological and institutional weight of the comments (particularly, but not exclusively, those made by the Archbishop of Canterbury) which 'frame' the Principles?

Theological, spiritual and practical lines of enquiry raised by the Principles:

- Biblical – what Scriptural resources might assist us in living the Principles, and where does Scripture challenge them?
- Moral – the imperative of charity and whether we can speak of the supremacy of conscience
- Ecclesiological – the relationship between unity and truth
- Missiological – the Principles and mission
- Contextual – do the Principles mean different things to different people and in different places?

What resources can we call on in order to help us?

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- Truthfully telling our stories – our own stories and the story of our shared history
- Things around which we can gather – liturgies, texts, signs and symbols (e.g foot-washing – who washes my feet, whose feet do I wash?)
- Reading the Scriptures together across our different traditions and with our differing theological convictions
- Learning from the practice of other churches
- Praying for those with whom we profoundly disagree

+Jonathan Baker

5.6. Overall, the experience of the colloquium reinforced the Group's view that there needs to be further examination of the theological underpinning of the 2014 Settlement – certainly including what it means to have “mutual flourishing”, but not limited to an analysis of that term alone. 5.7 Members of the Group offered some additional theological reflections as contributions to that further examination:

- *There are at least three related interpretations of the expression, “mutual flourishing”:*
 - *Flourishing of the other – as in paragraph 13 of the Declaration: “Mutuality ... means that those of differing conviction will be committed to making it possible for each other to flourish”*
 - *Flourishing of the group – to include flourishing of every group*
 - *Flourishing of the whole Church – but requiring reflection on how far that flourishing requires us to flourish together, and where and how far we may need to be apart in order to flourish;*
- *The Five Guiding Principles are said in the Declaration to be held together in tension. There may be limits to how much they can be entirely reconciled through further analysis. This deliberate ambiguity may be compared to the ambiguity of the words of administration of communion in the Book of Common Prayer;*
- *The Church of England operates sometimes with a “theology of gaps”. It seeks to answer some questions theologically, but it does not always seek to answer every question. Might this be a guide to how*

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we live out our difference on this matter in charity, even as we recognise the difficulty and concern this causes, in different ways, for many of us?

- 5.8 The Group would welcome further reflection on these matters, starting with work by the Faith and Order Commission, but also involving others around the Church in conversation and dialogue.

SECTION 6: WHAT HAVE WE LEARNT?

6.1 We cannot do justice fully in this report either to the diversity of practical experience across the Church occasioned by the 2014 settlement, or to the richness of feeling occasioned by what has happened in the last six years. Nonetheless, we can summarise what we have learnt from our work as **seven key conclusions**:

- There is very much that is good in what has happened in the last six years. The settlement has broadly worked. For the majority in the Church, the last six years have been a period of, mostly, joy and celebration as regards the progress of women's ministry, and the gifts that female bishops bring to the Church. And for the two minorities, the last six years have involved acceptance of the decision made by the Church, and recognition of the place within the Church that the minority positions hold. Compared to the debates of the previous ten and more years, both as regards the time taken by them and the bitterness with which they were sometimes conducted or perceived, the Church is in a much better place.
- This has required hard work, good behaviours, good dialogue, good practice, forbearance, and love, on the part of women and men of all viewpoints within the Church. These virtues will continue to be needed now and in the future.

But the fact that things are so much better than they have been, or than they might have been, does not imply that they are perfect, or cannot be improved.

- Perhaps because the tone of discussion has generally improved, the Church has not given this issue enough attention in the last six years. **There has been implementation, but not enough dialogue. There has been good practice, but not enough understanding.** The Church needs to do more to build understanding, and to ensure that understanding is sustained in future generations of laity, clergy and Church leaders – and in the society in which we minister.

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- There is concern among many of those from the minority positions that the implementation of the Declaration in many cases only pays lip service to the spirit of mutuality and reciprocity; that their positions are tolerated at best, rather than being encouraged to flourish; and that there is inadequate recognition of what needs to be done truly to allow their positions to flourish alongside majority positions. The Church has more to do to show that it supports those people.
- There is a continuing concern among some female (and male) clergy that the settlement of 2014 bears harshly on female clergy in requiring them to serve alongside clergy who do not fully accept their priesthood or ministry; and in particular there is concern among some female and male clergy about whether someone in a senior position who does not support women's ordination can genuinely support the vocational discernment of women, and wholeheartedly support the ministry of female members of the clergy. The Church has talked too glibly of "mutual flourishing", as if that were the sole summary of the House of Bishops' Declaration and the five guiding principles. The Declaration talks also of "mutuality" and "reciprocity". There is more to be done to think theologically, and to act pastorally, about those concepts, and to express in our prayers and actions a genuine wish for the "flourishing of the other".

SECTION 7: WHAT DO WE RECOMMEND?

Reflecting the remit of the Group, we have organised our recommendations around two main headings: dialogue (reflecting on and communicating the settlement); and implementation (living it out with mutuality and reciprocity).

The Group has put forward 21 recommendations and 19 of those are endorsed by the Group unanimously. However, Recommendation 19 and 20 cannot be supported by The Revd Canon Dr Emma Percy. This reflects that this is a contested area and reflects the reality of life within the Church of England. As with any Group decisions, there will be diversity of opinion with different levels of affirmation for each recommendation depending on the conscience of each member.

7.1 Dialogue: Reflecting and Communicating

- 7.1.1 When the House of Bishops Declaration was originally agreed and promulgated, together with the arrangements arising from it, there was reasonably widespread understanding both of the content and the ethos of the Declaration and its practical implications. Extensive discussion in General Synod through 2013 and 2014 meant that arrangements had received wide publicity. The aspiration at the time was that all of this would become part of the DNA of the Church nationally as well as in dioceses and parishes. While the Group has heard some reports of dioceses and TEIs taking steps to communicate these matters to succeeding generations, the Group is aware that these are largely ad hoc and often with only those directly impacted by the Declaration.
- 7.1.2 The Group has become aware that there needs to be a more structured and intentional framework for passing on the content and ethos of the Settlement, not least to those moving into roles which require them to implement the arrangements. Put simply, we cannot just assume that, six years after the Declaration and its arrangements were put in place, there will be a broad and continuing appreciation of their purpose and intended outworkings.
- 7.1.3 It is though not enough simply to work harder to convey what the Church has decided. The remit of this group is about dialogue, not just

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communications. “Communications” can appear to be one-way, broadcasting and informing, but rather than two-way and engaging. The Church needs to continue and strengthen its process of reflecting on the whole of the House of Bishops’ Declaration, even as it improves communication about the Declaration.

7.1.4 The Group begins by making the following recommendations concerning how dialogue can be strengthened, and understanding improved. These are about understanding in the Church, and also understanding in the wider society in which the Church ministers.

- Recommendation one: there needs to be a more structured and intentional framework for passing on the content and ethos of the Settlement.
- Recommendation two: Bishop’s Councils and diocesan synods should monitor their diocese’s experience of the House of Bishops’ Declaration and of mutual flourishing, and reflect on them regularly, at least once during the life of each diocesan synod. These opportunities for monitoring and reflection should take place in the presence of those most affected, obviously including both female clergy and representatives of both minority positions. Those representatives should have the opportunity to speak into the reflections, and be encouraged to do so in ways that model mutual flourishing and are alive to the power dynamics inherent in being a minority representative, and the unequal power dynamics that can often be present between men and women. The reflections should of course cover the experience of implementation of the House of Bishops’ Declaration in the diocese concerned; but they should also consider what the diocese concerned is doing to contribute to the national commitment across the Church as a whole of mutual flourishing.
- Recommendation three: The Faith and Order Commission should be asked to produce some more material, building on “the Five Guiding Principles: a resource for study”. This will involve giving attention to the demanding concept of ‘mutual flourishing’ but such work should look at the Declaration and Five Guiding Principles more broadly,

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including the foundational principles of “mutuality” and “reciprocity”.

This work should also be informed by example of lived experience.

- Recommendation four: The guidance originally produced for bishops and for parochial church councils in 2014 on the operation of the settlement, and on how parishes may petition for extended episcopal ministry should be revised – not to change the substance of the arrangements, but to update their drafting, to ensure they are expressed in ways that reflect both the practical experience of the arrangements since 2014, and also the learning of good practice in mutual flourishing.

7.1.5 As regards communication within the Church and beyond, the Group makes the following recommendations:

- Recommendation five: That Ministry Division, working as appropriate with dioceses, ensure that all new Bishops’ Advisers, DDOs (Diocesan Director of Ordinands), ADDOs (Assistant Diocesan Director of Ordinands) and Vocations Advisers have an appropriate understanding of the workings of the arrangements under the Declaration as they relate to vocations.
- Recommendation six: That the Development and Appointments Group, working with the Deans’ Conference and Archdeacons’ Forum, develop a framework for educating all new bishops, deans, archdeacons and central Crown Nominations Commission members, into the history, purpose and application of the whole Declaration and its practical implications. That HR put in place similar arrangements for those newly appointed to senior posts within the NCIs.
- Recommendation seven: That the House of Bishops take steps to agree with Ministry Division to continue a clear and consistent framework for educating ordinands and curates in the history, purpose and application of the Settlement during IME1 and IME2; that the continuing implementation of this be monitored through the normal process of inspection of TEIs and IME2 programmes.
- Recommendation eight: That appointment processes make reference to the House of Bishops’ Declaration and Five Guiding Principles in all

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appointments.

- Recommendation nine: That those responsible for developing and delivering unconscious bias training nationally and in dioceses see these matters as an element within that training. That this training be strongly recommended for all Vacancy in See Committee members in dioceses.
- Recommendation ten: That an understanding of the 2014 Settlement be part of the induction process for all newly elected or appointed members of the General Synod.
- Recommendation eleven: That resources reflecting the facts and practical arrangements of the 2014 Settlement are developed to communicate the procedural mechanisms to members of Deanery and Diocesan Synods, in particular the laity.
- Recommendation twelve: That the Church of England communications division, working with other staff, develop material suitable for communication to media and to others outside the Church about the House of Bishops' Declaration and the Church's position on living with difference. Such material should be suitable also for use by diocesan communications officers.
- Recommendation thirteen: That the House of Bishops' Delegation Committee have responsibility for monitoring the implementation of these recommendations.

7.3 Living out the settlement: implementation

7.3.1 We make the following recommendations for improving the implementation of the House of Bishops' Declaration:

- Recommendation fourteen: We consider that it is good practice for each diocese to have a clear and accessible policy on how it proposes to apply the House of Bishops' Declaration in its particular case. Three dioceses have produced and published plans for the arrangements to be put in place when parishes pass resolutions. These are London, Oxford, Southwark and Truro, with others in development. Such published plans provide some certainty and assurance about how

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arrangements for petitioning parishes and for the minorities will be treated, and help ensure consistency within the diocese. Each diocese should adopt its own set of arrangements, transparent and understood by all, though of course suited to its own context, following consultation with all those likely to be affected.

- In 2018 the House of Bishops adopted a statement on church planting. That statement said that the mission opportunity of mission initiatives, and church planting, should be tools available to churches of all traditions.
- Recommendation fifteen: We recommend that all diocesan bishops re-commit to a willingness to encourage and support church plants, and other mission initiatives, from all traditions within the Church, including the two minority positions, wherever that would potentially contribute to the growth of churches in the diocese. This should encompass a willingness to support such initiatives through bishops' mission orders.
- In some cases we have noted a regrettable degree of disengagement between a diocese and some of the TC or CE parishes in that diocese. Sometimes this can be because of fault, or misperceptions, on both sides; there can be a vicious circle, with each party blaming the other for not seeking to work together.
- Recommendation sixteen: Wherever this occurs, we urge the diocesan bishop to make every effort intentionally to address and tackle this lack of engagement, through his or her personal leadership, and seek to engage the parish(es) concerned in all areas of mission and ministry for the diocese.

7.3.2 Recommendation seventeen: There is a need for everyone in the Church, and particularly those from minorities, to see themselves reflected in the structures of the Church and particularly in positions of leadership. The Church has learned, through the hard experience of people from a range of minorities, including in particular ethnic minorities, how important this is. That lesson applies equally to the minorities considered in this report, that is traditional catholics and complementarian evangelicals. People need to see themselves represented. But there are other reasons for

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aiming to have sufficient representation of minorities in leadership positions: first, to provide the pastoral and spiritual leadership that minority communities may require, especially where those who attach importance to an ecclesiology of bishop, priests and people sharing the highest possible degree of communion; secondly, to provide for the possibility of progression in ministry for people of all shades of opinion in the Church; and thirdly, and not least, to provide examples of mutual flourishing where leaders of different beliefs are seen to work and minister together.

- 7.3.3 To a large degree these needs have been met by the Provincial Episcopal Visitors and more recently the Bishop of Maidstone, who has responsibility across both provinces. But the original concept of PEVs was developed at a time when more of the diocesan and conventional suffragan sees were held by bishops who, like the PEVs, would not ordain women. Some recent work by the Dioceses Commission, referred to in paragraph 2.4.3, has established a case for additional resources for the existing PEVs, given their workload. The Dioceses Commission's work has revealed some pressure, purely on workload grounds, for additional PEVs, certainly for the Province of York, and potentially also for the complementarian evangelical constituency.
- 7.3.4 Recommendation eighteen: We endorse the view of the Dioceses Commission that the existing number of PEVs require additional support to be able to carry out their ministry. This could include specific support for their individual ministries, as recommended by the Commission. We could only recommend the creation of additional PEV roles if there is a continuing failure to secure adequate representation of the minorities in other senior positions. We therefore make two further recommendations in this regard.
- 7.3.5 Recommendation nineteen: First, as indicated in our interim report to the House, we recommend that serious consideration is given, in all larger dioceses (that is, dioceses with more than one suffragan see), whenever a suffragan vacancy occurs, to the possible appointment of candidates from across the whole breadth of the Church, to include traditional catholics and complementarian evangelicals should qualified candidates from those

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traditions be available. There has only been one suffragan appointed from among these groups since the Bishop of Burnley in 2015, which was Will Hazlewood as the Bishop of Lewes. We ask the diocesan bishops of every larger diocese to consider, in the four years up to the tenth anniversary of the House of Bishops' Declaration in 2024, whether another such appointment would be appropriate, for every suffragan see in their diocese that becomes vacant. We recommend that the House of Bishops review progress on this by the end of 2022.

- 7.3.6 Recommendation twenty: Secondly, we recommend that some suffragan sees are given a combined diocesan and national (or regional) role; and that some such sees could be identified, at given points, as being suitable for a traditional catholic or complementarian evangelical. We recommend that the Dioceses Commission, in its scrutiny of proposals for filling vacant suffragan sees, actively look for cases where a see might be filled with a candidate whose ministry was, say, two-thirds to be suffragan in the diocese concerned, and one-third to have a regional or national role in supporting ministry to, and leading mission among, one of the two minorities. The Dioceses Commission should look ahead to sees likely to become vacant, and discuss possible candidates for such an arrangement with the dioceses concerned, so that planning can be done in advance, and consultations about such an arrangement be put in hand in advance of the vacancy arising. Such arrangements should be approved by the Archbishop of the relevant province.
- 7.3.7 Recommendation twenty-one: We recommend that there is more support in training and development to ensure that there are sufficient appointable candidates from a traditional catholic and complementarian evangelical background for these roles.
- 7.3.8 Finally, we commend to the House of Bishops, and to all the clergy and laity of the Church of England that they make every effort constantly to pursue the unity to which we are called by Our Lord, and the love for one another which He commanded us to show “with all humility and

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gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace².”

² Ephesians 4:2-3 (NRSV)

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Annex One: Diocesan responses

All dioceses were invited to provide a summary in February 2018 of what has been done since the introduction of the 2014 House of Bishops' Declaration to educate and inform the clergy and laity. Dioceses were invited to update their submissions in December 2019. The table below provides summaries of the submissions from dioceses.

Bath and Wells:

All licensed clergy were emailed with a message expressing their delight at the outcome of the vote and commitment to those opposed to the change, stating clearly that the diocese would adhere to the House of Bishops declaration and giving web links to the official statements from the Archbishops.

The Bishop engaged with the traditionalist Catholic clergy of the diocese to discuss the current and future arrangements for 'Resolution' parishes. The Declaration was discussed and Bishop Peter gave a personal commitment to the clergy present that he would support and abide by these principles. The Bishop also met the committee of the Diocesan Evangelical Fellowship and at a later date hosted and spoke at a DEF meeting in the Bishop's Palace.

The Bishop's *ad Clerum* announcing the appointment of the Ven Ruth Worsley as the next Bishop of Taunton recognised that some clergy and parishes will not, in conscience, be able to receive her ministry, and repeated the assurance that the diocese will abide by the Five Guiding Principles.

Five parishes submitted requests for episcopal oversight under the new settlement. Each received a letter agreeing and citing the Bishop of Ebbsfleet as the Bishop who would be providing that ministry, and restating the diocese's commitment to the Five Principles, along with a copy of the Declaration.

There have been good personal relationships with the Bishops and the integration of those unable to accept the ministry of a woman Bishop into diocesan life (Synods, RD roles, committees, College of Canons, etc). Bishop Ruth has established warm personal relationships with all traditions in the diocese, preaching and working with clergy.

Birmingham:

- We don't have many traditional catholic and complementarian evangelical churches in the diocese and there have not been significant issues arising from the settlement and appointment of a female suffragan bishop.
- Both the Bishops of Ebbsfleet and Maidstone are assistant bishops in the diocese and attend an occasional Bishop's Staff Meeting
- All ordinands go through the 5 Guiding Principles with the DDO, and the Bishop of Aston as Sponsoring Bishop also speaks with ordinands about how these will shape the exercise of their ministry
- Sessions on the 5GPs are included in our Reader Training course and IME 2 for curates
- Resource / mission wise, one of our CE churches is being encouraged to think about churchplanting. One of our traditional catholic parishes is involved in thinking about a new monastic community / catholic mission community house. Discussions have

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been held with those from more catholic parishes about how catholic mission in the diocese might be encouraged through a future SDF bid. (This has not been a conversation exclusively with traditional catholics but they are included)

- We have those of the minority views on bodies such as Bishop's Council
- We have a Bishop's Adviser in Women's Ministry who monitors the experience of female clergy in this diocese and has recently discussed proposals with the diocesan bishop to ensure the 5 GPs are properly understood and practised.
- We are conscious we have more to do to embed the principles and House of Bishops Declaration and are looking at ways of doing this.

Canterbury:

There was a full discussion in Synod on the settlement during the course of which a very strong preference was indicated that the Diocese though was fully supportive of the Five Guiding Principles in the provision of parochial ministry, it would want its Bishop to support the ordination of women as Bishops & Priests.

Carlisle

All the clergy were notified of the Five Guiding Principles and these were explained in the Ad Clerum in 2014. Apart from this no discussion has taken place except with individual clergy and parishes who have passed the resolution as defined in the guidelines, presently there are four PCCs who have agreed the resolution. Two parishes in Carlisle Diocese have requested Extended Episcopal Provision, and they have been put in touch with the Bishop of Maidstone. The parishes understand that he would be operating under my authority. The reason for the request was theological conviction about the ordination of women and there will be ongoing pastoral contact with me as Diocesan Bishop.

Since this submission, a small group has been convened to examine what mutual flourishing may look like, between several clergy who hold a complementarian perspective, and some of the 'senior' women clergy in the diocese - Dean of Women's Ministry, Director of CMD, Cathedral Canon etc. The group was convened to enable people to get to know each other better, to hear each other's perspectives, to understand differences and and to work out how to work well together.

Chelmsford

Reasonable attempts have been made to *inform* the clergy about the Five Guiding Principles, though not that much work has been done to *educate* them about a theology of paradox that undergirds them.

Chester

General education in the Diocese on the Five Guiding Principles has been limited to the comments in periodic 'Ad Clerums' about the issue, backed up by comments at Diocesan Synod. There have also been local conversations with particular clergy or groups. Both the Bishop of Beverley and the Bishop of Maidstone are honorary assistant Bishops in this Diocese. Parishes (and clergy) are welcome to invite either of these Bishops to minister.

If, in some cases, the Parish wishes to have a more regular and structured relationship with one or other of these Bishops, and has formally so requested, that is just a recognised and accepted aspect of the life of the Diocese. Such parishes typically also invite me to preach from time to time.

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The key is to establish a framework for good relationships, and making both the Bishop of Beverley and the Bishop of Maidstone honorary assistant Bishops has been key. Both visit my staff meeting every year or so, and both would be invited to attend our triennial residential clergy conferences at Swanwick.

Chichester

In this diocese we have wanted to avoid objectifying the 5 Guiding Principles, seeking instead to incorporate them into our life. Close attention is paid to the discernment process for ordination and acceptance of the Principles; in this diocese we are particularly attentive to ensuring the freedom of women to explore a vocation to ordained ministry and to overcome any theological discouragement of clergy in traditional catholic and conservative evangelical parishes.

Ordinands are required to indicate their acceptance and understanding of the Principles; I make a point of raising this in interview prior to ordination. Training incumbents have the Principles outlined to them in detail by Canon Rebecca Swyer, our Director for Apostolic Life, prior to receiving a curate; the implementation of the Principles is monitored by her throughout the curate's title, up to four years. Curates in IME are given a training session by Canon Swyer in their first year; she reports that many of them have not covered the theology or implications of the Principles in their IME 1 training, even though they are required to indicate assent to them. In my interview with clergy coming into the diocese our handling of the unique situation of a traditionalist diocesan bishop is something I always explain.

We have set up a network of assistants to the Dean of Women's Ministry, one in each archdeaconry, to monitor the experience and needs of women in ministry and those, men and women, who support women's ministry. Appointments to parishes, committees, and of any other kind (e.g. delegates to conferences) are monitored at the Bishop's Staff Meeting by the Dean of Women's Ministry and the Archdeacon of Horsham.

Planning of diocesan events (synod, liturgy, conferences, etc) is similarly monitored to ensure as wide an inclusion of women and men as possible, prior to other considerations such as age, ethnicity, etc.

Women are also actively sought for leading roles in the diocese, presently including the Diocesan Secretary (lay woman), the Diocesan Director of Education (lay woman), the Director for Apostolic Life (permanent deacon), head of finance (ordained woman).

As the person who provides episcopal ministry for traditional catholics and conservative evangelicals I meet with those who have passed a PCC resolution under the terms of the House of Bishops' Declaration, and with clergy and laity individually or collectively who have any concerns in this area.

Coventry

The responsibility for monitoring the Five Guiding Principles is by the Bishop's Core Staff Team. This has been successful, much helped by the Dean of Women's Ministry being on the team. Once a year we have a dedicated session with the Bishop of Ebbsfleet. We have sought to give particular attention to the development of women's leadership through the Developing Women in Leadership Course and through encouraging vocations among younger women. At the same time, we have given focused attention to the appointment of

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younger traditional catholic clergy to our relatively small cohort of 'Ebbsfleet parishes' (9 in total). We have put additional resources into two of these posts which were heading for reduction to half-time from full-time. We are also working with Bishop Jonathan to include an Ebbsfleet project in our proposed bid for strategic funding.

Derby

We have done the following:

1. A working group involving representation of Forward and Faith and Reform, including an Archdeacon and the Diocesan Registrar to look at ways of pursuing this agenda most creatively in the Diocese.
2. The Bishop has worked with the Bishop of Ebbsfleet and the Bishop of Maidstone to agree a framework for our ministering together with proper protocols and authorisation.

In the rare incidences where there has been a request, I as Diocesan Bishop have met with the clergy and PCC to discuss theological and pastoral issues. Our aim is to facilitate providing the right provision, and in each case we have been in touch with the appropriate Bishop.

Durham

We are now regularly including a question in interviews where it is a significant factor in the post e.g. Archdeacon, IME2, Cathedral Canon.

Requests have only come from parishes that previously had Resolutions in place. They came after discussion with the Bishop of Beverley. They were dealt with very simply by a letter of response.

There has not been any direct training or input on helping people think about this except amongst ordinands and curates. Since all ordinands are required to sign up to the Five Guiding Principles then they do have the opportunity to read them, think about them, ask about them etc. This is largely done by the DDO and the sponsoring bishop (Bishop of Jarrow). Curates will also talk with the IME officer. The Diocesan Bishop has spent time with Forward in Faith clergy and consulted with the Bishop of Beverley.

Europe

No particular education in their operation has taken place during my time as bishop, although two parishes (one traditional catholic and one conservative evangelical) have passed a resolution under the measure.

Exeter

As a Diocese with a significant traditional Anglo-Catholic constituency, we have been at pains to ensure that the 5 Guiding Principles have been publicized, understood and embedded in the life of the Diocese.

The Bishop of Maidstone has been appointed as an Assistant Bishop in the Diocese.

Our training of both clergy and readers (both IME Phase 1 Phase 2) is delivered through South-West MTC. The syllabus for each cohort includes a seminar on the Five Guiding Principles, with representatives of both conservative evangelicals and traditional Catholics giving input. In terms of formation, all ordinands and readers training with both SWMTC and

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St Mellitus SW have seminars on the Five Guiding Principles, facilitated by clergy of contrasting church traditions to enable better understanding of mutual flourishing.

In responding to the requests from PCCs under the Five Guiding Principles, I endeavour to respond with generosity. I have, for example, been content to appoint a traditional catholic priest to have charge of a multi-parish benefice in which there is a variety of churchmanship. I have been particularly keen to do this in order to minimize the chances of developing a ghetto mentality in the diocese and to build trust and cooperation across traditions.

Gloucester

There have been 2 parishes which have passed a resolution. In both cases I have chosen to meet with the whole PCC to discuss the declaration, 5 GPs etc. And in each case there has been a public act of 'entrusting pastoral and sacramental care' to the Bishop of Ebbsfleet with both of us present with the worshipping community.

My own view as a diocesan bishop is that whenever PCCs request alternative pastoral and sacramental provision it is important that there is a relational response and not merely an administrative one. My preferred option will always be to meet personally with the PCC as their diocesan bishop. Whilst I have only had two such requests during my time here, both meetings with the PCCs have been important in teasing out understandings and ensuring that we can stand together in our places of difference.

On both occasions, after meeting with the PCC and speaking informally with the Bishop of Ebbsfleet, I then sent him a formal letter of invitation. One situation is a single parish benefice whilst the other involves a parish within a Team in which the other parishes are supportive of the ministry of female priests and bishops, and indeed have a female Team Vicar within the Team.

In both benefices there was an 'event' with the worshipping community at which, as diocesan bishop, I formally entrusted pastoral and sacramental provision to the Bishop of Ebbsfleet. This was done once at Evensong and once at a short event following a Eucharistic service. On both occasions it has been significant and powerful for the worshipping community to see Bishop Jonathan and me standing together, praying together and being clear about our different roles. This has also been helpful for those in the worshipping communities who themselves have different theological perspectives.

There is also now a clear protocol in place regarding the appointment of clergy to any Team in this diocese in which one or more of the parishes receive pastoral and sacramental provision from the Bishop of Ebbsfleet.

Guildford

Ordinands are asked to commit to the Five Guiding Principles, but nothing has been done on this with the wider clergy body. We have two parishes in Guildford Diocese under the episcopal oversight of the Bishop of Richborough.

Hereford

This is just to say that in the Diocese of Hereford, other than the necessary synodical discussions, nothing specific has been done to inform and educate clergy and laity about the settlement agreed in 2014. We have no petitioning parishes. However, our Director of

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Ordinands and I do take very seriously the commitment to ensure that all potential ordinands have signed up to the Five Guiding Principles.

Leeds

The period from 2014 onwards was when our diocese was coming into being and bishops (including me) were being appointed. I cannot recall that we did anything specific about the Principles other than to inform parishes and clergy that they were in force.

Leicester

There was nothing as regards formal discussions or training. However, the settlement was discussed at the time, informally at gatherings of clergy under alternative episcopal oversight and at gatherings of women clergy.

The Bishop of Loughborough Rt Rev'd Guli Francis Dehqani has just started work and we have already agreed that she will chair a new working group which will consider the implementation of the Five Guiding Principles in the diocese.

Lichfield

In this diocese there has been a series of conversations through groups called 'Thrive' which draw together clergy and laity with differing views on the ordination of women, with an intention to encourage mutual flourishing. The Archdeacon of Salop, the Venerable Paul Thomas, has been pivotal in organising these.

Liverpool

No systematic work was done on this at the time the Declaration and Principles were agreed. Since my arrival, explicit assent to the Principles has become one of the conditions in our Letters of Offer to clergy taking up new posts here. To date no clergy-person has questioned this or asked for clarification, nor have I had any more general requests for clarity from laity or clergy in the Diocese.

London

As a Diocese with a large number of clergy and parishes who hold a traditionalist catholic or a conservative evangelical theological understanding, we have lived with some of these questions since the 1990s, with an understanding of the need for mutual flourishing being part of our DNA. We believe that the London Plan and the London Plan Working Arrangements represent a useful paradigm for the rest of the Church of England, which we commend for the consideration of the Implementation and Dialogue Group.

The 5GPs are (as is required) part of the ground covered by Area Directors of Ordination (ADOs) with candidates for ordination. They are part of the POT syllabus.

In the appointment of (e.g.) Area Deans, we have attempted to be even handed in appointing people of all theological persuasions. Ordination retreats, vocations work and other ministerial work all reflect the fact that we work together but respect issues of sacramental assurance and headship. It helps that we work in an Area System, and that the Bishop of Fulham is a full member of the London Staff with input on all discussions that affect our polity and policy. There are always questions based upon our theology of holy orders and inclusion as part of every interview, where the issue of women's ordination and the 5GP's raised.

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Under our previous Diocesan Bishop, he received the letter of request and supporting theological statement from the PCC, consulted the relevant Area Bishop and the Bishop of Fulham (where appropriate), and replied accordingly. The incumbent and PCC were sent a letter clarifying which Bishop was being given pastoral oversight and sending a copy of the London Plan and Working Arrangements. The process of formulating a PCC request is an area which requires attention. There have been examples where clergy or the congregation have had different views on the ordination of women which can lead to difficult conversations.

Manchester

We ensure that in all senior appointments in the Diocese of Manchester the panel would include representation from conservative and/or traditionalist positions. It was promised that we would look very seriously at the long listing stage of candidates who appeared to come from those backgrounds.

The “mutual flourishing” group has been set up in Manchester. The group is chaired by the Bishop and meets at his home once a term. The members are drawn roughly equally from those who support the ordination of women and those who are not personally able to receive such ministry in all its forms. We try to identify issues at a very early stage and to come to a consensus on how to respond to them. Between us we are well connected across the diocese and in a position to disseminate any learning or wisdom we achieve.

At a recent meeting we called in the Principal of our local non-residential training scheme and one of the members of the governing body. We engaged with them in some depth to understand how we can better ensure that the scheme provides an appropriate route for conservative and traditionalist candidates. At a previous meeting we spent some time looking at the nature of diaconal ordinations under the mutual flourishing regime.

We have quite a lot of conservative and traditionalist parishes and the relationships do need to be worked on constantly. I try to keep the Diocesan Evangelical Fellowship in regular touch. It helps that several of our Area Deans are conservative or traditionalist priests.

We’ve also done work on ordination services for those who are unable to accept the ministry of women. One exciting development is that we have now moved away from having such services in parish churches to them taking place in our Cathedral so there is a clear sense that all those who are being ordained as deacon and priest are fully part of the diocesan family.

Both the Bishop of Beverley and Bishop of Maidstone are full assistant bishops in the Diocese of Manchester and come and go as they please, without having to refer to me on a case by case basis.

Newcastle

Little was done with the exception of a General Synod report to Diocesan Synod.

Norwich

There was a report published on the Diocesan website (and at least once through eNews which goes to everyone on the database), which informed everyone about the nature of the

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legislation, the five principles and the House of Bishops' Declaration. This was an attempt to inform everyone.

We have two priests from petitioning parishes as Honorary Canons of the Cathedral and both visit regularly to preach, as well as bringing their parishioners with them. The Dean of Women's Ministry has spent time at Walsingham with the Bishop of Richborough (who with the Bishop of Maidstone is an Assistant Bishop in the diocese) and she meets regularly with both Anglo Catholic and Complementarian Evangelical clergy for amicable conversations. As the new Bishop of Norwich, I am using the Five Guiding Principles during training events with Rural Deans in early 2020.

Oxford

We gave wide publicity to the settlement agreed in 2014, through the Diocesan Website, the weekly e-bulletin and the 'Ad Clerum'. The half dozen parishes from the Traditional Catholic tradition all opted for the Bishop of Ebbsfleet. The two from the Conservative Evangelical tradition both opted for their Area Bishop (Oxford and Dorchester respectively).

Peterborough

It has been reported to Diocesan Synod, and to ordinands and BAP candidates. We receive very few letters of request, but treat each one generously, with good wishes and with the offer to visit non-sacramentally. Both +Richborough and +Maidstone are welcomed to minister in any parish, not just those which belong to their 'constituency'.

Portsmouth

Bishop Christopher held open clergy meetings when the provisions were first put in place and some deaneries also undertook local discussions and events.

Since then the provisions and their appropriate outworking are discussed with parishes in vacancy and when different configurations and pastoral schemes are being considered. We have undertaken no other specific training or awareness beyond this, but shall now be considering what further action may be appropriate going forward.

Rochester

The Bishop wrote to clergy and Diocesan Synod members explaining what had been agreed and held a meeting in February 2015 for clergy and lay reps from parishes which had passed Resolutions under the previous arrangements; this was also open to others who wished to attend. This was an opportunity to brief people on the new framework and respond to questions and concerns.

The Diocesan Bishop, together with the Bishops of Richborough and Maidstone (who are both Assistant Bishops in the Diocese) continue to engage with various parishes and individual clergy as we learn from experience and put arrangements in place.

Salisbury

We included an opportunity to explore the issues at an event in our CMD programme for 2015 which centred on the Five Guiding Principles. It was constructive and worthwhile but there was not a huge turnout, reflecting the fact that there is not a huge level of general concern in this diocese about these issues.

Sheffield

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In addition to two presidential addresses, the then Bishop also formed a “Ministry Provision Advisory Group” which consulted with various groups across the diocese to produce the report *New Norms New Beginning*. The report made various recommendations for how people should communicate with each other across the diocese and across theological convictions. The Advisory Group developed a “Mutual Flourishing Declaration” and its recommendations included proposals for a common language to aid communication and for continued discussion and discernment across the diocese. The report was approved by the diocesan synod in July 2015. The Bishop indicated his intention to implement all of the report’s recommendations and requested that all PCCs, and deaneries, discussed the report.

Since this submission, the Bishop of Sheffield has convened a Flourishing Group composed of individuals from across the range of theological convictions in the Diocese, to assist me in exploring what it means (in the words of GP5) to seek the highest possible degree of communion. It has met just once, but promisingly.

Sodor & Man

In the Diocese of Sodor and Man, there is one traditional catholic parish. No other request has been forthcoming, and there is no anticipation of any.

Southwark

The Bishop has committed to fully upholding the Five Guiding Principles and these have been communicated to all clergy, Diocesan Synod members, and put on the website. The Bishop asks that in addition to mutual flourishing those who hold his licence should speak well of each other.

Southwell & Notts

No specific education or teaching programme has been undertaken in the run up to the Settlement in 2014 or since it was made. In the wake of Bishop Philip’s withdrawal from the See of Sheffield, Bishop Paul and Bishop Tony held a pastoral meeting in March with a dozen representatives (lay and ordained) from petitioning parishes and two conservative evangelical parishes. There are a small number of parishes which receive oversight from the Bishop of Beverley, and in all cases there is good interaction between parish, archdeacon and Bishops.

St Albans

Following the 2014 implementation of the Declaration, the Bishop met with groups of concerned persons and an open dialogue was encouraged around the diocese. Since then, the Bishop staff, and most particularly the Archdeacons, have kept a very close pastoral contact with parishes where the settlement has been known to be a possible issue of concern. This has proved to be a more sensitive and coherent approach than issuing reminders and explanations in occasional pastoral letters.

There have been four instances of petitions from parishes since 2014, and the following processes have been established:

- Prior to the petition, in every instance thus far, it has been the case that the Archdeacon has been well aware of the likelihood of any approach and has assisted with advice at an early stage.

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- On receipt of a petition, the Bishop has advised the Bishop of Richborough and the Diocesan Registrar and instructed the relevant Archdeacon to enter into theological discussions with parish representatives, as required by the measure.
- Once the Archdeacon's report and recommendation has been received, there has been consultation with the Suffragan Bishop if necessary.
- The Registrar has then been asked to prepare a letter of assent based on his legal recommendations.

St Edmundsbury & Ipswich

There are only five benefices that have petitioned for alternative episcopal oversight. In the past year the Bishop of Richborough and I have visited these together, to demonstrate the five Guiding Principles at work, and we have made a point of acting together in relation to these benefices. I appointed the incumbent of one of them as my Ecumenical Officer, again to demonstrate the mutuality of our life. "Mutual flourishing" is a phrase I have used where I can and I think there is now a general, if more instinctive than informed, grasp of the Principles.

Truro

The diocese has not done anything systematic to teach clergy or others about the five principles. There is a programme called Accompanied Ministerial Development which all incumbent status clergy are required to do. A key part of that is a module on reconciliation and we ask clergy to consider the issue and discuss the principles.

Winchester

The diocese has been at pains to insist upon the fact that the Declaration provides a process by which arrangements are made through conversation between parish and bishop. We have adopted the practice of responding to requests for arrangements by scheduling a face to face meeting between the incumbent, PCC representatives, diocesan bishop, suffragan bishop and archdeacon. These meetings have, on the whole, been much appreciated. They have provided an important opportunity to discuss the broader mission and ministry of the parish, its Mission Action Plan, its relationships in the deanery/diocese, and its place in the deanery and archdeaconry Mission Action Plans.

The normal expectation is that the arrangements requests will be made. However, it has often been helpful to be able to remind parish representatives of the values of *simplicity*, *reciprocity* and *mutuality* which are set out in the Declaration. Their flourishing will also depend upon relationships of reciprocity and mutuality which nurture partnership in the Gospel, especially at deanery level.

Bearing in mind that parishes have sometimes articulated a range of nuanced theological convictions for which appropriate arrangements have been made, we have consistently reminded parishes of the need to review its resolution, and have requested that they do so every 3 years and whenever a vacancy arises.

We have made arrangements which involve pastoral care and oversight being shared with the Bishops of Richborough and Maidstone. We have not yet formalized these arrangements through the appointment of Honorary Assistant Bishops, but will be giving consideration to do so.

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The draft Measure (GS1925) and amending Canon no 33 (GS1926) were discussed at the May 2014 meeting of the Diocesan Synod. The General Synod vote was widely reported, including on the Archbishop's website and the Diocese of York's website, as was the House of Bishops Declaration. There was no separate process to 'inform and educate clergy and laity' in this diocese.

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Annex Two: Theological Educational Institutes responses

All TEIs were invited in February 2018 to provide an update on what has been done to educate and inform in relation to the 2014 House of Bishops' Declarations. The table below provides a summary of the submissions received.

St Hilda

They have used the five principles themselves, though now there are plans to use the released commentary material from the Faith and Order Commission

ERMC Cambridge

The Five Guiding Principles are made available to students. There is a group discussion session about this. The staff mentor raises the Five Guiding Principles with the student at the end of year meeting

Trinity College, Bristol

There is a plenary teaching session for all first year ordinands, which comes as part of a weekly Anglican Formation programme they undertake throughout the duration of their training. In this session the Declaration and the 5GPs are looked at, followed by smaller discussion groups where the 5GP can be engaged with in greater detail. It is important to understand some of the process that led up to the 2014 GS decision, in order to appreciate the importance and intention of the Declaration and 5GPs, so the various Synod debates that led to the 2014 vote are considered in some detail. In future sessions the FAOC commentary will be used.

Lindisfarne Regional Training Partnership

There is a module on the way that the Church works out its response to different issues, although the House of Bishops' Declaration is not explicitly mentioned in the Handbook for these seminars.

Oxford Local Ministry Pathway

We discuss the principles and folk assent to them.

St Augustine's College

We have relied on tutorial meetings, both individual and group, that allow discussion of the Principles and a check that the students understand what they are promising; and a presentation at a residential event from someone whose work involves the Principles at a diocesan level. Further resources are much thinner on the ground and advice from the national church would be welcomed.

Oak Hill College

Sessions are held each year for the ordinands to set out the strengths of the five guiding principles, to explore some of the internal tensions between them, and to describe the various ways in which they have been interpreted and applied in different parts of the country. Students are encouraged to ask questions, and to share their experiences of the ways that the five principles had been explained to them, and put into practice during the pre-college processes that they had been through.

Truro

The Five Guiding Principles: A Resource for Study cites Bishop Sarah, who describes how she and two clergy with contrary views lead a session with ordinands studying with the

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South West Ministry Training Course. This session was one of three 90 minute sessions each year when students discuss the Principles. The first session is an introduction to the Principles: students are required to read them in advance. The next session involves discussion with local clergy, who share their convictions and experience of living with the Principles. Typically, conservative evangelicals and traditional Anglo-catholics as well as those who advocate for women's priestly ministry are invited to attend. The final session, entitled, 'Exploring the Differences' is led by one of the Course's core lecturers and is intended to identify the implications for ministerial practice of the previous input.

Ripon College, Cuddesdon

We have been unable to source any entirely suitable guidance material or commentary to recommend to students to assist them with reflection in this area. We would welcome a good quality theological and ecclesiological introduction to the Principles and the thinking and rationale behind them. Most of our students would welcome dispassionate evaluations of the theology and ecclesiology to help them to inhabit the Principles with integrity and conviction.

The focus has been to ensure that students are acquainted with the Five Guiding Principles and the expectation that they will assent to them. Students discuss the Principles and expectations attaching to them with their personal tutors through one to one tutorials, usually in the final year, and this fact (and their appreciation of the implications) is recorded formally in the Final Year report.

Because we are an institution that aspires to reflect as fully as possible the range of traditions represented in the Church of England we include at any one time people who hold positions across the full range of opinions on matters of women's ordained ministry. This means that the Principles and what they represent of need for graciousness and generosity are a real and permanent reality and challenge for us. There are also students at any one time with deep and searching questions about the theological integrity of the Principles and their rationale, even to the extent of questioning whether they can in good conscience be assented to. It is no part of a good education system to instruct students to accept unquestioningly all that is presented to them: question, enquiry and debate are central to good educational method. As a staff we are committed to this approach to teaching and learning.

Cranmer Hall

The House of Bishops' Declaration and Five Guiding Principles are given to ordinands and they are asked to confirm that they assent to all five of these Principles and, they are then asked again for their assent to these Principles at the end of the ordination training.

As part of the Preparing for Public Ministry module, ordinands are taken through the history of the Declaration and examine the background to the Five Guiding Principles. They are invited to explore them and the House of Bishops' Declaration in detail. Ordinands consider each of the Principles in detail, then consider how it is lived out in reality.

As part of the consideration of this, ordinands are invited to consider the following questions:

- What 'due respect' might female clergy expect from those who because of theological conviction do not accept certain aspects of their ministry?
- What kind of 'recognition' and 'respect' can those who do not support the ordination of women as priests and bishops expect from those who support it, especially where the

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latter are in a position of oversight and authority? Does it make a difference if the people in that position are female clergy?

- What does it mean to seek the flourishing of people who hold different views to our own?
- If mutual flourishing is the goal, where are the costs to be borne?
- What would you identify as the key points of tension that arise from holding the Five Guiding Principles together?
- Are there particular Guiding Principles or phrases within them that you find difficult to understand, struggle to accept or simply think are wrong?

Lincoln School of Theology

We have a teaching session specifically dedicated to this during the ordinand's final year. During this we work through the history and detail of the Five Guiding Principles and then encourage a full and frank discussion. The ordinands are very clear that their recommendation for ordination is completely dependent not only on their signing the declaration, but meaning it.

At least equally important is the soft learning that takes place during the whole of their studies. We aim to be consciously and deliberately hospitable; this includes being inclusive of all traditions as part of our routine curriculum. As part of a rolling programme we invite a Forward in Faith minister to preside at a Community Eucharist. Similarly, we welcome the Rector of our local Conservative Evangelical church to meet with ordinands over supper. In addition, many others regularly host placements for students.

When ordinands have residential weekends we go to a church of a different tradition on the Sunday morning. This is a rolling 2 year programme with space for some extra visits occasionally to for example Quakers, Orthodox etc. We have a session with the incumbent after each of these acts of worship where we invite them to give a brief personal narrative and explain their faith and theology. There is then a Q and A session. We always end by asking them to pray for us.

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Annex Three: Diocesan Focus Groups

Five focus groups took place with dioceses to understand what the experience on the ground is. The dioceses were Leeds, Lichfield, Manchester, Southwark and London. The visit included interviews with the Bishop, the Diocesan Secretary, an Archdeacon, a DDO and a lay representative such as the Lay Chair of the Diocesan Synod or the Chair/member of the DBF. In addition, the dioceses were requested to select a small panel of people from parish level within the diocese with a variety of viewpoints that were able to comment on parish and inter-parish issues.

The focus groups considered the application of the House of Bishops' Declaration and Five Guiding Principles in relation to the following:

- Vocations/prospective ordinands
- Curates in IME2
- Parish appointments
- Individual parishes/benefices
- Understanding/mutual flourishing between different parishes, and within deaneries
- Church structures: BMOs, pastoral reorganisation, planting etc
- General reception and understanding across the dioceses

There were a standard set of questions that were asked to all dioceses, and these were crafted in collaboration with a researcher from ministry division. The questions asked were as follows:

Application with regard to vocations/prospective ordinands

- How do prospective ordinands understand and engage in relation to mutual flourishing?
- How do you support them in this?
- What engagement do you have with them in relation to this?

Application for curates in IME 2

- As ordinands move into IME 2, how does their engagement in relation to mutual flourishing change?
- What engagement has there been with curates in IME 2?
- How do you encourage and support continuous learning into incumbency?

Application in parish appointments

- Thinking of an example of a recent parish appointment you have been involved in or know about, how was mutual flourishing taken into account in the development of the parish profile?
 - Probe: e.g. How did that come about? Is that a requirement? Were there any difficulties with that?
- How would you describe the representation of different traditions in parish appointments across the diocese?
 - Probe: e.g. How adequate would you say this is? Does the diocese have any policies or practices relating to the representation of

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different traditions? Have there been any difficulties appointing traditionalist or complementarian candidates?

- Can you talk me through an example of an appointment in a resolution parish?
 - Probe: e.g. How was mutual flourishing taken into account? Was there any conflict? How far were the views of the parish respected in any decision making? What approach does the diocese take in these cases?
 - If not: How would you see an appointment in a resolution parish going? What approach would the diocese take?
- What methods to promote examples of mutual flourishing in appointments across traditions work?

Application in individual parishes/benefices

- Thinking about parishes passing or considering resolutions, or other parishes linked to those parishes, what kind of discussion or response has there been in relation to mutual flourishing?
- What about parishes not directly affected by resolutions?

Understanding/mutual flourishing between parishes and within deaneries

- Are you aware of any discussion about mutual flourishing between parishes? Is there any encouragement of this within the diocese?
 - Probe: If so, what? If not, are there any reasons for this?
- Are you aware of any discussion about mutual flourishing within formal deanery structures? Is there any encouragement of this within the diocese?
 - Probe: If so, what? If not, are there any reasons for this?
- Can you tell me about any examples of different parishes working together across traditions?
- Can you tell me about any examples of working together across traditions within deaneries?
- Thinking about working together across traditions, what has worked particularly well?
- What has worked less well?

Application in church structures: BMOs, pastoral reorganisation, planting etc.

- Thinking about recent examples of a BMO, a pastoral reorganisation and a church plant, how did tradition play out in each of these?
 - Probe: e.g. Which traditions were involved? Why? Were other traditions considered? What's the diocesan approach to this?
 - Any successes? Any problems?
- What experience do you have of resolution parishes engaging with church planting?
 - Probe: e.g. Successes? Difficulties? Diocesan approach?
- What experience do you have of BMOs across traditions?
 - Probe: e.g. Successes? Difficulties? Diocesan approach?

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General reception and understanding

- Thinking more generally, what kind of reception has there been in the diocese to the idea of mutual flourishing?
- What has been the diocesan approach?
 - Probe: e.g. Have any materials/ resources been put out (if so, what)? Has there been any encouragement of discussion? What does this look like? How about discussion across traditions? What mechanisms are there to promote mutual flourishing?
- What feedback has been received from across parishes etc?
- What if there was a senior appointment of a woman? Traditional Catholic? Conservative Evangelical?
- Is there anything else you'd like to say about how mutual flourishing works in your diocese?

In addition, there were three specific questions for the diocesan bishop. These were used during the focus group visits and with the individual interviews of female diocesan bishops:

- As diocesan bishop, what is your personal commitment to mutual flourishing and how does that play out in practice?
- What is your relationship with the Bishops of Beverley and Maidstone and resolution parishes?
- Can you tell me what consideration is given to mutual flourishing in the process of making senior appointments and the membership of diocesan committees and working groups?

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Visit to Southwark Diocese (July 2019)**Introduction**

The diocese of Southwark offered a wide range of interviewees who all had a very helpful overview of diocesan life as well as specific areas of expertise. Though the interviewees came from different backgrounds and roles in the diocese, and therefore had unique insights into how the Five Guiding Principles and Mutual Flourishing is lived out in Southwark, there were three key statements which were made by almost all interviewees either explicitly or implicitly:

- Southwark is a diverse diocese;
- Southwark is a mainly 'liberal' diocese; and,
- 'Speaking well of each other' is something we are all encouraged to do by Bishop Christopher.

There are 8 key areas which I will explore in this report before summarising these in a conclusion:

- A diverse but liberal diocese;
- Attitudes towards the Five Guiding Principles;
- Speaking well of each other;
- Understanding of the Five Guiding Principles and Mutual Flourishing in practice;
- Bishops Mission Orders;
- Relationships with the Bishops of Fulham and Maidstone;
- Reactions towards senior appointments; and,
- Sexuality.

A diverse but liberal diocese

As I have already indicated, almost all of those interviewed described Southwark as a diverse diocese. A few also used the expression 'microcosm of the Church of England' to describe the diocese. These statements were offered as part of an explanation that the diocese of Southwark is used to dealing with diversity and even 'passionate' about it, whether that is about churchmanship, theology and tradition or gender, BAME, sexuality and other areas of diversity. It was conveyed that, whatever issues the Church as a whole might face, Southwark has faced them first. It therefore followed that the diocese had dealt with its fair share around the issues of men and women's ministry and the Five Guiding Principles.

However, another key statement made by almost all interviewees was that the diocese of Southwark is mainly liberal, especially around theology of gender and sexuality. Therefore, while there is diversity across the diocese and there are parishes who look to the episcopal oversight of the Bishops of Fulham and Maidstone, the majority of parishes, clergy and laity hold are in favour of women's ordained ministry and have a liberal view on sexuality. Some defined the diocese as mainly 'liberal catholic'.

Attitudes towards the Five Guiding Principles

Though those we interviewed firmly expressed the passion that the diocese has for diversity and embracing difference, when pushed to think about the diocese's

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attitude towards the Five Guiding Principles and Mutual Flourishing, there was a sense that for many they were a 'means to an end'. The majority of the diocese in 2014 was in favour of women in the episcopate, indeed 'there was a lot rejoicing, by and large...' Though what is also evident from those we talked to is that, once the vote was passed, there were, and still are, some people who would prefer not to think about the Five Guiding Principles or Mutual Flourishing. One personal view, though reiterated in different language by others, made this point very clearly: '...we're overjoyed that the legislation passed, we forget about the route of getting there and the Five Guiding Principles sort of disappear, they're a rocket booster and they've enabled it to get on space and now we don't need to worry. So it's perceived as something that was done to get us there, but it's not perceived as having much relevance moving forward.' Further, there are some who regret that the Five Guiding Principles were a necessary part of the vote and see 'mutual flourishing as providing cover for ongoing prejudice'.

Speaking well of each other

Though there is some apparent apathy, or in some cases outright discontent, towards the Five Guiding Principles as demonstrated in the views above, it is evident that the diocese does take seriously its passion for diversity and inclusivity. Another overwhelmingly clear statement made by all those interviewed was Bishop Christopher's encouragement of the diocese to 'speak well of each other.' We heard that this is often the theme used by Bishop Christopher in sermons or speeches given in and around the diocese, as well as the fact that Bishop Christopher models this himself. Often in response to the question of the diocese's approach to Mutual Flourishing, 'speaking well of each other' was the language that came most naturally to those interviewed and while Mutual Flourishing was not the terminology used in the diocese, the majority of those interviewed surmised that 'speaking well of each other' was the Southwark version of abiding by the Five Guiding Principles. 'Speaking well of each other' and being 'passionate' about diversity was described as 'in the DNA' and 'in the culture' of the diocese, especially by senior staff in the diocese. There was therefore a suggestion from some in the diocese that there was no need to mention or discuss the Five Guiding Principles and Mutual Flourishing because of this culture combined with Bishop Christopher's encouragement of 'speaking well of each other'.

Understanding of the Five Guiding Principles and Mutual Flourishing in practice

Many in the diocese feel as though they behave in a way which is synonymous with Mutual Flourishing, though the language of the Five Guiding Principles and Mutual Flourishing has not been used in the diocese since the vote passed in 2014, and therefore there has been a lack of dialogue on the specifics and reality of the Five Guiding Principles. One interviewee remarked that they 'haven't gone around teaching about it' but was keen to emphasise that Mutual Flourishing is modelled if not explicitly spoken about. We gathered from all those interviewed that there had been no formal discussions at diocese, deanery or parish level about the Five Guiding Principles and Mutual Flourishing.

There is, however, discussion with ordinands who, as is now mandatory, must sign up to the Five Guiding Principles when they meet with the Diocesan Director of

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Ordinands (DDO) or one of her assistants (ADDO), and in the discernment process are given the opportunity to raise any issues or queries they might have on this point.

A number of interviewees thought that the laity in particular in the diocese would not be aware of the Five Guiding Principles. It was thought that there had been no formal or informal discussions at Deanery or Diocesan Synod. It was also thought that, unless a parish was affected by the Five Guiding Principles because it had passed resolutions or received episcopal oversight from the Bishops of Fulham or Maidstone, the majority of the laity in parishes would not be encouraged to think about the Five Guiding Principles or discuss them and the differing theological views on women's ministry during a parish vacancy.

The diocese does not have any further resources on the Five Guiding Principles, other than the FAOC guidance which one interviewee said they 'did not see lying around [the diocesan office] ...it's not on the tables.' Those who had read the FAOC guidance in advance of the interviews were very positive about it as a clear document which had helped them with their understanding.

Bishop's Mission Orders (BMOs)

Most of the people we spoke to mentioned recent Bishop's Mission Orders across the diocese. There was honesty that some of these BMOs had caused concern among clergy and parishes, especially around BMOs which were from a more conservative background. Bishop Christopher and other senior clergy have tried to work closely with the deaneries and those involved in these BMOs. This has provided opportunities to discuss Mutual Flourishing, though neither the language of the Five Guiding Principles nor FAOC's guidance seems not to have been used. Those setting up the BMOs were generally positive about the interaction and care they had received from Bishop Christopher and other senior clergy.

However, it is clear that the process and landing of some of these BMOs has not always been smooth, especially for BMOs coming from a Complementarian Evangelical churchmanship. Some of those who we interviewed talked of a lack of consultation, transparency and information, as well as hurt. This had caused some difficult relationships between clergy and a difficult start to the BMO. It was also evident that, in these cases, there had not been the opportunity for discussion of the Five Guiding Principles, whether using that language or not, and that it is only since the BMOs have become a part of the deaneries that relationships are starting slowly to mend and discussions are taking place about what it means to have the BMO in the deanery. There was regret from some that there had not been an opportunity for more formal and general dialogue around the Five Guiding Principles before these BMOs were created and that some of the hurt could have been avoided had this happened. A positive outcome of these BMOs has been that there is a willingness from those involved to continue conversations and learning around Mutual Flourishing in order to work together more closely.

Relationships with the Bishops of Fulham and Maidstone

The Bishops of Fulham and Maidstone are both assistant bishops in the diocese of Southwark. Those who have worked and continue to work with these bishops have positive relationships with them and talked about enjoying collaborative working. There was a sense that Bishops Jonathan and Rod were very much a part of the diocese and the Bishop of Southwark's senior team.

Reactions towards senior appointments

On the question of how the diocese might react to the senior appointment of either a woman, a Traditional Catholic or Complementarian Evangelical, the answers were interesting in that there was a difference in view between senior staff and those who hold senior roles in the diocese, and the parish clergy we spoke to at deanery chapter. It is worth noting that the diocese feels that its archdeacons are a diverse group and therefore in answering questions on senior appointments, the interviewees talked about reactions to the appointment of bishops.

In thinking about the appointment of a female bishop, it was clear that all interviewed thought that the majority of the diocese would be very pleased if this were to happen. Indeed, there had been some hope that the last episcopal vacancy would be filled by a woman, though those we talked to were unanimous in their happiness about the person who filled that vacancy and that this had been the right appointment. Though there was recognition from those who oppose the ordination of women that such an appointment would not be their choice, there was a general feeling that, given the oversight offered by the Bishops of Fulham and Maidstone, a female bishop, either as a suffragan or diocesan, would not cause any major problems.

In thinking about the appointment of a Traditional Catholic or Complementarian Evangelical bishop, it was generally thought that this wouldn't happen. As mentioned, some of those who occupy senior roles in the diocese thought that it would be a cause for disunity if such an appointment was made. However, there was an overwhelming sense from the clergy we met at deanery chapter that gender or churchmanship should not be the main concern when appointing a new bishop. One priest said: 'I'd just like to think that we're going to get a really godly, prayerful, strategic bishop. And I'd like to think that the best part of me would want that more than worrying about their gender or their theological or church tradition.' They did, however, recognise that they would naturally prefer a bishop from their churchmanship and background, and that someone other than that might be cause some difficulty and the need for careful conversations.

For Complementarian Evangelicals, it was thought that there would be more difficulty if an episcopal appointment was made of someone with a liberal view on sexuality, and that this would be more of an issue than the appointment of a female bishop. '...if they're strong on the Bible and sexuality and orthodox in their understanding of the Gospel, then if they're a man or a woman, those things are so important that we'll work together.'

Sexuality

Though the questions posed to the interviewees were specifically on the Five Guiding Principles, many interviewees offered comments on sexuality. The general view seemed to be that gender is a secondary issue, while sexuality is a primary issue, hence the comment above that an orthodox understanding of the Gospel is more important than whether a person is male or female. There was also a sense that people have moved on from the conversation of women's ministry and that sexuality is a more important and difficult issue with which to grapple.

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It was also posed that there was some confusion between gender and sexuality. An example given was that one priest had received correspondence from someone who would not attend a service at which this priest was preaching because of their liberal views on sexuality, but the nature and tone of the correspondence was that which the recipient did not feel would be directed towards a man of the same opinion.

Conclusion

The Diocese of Southwark's passion for diversity and inclusion is palpable. It was only a matter of time before most of the people we spoke to mentioned 'speaking well of each other' and that Bishop Christopher not only encouraged this behaviour but led the way and modelled it. There is a confidence in speaking about diversity and inclusivity, as well as naming the issues which have arisen around differences of theology or churchmanship in the diocese.

Rather than having formal discussions, resources or ongoing dialogue about the Five Guiding Principles or Mutual Flourishing, the diocese claims to be simply 'getting on with it'. It is, however, clear that there is a lack of awareness in some areas, especially at parish and laity level, of the Five Guiding Principles. Further, a lack of dialogue following the House of Bishops Declaration has meant that, when issues have arisen in the diocese, especially around BMOs, there has been some resistance to those specifically from a Complementarian Evangelical churchmanship.

It was, however, encouraging to hear that, having gone through painful situations with regards to BMOs and church planting, there is a desire from the clergy we met to discuss the Five Guiding Principles more, to understand the theological differences held within the deanery and diocese, and to be united in mission in order to see the furthering of the Kingdom.

All of those we met spoke of mission and it is clear that mission is encouraged of everyone in the diocese no matter the tradition or churchmanship. The flourishing of all traditions is encouraged. That being said, it would seem that setting up new ways to encourage mission might be quicker, more efficient and more readily welcomed by all if there had been, and were to be, continuing conversations around the Five Guiding Principles and Mutual Flourishing.

There is no doubt that the Diocese of Southwark is proud of its diversity and, using the language of diversity, inclusivity and 'speaking well of each other', tries to foster a sense of unity and mission. While there is certainly a desire to live this out and ensure a place for the 'minority view' around women's ordination, it would still seem to be a challenge for the diocese to have a Traditional Catholic or Conservative Evangelical bishop, though there is a willingness and desire to be open to this possibility.

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IDG Report: Visit to Diocese of Manchester (March 2019)**Introduction**

The Diocese of Manchester is largely urban comprising approximately 250 parishes of which c.12 have petitioned for extended episcopal oversight. The vast majority of these are under the pastoral care of the Bishop of Beverley, with 2 listed on the Bishop of Maidstone's website as being under his care. Both Bishop Glyn and Bishop Rod are assistant bishops, and are invited to ordain candidates from their constituencies. Bishop Glyn also holds a Chrism Eucharist in the Cathedral.

The diocesan bishop, David Walker, takes a conscious lead by convening a Mutual Flourishing Group (which dates from the 1990s). It started with 4 traditional Catholics and 4 female priests, and now includes conservative evangelicals too. It provides a forum within which matters of mutual concern can be discussed. The diocese feels that a high degree of trust had been built up between these different groupings. There is fairly settled provision for traditional Catholics, many of whose parishes are clustered around Oldham: it was evident that Archdeacon Cherry Vann and the Revd Simon Killwick modelled a way of working together which helped set a tone for the diocese. Provision for conservative evangelicals is more recent, but it became apparent that there are many more clergy from this tradition who look to the Bishop of Maidstone but whose PCCs have not passed a resolution, so this element is bigger than the hard statistics might suggest.

Bishop David assured us that he was deeply committed to seeking candidates for senior appointments from traditionalist and conservative background and would seek to include such candidates on shortlists for such appointments.

We met the following on our visit:

- Phillip Blinkhorn, DBF Chair
- Richard Lewis, Lay Chair of Diocesan Synod
- The Mutual Flourishing Group
- The Revd Nick Smeeton, Director of Vocations
- The Revd Canon Peter Reiss, Director of Mission & Ministry
- The Ven Cherry Vann, Archdeacon of Rochdale
- The Rt Revd David Walker, Bishop of Manchester

Emerging Issues:**Limited engagement with the 5 Guiding Principles**

Notwithstanding the good work that the diocese has done to promote good practice, many respondents confessed to a lack of engagement from those outside the constituencies at both ends of the theological spectrum. A classic comment was:

"...I don't think that the Five Guiding Principles actually get mentioned. It's a bit like our attachment to the Book of Common Prayer: you know it's there on the shelf, but it isn't broadcast very much."

A card is given to each prospective ordinand listing the 5 bullet points to enable them to give their consent. But this all had the whiff of a 'tick box' exercise rather than any real engagement with the content. It was put to us that *"people have accepted that*

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this is where the Church is and it's just not a big issue." There was no specific session on the 5 Guiding Principles within the IME 2 programme.

There is a perception that there were congregations where the PCC had passed resolutions without really understanding the full implications. This could lead to some surprise that only 'Society priests' were then welcome to celebrate the eucharist during a vacancy, and that the pool from which a successor could be found was then very limited. It was further suggested that some such parishes were being held to ransom by a minority of influential PCC members.

Dearth of vocations from traditional catholics

A number of respondents testified to the difficulty of attracting vocations from traditional catholic parishes, many of which are comparatively small and do not have curates attached to them. Nor is the diocese finding that readers or authorised lay ministers are coming from such parishes. The diocese is seeking to address this by the appointment of the Revd Graham Hollowood as Catholic Missioner.

Perception of closet conservative evangelicalism

There are 2 larger evangelical churches within the diocese – Holy Trinity Rusholme (in the University area) and St Peter's Bolton. The former has set up a church plant, and although it is not a petitioning parish, we were alerted to suspicions that people regarded it as complementarian in outlook. This raised the difficult issue of 'closet conservative evangelicalism' where some evangelical church leaders were perceived as being unsupportive of women in leadership roles. It was noted that these larger churches were invariably male-led. Bishop Rod as an assistant bishop clearly had a wider ministry within the diocese than the 2 parishes listed as being under his care; and there was some suggestion that his ministry was being sought as much for his Biblical orthodoxy on sexuality issues as for his complementarian outlook.

Tension between mutual flourishing and pastoral reorganisation

We were alerted to concerns about the declining numbers attending some of the petitioning traditional catholic parishes and the difficulty of sustaining an objective case for a full-time stipendiary priest. Yet it was pastorally difficult to reduce them to a half time post. In one case a single priest now looks after 2 such parishes which are not geographically contiguous. The tension between the needs for pastoral reorganisation and respecting the wishes of petitioning congregations was perceived as a growing issue.

Limits to the recognition of episcopal ministry

When probed, many commented on how difficult it would be to countenance a traditional catholic or complementarian as a bishop within the diocese. Likewise a complementarian minister on the Mutual Flourishing Group cast doubt as to whether he could serve under a female bishop, whether as a diocesan or a suffragan. It is apparently the case that even at present some traditionalists avoid receiving communion from Bishop David when he presides at diocesan events. All this suggests that once the surface is scratched, mutual flourishing can be somewhat strained, and that some people clearly have 'red lines' on which they are not prepared to compromise.

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IDG Report: Visit to Diocese of Lichfield (October 2019)**Introduction**

The Diocese of Lichfield has both rural and urban areas. The diocese is also a resettlement area for refugees. It has a total of over 420 parishes. Of these, 22 receive extended episcopal ministry (EEM) from the Bishop of Ebbsfleet and 2 receive EEM from the Bishop of Maidstone. Both Bishops are appointed as assistant bishops in the diocese. Those parishes with EEM are quite scattered across the diocese. There are clusters in the north around the Potteries, some in the Black Country and some around Wolverhampton.

The Rt Revd Michael Ipgrave has been Bishop of Lichfield since September 2016.

We met the following on our visit:

- The Bishop of Lichfield
- The Diocesan Secretary, Mrs Julie Jones
- The Chair of the Diocesan Board of Finance, Mr John Naylor, and the Lay Chair of Lichfield Deanery (and very experienced senior diocesan layperson) Mrs Lilas Rawling
- The Revd Romita Shrisunder, Bishop's Director of Ordinands
- Nine representatives from parishes within the diocese, including both clergy and laity, those that hold the minority views and those that don't.

Emerging Issues:**Senior Leadership**

It was noted throughout the focus group interviews that there is good leadership within the diocese, and all respondents reflected that they felt that they had a diocesan bishop who is committed to mutual flourishing and modelling this in structures within the diocese. This was demonstrated through the engagement with members of the minority constituencies at lunches held at Bishop's House, and through ensuring that there is a broad choice of speakers at the diocese and clergy conference. It is also modelled through worship during these events, in terms of who officiates and presides.

The diocese has recently appointed its first woman suffragan bishop, as Bishop of Shrewsbury. This appointment has been well received across the diocese, and particularly well in the Shrewsbury Episcopal area, which has some complementarian evangelical parishes and one traditional catholic parish.

The diocese has appointed a part time catholic missionary to support traditional catholic parishes in their mission.

Engagement in parishes

It was recognised by all respondents that although there has been attempts to encourage engagement with the Declaration and Five Guiding Principles in the diocese, for the majority of people it was felt that they wouldn't know what this is and would not necessarily see this as relevant to them. It was said that people would not think about this as they have other priorities.

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When discussing “mutual flourishing”, respondents noted that there was little understanding of what this meant. It was raised that mutuality is important so that people were not just flourishing in their own siloes but it was felt by some that the minority traditions did not always engage with diocesan structures such as chapters and deanery synods. There were also questions about whether “mutual” and “flourishing” can actually work in reality. The point was raised that for some people the real impact of mutual flourishing can be seen as “waiting for the minority just to catch up”. This was the argument that there is toleration rather than flourishing.

It was recognised that there should be an embracing of the fact that there is another vision of how things are and that this is a pluralist church. There was a sense that it is as if the church is trying to create a series of people with completely anodyne identity.

It was highlighted that when there are issues of mission or work on common good projects, there can be engagement across traditions, “if I care about the gospel, I’ve got to care more about proclaiming Christ more than talking about our differences”.

Appointments

Interviewees were asked about parish appointments and senior appointments.

It was noted that there are currently good relationships with the Bishops of Maidstone and Ebbsfleet, and if there were to be an appointment of a traditional catholic or complementarian evangelical suffragan bishop, it could lead to unintended consequences. It was reflected that this could not be made in isolation.

It was said that as there had been no senior appointment in the diocese, that undermined the sense of flourishing, one respondent stated “no Bishop, no future”.

There was an acknowledgement that in the diocese there is great need for traditional catholic clergy to fill roles in parishes but there is not currently the pipeline. In comparison, it was told to us that there is an abundance of complementarian evangelical clergy but fewer parishes where they can be placed.

The focus group shared the experience of three complementarian evangelical curates. It was felt that they were “effectively being corralled” into resolution parishes, and they had been told that they would not get a job in another church if they applied for it.

Pastoral Reorganisation

An example of a traditional catholic parish in the Stafford Deanery was given. It is quite an isolated parish, and using the criteria for deployment of clergy, this should be .5 of a stipend income. However, it was important for the diocese to be able to find some extra funding to ensure that this parish can flourish. It was reflected that it was important to sustain ecclesiastical biodiversity, and it was important to ensure that this parish did not disappear. However, this was not without controversy. It was acknowledged that on an emotional level, it was important for this parish to survive and flourish, but on a practical level, if the size of the congregation is unsustainable, there should be hard questions about closure.

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The Group fed back that there had been an initiative set up called 'Thrive', led by the Archdeacon of Salop to discuss experiences of both traditional catholics and complementarian evangelicals, as well as to work through some of the Biblical and theological materials to understand each other better. There were two groups that met over about two years, one for complementarian evangelicals and one for traditional catholics.

The focus group discussed these groups, as a number had attended these meetings. There was some disappointment expressed that these had not been expanded further, and that they had ceased to continue to meet.

There was a point raised during the focus group, that there was a lack of understanding of the different traditions. This was manifested through holding important meetings on holy days of obligation or saints days which can lead to traditional catholics feeling conflicted.

The focus group gave an example of experiences at theological college. The group was concerned that there is a lack of discussion around the Declaration and the Five Guiding Principles, and what that means in reality. One member gave the example that they were actively encouraged to **not** discuss it. There was an occasion that a male priest told a colleague who was unable to accept the ministry of women to "go and become a Roman Catholic". The response from other members of the cohort, including women, supporting the traditional catholic demonstrated people reaching across to support those with whom they disagree.

Sexuality

The question of sexuality was raised during the discussions unprompted. The respondents felt that the concept of mutual flourishing is not one that could be replicated in the debates relating to sexuality. It was noted that sexuality is a salvation issue in a way that women's ministry is not.

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IDG Report: Visit to Diocese of Leeds (November 2019)**Introduction**

The Diocese of Leeds was created in 2014 following the dissolution of the Dioceses of Bradford, Ripon and Leeds, and Wakefield.

It is largely a rural diocese, containing post industrial towns, within the largely rural diocese. The city of Bradford has almost 25% of the population under 16, and there are large Asian communities in the diocese, for example in Kirklees 14.8% of the population are of Asian origin.

The diocese operates on an episcopal area basis, and one of the areas, Wakefield has a number of traditional catholics. The Bishop of Wakefield is a traditional catholic, and he provides episcopal ministry to traditional catholic parishes throughout the diocese.

It was reported that there are no parishes from a complementarian evangelical tradition that receive extended episcopal ministry from the Bishop of Maidstone.

We met the following on our visit:

- The Bishop of Leeds
- The Diocesan Secretary, Mrs Debbie Child
- The Revd Canon Derek Walmsley, Diocesan Director of Ordinands and Vocations
- The Ven Paul Ayers, Archdeacon of Leeds
- Paul Neville, Lay Chair of Barnsley Deanery Synod
- The Revd Paul Cartwright, General Synod Member
- Jane Evans, Leeds Diocesan Board
- The Revd Lindsay Southern

Emerging Issues**Engagement with the Five Guiding Principles**

The focus group reflected that as a new diocese, most of the effort has been on creating the new diocese, with less focus on the 2014 Settlement and Five Guiding Principles.

However, some member of the focus group shared that there had been presentations on the Settlement and Five Guiding Principles at Deanery Synods, Diocesan Synod and Area Deans Meetings but one or two shared that they had never heard of mutual flourishing. Those that had not heard of or engaged with this before, reflected that it was perceived as something that is a 'special' conversation with 'special' people for whom there is 'special' provision, rather than the mutuality outlined in the 2014 Settlement.

The diocese works on an area basis with a strong traditional catholic tradition within Wakefield. However, the focus group reflected that although there was this tradition in the diocese, there was a spectrum of understanding of what 'traditional catholic' means. It was acknowledged by those from a TC position, that the Five Guiding Principles "have given us a lifeline in the church – it has allowed us to be. People

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know about it and we go out of our way to find positive ways to support those that are different from us”.

The focus group reflected that the Five Guiding Principles can potentially be used as a way to shut down difficult conversations, as “everyone is highly aware of upsetting and offending people and this is a really emotive subject for everyone involved”.

They shared that there are a lot of things going on under the surface which are not owned and get conflated with other issues such as sexuality.

For some respondents, it was felt that the Five Guiding Principles was something from the past, and that it is not on their radar. The more important issue for them was bringing more people to Jesus.

Parish Appointments

The focus group highlighted that there is a concern that there are no opportunities for those clergy that hold complementarian evangelical views, as there are no CE churches within the diocese. The group told us that this meant that there is a “real closing down of the possibilities for ministry”, leading to people not even considering applying for roles.

It was reflected that there was a sense that this is leading to ‘segregation’, “you can flourish only within this limited patch... as long as you don’t trespass there, there and there”.

Ordinands’ engagement with the Five Guiding Principles

The discussions reflected that some women ordinands find it challenging to formally assent to the Five Guiding Principles, as they felt it was “discriminatory and undermined the ministry they were preparing to be ordained to”.

It was noted that ordinands sign up to the Five Guiding Principles before their training begins but the question was raised about what happens if their position changes during their training, and that there was no easy way for this to be picked up.

Senior Appointments

The focus group considered the appointment of a TC, CE or woman diocesan bishop. It was reflected that as a large diocese with an area system, it could be more feasible to have a diocesan bishop who was TC or CE, as there would always be bishops within the diocese who can offer extended ministry. There was a comment that the many recent appointments of suffragan and diocesan bishops have been women, leading to the question of whether there is an unconscious discrimination against men. One respondent noted “we don’t now seem to be appointing the best person for the job, we’ve got people simply saying ‘I will be appointing a woman’ and I feel for the people who are suffering because of this”.

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IDG Report: Visit to Diocese of London (December 2019)**Introduction**

The visit to the Diocese of London consisted of a single 90-minute meeting with the Rt Revd Sarah Mullally, Bishop of London; Rt Revd Jonathan Baker, Bishop of Fulham; Rt Revd Pete Broadbent, Bishop of Willesden; the Revd Clare Dowding (Dean of Women's Ministry) and Revd Charlie Skrine (Associate Rector, St Helen's Bishopsgate). It was a high level group.

'The London Plan'

The diocese had just produced an updated 'London Plan'³. It is a declaration made and signed by the Bishop of London and all the Area and Suffragan Bishops (and is reissued on a change in any of those appointments). It relates to the Bishops and Priests (Consecration and Ordination of Women) Measure 2014, the House of Bishops' Declaration on the Ministry of Bishops and Priests 2014 and its associated regulations made under Canon C29. The Plan is intended to encapsulate the House of Bishops' Five Guiding Principles.

The London Plan was initiated in the 1990s when David Hope was Bishop of London. It sets out how certain parts of the Bishop of London's authority – such as the authority to ordain and license clergy – might be delegated to the other bishops of the Diocese. It outlined bespoke arrangements under which parochial church councils could petition the Bishop of London to make provision for episcopal ministry in that parish to be exercised by a bishop other than the Diocesan or Area Bishop; and how parishes' theological convictions would be catered for by bishops (with the Bishop of Fulham typically ministering to traditional catholic parishes; and the Bishop of Maidstone to conservative evangelical parishes, though the Plan recognized that parishes in the Two Cities area, directly under the Bishop of London, which only required the ministry of a male bishop or a male bishop ordained in a male episcopal succession, could be ministered to by a male area bishop).

Much of discussion in the group centred on how the Plan worked out in practice. From the diocese's perspective it was clearly regarded as a well worked out way of accommodating theological differences within the diocese over the ordination of women. We were assured that careful consultation was carried out with the parishes concerned to seek to discern an agreed way forward (particularly where there might be not be a settled view within the parish). Great store was placed by episcopal provision from within the diocese.

Make up of Petitioning parishes

The Bishop of Willesden summarised the petitioning parishes in 4 groupings – the

- 1) 1992 group of traditional catholics;
- 2) the 1992 Edmonton group which had seen the need to pass resolutions post-Peter Wheatley⁴;

³ See <https://www.london.anglican.org/about/the-london-plan/>

⁴ The Rt Revd Peter Wheatley (a traditional catholic) retired in 2014, and was replaced by the Rt Revd Rob Wickham (who ordains women)

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- 3) the Two Cities 'Resolution B' parishes which had accepted Bishop Richard Chartres but now needed provision; and
- 4) Headship parishes mainly linked to Oak Hill/St Helen Bishopsgate/Christ Church Mayfair.

Together these comprised c13% of parishes.

Awareness of the Five Guiding Principles

Due to the existence of the London Plan, the general feeling was that there was a relatively high awareness of the Five Guiding Principles. Examples were given of discussions about related issues at the Edmonton and Two Cities Area Conferences. But it was acknowledged that many parishes were 'just getting on with the job' and probably did not give them much attention. The view was also expressed that female clergy⁵ might be more conscious of the need for mutual flourishing; and that there was a tendency to address issues when they arose, rather than having an intentional educational agenda to promote the Five Guiding Principles. It was remarked that some issues were being more openly addressed since Bishop Sarah's arrival. No special diocesan resources existed other than the London Plan (and its guidance notes). Particular weak spots were acknowledged as being leading lay figures (such as churchwardens & patrons, City Livery Comps etc) and the TEIs.

Co-operation across traditions

There was good joint working between Resolution/non-Resolution parishes across the diocese, eg social outreach/food banks/Estates Ministry/ response to emergencies/schools. South Camden deanery was held up as a particularly positive example. St Paul's Rossmore Road (where Clare Dowding was Rector) had hosted an Estates Day chaired by Bishop Philip North.

Appointments

There was considerable discussion about appointments. The concern was expressed that IDG proposal to appoint regional bishops from the minorities could lead to the appointment of 'token' traditional catholic/complementarian evangelical suffragans. More support in training and development was needed to ensure that there were appointable candidates from these constituencies, as it was felt that there was a dearth of such candidates at present. Particular concern was expressed at the apparent gulf between those in parish ministry and senior appointments, as evidenced by the lack of people from those constituencies as cathedral residentiary canons, or as archdeacons. Cathedrals were regarded as being inclined not to make such appointments, but the model of Lucy Winkett and Martin Warner working together as Canons at St Paul's was cited as an example of good practice.

It was also noted that very few female incumbents served in 'larger churches.' More needed to be done to encourage women to apply (eg mentoring/action learning groups).

⁵ It was stated that 16% of clergy of incumbent status were female; and that 13% did not accept of the ordination of women.

Vocations

The feeling was that the diocese was a leader in fostering vocations from the constituencies. There had been much positive feedback from curates from different traditions. It was noted that potentially more problematic was the selection of people with a conservative evangelical approach on sexuality. Although this was a separate issue, it was acknowledged that headship concerns were sometime a proxy for this issue.

In recent years that the diocese had increased its work on vocations for women, hosting a number of special vocations days. An area which needed more work was that of encouraging female vocations from those attending traditional catholic or conservative evangelical churches (the lack of transparency on websites on this issue from the latter was noted). This included vocations to the diaconate in conservative evangelical contexts.

The diocese had a system in place whereby the Bishop of London ordained all deacons, who all go on retreat together. If some requested not to be ordained by Bishop Sarah, Bishops Jonathan/Rod would do so, but the ordinand would still swear the Oath of Canonical Obedience to the diocesan. The pattern was that ordinations to the priesthood were carried out by Area Bishops within their Areas.

Chrism Eucharists

The Bishop of London and the Bishop of Fulham celebrated at separate Chrism Eucharists during Holy Week, but they were not at the same time, thus allowing people to attend both if they wished to do so.

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The Implementation and Dialogue Group endeavoured to engage with as many people as possible to understand what had been done to educate and inform the clergy and laity. This was made possible by welcoming contributions from individuals and running a fringe event during the July 2019 Synod Group of Sessions and the February 2020 Group of Sessions.

The fringe events were well attended by over 60 Synod members in July and over 25 Synod members in February, including clergy, laity and bishops. The fact that these events were so well attended highlighted the appetite for engaging with this issue. The discussions during these events and those individual contributions received by the Group, replicated the discussions which have taken place during the diocesan focus groups.

There was a recognition that communication both within the Church and with the wider public was patchy and needed to be improved. Participants highlighted that there were good examples of mutual flourishing in dioceses such as London and Chichester, and that the focus should be on being a bigger church making a bigger difference.

The question of how well curates are able to engage with the Declaration and Five Guiding Principles was raised. It was recognised that curates need to assent to the Principles but a number of respondents shared that discussion around these was limited and ineffectual.

A number of contributors shared personal experiences of hurt, noting that this hurt was experienced by women, as well as those who were traditional catholic or complementarian evangelical.

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Annex Four: House of Bishops Declaration

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House of Bishops' Declaration on the Ministry of Bishops and Priests

Introduction

1. The character and calling of the Church of England are set out in the Preface to the Declaration of Assent, which all clergy are required to make at ordination and subsequently on admission to any office. As part of the One, Holy, Catholic and Apostolic Church it is called to proclaim afresh in each generation the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds.
2. Those who serve the Church of England in holy orders are required to affirm their loyalty to this 'inheritance of faith' and bring 'the grace and truth of Christ to this generation.' Bishops have a particular responsibility to gather God's people and build up the Body of Christ. We have each promised at our consecration to promote peace and reconciliation in the Church and to seek to unite its members in a holy fellowship of truth and love.
3. The opening of all orders of ministry equally to women and men is a significant moment in the long history of this part of the Church Catholic. It brings with it new opportunities for building up the Body of Christ and proclaiming the good news of the kingdom.
4. It also brings with it a particular responsibility for us, as a House of Bishops. As well as seeking to channel and nurture the energy and renewal that will flow from this development we have a duty to ensure that the welfare of the whole Church of England is sustained in all its theological depth and breadth. We accordingly commend this declaration to all members of the Church of England so that the good gifts that God has given to all His people may be used to His glory.

Statement of guiding principles

5. The House 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 20 November 2013. They need to be read one with the other and held together in tension, rather than being applied selectively:
 - a. **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;**
 - b. **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;**

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- c. 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;
- d. 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
- e. 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.

Simplicity, reciprocity and mutuality

- 6. The House believes that the outworking of these principles needs to be accompanied by **simplicity, reciprocity and mutuality**.
- 7. The **simplicity** of the legislation now agreed by the General Synod is reflected in the fact that it makes no changes to the structures of the Church of England, leaves unaltered the position of each diocesan bishop as Ordinary and preserves the historic requirement for canonical obedience to the diocesan bishop 'in all things lawful and honest' and for the taking of oaths acknowledging this duty.⁶ The practical arrangements to be made for parishes which, on grounds of theological conviction, are unable to receive the priestly or episcopal ministry of women need to be made with the same principle of simplicity in mind.
- 8. **Reciprocity** means that everyone, notwithstanding differences of conviction on this issue, will accept that they can rejoice in each other's partnership in the Gospel and cooperate to the maximum possible extent in mission and ministry. There will need to be an acknowledgement that the differences of

⁶ Canon C 1.3 provides that "According to the ancient law and usage of this Church and Realm of England, the priests and deacons who have received authority to minister in an diocese owe canonical obedience in all things lawful and honest to the bishop of the same ...". By way of acknowledgement of that duty, under Canon C 14 clergy are required on various occasions to make or reaffirm the Oath of Canonical Obedience to their diocesan bishop. But we are advised that, in the light of the decision of the Privy Council in *Long v Bishop of Capetown* (1863), the duty of obedience does not require the cleric to comply with any and every direction given by the bishop; rather, it requires the cleric to obey such directions as the diocesan bishop is authorised by law to give.

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view which persist stem from an underlying divergence of theological conviction.

9. In particular reciprocity will mean that those of differing conviction will do all within their power to avoid giving offence to each other. There will need to be sensitivity to the feelings of vulnerability that some will have that their position within the Church of England will gradually be eroded and that others will have because not everyone will receive their ministry.
10. Now that the Church of England has admitted women to the episcopate there should within each diocese be at least one serving bishop, whether the diocesan or a suffragan, who ordains women to the priesthood. This has a bearing on the considerations that the Crown Nominations Commission and diocesan bishops will need to take into account when considering diocesan and suffragan appointments.
11. In addition, dioceses are entitled to express a view, in the statement of needs prepared during a vacancy in see, as to whether the diocesan bishop should be someone who will or will not ordain women. In dioceses where the diocesan bishop does not ordain women he should ensure that a bishop who is fully committed to the ordained ministry of women is given a role across the whole diocese for providing support for female clergy and their ministry.
12. All bishops have a shared responsibility for the welfare of the whole Church of England. It will be important that senior leadership roles within dioceses continue to be filled by people from across the range of traditions.
13. **Mutuality** reflects the Church of England's wider commitment to sustaining diversity. It means that those of differing conviction will be committed to making it possible for each other to flourish. All should play a full part in the lives of the deaneries and dioceses and be prepared to engage with the diocesan bishop whoever he or she is.
14. Equal treatment, for example in relation to resource issues and the discerning of vocations to the ordained ministry, is essential irrespective of convictions in relation to gender and ministry. In discerning vocations bishops will continue not to discriminate on the grounds of a candidate's theological conviction on his issue. In addition, ordination services for deacons and priests should be planned and conducted in a way that is consistent with the five guiding principles set out in paragraph 5 above.

Arrangements for parishes

15. The House is committed to enabling parishes in one part of the country to receive broadly comparable and consistent arrangements to those provided in another, notwithstanding differences in the culture and ethos of particular dioceses or the approach of the relevant diocesan bishop.
16. The practical outworking of the arrangements may vary according to local circumstances but the approach commended in the following paragraphs will, in the view of the House, enable all dioceses and parishes to act consistently with the guiding principles set out above and the requirements of the law, including the Equality Act 2010.

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17. The responsibility for signalling that a parish wishes to take advantage of arrangements available to those whose theological conviction leads them to seek the priestly or episcopal ministry of men rests with the relevant parochial church council ('PCC').⁷
18. A meeting of a PCC to consider a motion seeking arrangements of this kind should either be one held under section 11 of the Patronage (Benefices) Measure 1986 or one for which the secretary of the PCC has given members at least four weeks' notice of the place and time of the meeting and the motion to be considered. Given the importance of the issue such a motion should have been passed either (a) by a majority of those present at a meeting at which at least two-thirds of the members of the PCC who are entitled to attend are present or (b) by a majority of all the members of the PCC.
19. The recommended form of the resolution to be passed by the PCC is as follows: "***This PCC requests, on grounds of theological conviction, that arrangements be made for it in accordance with the House of Bishops' Declaration on the Ministry of Bishops and Priests.***" A PCC which has passed a resolution should send a copy of it to the diocesan bishop, archdeacon, diocesan registrar and registered patron.
20. Parishes which have passed a resolution may rescind it at any time. The same procedures as are set out in paragraphs 18-19 should apply in relation to a PCC meeting which is to consider a motion rescinding a resolution. Parishes which have passed a resolution should review it from time to time, especially when a vacancy in a benefice arises.
21. The House recognises that the nature of the theological conviction on the ordained ministry of women which underlies a decision to pass such a resolution will vary according to the tradition of the parish concerned. Where a resolution has been passed, and before clergy are appointed to the parish or a bishop chosen by the diocesan bishop to provide oversight, there will, therefore, need to be consultation between bishop and parish to ascertain the nature of that conviction so that the resolution can be implemented effectively. The House will provide guidance for bishops and parishes to help facilitate these conversations.
22. Anyone involved in making appointments to ordained parochial roles, whether of incumbents, priests in charge or assistant curates, or in exercising the power conferred by Canon C 8.2(a) to allow occasional ministry in a parish, should do everything possible to achieve an outcome that does not conflict with the nature of the conviction on this issue underlying the PCC's resolution. Where a clerk in holy orders is the registered patron of a benefice in right of his or her office, he or she

⁷ In the case of a guild church designated and established under section 4 of the City of London (Guild Churches) Act 1952 the responsibility rests with the guild church council and what is said in paragraphs 16 to 29 applies to guild churches and guild church councils as it applies to parishes and PCCs, with the necessary modifications.

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- should not limit his or her selection of candidates to those of a particular sex except in circumstances where a parish has passed a resolution.
23. In the event that any difficulties arise between a patron and a parish following the passing of a PCC resolution, the diocesan bishop should do all in his or her power to achieve an outcome that respects the declared view of the parish and protects the parish representatives from having to resort to their own power of veto under the Patronage (Benefices) Measure 1986. The archbishop of the province should also seek to achieve such an outcome in the event of the right of presentation lapsing to him or her under the 1986 Measure.
 24. In the case of multi-parish benefices the needs of parishes in the benefice that have not passed a resolution should be weighed alongside those of any parish that has when decisions are taken about appointments to the benefice.
 25. The choice of a bishop to undertake ministry in respect of a parish which has passed a resolution is for the relevant diocesan bishop to make, again with a view to avoiding conflict with the theological conviction on this issue underlying its resolution. In all cases the choice should be made from among the male bishops who are members of the House of Bishops of the diocesan synod of that or another diocese of the Church of England.
 26. As noted in paragraph 16, parishes which pass a resolution in one part of the country are entitled to expect equivalent treatment to that provided in another. In all cases the diocesan bishop should seek to ensure that pastoral and sacramental ministry is provided in accordance with the guiding principles set out in paragraph 5 above.
 27. In addition the diocesan bishop and the bishop invited to minister to the parish should explore how they can best cooperate in a variety of ways to contribute to its welfare, resourcing and mission and in its relationship with the diocese.
 28. The precise extent of the ministry entrusted to the bishop is for the diocesan to determine and is likely, for practical reasons to vary according to the pattern of episcopal ministry in that diocese and the extent of the bishop's other commitments. But the expectation is that there will be many similarities with the range of responsibilities carried by any suffragan bishop within a diocese.

The College of Bishops

29. The House affirms the importance of there continuing to be consecrations of bishops within the Church of England to enable such ministry to be provided. The fact that the sees of Ebbfleet and Richborough in the diocese of Canterbury and Beverley in the diocese of York remain in existence will provide one of a range of means by which the Archbishops will ensure that a suitable supply of bishops continues where it would not be secured in other ways. The House also accepts that the presence in the College of Bishops of

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at least one bishop who takes the Conservative Evangelical view on headship is important for sustaining the necessary climate of trust.

Arrangements in relation to other places of worship

30. The cathedral is the seat of the bishop, who has the right to officiate there in accordance with the cathedral's constitution and statutes. It is for this reason that, while some cathedrals are also parish churches, the House does not believe that the arrangements set out in the preceding paragraphs for the passing of resolutions can apply to cathedrals.
31. The House does not believe that gender or theological conviction in relation to the ordained ministry of women should be an obstacle to appointment as dean or cathedral canon. What matters is that all appointed to cathedral ministry are willing to work together in close partnership and with the highest possible degree of communion in the interests of the institution that they serve.
32. Given the great variety of non-parochial places in which regular worship and ministry take place it is not sensible to try and generalise about the arrangements that should be made in relation to them beyond affirming that the guiding principles set out in paragraph 5 above are of as much relevance to them as to the rest of the Church of England.

Oaths

33. At ordination and on taking up any office in the Church of England priests and deacons are required under Canon C 14 to swear or affirm that they will "*pay true and canonical obedience to the Lord Bishop of C and his successors in all things lawful and honest.*" Bishops are similarly required to take an oath of due obedience to the archbishop of the province. Clergy and bishops also take an Oath of Allegiance to the Queen and make the Declaration of Assent.
34. These Oaths and the Declaration are important because they each involve recognition that a person does not exercise ministry in isolation or on their own authority but within a framework of relationship with others and within the tradition of faith as the Church of England has received it. The House acknowledges that the taking of the oath to the diocesan bishop or the oath of due obedience to the archbishop may, in future, raise issues for those who, for theological reasons, remain committed to a male episcopate and priesthood.
35. Nevertheless, the House believes that all ministers of the Church of England will be able, in good conscience, to take the oath. Doing so adds nothing legally to the duty of canonical obedience, which already exists in law. Rather, it is a recognition of the pattern of relationships which underpins the exercise of ministry by those who make and receive the oath. It follows from the guiding principles set out in paragraph 5 above, and the spectrum of Anglican teaching and tradition which they acknowledge, that the giving and receiving of the oath does not entail acting contrary to theological conviction.

Grievances and mediation

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36. Canon C 29 requires the House to make Regulations prescribing a procedure for the resolution of disputes arising from the arrangements for which this declaration makes provision. In accordance with that requirement the House has made the Declaration on the Ministry of Bishops and Priests (Resolution of Disputes Procedure) Regulations 201-, the text of which is set out in the Annex to this declaration. Participation in the procedure is mandatory for those clerical office holders against whom a grievance may be brought under it.

Providing assurance

37. This declaration has been prepared in connection with legislation to admit women to the episcopate, proposals for which have been the subject of extensive debate in the Church of England over a number of years. It flows from the House's desire to establish a climate of trust within which there can be mutual flourishing, notwithstanding the differences of conviction which will continue to exist on this issue.
38. The present members of the House, like the members of the General Synod, cannot give binding commitments which would prevent their successors from considering matters afresh in the light of experience and new developments. Nevertheless, the House accepts its responsibility for creating and sustaining the necessary confidence that the arrangements set out in this declaration can be relied on and will prove durable.
39. Adjustments may prove necessary in the light of experience and be uncontentious. But the House undertakes that, should it be minded to propose changes to this declaration, it will consult the General Synod and will not proceed with its proposals unless they command two-thirds majorities in all three Houses.

Transitional provisions

40. The intention is that the repeal of the Priests (Ordination of Women) Measure 1993 and the rescinding of the Episcopal Ministry Act of Synod 1993 will have effect on the day that Amending Canon No 33 is promulged – from that day PCCs will no longer be able to pass resolutions A or B or petition for extended episcopal ministry under the 1993 Act of Synod.
41. Instead, it will be open to PCCs to pass resolutions under the terms of this Declaration. Since such resolutions are not made under legislation, PCCs do not have to wait for the coming into force of the Bishops and Priests (Consecration and Ordination of Women) Measure and Amending Canon No 33 before passing them: they can do so from the point at which this Declaration is made. However, as the new arrangements will not take effect until the Amending Canon is promulged, any resolution will not be acted upon until the Canon is promulged; and, similarly, any resolutions under the 1993 Measure or Act of Synod will continue in force until that point.
42. Additionally, the House of Bishops acknowledges that PCCs may want some time to consider the options open to them. To allow for an orderly transition the House has agreed, therefore, that resolutions passed under the 1993 Measure or petitions made under the 1993 Act of Synod should be treated for

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two years after the date on which the Amending Canon is promulged as if they were resolutions passed under paragraph 20.

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Annex Five: Society Parishes: Statistics

Overview of Society Parishes

Ken Eames, Research and Statistics unit, 3rd October 2018

This brief report provides an overview of census, deprivation, and attendance figures. It compares parishes that are part of The Society under the patronage of Saint Wilfrid and Saint Hilda ("The Society") with those that are not.

Data sources

- A list of Society parishes, provided by Forward in Faith, dated December 2016.
- Census information, from 2011, mapped onto parish boundaries as of August 2018.
- Deprivation information, from 2015, mapped onto parish boundaries as of August 2018.
- Attendance figures and attendance trends, based on the data in Statistics for Mission 2016 (published October 2017)⁸. It would be straightforward to repeat this work with updated data, as and when these become available, if required.

There are 415 Society parishes in the available list. Ten have been excluded from the following analysis because they are either outside mainland England (so have no associated deprivation information) or because after parish reorganisations those parishes no longer appear in the August 2018 parish boundary data. The following analysis is restricted to the remaining 405 Society parishes. Likewise, other parishes for which no census information is available - such as those in the Diocese of Sodor & Man, the Diocese in Europe, and the Channel Islands are not included in this analysis.

The values shown in all graphs can be found in the table at the end of this document.

Population overview

The 405 Society parishes represent 3% of all Church of England parishes. They have a total resident population of 3.0 million people, a little under 6% of the total population of all parishes. The median population of Society parishes is 7,100 people; the average (mean) population is 7,400 people.

To aid comparison, it is noted that Society parishes have approximately the same total population as the Dioceses of Birmingham and Liverpool combined.

Deprivation

Society parishes are in general more deprived than the norm. 170 (42%) of the Society parishes are amongst the most deprived decile of parishes (i.e. within the most deprived 10% of all parishes).

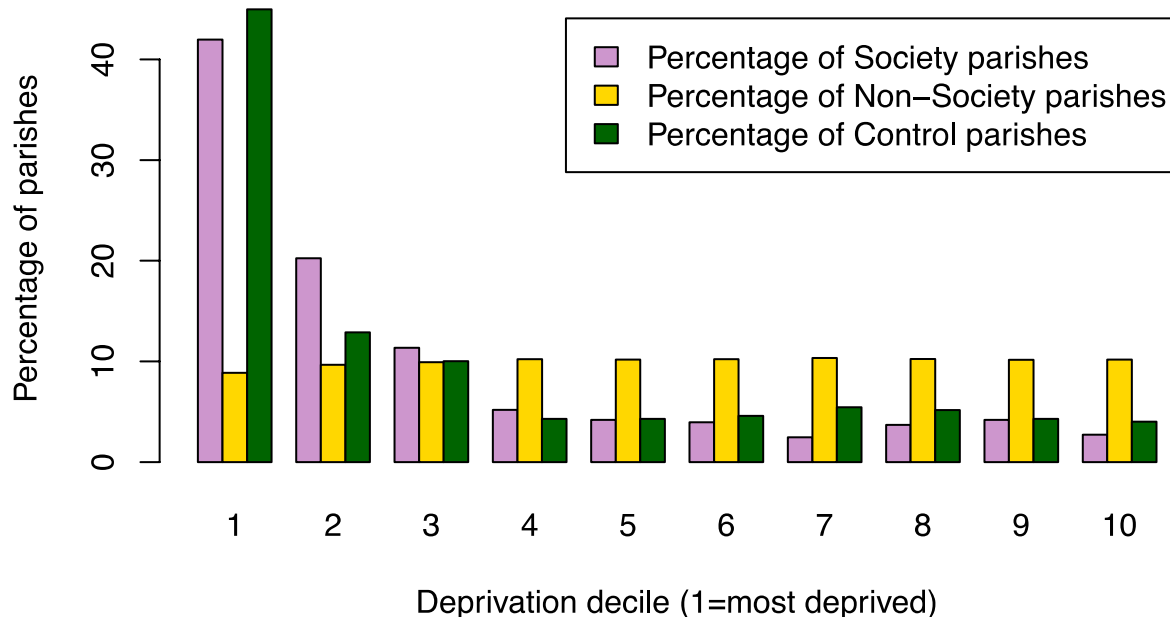
As well as comparing Society and non-Society parishes, we will add a third set of parishes into this overview as a (not especially scientifically selected) Control group: those in the Dioceses of Birmingham and Liverpool. As already observed, this set of parishes covers a similar sized population to Society parishes.

As Figure 1 shows, the Control parishes are a reasonably close match to Society parishes in terms of deprivation; in each case, over 40% of the group is in the 10% most deprived parishes nationally. Not surprisingly, given that non-Society parishes represent 94% of all parishes, non-Society parishes are fairly evenly split across deprivation deciles.

⁸ Average weekly attendance is based on the October count, including all Sunday and midweek church services and fresh expressions of Church, excluding school services. When assessing growth/decline, child midweek attendance is not included, because of a change in 2013 in the way that school services were recorded.

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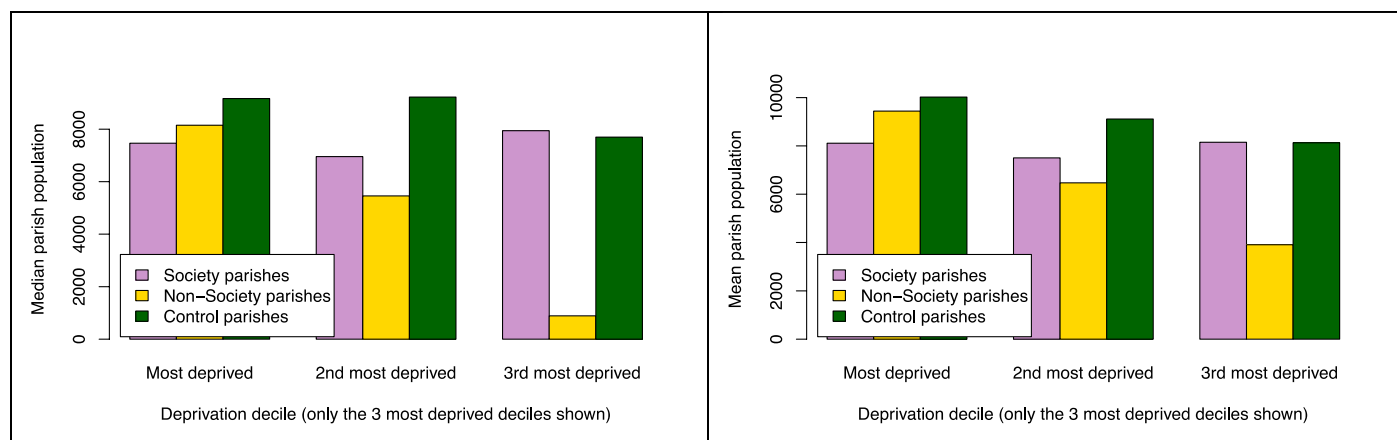
Figure 1: Distribution of parishes across deprivation decile.



When making comparisons between Society and non-Society parishes, it is sensible to attempt to compare parishes with similar levels of deprivation; in the following analysis parishes in the Society, non-Society, and Control groups are therefore grouped according to their national deprivation decile. In the figures below, only the 3 most deprived deprivation deciles are shown, since they account for almost three quarters of all Society parishes. Amongst both Society and Control parishes there are fewer than one hundred parishes in each of the second or third deprivation deciles; apparent differences between these groups may therefore be the result of small sample sizes.

Society and non-Society parishes have similar population sizes (median and mean; Figure 2) within the most deprived decile; in the most deprived decile the median Society parish population is 7,500 people and the median non-Society parish population is 8,100 people. Outside the most deprived decile, non-Society parishes are smaller than Society parishes: there are few very small Society parishes. The Control parishes are a reasonable match to Society parishes in terms of parish population size (median and mean);

Figure 2: median (left) and mean (right) parish population sizes, in the three most deprived deciles.



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Attendance

The total average weekly attendance across Society parishes is 31,400 people (27,800 adults and 3,700 children).

Society and non-Society parishes have similar average weekly attendance (median and mean; Figure 3) within the most deprived decile; in the most deprived decile the median Society parish average weekly attendance is 59 people and the median non-Society average weekly attendance is 68 people; outside the most deprived decile, non-Society parishes are somewhat smaller; as with population size, non-Society parishes tend to include the majority of very small parishes. Outside the most deprived decile, the Control parishes have larger attendance than Society parishes. A similar story emerges when looking at usual Sunday attendance (Figure 4).

Within deprivation decile, per capita attendance is similar in Society, Non-Society, and Control parishes (Table 3).

Figure 3: median (left) and mean (right) average weekly attendance, in the three most deprived deciles

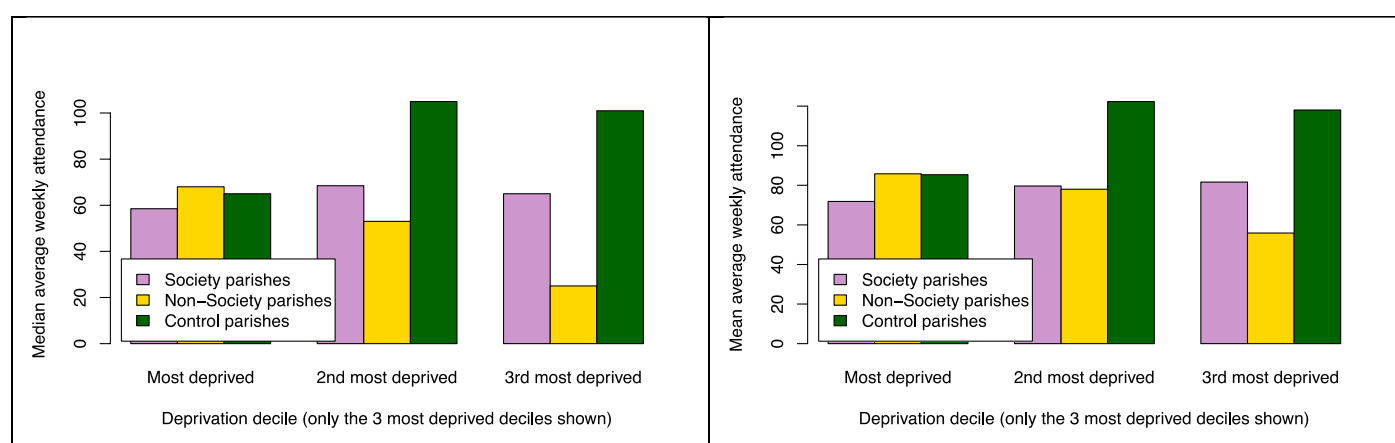
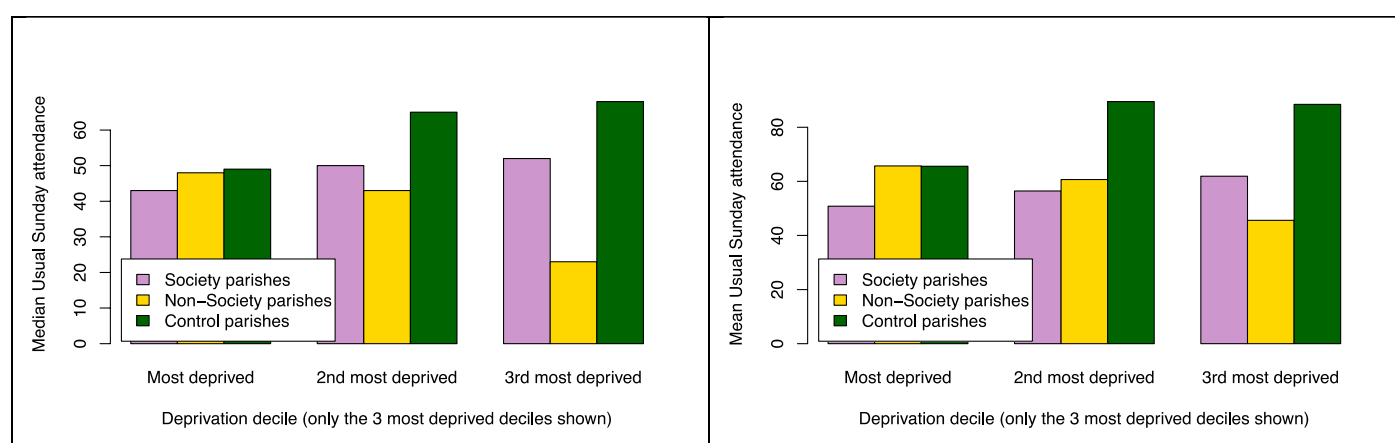


Figure 4: median (left) and mean (right) usual Sunday attendance, in the three most deprived deciles



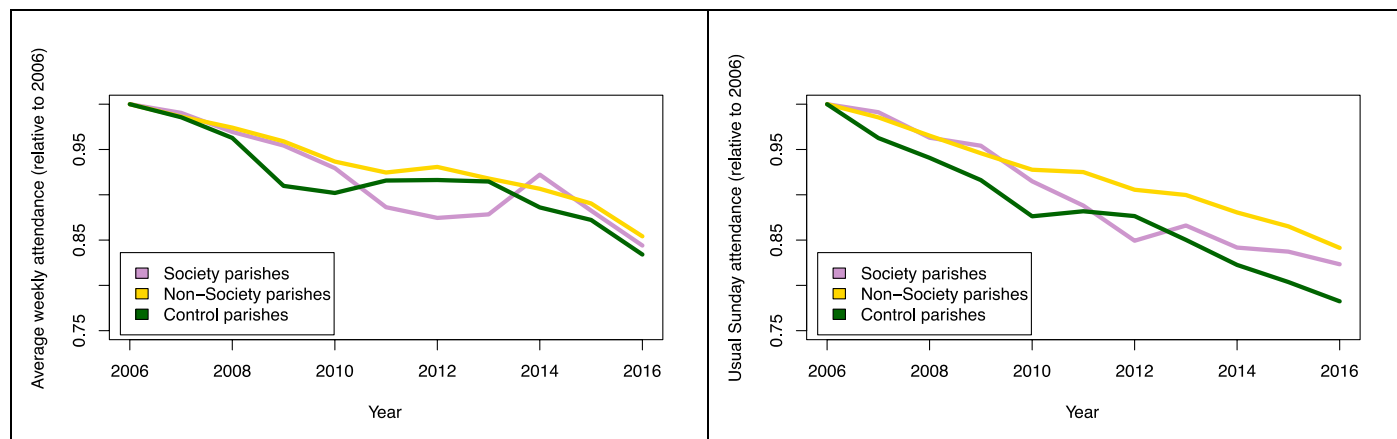
Growth and decline

The general trend in attendance has been a steady decline over recent years. This can be seen in Society parishes, non-Society parishes, and in Control parishes (Figure 5). As expected, average weekly attendance shows more fluctuations from year to year than usual Sunday attendance, and these fluctuations are more apparent in the Society and Control groups, these being smaller sets of parishes. Overall, the trend in these three groups of parishes is very similar.

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We can also look at growth/decline parish by parish. A regression-based assessment of growth, using data from 2006-2016 (for methodological details, see Statistics for Mission 2016) suggests that more parishes are declining in attendance than growing, and that in many parishes there is no clear trend. This remains true when looking at Society parishes.

Figure 5: trends in average weekly attendance (left) and usual Sunday attendance (right)

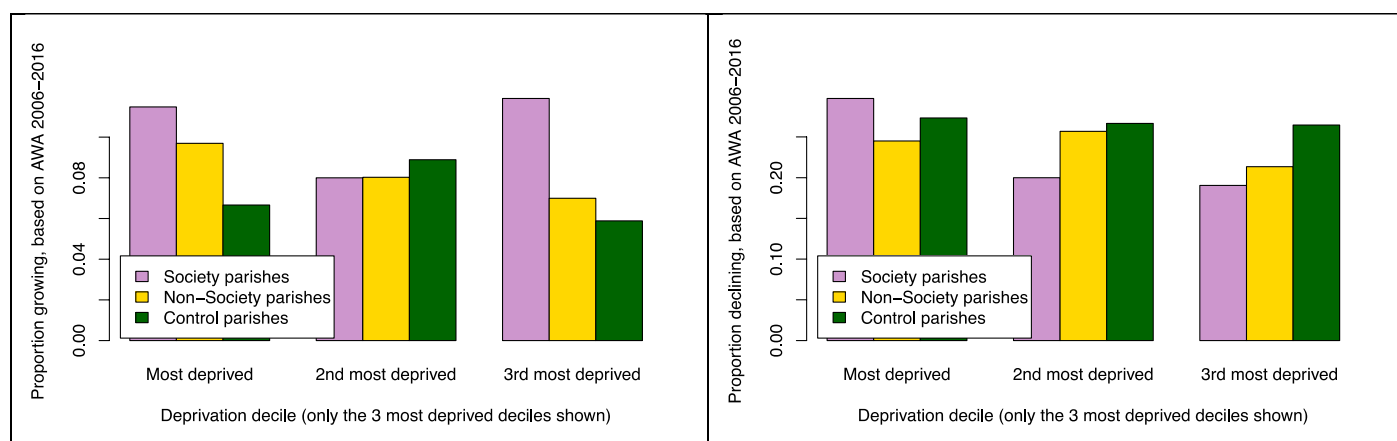


As shown in Figure 6, data suggest that Society parishes are doing slightly better than non-Society parishes in terms of average weekly attendance growth, but slightly worse in terms of average weekly attendance decline.

When considering growth and decline in parish-level usual Sunday attendance (Figure 7), Society parishes are doing slightly less well than non-Society parishes.

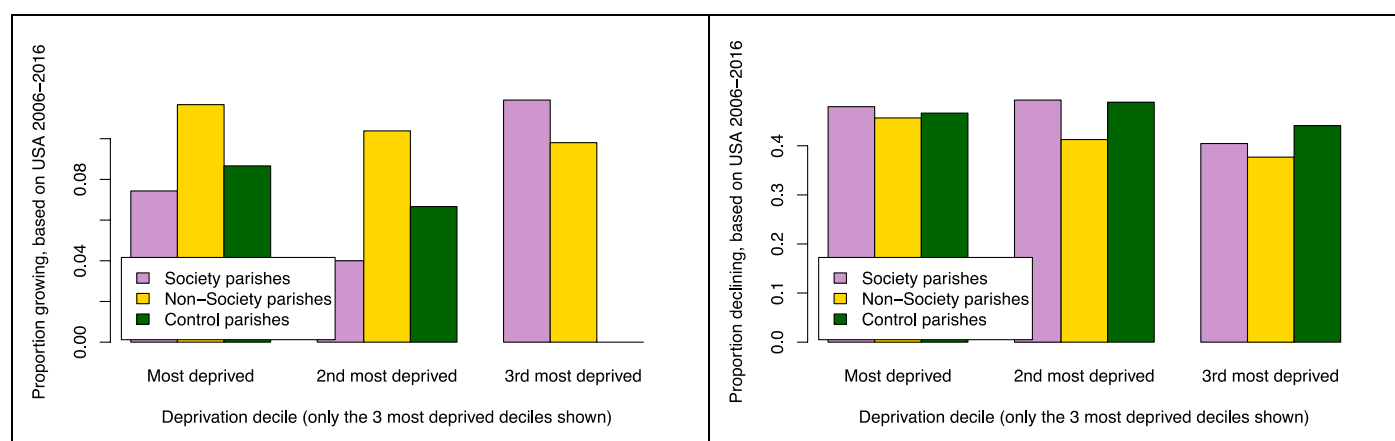
The difference is in part because usual Sunday attendance and average weekly attendance are different measures of church size; it should be noted once again that for many parishes the data are not sufficiently clear to allow a firm growth/decline conclusion to be drawn.

Figure 6: growth (left) and decline (right) in parish average weekly attendance, in the three most deprived deciles



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Figure 7: growth (left) and decline (right) in parish usual Sunday attendance, in the three most deprived deciles



Summary

Society parishes are more deprived than the average parish. When matching by deprivation decile, there is little difference between Society parishes, non-Society parishes, and parishes in a control set of dioceses in terms of attendance (absolute or per capita) and attendance trends.

Possible future work

It would be possible to further subdivide the Society parishes between the Bishops having oversight over those parishes (see Table 4), although since sample sizes would be very small in some cases this would not necessarily be very enlightening.

The urban/rural nature of parishes could be considered. The majority of Society parishes are urban; it would be possible to compare urban, deprived, Society parishes with urban, deprived, non-society parishes, although again with this additional categorisation sample sizes would quickly become unhelpfully small.

Attendance per capita could be considered with more statistical rigour. From previous work, attendance per capita in general decreases with parish population size (which correlates strongly with urban/rural status, and to a lesser extent with deprivation), so any such analysis would need to be carefully controlled for other factors.

Children's attendance could be considered; a first glance suggests that Society parishes have lower child attendance than non-Society parishes.

Tables

Table 1: Aggregate attendance in Society parishes, showing average weekly attendance (AWA) and Usual Sunday attendance (USA). AWA is based on the October count, including all Sunday and midweek attendance at church services and fresh expressions of Church, excluding services for schools.

	AWA, 2016	USA, 2016
Adults (16 and over)	27,800	20,100
Children (under 16)	3,700	3,100
Total	31,400	23,200

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Table 2: a comparison between Society, non-Society, and Control parishes. It includes a complete comparison, and a within-deprivation decile comparison based on those parishes that are in the 3 most deprived deciles nationally. Note that, as shown, within the second and third deciles the number of Society and Control parishes is fairly small; apparent differences between groups may merely be the result of a small sample.

	All parishes			Parishes within the most deprived decile nationally			Parishes within the second most deprived decile nationally			Parishes within the third most deprived decile nationally		
	Society	Non-Society	Control	Society	Non-Society	Control	Society	Non-Society	Control	Society	Non-Society	Control
Number of parishes	405	11,916	350	170	1,055	157	82	1,150	45	46	1,180	35
Population (millions)	3.0	49.8	3.1	1.4	10.0	1.6	0.6	7.4	0.4	0.4	4.6	0.3
Mean parish pop	7,400	4,200	8,800	8,100	9,400	10,000	7,500	6,500	9,100	8,100	3,900	8,100
Median parish pop	7,100	1,700	8,200	7,500	8,100	9,200	7,000	5,500	9,200	7,900	900	7,700
Mean parish AWA	78	70	111	72	86	85	80	78	122	82	56	118
Median parish AWA	65	39	85	59	68	65	69	53	105	65	25	101
Mean parish USA	57	57	84	51	66	66	56	61	90	62	46	88
Median parish USA	48	32	63	43	48	49	50	43	65	52	23	68
% growing, AWA	10%	7%	6%	11%	10%	7%	8%	8%	9%	12%	7%	6%
% declining, AWA	25%	24%	29%	30%	25%	27%	20%	26%	27%	19%	21%	26%
% growing, USA	8%	11%	7%	7%	12%	9%	4%	10%	7%	4%	10%	0%
% declining, USA	46%	38%	49%	48%	46%	47%	49%	41%	49%	12%	38%	44%

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Table 3: per capita attendance; a comparison between Society, non-Society, and Control parishes. It includes a complete comparison, and a within-deprivation decile comparison based on those parishes that are in the 3 most deprived deciles nationally. Note that within the second and third deciles the number of Society and Control parishes is fairly small; apparent differences between groups may merely be the result of a small sample. Here, per capita attendance is calculated as the total attendance at all parishes within the relevant group, divided by the total population of all parishes within the relevant group. N.B. Per capita attendance is generally smaller in large parishes than in small parishes. Urban parishes tend to be larger than rural parishes. Differences in the urban/rural split of parishes may therefore contribute to differences in Table 3. Also, of course, worshippers can travel across parish boundaries.

	All parishes			Parishes within the most deprived decile nationally			Parishes within the second most deprived decile nationally			Parishes within the third most deprived decile nationally		
	Society	Non-Society	Control	Society	Non-Society	Control	Society	Non-Society	Control	Society	Non-Society	Control
AWA per capita	1.0%	1.7%	1.3%	0.9%	0.9%	0.9%	1.1%	1.2%	1.3%	1.0%	1.4%	1.5%
USA per capita	0.8%	1.4%	1.0%	0.6%	0.7%	0.7%	0.7%	0.9%	1.0%	0.8%	1.2%	1.1%

Table 4: Bishops having oversight over Society parishes, and summary statistics

Bishop	Beverley	Burnley	Chichester	Ebbsfleet	Fulham	Richborough	Wakefield	Unknown
Number of Society parishes	102	18	12	86	57	96	31	3
% of all Society parishes	25%	4%	3%	21%	14%	24%	8%	1%
Total population	768,000	143,000	108,000	655,000	600,000	498,000	217,000	24,000
Median parish population	7,000	7,900	7,500	6,400	9,500	5,000	7,200	-

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Annex Six: Resolution Parishes: Bishop of Maidstone Statistics**Resolution parishes: Bishop of Maidstone**

The following is based on a list of churches/parishes provided by the office of the Bishop of Maidstone on the 16th October 2019. Parish codes have been added to allow Statistics for Mission and government statistics to be linked to this list.

The list contains a mixture of parishes and churches. Some of the churches listed are within multi-church parishes. Here I have assumed that all churches in these parishes are under same arrangements regarding the Bishop of Maidstone, so attendance figures for the whole parish are included below. In a small number of cases – for example church plants from other parishes – this is likely not to be the case. This may lead to the attendance figures reported here being a slight *overcount*.

Statistics for Mission figures are not available for a few parishes. Some of those missing are recently-launched BMOs, for which we would not have expected to receive 2018 attendance figures. This may lead to the attendance figures reported here being a slight *undercount*.

Number of parishes

Total number of parishes on list	141
Number of parishes with which the Bishop of Maidstone has a formal relationship	69
Number of parishes in which the Bishop of Maidstone has an informal arrangement, which differs from parish to parish	72

Attendance

All figures are taken from Statistics for Mission 2018, and include data and estimates where available. The Worshipping Community figures in this table DO NOT include estimates.

	Worshipping Community	Adult average weekly attendance	Child average weekly attendance	All age average weekly attendance	% Children	Population (2011 census)	Per capita all age average weekly attendance
All parishes on list	31,200	21,700	4,700	26,400	18%	865,000	2.8%
Formal relationship	16,100	11,000	2,400	13,500	18%	359,000	3.4%
Informal relationship	15,100	10,700	2,300	13,000	17%	506,000	2.4%

Notes: As usual, there is more missing information for the Worshipping Community than for other sections; for 18 parishes (9 formal, 9 informal) there is no Worshipping Community information. These parishes have a total AWA of 1,650 people (560 formal, 1,090 informal).

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Average weekly attendance is based on the October count, and includes attendance at Sunday and midweek church and fresh expressions of Church, but excludes services for schools.

Some of the parishes listed do not represent geographical areas (being, for example, BMOs, or Proprietary Chapels); the attendance in these parishes is excluded from the per capita attendance figures.

For comparison, across the Church of England as a whole in 2018, children made up 14% of average weekly attendance, and the per capita all age average weekly attendance was 1.5%.

Dr Ken Eames, Church of England Research and Statistics unit, 24th October 2019

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Annex Seven: Senior appointments

Information on senior appointments since summer 2014, in terms of women appointed, Traditional Catholics appointed, Conservative Evangelicals appointed, as Bishops, as Deans, as Cathedral Residentiary Canons and as Archdeacons.

This information is set out below. However, the group needs to be mindful of the following

- There is an increasing tendency not to use Church Tradition labels, and individuals often tick “other” in monitoring forms when asked to describe their church tradition. This may be accompanied by a qualifying descriptor e.g. one individual who said he would not ordain women if he were a bishop ticked “other” and described his tradition as “evangelical, influenced by the historic traditions of the church.” We work with the information provided by candidates, so this person would be classified as “other”.
- One cannot assume that someone who defines themselves as either a Traditional Catholic or a Conservative Evangelical would not ordain women.
- Collecting diversity data in the church is challenging as we do not currently have the systems in place to do this effectively. The Pathways online recruitment system should help to collect diversity data of new appointments, but like other departments, we await a new shared HR system to help robustly collect and monitor the data for people in post.
- The Archbishops Advisers for Appointments and Development directly monitor those posts where they have responsibility for or involvement in the appointment process (Deans and Bishops).

Senior Appointments since summer 2014**Residentiary canons:**

- 67 residentiary canons took up post between 1 November 2014 and 31 October 2019. Of these, 25 were women. (*Source: Clergy Payroll data*).
- From the available diversity data (18 of these vacancies), no appointed candidate identified as traditional catholic or conservative evangelical.

Archdeacons:

- 80 archdeacons took up post between 1 November 2014 and 31 October 2019. Of these, 26 were women. (*Source: Clergy Payroll data*).
- One of these appointed candidates is a traditional catholic.

Deans: (*Source: AAAD appointments data*)

- 19 Deans took up post between 1 November 2014 and 31 October 2019. Of these, 4 were women.
- None of the appointed candidates identified as traditional catholic or conservative evangelical.

Suffragan bishops: (*Source: AAAD appointments data*)

- 35 suffragan bishops took up post between 1 November 2014 and 31 October 2019. Of these, 19 were women.
- 1 identified as traditional catholic and 1 as conservative evangelical

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Diocesan bishops: (Source: AAAD appointments data)

- 12 diocesan bishops took up post between 1 November 2014 and 31 October 2019. Of these, 5 were women.
- 1 bishop taking up post identified as a traditional catholic. He has indicated that he will ordain women.

	Began role 1/11/14 – 31/10/19				Currently in role			
	Men	Women	TC	CE	Men	Women	TC	CE
Residentiary Canon (Source: Clergy Payroll)	42	25	# ⁹	#	270	101	#	#
Archdeacon (Source: Clergy Payroll)	54	26	#	#	83	32	#	#
Dean (Source: AAAD data)	15	4	#	#	36	6	#	#
Suffragan Bishop (Source: AAAD data)	16	19	1	1	49	17	3 (+2) ¹⁰	1 (+1)
Diocesan Bishop (Source: AAAD data)	6	5	1	0	35	5	1 (+1)	0 (+3)

⁹ # Denotes that information is not available

¹⁰ Numbers in brackets indicate numbers of individuals who have ticked “other” in their diversity forms and included the words “traditional catholic” or “conservative evangelical” as part of the free text description and alongside other descriptors.

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Annex Eight: Independent Reviewer Casework

Date of Report	Case	Issue	Finding / Recommendations	Follow Up
27 July 2015	Chrism Masses	WATCH claimed that inconsistent with Five Guiding Principles	“...I do not these masses are, in themselves, a breach of the principles set out in the House of Bishops’ Declaration. Rather they are a consequence of the underlying division and of the pastoral arrangements the Church has thought it right to make for those who hold the minority view. Provided the masses continue themselves to be conducted within the spirit of the Five Principles, with due sensitivity to the feeling of others, and with full regard to the lawful authority of the relevant diocesan bishop (whether male or female), they will continue to be consistent with the House of Bishops’ Declaration...”	<ul style="list-style-type: none"> • Need to identify occasions when continued unity can be demonstrated • Forum needed to discuss mutual flourishing (referred to the HoB Standing Committee at the time)
10 August 2015	Operation of a team ministry which included a ‘resolution’ parish [All Saints Cheltenham]	Forward in Faith claimed that licensing of 2 female priests failed to make appropriate provision for the ‘resolution’ parish	<ul style="list-style-type: none"> • All PCCs should be properly consulted before such a licence issued • The licence should specify the extent of the ministry of the woman priest(s) concerned 	Recommendations disseminated via publication of the Report (and issue of the Annual Report to the House of Bishops)

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September 2017	Issues concerning the nomination of the Rt Revd Philip North to the See of Sheffield	<p>The Archbishops of Canterbury and York asked the Reviewer to address certain concerns that had arisen in the Church about events surrounding the nomination, and subsequent withdrawal, of Bishop Philip North as diocesan bishop of Sheffield. The Archbishops identified five such areas of concern, viz:</p> <p>(a) <i>what has been done in the Church, including in the diocese of Sheffield, to inform and educate clergy and laity about the settlement agreed in 2014, and the effect of the Declaration within that settlement;</i></p> <p>(b) <i>the process leading to the nomination of Bishop Philip North to the See of Sheffield;</i></p> <p>(c) <i>the consistency of that nomination with the Declaration;</i></p>	<p><u>Recommendation 1:</u> ...that the House of Bishops commissions a group with balanced membership to review what has been done; distil examples of good practice within dioceses; and provide resources to help dioceses, deaneries and parishes, and theological training institutions to engage in further consideration of the issues.</p> <p><u>Recommendation 2:</u>,the matters identified should be considered alongside the outcome of the review of the Crown Nominations Commission led by Professor Oliver O'Donovan...These should include the issue of the extent to which the cloak of confidentiality currently surrounding the work of the Commission can be relaxed in order to ensure the degree of preparation for the announcement of a nomination commensurate with the controversy it is likely to arouse.</p> <p><u>Recommendation 3:</u> ... the House should invite the Faith and Order Commission to examine the theological challenge which has been posed to the 2014 Settlement and that the results of this work, together with the House's response to the pastoral challenge identified</p>	<ul style="list-style-type: none"> • HoB agreed to set up Implementation & Dialogue Group • CNC Review Group consider issues from the Report • FAOC drafts and publishes theological study guide on the Five Guiding Principles • Sec-Gen undertook a lessons learned exercise
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		<p>(d) <i>the reactions to that nomination in the Church and beyond; and</i></p> <p>(e) <i>the response of the institutional Church to the nomination and to the reactions to it.</i></p>	<p>in paragraph 192, should inform the ongoing process of discussion and education about the Settlement....</p> <p><u>Recommendation 4:</u> ... together with his colleagues in the National Church Institutions, and those involved in the dioceses of Sheffield and Blackburn, the Secretary General should review the lessons to be learned from what happened in order to avoid a similar lacuna occurring in future</p>	
13 December 2018	Identity of the bishop exercising episcopal ministry in a 'resolution' parish in relation to the PCC stated theological convictions [St George's Headstone]	<p>1. "The primary contested issue concerns the PCC's stipulation in relation to the marital status of the bishop chosen to provide episcopal ministry. The PCC's contention in its statement of grievance is that this stipulation is based on a theological conviction concerning ordained ministry, was accepted by the previous Bishop of London in 2016 and should be accepted by his successor.</p> <p>2. The Bishop of London's contention is that questions of marital status are outside the scope of</p>	<p>"...the resolution making procedure set out in the House of Bishops' Declaration concerns theological conviction in relation only to gender and ordained ministry. It does not extend to matters of marital status or indeed any other consideration. The PCC's grievance against the decision of the Bishop of London to invite the Bishop of Fulham to provide episcopal ministry to the parish is therefore unjustified...</p> <p>.....I am not satisfied that a PCC stipulation that ministry should be provided only by a bishop consecrated by a man who has not consecrated a woman as a bishop is one that a diocesan bishop needs to heed under the Declaration when making the choice of bishop under</p>	Reviewer concludes that "It is...worth recording that the shared view of the Bishop of London and St George's PCC that Bishop Ladds, as a retired bishop, cannot be the bishop chosen under paragraph 26 of the Declaration to undertake episcopal ministry in respect of St George's is clearly correct. As noted [in paragraph 20], however, the Bishop of London has confirmed that, once the Bishop of Fulham or Bishop of Maidstone is identified under paragraph 26 as

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		<p>the 2014 Declaration and that it is therefore reasonable for her to ask the Bishop of Fulham to provide episcopal ministry to St George's, just as he does for other Traditional Catholic parishes in the diocese.</p> <p>3. In addition there is a dispute over the Bishop's alternative offer that the Bishop of Maidstone could provide episcopal ministry with the PCC contending that, as a matter of conviction, they need a bishop '<i>at whose consecration a male bishop who had not consecrated a woman as a bishop presided.</i>' By the time he presided at the consecration of Rod Thomas as the Bishop of Maidstone the Archbishop of Canterbury had presided at the consecrations of Sarah Mullally and Rachel Treweek. The PCC also believes that it would be</p>	<p>paragraph 26 of the Declaration to undertake ministry in relation to a parish...</p> <p>.... the Declaration does not make churchmanship a legitimate basis for a parish to object to the choice of bishop to provide episcopal ministry to it.</p>	<p>the bishop undertaking ministry in respect of the parish, she will be willing to ask Bishop Ladds under letter to undertake duties in the parish on his behalf."</p> <p>Understood that +London was to hold discussions with the parish on this basis.</p>
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		inappropriate for a Conservative Evangelical bishop to provide ministry to St George's given its quite different tradition."		
28 February 2019	The publication of the names of those due to preside at celebrations of Holy Communion [at Wakefield Cathedral]	A catholic traditionalist member of the Cathedral congregation complained that the practice of advertising the names of celebrants had been stopped	<ul style="list-style-type: none"> • "Whether a cathedral routinely publishes the names of celebrants on its service sheets and/or websites must remain for the judgement of the dean and chapter. I do not believe that the House of Bishops Declaration creates a presumption either way. The Dean of Wakefield was, therefore, perfectly entitled to bring the practice at his cathedral into line with that of many (though not all) other cathedrals. • Nevertheless, even where the identity of the celebrant at a service is not routinely published in advance it should not be regarded as confidential information. It should, therefore, be supplied with a good grace to anyone who asks for it in advance so that they can make an informed choice over whether to attend a particular service in the light of their 	Dean's statement of 12 June 2019 ...I have now notified Sir William that I intend to keep the existing policy in place, but with a significant adjustment which I believe to be in line with the spirit of his conclusions. I will be offering a pastoral, face to face, meeting with anyone who is a regular member of the worshipping community at Wakefield Cathedral who is unable for reasons of conscience to accept the priestly ministry of women. This will afford the space for a shared conversation and the opportunity for me to offer to send a paper copy of the quarterly rota when it is published. This will be

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			<p>theological conviction in relation to gender and ordained ministry.</p> <ul style="list-style-type: none"> • Reciprocity and mutuality mean that the majority and minority need to avoid putting stumbling blocks in the way of each other or giving offence: members of chapter need to act with generosity, forbearance and pastoral sensitivity to any cathedral worshippers- especially regular members of the cathedral community- who are unable on grounds of theological conviction to receive the sacramental ministry of female priests; similarly the latter need to show respect to all chapter clergy and seek to maintain the highest possible degree of communion.” 	<p>on the understanding that it is for their personal use and that it may change at short notice. I am pleased to say that I have already had such a conversation with the individual whose letter of concern prompted the Review and the person concerned is reflecting on this offer..”</p>
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Annex Nine: Summary of papers for theological colloquium

What makes mutual flourishing challenging from a theological perspective?

A brief precis of each presentation and feedback from the group is as follows:

The Revd Canon Dr Robin Ward, Principal of St Stephen's House:

A summary of the challenges of the Five Guiding Principles and mutual flourishing from a Catholic perspective. In light of the aim of mutual flourishing rather than 'mutual pragmatisms', the question of whether a traditional catholic would be appointable as a Diocesan Bishop was raised, and it was posited that traditional catholics will become confined to a smaller space over time. In the presentation, the issue of sacraments and reunion was raised, as was the challenge of ecclesiology.

In response the group felt that the presentation was very helpful in exploring the nature of church, and explaining the goals of the Oxford Movement, giving a historical and ecumenical perspective on the current context. It was felt that by sharing the concerns of traditional catholics, there was more understanding of 'marginalisation'. The group appreciated the honesty that the Five Guiding Principles may be a 'shredded fig leaf'. It raised the question of whether traditional catholics can persist in a church which abandons reunification as a goal.

The Revd Dr Simon Stocks, St Augustine's College of Theology:

A consideration of the paradox in the first principle: that some whom the church has ordained as Bishops cannot be regarded as invalid by others; and yet others whom the church has ordained, can be. It comments on the challenge of power dynamics, and who are the "weak"? It asked whether unity in Christ is more important than liberty in Christ.

The group appreciated that this was rooted in discussions with ordinands, and highlighted the role of complex and interconnecting power dynamics. The dual notion of who is weak was highlighted, as women bishops can be seen as weak due to echoes of patriarchy, whilst traditional catholics or complementarian evangelicals can be seen as marginalised, therefore weak, due to their conscience. The question of whether it is more tolerable for women bishops to be alongside male bishops of a traditionalist position than under such a bishop was raised.

The Revd Canon Dr Joanna Collicutt, Ripon College:

The challenge of definition for mutual flourishing, and examination that as there is no agreed definition, this enables there to be many interpretations of the term. It highlighted that "flourish" is not a transitive verb, therefore people cannot "flourish" others. The paper outlines that the Eucharist has become a focus for separation due to the context of making separate sacramental provision for the minority, thus undermining the notion of 'mutual flourishing'.

The group acknowledged that this paper slayed the 'sacred cow' of unquestioned acceptance of the concept of mutual flourishing. The lack of definitions highlighted the question of whether mutual flourishing can even exist as a viable concept when it is open to competing or contradictory definitions. It was reflected that most people are irrational most of the time.

The Revd Dr Naomi Wormell, Westcott House:

This places mutual flourishing in the context of the Cain and Abel story, reflecting that brothers and sisters in Christ will always argue. It argues that mutual flourishing may be possible but it will be uncomfortable and it asks why it is so hard to be a "good loser". It concludes with the question of whether God might love our siblings more than us.

The group noted that any reconciliation will always have loose ends, and the analogy of sibling rivalry was useful in framing the discussion on mutual flourishing, particularly the challenge that God may love the other more or better than us.

Dr Justin Stratis, Trinity College, Bristol:

The challenge of trying to deliver ecumenism within one church. It asks if we want the 'minorities' to get better theology or whether they can be theological comrades in arms. It noted that traditionalists can bring a way of reading the Bible which could be lost if the diversity of the church was weakened.

The group welcomed the call to own our ecclesiological Protestantism, and the call that minority constituencies have to be able (allowed?) to offer something. The notion that traditionalists can bring something to dialogue was appreciated. It was noted that diversity is good, necessary and going to last, rather than something to 'get over'. The challenge is that we are all looking at the same thing and trying to describe it as best we can.

The Revd Dr Roger Latham, Director Cuddeson, Gloucester & Hereford:

A personal experience of the challenge of mutual flourishing in reality. It highlighted the emotional sense of the Five Guiding Principles and the issue of maintaining an open wound in the church in perpetuity.

The group appreciated the frankness of the paper and its honesty. It was suggested that the Five Guiding Principles are a mark of our failure and potentially an instrument of hurt. It was noted that we should begin by being honest about our profound disagreements theologically and emotionally.

Dr Jane Williams, St Mellitus:

The challenge that mutual flourishing is often seen as each side needing to flourish and relates this to social trinitarianism. However, this is theologically problematic, as God doesn't seek mutual flourishing but our flourishing. It also raised the issue of power dynamics and how we like to see ourselves as the 'victim'.

The group reflected that different approaches are needed to enable others to flourish, and this can sometimes involve confrontation. The idea of the

flourishing of the other was more helpful than mutual flourishing. The challenge of power dynamics and how they play out differently in different contexts was raised, noting that these need to be contextually discerned.

Standing Commission on House of Bishops Declaration on the Ministry of Bishops and Priests

Aim

1. It is recognised that there has been a clear and unequivocal decision made through General Synod that all three orders of ministry be open to all, both women and men. Alongside that clear decision, the Church of England also declared that those who could not in theological conscience accept the ministry of women as priests and bishops continue to have an honoured place within the life of the church.
2. This body will support dioceses with the monitoring of the implementation of the House of Bishops Declaration on the Ministry of Bishops and Priests. The work of this body will be based upon careful engagement with people who embody a range of experiences and viewpoints within the Church of England.

Responsibilities

- To receive and disseminate good practice in relation to the implementation of the House of Bishops Declaration at all levels within the Church.
- To consider how effectively the Declaration, including the Five Guiding Principles, is being promoted throughout the Church.
- To receive and comment on reports published by the Independent Reviewer.
- To provide an annual report to the House of Bishops.
- This body is not policy making body.

Way of working

3. This body will report to the House of Bishops and will be chaired by a bishop and will have representatives from the House of Clergy and House of Laity.
4. There will be a minimum of 5 members and no more than 10 members appointed by the Archbishops following consultation with the House of Bishops, Prolocutors and Chair and Vice-Chair of the House of Laity.
5. The body will be responsible for setting their own framework for delivering on their responsibilities except for the requirement to meet at least once a year to prepare the report to the House of Bishops.
6. It is important that those with differing theological positions are included on this body and members will be expected to model good practice in mutual flourishing and to manage differences in a mutually respectful way.

Time scale

7. Members will be appointed initially to serve on the body until the end of 2023.