

ALL SAINTS MARGARET STREET



Information Pack for discussions on the Resolution

1. HELD TOGETHER IN THE LOVE OF CHRIST

From: 'Pastoral Principles for living well together' published by The Church of England Pastoral Advisory Group April 2019

2. GUIDANCE NOTE

From the General Synod in June 2014, accompanying the House of Bishops' Declaration on the Ministry of Bishops and Priests

3. THE LONDON PLAN

May 2018 Declaration by the London Bishops relating 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 associated regulations.

4. THE FIVE GUIDING PRINCIPLES

With an introduction to *The Five Guiding Principles – A Resource for Study* published by the Faith & Order Commission of the Church of England.

5. ALL SAINTS MARGARET STREET RESOLUTION

As approved by the Parochial Church Council on 26th November 2016.

*Compiled following the visit of Bishop Sarah and Bishop Jonathan by Fr Adam Atkinson.
For public availability in time for pastoral conversations in January & February 2020.*

HELD TOGETHER IN THE LOVE OF CHRIST

**From: 'Pastoral Principles for living well together'
The Church of England Pastoral Advisory Group April 2019**

Why? As communities of Christians we are held together in the love of Christ. Our many differences are gifts that can build us up in trust and mutual affection or they can mar the image of Christ that we are called to reflect through our life together.

What? These Pastoral Principles invite church communities to examine afresh their life together. They were created for a specific purpose but they apply to all sorts of difference and diversity among God's people. The House of Bishops commends them.

How? The Bishops' hope and prayer is that they will be used by clergy and laity. Paying attention to them will help church communities to live out the good news of welcome to all people with its biblical understanding of new birth, the transforming power of the Holy Spirit, the common call to repentance and faith, and our new identity in Christ.

A prayer to begin

Heavenly Father, you have called us as the Body of your Son Jesus Christ to continue his work of reconciliation and reveal you to the world: forgive us the sins which tear us apart; give us the courage to overcome our fears and to seek that unity which is your gift and your will; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

1. Acknowledge PREJUDICE

Because of our understanding that everyone is made in the image of God, we will receive our differences as gift, valuing all people, and seek to see Christ in all our neighbours. To help us do this we will acknowledge and address our prejudices. We are all conditioned by our experience of life, positively or negatively. All of us must reflect deeply on our attitudes and behaviour. All are loved children of God. The cross of Christ is for all. The journey from prejudice to hatred is a short one.

Central to our faith is a belief that each of us is unique: we rejoice that we are fearfully and wonderfully made by God. There is a sense of awe and mystery about each one of us – an element of 'otherness' – that cannot be reduced to something that we can fully grasp within our finite understanding. This principle applies to all our relationships with people who are different from us, whether as a result of sexuality, gender identity, ethnicity, age or any other characteristic. We believe that all of us need to reflect deeply on our attitudes and behaviour in order to extend a Christ-like welcome to all people in our midst.

2. Speak into SILENCE

Because of our understanding of the Church as the Body of Christ, we seek to be a place of openness, acceptance, challenge and hospitality. Good pastoral care of people can never happen in an environment where their presence or questions are intentionally ignored by those in church leadership. Silence, when misused, can shelter abuses of power. People must

be given space, permission and opportunities to speak if they want to – so that those who are vulnerable can hear and thus not feel that they are alone. If our church really believes that it wishes to welcome everyone, no matter their personal circumstances, then this welcome must be voiced in words that come from both head and heart.

Central to our understanding of the Christian community is that we are the Body of Christ. We are called to relate deeply and openly with one another, sharing what is on our hearts as well as in our minds. We live and work together, offering and using our God-given gifts, blessings, insights and experience. Here mutual respect, accountability and responsibility play out in the context of the history and living tradition of our church's community.

3. Address IGNORANCE

Ignorance is inevitable, but ignorance about the experiences and perspectives of everyone in our church communities can and should be addressed and taken into account in our teaching and learning about the foundations of our shared Christian faith. Taking Scripture and our tradition seriously does not allow us to ignore pressing pastoral issues.

Because of our understanding that the authority for the faith we profess is revealed in the Holy Scriptures and contained both in the creeds we say and in the Church of England's foundation documents, we will talk to each other with respect and a desire to learn more about this inheritance and about each other's lived experiences and views.

Central to being Anglican is our call to be faithful to both Scripture and the Church's tradition, using God's gifts of reason and wisdom shaped by the Spirit. Another way of saying this is that the Church of England is both catholic and reformed. This can give rise to tensions and differences both within and across our church communities, but we see this as a sign of strength: God's church is diverse, welcoming the diversity of the people God calls. The better we – both individuals and churches – have been able to acknowledge prejudice and speak into silence, then the better placed we are to respect and talk about difference as we study Scripture and pray together. This will enable us to address the more challenging questions of what it means to be faithful to Scripture and how the life of a disciple of Jesus Christ is to be characterised.

4. Cast out FEAR

Because of our understanding that the Church of England is there to care for everyone in the community, we will consciously demonstrate and live out what it means for perfect love to cast out all fear. There is fear about 'breaking ranks' and speaking out. There is fear that if someone's personal circumstances or views are known then friendships may be affected, or their ministry may be called into question. These kinds of fear can corrupt our life together, make individuals feel trapped and stop people from entering our churches.

Central to our life as a Church are the sacraments of Baptism and Holy Communion. These are a means of God's grace to help us live holy lives that are obedient to God's call. They are God's gifts, not ours, and we receive them at Christ's invitation and his alone. We are mindful that we are all sinners and fall short of what God asks of us each and every day: none of us is worthy to receive, except through the mercy and forgiveness of God. The Book of Common Prayer (BCP) helpfully exhorts everyone to examine their worthiness before receiving Communion. This can raise questions about what it means to be in right relationship with God before receiving the sacraments, accepting that only God knows all the secrets of our hearts.

5. Admit HYPOCRISY

Because of our understanding that everyone is valued and loved on the basis of Christ's redeeming love, life, death and resurrection, we will be communities marked by attentive listening, courtesy, kindness and the absolute belief that nobody is outside the love of God. We do not commend intrusive questioning. Rather, our aim is to shine a light on structures and practices that promote evasiveness that can be seen as hypocrisy.

Central to our faith is the belief that while we were still sinners, Christ died for all. We remain fallible, weak and broken and yet are called to love one another as Christ has loved us. Jesus' teaching and the letters to the early Church warn us against judgmentalism. We journey together knowing that the poor in spirit and those who know their need of God are blessed. Despite our deep disagreements we nevertheless know ourselves held in the love of Christ, all equally in need of his grace and called to live together in love. As we do so, we pray that we will learn from one another and discover more of the challenge to holy living and the wideness of God's mercy as the Spirit moves within us, among us and between us.

6. Pay attention to POWER

Because of our understanding that Christ calls us in humility to regard others as better than ourselves we will not exploit any perceived or real power over others. We will encourage our communities to be places where everyone seeks to serve one another in the Spirit of Christ and to respond joyfully to his call to mutual submission. Inequalities of power have led to abuses in the past and will continue to do so unless all who exercise pastoral care reflect continuously on the power that they hold. Power must always be acknowledged.

Matters relating to relationships are deeply personal. Conversations relating to them must be carried out with utmost sensitivity to the real or perceived power that one may have over another. We need to learn to become more aware both of our own power and of our vulnerability to the perceived power of others, and to notice and call out when power is exercised inappropriately.

A prayer to end

Lord of the Church forgive our failure to acknowledge and address our prejudices: open our hearts and minds to value those with whom we disagree; forgive the way we collude with silence and imprison others in it: give us courage to speak words that liberate and heal; forgive our reluctance to address our ignorance: lead us into the truth that will set us free; forgive the cycles of negativity that trap us in fear: cast out our fear with your perfect love; forgive our failure to admit our hypocrisy: give us grace to grow in self-awareness and personal integrity; forgive us when disparities of power undermine trust: shape our conversations with humility and mutual respect; that we may live well together and rejoice to be disciples of your Son, Jesus Christ. Amen.

GUIDANCE NOTE

Accompanying the House of Bishops' Declaration

GS Misc 1077

GENERAL SYNOD

House of Bishops' Declaration on the Ministry of Bishops and Priests – Guidance note from the House

1. The Declaration agreed by the House in May is being circulated separately. Paragraph 22 includes a commitment from the House to provide guidance to help facilitate the conversations that will be necessary between bishops and PCCs following the passing of a resolution under the Declaration.
2. A draft of the guidance was circulated to Synod members in January for consultation. Comments were received from the Catholic Group on Synod, from WATCH and from one member of Synod offering views from a Headship Evangelical perspective.
3. The House has now agreed the attached guidance note, which incorporates a few amendments made in the light of the comments received. In addition the House thought that some further clarification might be helpful over the status of the document- a point raised in some of the comments.
4. This is, as its title makes clear, a guidance note. It neither adds to nor subtracts from the contents of the Declaration. The text of the Declaration was arrived at after prolonged discussion within the Steering Committee, on which were represented a wide range of viewpoints from across the Church of England. It is action or failure to act in accordance with the Declaration that may trigger a grievance to the Independent Reviewer under the Regulations for the Disputes Resolution Procedure.
5. The House did, however, accept the view of the Steering Committee that PCCs which had passed a resolution would find it helpful to have some guidance in relation to the conversations which would then need to happen with the diocesan bishop. The purpose of these conversations is to ensure that the arrangements made by the bishop for ministry in relation to the parish are informed by an understanding of the PCC's decision and what lies behind it in terms of theological conviction, so that the resolution can be implemented effectively.
6. In order to make the document reasonably self contained the House has, in addition to the guidance and recommended good practice, included within a brief summary of some of the provisions in the Declaration and the Disputes Resolution Procedure as well as the text of the five guiding principles. It is from the five principles that everything else flows.

William Fittall
Secretary General
12 June 2014

House of Bishops' Declaration on the Ministry of Bishops and Priests – Guidance note for Bishops and Parishes

Statement of guiding principles

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:

- **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. In [2014] the General Synod approved legislation enabling women to become bishops and removing all gender distinctions in the canons of the Church of England in relation to the ministry of bishops, priest and deacons.
 2. As part of the package of proposals of which the legislation was part, the House of Bishops agreed a Declaration on the Ministry of Bishops and Priests designed to sustain the diversity of the Church of England and the mutual flourishing of its constituent parts. The Declaration embodies five guiding principles which have been endorsed by the General Synod. A copy of the five principles is set out above.

3. The Declaration acknowledges that some PCCs may wish to pass a resolution to take advantage of arrangements available to those who, on grounds of theological conviction are unable to receive the ministry of women bishops or priests.
4. Where a PCC has passed the requisite resolution it is the responsibility of the diocesan bishop to put the arrangements in place after consultation with the PCC. The purpose of that consultation is to enable the diocesan bishop to ascertain the nature of the theological conviction underlying the resolution so that the resolution can be implemented effectively.
5. This guidance note, promised in paragraph 22 of the Declaration, is designed to help facilitate those conversations between bishops and parishes where resolutions have been passed.

Passing a resolution

6. Under paragraph 19 of the Declaration a resolution should be passed at a meeting held under section 11 of the Patronage (Benefices) Measure 1986 or at a meeting of which the secretary of the PCC has given members at least four weeks' notice of the place and time of the meeting and of the motion to be considered.
7. A decision to pass a resolution has significant consequences for the exercise of ministry in the parish. It is good practice, therefore, for the PCC to enable members of the wider church community to submit views before any meeting at which a resolution is to be considered.
8. The recommended form of the resolution is:

'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.'

9. Under the terms of the Declaration any resolution should have the support of either (a) 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) a majority of all the members of the PCC.
10. It is important to note that the resolution should be founded on theological conviction in relation to gender and ordained ministry. Considerations such as the personality or theological stance of the diocesan bishop, social conservatism or a desire to distance the parish from the policies of the diocese- for example in relation to pastoral reorganisation, parish share and the deployment of clergy- are not relevant.
11. In considering whether to pass a resolution it is for each PCC member to consider what weight to give to his or her own theological conviction as against the conviction of others in the church community . If a resolution is passed the PCC needs to be able to articulate for the bishop the nature of the conviction which, in its view, underlay the decision.

12. In accordance with paragraph 20 of the Declaration, a copy of any resolution passed should be sent to the diocesan bishop, archdeacon, diocesan registrar and registered patron.

Conversations between the bishop and the PCC

13. In its Declaration the House of Bishops acknowledged that the needs of parishes would vary, depending on the nature of the theological conviction that had prompted the PCC to pass the resolution. Thus, for example, in some cases the issue will be one of 'headship' and the need will be for ministry from a male incumbent / priest in charge or bishop. With PCCs where the theological conviction reflects Traditional Catholic concerns there will be additional considerations. It is for the PCC to nominate one or more of its members to articulate on its behalf to the bishop the particular needs of the parish in the light of the theological conviction that underlies the resolution, so that the resolution can be implemented effectively.
14. In relation to episcopal ministry, it is for the diocesan bishop to decide who should minister to a parish where a resolution has been passed. In accordance with the principles set out in the House of Bishops' declaration the diocesan bishop will seek to ensure that pastoral and sacramental ministry is provided in a way that maintains the highest possible degree of communion and contributes to mutual flourishing.
15. He or she will choose the bishop from among those who are members of the House of Bishops of one of the diocesan synods of the Church of England - in other words, from among serving rather than retired bishops.
16. It is for the diocesan bishop, in the light of the five guiding principles and following consultation with the bishop, to determine the precise extent of the ministry to be entrusted to the latter in relation to a parish where a resolution has been passed. The expectation is that there will be many similarities with the range of responsibilities carried by any suffragan bishop in a diocese.
17. The aim will be to ensure cooperation in a variety of ways so as to contribute to the welfare, resourcing and mission of the parish and its relationship with the diocese. The position of the diocesan as Ordinary and chief pastor is unaltered.
18. In relation to priestly ministry, the responsibility for appointments rests with a range of people depending on the nature of the post (incumbent, priest in charge, assistant curate) and the identity of the patron. The Declaration urges them all to do everything possible to achieve an outcome that does not conflict with the nature of the theological conviction underlying the PCC's resolution.
19. Paragraph 25 of the Declaration acknowledges that, when it comes to decisions about the appointment of clergy to multi-parish benefices, the needs of parishes that have not passed a resolution should be weighed alongside those of any parish that has.
20. Given the diversity of situations in multi-parish benefices it is not possible, nationally, to give guidance that will cover all situations. The aim should be to explore options that will avoid, on the one hand, a single parish being able to frustrate the wishes of the others in the benefice and, on the other, that parish being denied the pastoral and sacramental provision that the PCC has sought.

21. Where a resolution is passed by a parish in a multi-parish benefice, the diocesan bishop will consult with representatives of the other parishes in the benefice in relation to the practical arrangements that need to be made to give effect to the resolution.

Review

22. Under paragraph 21 of the Declaration a PCC that has passed a resolution is expected to review it from time to time especially when a vacancy arises in the benefice. The process for convening a meeting with a view to rescinding a resolution and the majority required are the same as for passing the original resolution (see paragraphs 6-9 above).

Disputes

23. Where a PCC that has passed a Resolution considers that the diocesan bishop has not responded consistently with the terms of the House of Bishops' Declaration it may bring a grievance to the Independent Reviewer appointed under the Regulations for the Resolution of Disputes.
24. In addition it is open to any person to raise a concern in writing with the Independent Reviewer in relation to any aspect of the operation of the Declaration.
25. If a patron is minded to offer an appointment inconsistently with a resolution the parish representatives are entitled to look to the diocesan bishop to use his or her powers under the Patronage (Benefices) Measure 1986 to withhold his or her consent rather than having to do so themselves.

THE LONDON PLAN

May 2018

**Declaration by the Bishops of London,
Stepney, Kensington, Willesden, Edmonton, Fulham & Islington
Relating 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 London Plan is a declaration made and signed by the Bishop of London and all the Area and Suffragan Bishops.

For over 20 years, the London Plan has set out how certain parts of the Bishop of London's authority – such as the authority to ordain and license clergy – may be delegated to the other bishops of the Diocese of London. It allows parochial church councils to 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.

The London College of Bishops views the London Plan as vital to the life of the Diocese, permitting all parts of the Church to thrive, and to live and work together for the good of the Kingdom of God in mutual respect. The Plan encapsulates the House of Bishops' Five Guiding Principles.

The Plan provides a framework within which those who hold sharply defined differences about the ministerial priesthood can live together in simplicity, reciprocity and mutuality. We believe that the diversity of church tradition of the Diocese is part of our strength, and in it we find unity.

London Plan Working Arrangements

1. Process for parishes seeking arrangements for episcopal ministry under the provisions of the House of Bishops' Declaration

When a PCC is considering making a request under the provisions of the House of Bishops' Declaration, the Bishops of the Diocese believe that a process of consultation is appropriate and desirable. The Guidance Note accompanying the House of Bishops' Declaration encourages a PCC to consult widely within the parish, and the Bishops of the Diocese commend and support this. In addition, the Bishops and their representatives (members of the Senior Staff and other senior clergy) will be available to answer any questions and points of concern which the PCC may have about the nature of such a request and the process for making it. Invitations to meet with members of the PCC are particularly welcome.

After the period of consultation and having given the requisite period of notice under the terms of the House of Bishops' Declaration, the PCC meet in order to vote on making the request.

If passed, then the Bishop of London would receive a formal letter of request. This must be copied to the relevant Area Bishop. The formal letter of request should be accompanied by a further document describing the nature of the consultation which the PCC has undertaken within the parish, and clarifying the nature of the theological conviction underlying the request.

The House of Bishops' Declaration provides for a further consultation between the Diocesan Bishop and representatives of the PCC in order to further determine the nature of the theological conviction underlying the request, so that appropriate arrangements for the provision of episcopal ministry can be put in place. In the Diocese of London, the Bishops agree that this further consultation may be delegated to the relevant Area Bishop, although the final decision rests with the Bishop of London as Ordinary.

A PCC's theological conviction is likely to be expressed either in Traditionalist Catholic terms (based on the parish's understanding of communion, ministry, and sacramental assurance) (hereafter TC), or in Conservative Evangelical terms (based on the parish's understanding of headship) (hereafter CE). These working arrangements are drafted on the assumption that the Bishop of Fulham, as a Suffragan Bishop in the Diocese, will normally exercise episcopal ministry in the TC parishes making a request; and that the Bishop of Maidstone, as an Assistant Bishop in the Diocese, will normally exercise episcopal ministry in the CE parishes making a request.

The House of Bishops' Declaration makes clear (paragraph 21) that a PCC that has passed a resolution is expected to review it from time to time, especially when a vacancy arises in the benefice.

The relevant documents and guidance from the House of Bishops can be found here: <https://www.churchofengland.org/about/leadership-and-governance/general-synod/bishops/house-bishops-declaration-ministry-bishops>

2. Sponsorship of ordinands

The discernment process will take place using Area Directors of Ordinands and existing Area systems, but the Bishop of Fulham, as a Sponsoring Bishop, will appoint his own examining chaplain to be involved in processing candidates from TC parishes. The Bishop of Maidstone is also a Sponsoring Bishop and will work with the Directors of Ordinands in the discernment process in CE parishes. The C4 faculty process (where applicable) takes place in the Areas, with a final report going to the Diocesan Bishop.

3. Placing ordinands in title posts

Subject to suitable training incumbents being available, ordinands sponsored by the Bishop of Fulham can be placed in TC parishes, subject to funding being available. They will be counted within the overall Diocesan allocation. The Bishop of Maidstone will similarly be involved in discussions with the relevant Area Bishop about the placement of ordinands in CE parishes.

4. Licensed Lay Ministers and Commissioned Ministers

Candidates will be agreed by the Bishop of Fulham for TC parishes for training, licensing, and commissioning, working with the relevant Area Wardens of LLMs and CMs. Commissioning paperwork and entry on database to be done through the Areas.

5. Permissions to Officiate

The Bishops of Fulham and Maidstone will **not** process PTOs. PTOs will be processed by the Area Bishop of the Area in which the priest is working (or by the Bishop of London where the PTO applicant is in a national post).

6. Ordinations

Arrangements for ordinations are the responsibility of the Bishop of London. Where candidates for ordination to the diaconate or priesthood cannot, on theological grounds, accept ordination from a bishop who is a woman, from a bishop who ordains women or shares in the consecration of women to the episcopate, or is a male bishop at whose consecration a bishop or archbishop who is a woman has been the principal consecrator, arrangements will be made for their ordination by another Bishop (including the Bishop of Fulham for TCs and the Bishop of Maidstone for CEs)

7. Collations, Institutions and Licensings

These will be carried out by the Bishop of Fulham in TC parishes, with the relevant Archdeacon. In CE parishes where his episcopal ministry has been requested, the Bishop of Maidstone will preach, preside, or carry out the collation, institution, or licensing as commissary.

8. Authorisation of lay permissions in parishes under the episcopal ministry of the Bishop of Fulham

May be processed by the Area Bishop or by the Bishop of Fulham, with a list of those issued by him to be sent to the Area Bishop for safeguarding and database purposes (*Safeguarding checks through the Diocese of London's safeguarding team as normal*)

9. Authorisation of admission of children to HC before confirmation

By the Bishop of Fulham in relation to TC parishes, subject to Diocesan Regulations.

10. Confirmation returns

To be kept by Bishops of Fulham and Maidstone for confirmations they carry out, for inclusion in the Diocesan Annual Returns of Confirmations.

11. Blue files of clergy

For TC parishes, to be kept at the Bishop of Fulham's office and to be available for consultation by the relevant Area Bishop. The Bishop of Maidstone to have access to the blue files of clergy from CE parishes (*the Chichester review made it clear that we should not have two separate clergy files*)

12. CMD & MDR

To be run in Areas. Participation by clergy is as set out in their SOP. Episcopal Review for TC parishes to be carried out by Bishop of Fulham. The Bishop of Maidstone will be invited to undertake Episcopal Review for clergy from CE parishes.

13. Appointment under Common Tenure

Bishop of Fulham (and Patron, where applicable) to run whole process with Archdeacon and Area Dean. Area Bishops to meet candidates before they are appointed. The Bishop of Maidstone will be fully involved in, and take part in interviews for, appointments to CE parishes, including commending candidates to the relevant Area Bishop, subject to the constraints of the Patronage (Benefices) Measure 1986.

14. CDM process for clergy –

To be referred to the Bishop of London for determination on process.

15. Pastoral Reorganisation

Provision exists under the constitution of Area Councils for the Bishop of Fulham to be a member of the respective Area Council for pastoral matters relating to TC parishes. It will similarly be appropriate for the Bishop of Maidstone to be consulted (and invited to attend) an Area Council which is considering pastoral matters relating to CE parishes.

16. Other matters

Because the London Plan preserves the integrity of the Archdeaconries, all those functions which are not specified in the London Plan, including Safeguarding, remain with the relevant Area Bishop and Archdeacon.

17. Rescinding a resolution

Parishes which have passed a resolution may rescind it at any time. The same procedures as are set out in paragraphs 18-19 of the House of Bishops' Declaration 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.

May 2018

THE FIVE GUIDING PRINCIPLES

**From the Introduction to *The Five Guiding Principles – A Resource for Study*
published by the Faith & Order Commission of the Church of England.**

When the Archbishop of Canterbury appeared, with others, before the Ecclesiastical Committee of Parliament following the General Synod's Final Approval of the Measure to approve the admission of women to the episcopate, he was asked about the Five Guiding Principles and the theology which undergirds them. He replied that the Five Guiding Principles constitute 'a promise to seek to love one another', and said that they are 'not a deal.' He went on, likewise, to suggest that the way to put them into practice was to 'love one another. Wash each other's feet. Love your neighbour. Love your enemy.' Introducing the Five Guiding Principles at the General Synod in February 2014, the Archbishop had similarly said that 'they are short and to the point and they depend on love and trust.'

It is right to begin this short text on the Five Guiding Principles with these references, by the Archbishop of Canterbury, to the gift and virtue of love – *caritas*.⁴ To do so is to recognize that, in any context, the living out of principles is dependent on the fostering of associated virtues, and that in the particular context of the life of the church, our most strenuous efforts to do what duty and devotion appear to require are worth nothing at all without love (1 Corinthians 13.1–3).

The Five Guiding Principles arose from a situation of deep and serious disagreement within the Church of England about the theology and practice of church order, with a strong desire nonetheless to keep open space within the one Church of England for different views on this matter to be held. They formed one (crucial) part of a package of measures introduced in 2014, when the Church of England agreed to admit women to the episcopate and thereby open its three orders of ministry to all, without reference to gender. Not everyone welcomed this change, and so the Five Guiding Principles provide some basic parameters to help Anglicans with different theological convictions on this matter continue to relate to each other within one church.

The imperative of love, however, means that such accommodation of difference can never simply be about the right to hold a private opinion, or the toleration of a minority view. Love seeks the good of the other – and one way to express the good for people is in terms of their flourishing. Hence, as the Archbishop of Canterbury expressed it: 'I say again that the Church of England is deeply committed to the flourishing of all those who are part of its life in the grace of God. It is not our intention that any particular group should wither on the vine.'

The Five Guiding Principles are therefore intended to be life-giving; they are about opening up the space in which Christians of differing theological convictions and different practices on a critical question of church order can be true disciples of Jesus Christ within the one Church of England. This is the main hermeneutic by which to unlock the point and practice of the Five Guiding Principles. They are not about defining the minimum which is required for fulfilment of the law, but rather an invitation to all to act with maximum grace – with sharp challenges thereby being posed for everyone involved, some of them varying according to the positions people hold. In July 2014, on the occasion of the final vote on the Bishops and Priests (Consecration and Ordination of Women) Measure, the Archbishop underlined that living out the Five Guiding Principles 'will be hard work. Progress will be all but impossible to achieve without a fresh embrace of one another in the love that Jesus Christ gives us by his Spirit.'

The Five Guiding Principles are not, then, merely a 'deal' that allows a truce between campaigners. Nor are they a set of rules that must be observed if sanctions are to be avoided. Nor are they a piece of concise systematic theology outlining the approach the Church of England has taken. They are instead, as suggested by the Archbishop of Canterbury, a 'promise' and a pledge for all in the Church of England to take up,⁸ in the knowledge that to do so is to respond to an invitation which comes with some serious challenges for all. The promise will only be kept, the invitation only accepted and the challenges only met as we are obedient to Paul's command to 'clothe yourselves with love, which binds everything together in perfect harmony' (Colossians 3.14). That love is the gift of the Holy Spirit, the gift that makes and transforms the Church.

The Five Guiding Principles

- i. 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;
- ii. 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;
- iii. 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;
- iv. 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
- v. 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.

ALL SAINTS MARGARET STREET RESOLUTION

To maintain the unity of the parish this PCC requests, on grounds of theological conviction set out in the statement appended to this Resolution, that arrangements be made for it in accordance with the House of Bishops' Declaration on the Ministry of Bishops and Priests.

Statement of Needs Theological Conviction under the House of Bishops' Declaration by the Parochial Church Council of the Parish of All Saints Margaret Street

We affirm the desire for unity as a central theological principle and gospel precept in accordance with Christ's prayer to the Father before the Passion. [John 17: 20-23].

We desire to live and flourish within the life and structures of the Church of England, in accordance with the Five Guiding Principles set out in the House of Bishops' Declaration, and our commitment to Christ's mission in the Diocese of London with the Bishop of London, whoever he or she may be, as the Ordinary. We wish to maintain the highest degree of fellowship and common endeavour for the building up of the Body of Christ in the diocese consistent with the various theological convictions on sacramental ministry held by the worshippers in our Parish.

This statement is specifically about the sacramental ministry of priests and bishops. It does not address the wider issues of the ministry of the whole people of God, both women and men, which is essential to the life of the Church which the Parish seeks to maintain and develop. Mary, as God-bearer, although not herself one of the twelve but exalted above all created beings, is the supreme model of humility and service for all Christians.

The overriding desire expressed by the congregation is to maintain unity in the parish with differing theological views being held.

A significant number of the congregation hold the conviction that as the incarnation is about all humanity, the ordination of women to the priesthood and consecration in the episcopate enhances these ministries. They believe that it is consonant with scripture, tradition and reason and that the Church of England has acted with apostolic authority therein.

A significant number of the congregation would be unable to receive the sacramental ministry of women as priests and bishops as they believe the calling of the twelve apostles who were alone with Jesus at the institution of the Eucharist led the church to have an all male Presbyterate and Episcopate; Since the time of the Apostles the church has followed this example given by Our Lord. This theological conviction comes from the model of apostolic ministry given by Jesus in the Gospels rather than from a model of headship as an interpretation of the epistles of Paul.

In accordance with the Third Guiding Principle some consider that a change to the nature of the threefold ministry to admit women as priests and bishops could be received but only if this was with the authority of the whole Church both East and West.

Within this diverse spectrum of convictions to maintain unity it is necessary for all to be able to receive the same sacraments in the same parish church. In accordance with the Fourth and Fifth Guiding Principles **we therefore ask that episcopal and priestly sacramental ministry in this parish be exercised**

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

Approved by the Parochial Church Council on 29th November 2016.