

Annex 1

# Ordination of women in the Anglican Communion and other Churches (as at February 2004)

## 1. The Anglican Communion (and United Churches in Full Communion):

*Status*

No women's ordination

*Province*

Central Africa  
Jerusalem and the Middle East  
Korea  
Melanesia<sup>1</sup>  
Nigeria  
Papua New Guinea  
South East Asia  
Tanzania

Diaconate only

Indian Ocean  
Southern Cone  
Congo  
Pakistan

Diaconate and presbyterate only

Australia  
Burundi  
England  
Hong Kong<sup>2</sup>  
Kenya  
Rwanda  
South India  
Uganda  
Wales  
West Africa  
West Indies

Women Bishops in the Church of England?

Diaconate, presbyterate and episcopate (women bishops canonically possible but none yet ordained)	Bangladesh Brazil Central America Ireland <sup>3</sup> Japan Mexico <sup>4</sup> North India <sup>5</sup> Philippines <sup>6</sup> Scotland <sup>7</sup> Southern Africa <sup>8</sup> Sudan <sup>9</sup>
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Women bishops have been ordained	Aotearoa, NZ and Polynesia <sup>10</sup> Canada <sup>11</sup> United States <sup>12</sup>
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## 2. Other churches in communion with the Church of England

No women's ordination	Mar Thoma Syrian Church of Malabar
Diaconate and presbyterate	Old Catholic Churches of the Union of Utrecht
Information not available at present	Philippine Independent Church

## 3. The Communion of Porvoo Churches

The Evangelical-Lutheran Church of Finland  
The Evangelical-Lutheran Church of Iceland  
The Church of Norway  
The Church of Sweden  
The Estonian Evangelical-Lutheran Church  
The Evangelical-Lutheran Church of Lithuania

Of the churches covered by the Porvoo agreement Norway and Sweden have women bishops. The following description has been received:

### The Church of Norway

Women are fully recognized in all ministerial offices.

When the Church permitted women pastors, it was a logical consequence that women could also become bishops. Nevertheless, it took some time before the first woman bishop was elected. The Church of Norway currently has two women bishops.

There is a provision that one is not required to celebrate the service together with a woman pastor/bishop in front of the altar if it is against one's own conviction.

### **The Church of Sweden**

Women can occupy all ministerial offices without restriction.

When the law was introduced in the 1950s to open the presbyteral office to women, there was a possibility for women to be consecrated as bishops – in this respect, no distinction is made between men and women, priests and bishops.

There was a provision for those priests who did not want to work alongside a female colleague, but that provision was removed in the 1990s. A deacon, priest or bishop has to confirm their willingness to serve together with a colleague irrespective of their gender.

### **4. The Meissen Declaration: The Evangelical Church in Germany (Evangelische Kirche in Deutschland – EKD)**

The EKD has women pastors and also a number of women bishops. It has no specific provision for those opposed to women's ordination.

### **5. The Anglican-Methodist Covenant: The Methodist Church of Great Britain**

The Methodist Church of Great Britain allows both women and men to exercise all forms of authorized ministry. There are women superintendents, women district chairs, and there have been women presidents of Conference.

### **6. The Fetter Lane Agreement: The Moravian Church in Great Britain**

Women eligible to all ministerial offices, including bishops.

### **7. The Reuilly Agreement: French Lutheran and Reformed Churches**

The French Lutheran and Reformed Churches have women pastors in equality with men.

## Annex 2 Possible pastoral arrangements – a summary

<i>Option</i>	<i>Principal features</i>	<i>Advantages</i>	<i>Disadvantages</i>
◆ No provisions	N/A	<ul style="list-style-type: none"> <li>❖ Ecclesiological clarity</li> <li>❖ Women's ministry fully recognized</li> <li>❖ No need for legislation for special pastoral provisions for those opposed</li> </ul>	<ul style="list-style-type: none"> <li>❖ Departure from principles of 1988 and 1998 Lambeth Conference resolutions, and the Eames Report, and the General Synod's 1993 legislation re women priests</li> <li>❖ Likely to lead to significant defections, with possible high short-term cost of special financial provisions</li> <li>❖ Even if acceptable to the General Synod, questions would remain as to whether the Ecclesiastical Committee of Parliament would find such a Measure expedient</li> </ul>
◆ Code of Practice agreed by the House of Bishops	<ul style="list-style-type: none"> <li>❖ Similar to 'extended episcopal ministry' model but without formal synodical provision</li> </ul>	<ul style="list-style-type: none"> <li>❖ Avoids the requirement for formal synodical agreement</li> <li>❖ Potentially more flexible</li> </ul>	<ul style="list-style-type: none"> <li>❖ Dependent on episcopal goodwill</li> <li>❖ Probably not regarded as adequate provision by those opposed (see also considerations above)</li> </ul>
◆ Extended episcopal ministry	<ul style="list-style-type: none"> <li>❖ Parishes would petition their diocesan bishop for <i>extended</i> episcopal ministry</li> <li>❖ Diocesan bishop remains the ordinary</li> </ul>	<ul style="list-style-type: none"> <li>❖ Follows precedent of the 1993 Act of Synod</li> <li>❖ Does not break with jurisdiction of diocesan bishops</li> </ul>	<ul style="list-style-type: none"> <li>❖ Might not fully meet the pastoral needs of those opposed, especially as they would need to accept the canonical authority of women bishops (and the basis on which bishops providing such episcopal care were consecrated)</li> <li>❖ Would perpetuate the pastoral strain of the current arrangements</li> </ul>

<i>Option</i>	<i>Principal features</i>	<i>Advantages</i>	<i>Disadvantages</i>
<ul style="list-style-type: none"> <li>◆ Extended provincial episcopal ministry</li> </ul>	<ul style="list-style-type: none"> <li>❖ As above but parishes would petition <i>the archbishop of the province</i> (with the permission of the diocesan bishop who remains the ordinary)</li> </ul>	<ul style="list-style-type: none"> <li>❖ Reduces potential difficulties arising if the diocesan bishop is a woman</li> </ul>	<ul style="list-style-type: none"> <li>❖ Dependent on recognition of the archbishop's authority, even if he consecrated women bishops (would not work if either archbishop were a woman)</li> <li>❖ Does not sit easily with the ecclesiological model of the diocesan being the ordinary (see also first bullet point above)</li> </ul>
<ul style="list-style-type: none"> <li>◆ 'Third (or Free) Province'</li> </ul>	<ul style="list-style-type: none"> <li>❖ Parishes would – by some new synodical provision – petition for <i>alternative</i> episcopal oversight</li> <li>❖ Episcopal care would be outside the framework of territorial diocesan jurisdiction</li> </ul>	<ul style="list-style-type: none"> <li>❖ Meets perceived pastoral needs of some of those opposed</li> <li>❖ Might remove a source of friction within the 'mainstream' Church of England</li> </ul>	<ul style="list-style-type: none"> <li>❖ Those opposed would still need to remain in communion with the See of Canterbury to remain Anglican</li> <li>❖ Break with traditional Anglican ecclesiology re the territoriality of dioceses: perception that it would be legislating for schism</li> <li>❖ Potential practical and legal difficulties re finance, administration, etc.</li> <li>❖ Sets a precedent for separate jurisdictions on other issues</li> </ul>

# What does a bishop do?

The material in this annex has been included in response to those who have said to the Working Party that they knew little of what bishops did at present. It consists of illustrative examples of the work of two bishops on the Working Party, one a diocesan bishop and the other a suffragan bishop.

## **A diocesan bishop**

### **The Bishop of Rochester**

Bishops minister to a very large number of people, both publicly and privately, in local, national and even international contexts. There is, nonetheless, a widespread lack of knowledge about the *detail* of what bishops do.

As I write this, important issues from parishes having to do with pastoral care, worship and appointments are all waiting to be considered. This alerts me to a bishop's role as the principal minister in the diocese. Such a role involves a considerable teaching ministry, both directly and indirectly. Through lectures, informal talks and writing, as well as sermons, a bishop is constantly engaged in a teaching ministry. There is, however, indirect engagement as well in the oversight of ordinands, the delivery of integrated schemes for lay training and in the care and development of ministers, both lay and ordained.

As the principal minister in the area of worship, the bishop has a responsibility not only for specifically episcopal services (such as ordinations, institutions, commissionings and confirmations) but also for the coherence, good order and liveliness of worship in the parish churches, chapels and new ways of being Church throughout the diocese.

As I have said already, the bishop is involved in the pastoral care of the clergy and in their ministerial development and also in attempting to resolve particularly difficult concerns which reach the episcopal desk because 'the buck stops here'.

Many of these issues can be opportunities for mission just as worship and teaching can be. The bishop is not, though, just the pastor of the pastors, or even of all the congregations in the diocese. The canons refer to the bishop as ‘chief pastor of all that are within his diocese, as well laity as clergy, and their father in God’ (C 18). The local aspect of the work involves spending a great deal of time and effort in the wider community. This means maintaining relationships with civic authorities, participating in the development of plans for local communities, supporting local initiatives, working in a huge range of areas from conflict resolution in neighbourhoods to international development. Personally, I am involved, in one way or another, with 64 charities.

The bishop helps to relate the local church to the wider. This means participation in national bodies and their work; the House of Bishops and General Synod spring most readily to mind. Such participation is not, of course, limited to these bodies but extends to their committees and often involves leadership of such groups. Quite often, too, bishops take the lead in the work of the Church’s voluntary organizations. Because bishops are active in local communities, they are sometimes called upon to take part in national initiatives, conferences and organizations. The actual or potential membership of diocesan bishops in the House of Lords is symbolic of their considerable involvement in national affairs.

We live in a rapidly shrinking world and sometimes local or national concerns develop an international dimension. Bishops get drawn into European, trans-continental and worldwide discussions on questions such as the role of religion in peace-making, the emergence of government by consent in particular parts of the world, fundamental human freedoms, immigration and refugee issues and a whole host of others besides.

At every level, bishops have a responsibility for promoting unity among Christians. This *does* involve gathering people in the diocese around a common understanding of the faith of the apostles which we have received and have a duty to pass on to others. It also means that bishops often have to take the lead in promoting unity between different Christian churches. This may be in the local context, in terms of Churches Together groups, LEPs, covenants and Sharing Agreements, it may be nationally in terms of schemes of unity or it may be internationally, in the context of dialogue between world communions.

There is also a responsibility to promote understanding and good relationships among people of different faiths. Again, this can have a local, national and international dimension. This is an aspect of the bishop's ministry which is likely to become more and more prominent.

Just before I began to work on this piece, I did a radio interview about a forthcoming visit to a partner diocese in the North of England. Working with the media – local, Christian, national and international – is a recurrent aspect of episcopal ministry. Sometimes this is 'trouble-shooting' but at other times it may be an intervention on topical questions in medical ethics, conflict or the state of religious belief. From time to time, this involves writing articles as well as personal appearances or interviews.

Apart from preparing lectures, seminars, etc., there is also the writing of articles for journals and of books. The preparation time needed for these is considerable and often not enough account is taken of it. Books and articles by bishops are still noticed by the general public and the time and effort spent on them is usually worthwhile.

Whether it is leadership in worship, teaching and preaching or the chairing of numerous committees, local, national or international, bishops need to be aware of their 'connecting' task. They gather the people of God in a particular locality, they relate them to other communities of faith, nationally and throughout the world, and they ensure the passing on of the faith from one generation to another. As leaders in mission, they must make sure that the word and the work of God is being proclaimed in every parish, in every church plant, in the nation as a whole and throughout the world. As 'servant of the servants of God' the bishop has a responsibility for those in any kind of need, for the voiceless and the oppressed and for those who are denied their freedom. Any influence or access which the bishop may have to those with power must be used to fulfil this aspect of episcopal ministry.

It is impossible in such a brief overview to give the full flavour of what a bishop does. To help people in this diocese, I publish a monthly diary but even this cannot take account of confidential meetings and interviews or of the time for prayer, preparation and correspondence which is required in significant amounts.

## **A suffragan bishop**

### **The Bishop of Bolton**

One of the marked features of a bishop's ministry is the enormous variety from day to day. There are many opportunities each month to commend the Christian faith and the contribution of the Church to those in the community at large as well as ministering in a whole host of church contexts. The day begins with prayers in chapel and then, as with all in full-time ministry, there is a fair amount of correspondence and administration in which I am ably helped by my PA.

The following two-week diary aims to give a typical picture of the events that make up the remainder of the day-to-day ministry of one area bishop in a northern urban diocese. Perhaps the most regular feature is meeting with individual clergy, there is normally a bit more time for preparation, and I do take a few whole days several times a year to get in some specific study. Also, at certain times of the year, Sundays are a little less full with major services, especially when there are no confirmations.

#### **WEEK ONE**

Each day begins with prayer in chapel.

#### **Sunday**

*Morning* Parish Eucharist for 150th anniversary celebrations followed by a parish lunch. On the way home, visit a priest who is in hospital for a hip replacement.

*Evening* Confirmation for a Team ministry of three churches: twelve adult candidates and thirty young teenagers. Confirmations present me with one of the great mission opportunities of the week. There will be somewhere between 100 and 400 in church, a high percentage of whom will be non-churchgoers. It is an important shop-window for the Church and each year there are adults whom I confirm who have come to faith initially by attending last year's confirmation service to support a friend or relative.

#### **Monday**

*Morning* Ministerial review. (This is a regular feature in the diary. One to two hours with a priest to look at life, ministry, spirituality, future, etc. – at the end of his/her three-yearly assisted self-appraisal.)  
Spiritual direction for a priest from another diocese, followed by lunch.

*Afternoon* Interviews for a post of team rector.

*Evening* Meeting with leaders of the local Jewish and Muslim communities on community tensions in the light of the international situation.

## **Tuesday**

*Morning* Team rector review (each year I meet with each team rector for a review of their team).  
Meeting with the archdeacon (with whom I work closely in this part of the diocese).

*Afternoon* Speak at Diocesan Retired Clergy Fellowship (this is a yearly commitment with a group of people who continue to exercise an enormously important ministry and without whom the hard-pressed parochial clergy would be even more stretched than they are).  
Meeting with executive officer and vice-chair of the Diocesan Board for Ministry and Society.

*Evening* Chair the Diocesan Board for Ministry and Society.

## **Wednesday**

*Morning* Meeting with the principal and the development officer of our Diocesan Ordained Local Ministry Scheme (I chair the governing body). Lunchtime meeting with a team vicar after six months in post. This is a regular feature with all new incumbency-type posts.

*Afternoon* Meeting (together with the Methodist Chair of District) with the chief executive of one of our local Metropolitan boroughs to discuss Church representation on the Local Strategic Partnership and general issues of community cohesion.

*Evening* My wife and I host 25 clergy and spouses for dinner and an evening get-together.

## **Thursday**

*Morning* Meeting with community development officers in one of the local boroughs.

*Afternoon* Host a meeting of area deans for Holy Communion, Lunch and meeting for business/mutual support.

*Evening* ‘Celebration of Lay Ministry’ in a team of five churches. I commission twelve new pastoral workers.

**Friday** Day off.

## **Saturday**

*Morning* Time with a local MP to discuss community cohesion policy. Meeting with an area dean and lay chair, at their request, to discuss issues in their deanery.

*Afternoon* Preparation.

*Evening* Speak at annual dinner of a local music society.

## **WEEK TWO**

### **Sunday**

*Morning* Confirmation and Parish Communion. The parish presents 15 teenagers and 6 adults.

*Evening* Confirmation service for three churches, one an LEP, so share with Methodist and URC ministers in the laying on of hands.

### **Monday**

*Morning* Opening of church school buildings and tour of the school. In a diocese where there are many church schools such visits form an important strand within episcopal ministry. Visit a priest who is off work with a protracted illness.

*Afternoon* Meeting with an OLM ordinand. Interview with reporter from local radio station.

*Evening* Speaking on ‘Developing relationships with other faith communities’ at a deanery meeting.

**Tuesday**

*Morning* Bishop's staff meeting.

*Afternoon* Meeting in connection with local town-wide mission.

*Evening* Meeting with members in one of the local mosques followed by curry and talking with individual young Muslims till late.

**Wednesday**

*Morning* Lord Mayor's prayer breakfast.  
Ministerial review meeting with local priest.  
Luncheon reception in town hall of one of the Metropolitan boroughs.

*Afternoon* Afternoon walking the parish with a local incumbent.

*Evening* Give Bible exposition at a local church for their combined house groups' meeting.

**Thursday**

*All day* Meeting in London of the Working Party on Women in the Episcopate (good time for preparation on the long train journey).

**Friday** Day off.

**Saturday** Leading a prayer school for lay people within the diocese.

## Annex 4

# Submissions made to the Working Party

### **From provinces of the Anglican Communion**

Anglican Church in Aotearoa, New Zealand and Polynesia

The Anglican Church of Australia

The Anglican Church of Canada

The Holy Catholic Church in Hong Kong (Hong Kong Sheng Kung Hui)

The Church of Ireland

The Anglican Church of Kenya

The Anglican Church of Papua New Guinea

The Scottish Episcopal Church

The Church of the Province of Southern Africa

The Church of the Province of Uganda

The Episcopal Church in the United States of America

The Church in Wales

### **From United Churches in full Communion**

The Church of North India

### **From organizations, groups, and religious communities**

250 priests and people gathered in the Parish Church of St John the

Baptist, Our Lady and St Laurence, Thaxted, Essex, on 29 September  
2001 [submitted by Ven. E. C. F. Stroud]

Barking Episcopal Area, Chelmsford Diocese [submitted by Rt Revd  
Roger Sainsbury]

Catholic Women's Ordination, National Core Group [submitted by  
Mrs Ianthe Pratt]

Chapter of St Aidan and St Oswin, Newcastle [submitted by Revd  
Richard Pringle]

Church Society, Council [submitted by David Phillips]

Church Society, Trust [submitted by Revd Canon Michael Walters]

Church Union, Chairman and Council [submitted by Mrs Jenny Miller]

Committee of Cost of Conscience [submitted by Revd Francis Gardom]

Community of the Holy Cross [submitted by Mary Luke, Mother Superior]

Edmonton Area Evangelical Fellowship [submitted by Richard Wood]

- Forward in Faith, Birmingham Diocese Executive [submitted by Mrs Rosemary A. Parslow]
- Forward in Faith, Hereford Diocese [submitted by Mr Ronald G. Woodhead]
- Forward in Faith, Peterborough Diocese [submitted by K. J. Briers]
- Forward in Faith, UK [submitted by Revd Geoffrey Kirk]
- Group for Rescinding the Act of Synod (GRAS) [submitted by Revd Mary Robins]
- Northern Ordination Course full-time staff [submitted by Christine McMullen]
- Shrine of Our Lady of Walsingham, Master and Guardians [submitted by Revd Canon Martin Warner]
- Society of the Holy Cross, Devon Chapter [submitted by Revd Jeremy C. Dowding, SSC]
- Society of St Margaret, Walsingham [submitted by Joan Michael, SSM]
- Third Province Movement [submitted by Mrs Margaret Brown]
- Women and the Church (WATCH), Executive Committee [submitted by Jenny Standage]

### **From Church of England churches**

(Note: PCC stands for 'Parochial Church Council')

- 43 signatories from the Parish of St Augustine's, Aldershot [submitted by Revd Keith Hodges]
- PCC of St Helen, Auckland [submitted by Lady Jane Gore-Booth]
- 21 members of St Mary Magdelene's Church, Bradford [submitted by Mary Sanders]
- PCC of Broughton, Marton and Thornton, Bradford Diocese [submitted by Robert Hall]
- Priests of the Parish of St Michael and All Angels, Brighton [Revd Robert Fayers, Revd David Hewetson, Revd Geoffrey Cook, Revd Michael Dymock]
- PCC of St Peter's, Bushey Heath [submitted by Revd Robbie Low]
- PCCs of the United Benefice of Chacewater and St Day with Carharrack [submitted by Revd Andrew Gough]
- PCC of the Parish of the Annunciation of the Blessed Virgin Mary, Chiselhurst [submitted by Mrs E. M. Clark]
- PCC of the Parish of St Giles, Cripplegate with St Bartholomew, Moor Lane, St Alphage, London Wall, and St Luke, Old Street, with St Mary, Charterhouse, and St Paul, Clerkenwell [submitted by J. David Freeman]

- District Council of the Church of St Alban, Coventry [submitted by Ralph Rayner]
- Churchwardens of St Mary Steps, Exeter [Dr Tegwyn Harris and Miss Hilary Romans]
- PCC of St Mary's Church, Farleigh [submitted by Revd Hugh Gear]
- PCC of St Francis of Assisi, Friar Park [submitted by Mrs Wendy Buckby]
- 18 members of Anglican Parish of St Peter's, Greets Green [submitted by Revd Michael J Moulder]
- Parish Church of St Oswald, King and Martyr, Hartlepool [submitted by Revd Brian R. Turnbull]
- Clergy and six lay officers of the Parish of Higham [submitted by Revd James F Southward]
- Parish of St Michael, Harbeldown, Kent [submitted by Revd Michael Morris]
- PCC of St Stephen and St Mark, Lewisham [submitted by Wong See Hock and Olabisi Ogunbambi]
- The people of St James' Church, Piccadilly, London [submitted by Revd Dr Charles Hedley]
- St Stephen's Church, Newcastle upon Tyne [submitted by Mrs Edith Avery]
- PCC of South with New Hinksey, Oxford [submitted by Mrs P. Hartman]
- Parish Church of St Saviour, Raynes Park [submitted by Heather Aldridge]
- PCC of the Parish of the Most Holy Trinity, Reading [submitted by Revd J. M. R. Baker]
- PCC and congregation of St Thomas, Somercotes [submitted by G. M. Thor]
- Clergy team of the Parish of Central Southend [submitted by Revd Alison M. Ward]
- Parish of Swindon New Town [submitted by Revd John Lees]
- PCC of St Mary the Virgin, Tottenham [submitted by Flora Bryant]
- PCC of St Christopher's Church, Warlingham [submitted by Kathleen Bennett]
- PCC of the Parish Church of St Giles, Willenhall [submitted by Revd Keith H. B. Johnson]
- PCC of Emmanuel Church, Wimbledon [submitted by Nigel P. Stone]

## From individuals

Titles are those given by the individuals in their letters.

Mrs Audrey Agnew	Revd Elaine B. Bardwell
Revd Roy Akerman	Donald Barford
Revd H. O. Alby	Revd Kevin Barnard
Bernard and Iris Alderson	Revd Preb. Donald Barnes
Revd Alex Allardice, SSC	Rt Revd Edwin Barnes
Mrs Gillian E. Ambrose	Revd Canon John Barnes
Mr A. C. Anderson	Doreen M. Barrell
Mrs D. Andrew	Beth Barrett
Revd D. Apps	Martin Bartholomew
Caroline Armitstead	Alan Bartley
Edward Armitstead	Revd John Barton
Peter Arnold	Revd Robert Bashford
Audrey Asbridge	Dr Daphne Baston
Christopher and Carolyn Ash	Dr John Baston
Anne Ashton	Revd Daphne J. Bayford
Revd Mark Ashton	Revd R. W. F. Beaken
Dr Nigel Aston	Mrs Alison Beardwood
Dr Susan A. J. Atkin	Mrs M. I. Beck
Revd Nigel Atkinson	Revd William Beer, SSC
Mr G. Attey	Mrs M. E. Beevor
Revd Sallyanne Attwater	Revd Dick Begbie
Marjorie and Roy Avery	Ann Bell
Revd Sue Ayling	Father Brian T. B. Bell, SSC
Mr J. D. Back	John and Joan Bell
Pat Bake	John R. Bell
David Baker	Mrs Vera M. Bell
Revd Canon Neville D. Baker	Rachel M. Bennetts
Revd Tony Baker	Revd Mrs Jill Bentall
Edwin D. Bale	Revd Angela Berners-Wilson
Mrs Jane Bale	Mr Michael Berrett
Wing Commander B. J. Ball	Richard M. Berriman
Thora Ball	Sq. Ldr Michael Berry
Revd Canon Michael T. H. Banks	Valerie Berry
Revd Preb. Peter Bannister	Revd D. Birch
Revd David Banting	Hugh J. A. and Marjorie J. Bird

Revd Canon David H. Bishop	Colin Burgess
Gillian Bishop	Mrs Margaret Burgess
Susan Black	John Burn
Mrs Helen Blaby	Revd Canon John Burrows
Kenneth and Pamela M. Blundell	Barbara Burt
Miss I. T. Boas	Revd Roger Burt
Revd Gordon Bond, SSC	Revd Edwin W. Butcher
Graham Bostock	Revd William Butt
Elisabeth Boughton	Revd Graeme Buttery
Fr Stephen Bould	Rachel Buxton
Miss Eleanor Boulter	M. Byron-Thomas
M. Wendy Bowen	Joan M. Calder
Duncan Boyd	Mrs Hilary A. Campbell
Mrs Jean A. Boyle	J. G. Campbell
Anthony T. Bradfield	Revd Tony Cannon
Revd Daphne Bradford	Jean R. Capstick
Ben Bradshaw, MP	Mrs Judith Carr
Revd Matthew Brailsford	Roy M. Cashmore
Revd Canon Beaumont L. Brandie	Mrs E. G. Cass
Revd Peter H. Breckwoldt	Revd Victor Cassam, RD SSC
K. J. Briers	Miss Kathleen Castle
Revd Johanna Brightwell	Mrs Barbara Cauaghan
Revd Canon Michael Brinkworth	Alison M. Caw
Revd Martin Brion	Margaret R. Cehayer and
Rt Revd John C. Broadhurst	Lilian Langhyard
Canon Ann Brooks	Revd Charles Chadwick
Cyril Brown	Carl Chambers
Revd Claire Brown	Revd Sylvia Chapman
H. Brown	Tim Chapman
Peter R. Brown	Mrs Liz Chave
Revd Rosalind Brown	Revd Barbara Chillington
Mrs Doreen Buckland	John Chilver
Mrs Lynne P Buckley	Mrs J. Chisholm
Revd Timothy Bugby, SSC	Revd Linda A. Church
Mrs E. M. Bullock	Mrs Patricia Churchill
Mr A. C. Bullock	Revd Blanche Clancey
Mrs Margaret Burbidge	Fr Simon P. J. Clark
Revd Anne Burden	Jenny M. Clark

Canon Robin Clark and Mrs Pat Clark	R. G. Daniel
Mrs Ann Clarke	Christopher R. Daubney
Revd Fr Peter Clarke, SSC	John Davall
Miss Rosalind Clarke	Revd Peter T. W. Davies
Mrs Ann Claydon	Timothy Huw Davies
Mrs Sheila Clayton	Revd Tony Davies
Stephen Clegg	Revd Andrew Davis
Mary Clifton-Everest	Patricia Davis and Helen Davis
Revd Dr Jean Coates	Ms Barbara Daykin
Mrs Rosina E. Cochrane	Mrs Karen Dean
Fr C. Collins	Revd Canon Dr A. J. Delves
Revd Doug and Mrs Valerie Constable	Michael Dent
Revd Alan Cooke	Revd Dorothy Derrick
Mrs Annie Cooke	Stewart Deuchar
Miss Margaret W. Cooke	Joan Devaney
Bryan and Pearl Cooksey	Revd J. R. Diaper
Beverley Cooper	Mrs O. Dickings
Revd Colin Cooper	Judith Dimond
Mrs Jenifer Cooper	Brigadier W. Ian C. Dobbie
Mrs Margaret Cooper	Mr H. Humphrey
Mr Paul K. Cooper	T. Dobson
Sir Patrick Cormack, FSA MP	Mrs Joyce Donoghue
Revd Canon Andrew Cornes	Revd J. H. Dossor
Fr David Cossar	Revd Gordon Dowden
Miss Ann R. Cottingham	Revd Colin Duncan
Revd Terence R. H. Coyne, SSC	Revd Jane Durell
Alan Cox	Richard Dwyer
Revd Elaine Cranmer	Revd John Earwaker
Revd Canon Ralph Crowe, SSC	Revd Canon Ann Easter
Barbara Cullen	Robin Edlin-White
Dorothy W Culley	Susan Edwarde and Jennifer Pullig
Lewis Currie	Angela Edwards
Revd George Curry	Mr Joel K. Edwards
Peter Dale	Revd Nigel Elliott
Mr D. R. and Mrs R. E. Dalton	Revd Peter W. Elliott
Very Revd A. H. Dammers	Mrs Anne Ellis
	Robin Ellis
	Revd Simon Ellis

Jill Elltingham  
Mr and Mrs C. B. Eminson  
Revd Ian P. Enticott  
Elizabeth M. Estlea  
Richard K. C. Evans, OBE  
Mrs M. J. Eveleigh  
Mary A. Evered  
Revd John Fairweather  
Revd Simon Falshaw  
G. Farmer  
Mrs B. Faulconbridge  
Father Robert Featherstone  
David Fenton  
Mr Lyn Ferraby  
Revd Janet H. Fife  
Mrs Sarah Finch  
David Fletcher  
Dave and Jess Flower  
Mrs Mary E. Fookes-Williams  
Mrs Elisabeth Ford  
David and Pat Forman  
Rt Revd Dr Peter Forster  
Mrs Gill Foster  
Shirley M. Fountain  
Revd Jonathan J. Frais  
Mrs Doreen Fraser  
Revd Alison Froggatt  
Mr A. S. Frost  
Mr H. R. and Mrs J. D. Fuller  
Monica Furlong  
Mrs O. M. Gardner and  
    Mr P. Gardner  
Revd Anna Garvie  
Simon J. Gell  
Rt Revd Anselm Genders, CR  
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    the Will of God  
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Mrs Pamela West	Miss Margaret Wright
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Maureen Whitebrook	June Wyton
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Mrs Margaret Wickstead	Ian Yearsley
Revd Canon Malcolm Widdecombe	Albert E. Young
Revd G. D. V. Wiebe, SSC	P. MacKenzie Young

**The following attended a meeting of the Working Party and made a presentation in person:**

Rt Revd Basil Osborne, Bishop of Sergievo – 2 April 2003

Revd Prof Gerald Bray – 25 June 2002

Revd Prof Sven-Erik Brodd – 2 April 2003

Representatives of the Catholic Group of General Synod – Revd

Jonathan Baker, Revd David Houlding, Revd Dr Robin Ward –  
18 June 2003

Representatives of Forward in Faith – Revd Geoffrey Kirk, Mr Stephen  
Parkinson, Revd Preb. Sam Philpott – 5 February 2002

Rt Revd Victoria Matthews, Bishop of Edmonton – 29 April 2002

Representatives of the National Association of Diocesan Advisers in  
Women's Ministry (NADAWM) – Revd Canon Penny Driver, Revd  
Canon Hilary Hanke, Revd Celia Thomson, Revd Frances Tyler –  
12 December 2002

Representatives of Reform – Revd Nigel Atkinson, Revd David Banting,  
Revd Mike Ovey, Revd Carrie Sandom – 12 February 2003

Ven Judith Rose – 25 June 2001

Rt Revd Stephen Sykes – 12 December 2002

Representatives of the Third Province Movement – Revd Dr Roger  
Beckwith, Mrs Margaret Brown, Revd Canon Dr Terence Grigg,  
Revd Dr John Hall, Mr John Mitchell, Mr Trevor Stevenson –  
18 June 2003

Representatives of Women and the Church (WATCH) – Revd Dr Judith  
Maltby, Revd Canon Patience Purchas, Revd Charles Reed,  
Mrs Christina Rees – 5 February 2002

Revd Dr Fraser Watts – 13 September 2002

# Notes

HBWE designates a paper produced for the Working Party

## chapter 1

- 1 *The Gift of Authority*, Anglican Book Centre and Church Publishing Incorporated, 1999, p. 17.
- 2 'Working Party on Women in the Episcopate – a Progress Report from the House of Bishops', GS 1457, General Synod, 2002.

## chapter 2

- 1 *Baptism, Eucharist and Ministry*, WCC, 1982.
- 2 *The Meissen Agreement*, CCU, 1992.
- 3 *The Porvoo Common Statement*, CCU, 1993.
- 4 *Anglican-Moravian Conversations*, CCU, 1996.
- 5 *Called to Witness and Service*, CHP, 1999.
- 6 *An Anglican-Methodist Covenant*, CHP/Methodist Publishing House, 2002.
- 7 ARCIC, *The Final Report*, CTS/SPCK, 1982, pp. 29–39.
- 8 See for instance for ARCIC, *The Final Report*, CTS/SPCK, 1982, pp. 29–45, and for the Anglican–Orthodox Dialogue *The Dublin Agreed Statement*, SPCK, 1985 sections 21–30.
- 9 *The Porvoo Common Statement*, p. 20
- 10 *The Meissen Agreement*, p. 18.
- 11 For what the concept of oversight means in terms of the ministry of a bishop in the Church of England, see 2.7.16–17 and 2.7.29.
- 12 *Called to Witness and Service*, p. 29.
- 13 See 2.5.4–10.
- 14 *Baptism, Eucharist and Ministry*, p. 24.
- 15 R. Hooker, *The Laws of Ecclesiastical Polity*, VII.5.3, in *The Works of that Learned and Judicious Divine, Mr Richard Hooker*, OUP, 1841, vol.II, p. 341.
- 16 For details, see C. Gore, *The Church and the Ministry*, Longmans, Green and Co., 1919, pp. 156–61 and, 335–40. The arguments of these writers continued to be influential throughout the Middle Ages and eventually fed into the Reformation and Tridentine debates about the episcopate.
- 17 Jerome, *Epistle CXLVI* in *The Nicene and Post Nicene Fathers*, 2nd series, vol.VI, T. & T. Clark/Eerdmans, 1996, p. 288.
- 18 John Chrysostom, *Homilies on Timothy XI*, in *The Nicene and Post Nicene Fathers*, 1st series, vol.XIII, T. & T. Clark/Eerdmans, 1994, p. 441.
- 19 Jerome, *Epistle CXLVI*, p. 289.
- 20 Jerome, *Epistle CXLVI*, p. 288.
- 21 Jerome, *Against the Luciferians* 9, in *The Nicene and Post Nicene Fathers*, 2nd series, vol.VI, T. & T. Clark/Eerdmans, 1996, p. 324.
- 22 A different person from Arius the originator of the Arian heresy.
- 23 Gore, *The Church and the Ministry*, pp. 147–8.
- 24 J. B. Lightfoot, *St Paul's Epistle to the Philippians*, Macmillan, 1891 p. 234. For the detailed argument, see pp. 186–234.
- 25 Clement of Alexandria, *Who is the rich man that shall be saved?*, XLII, in *The Ante-Nicene Fathers*, vol.II, T. & T. Clark/Eerdmans, 2001, p. 603.
- 26 Tertullian *Against Marcion*, Bk IV:5, in *The Ante-Nicene Fathers*, vol.III, T. & T. Clark/Eerdmans, 1997, p. 350.

27 Text in M. J. Routh, *Reliquae Sacrae*, vol.1, p. 394, cited in Lightfoot, *Philippians*, p. 212. In his work *Against Heresies*, written at the end of the second century, St Irenaeus of Lyons, who came from Asia Minor, writes concerning St Polycarp:

Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna. (Irenaeus *Against Heresies*, III.3, in *The Ante-Nicene Fathers*, vol.I, T. & T. Clark/Eerdmans, 1996, p. 416)

This evidence is best accounted for if we follow both Lightfoot (*Philippians*, p. 206) and Gore (*The Church and the Ministry*, pp. 257–8) in accepting that St John was one of a number of apostles who moved to Asia Minor after the fall of Jerusalem in AD70 and that these other apostles, including SS Andrew and Philip were associated with him in appointing bishops.

28 See his letters to the churches in Ephesus, Magnesia, Tralles, Philadelphia and Smyrna.

29 *Martyrdom of Polycarp* 16 in M. Staniforth, *Early Christian Writings*, Penguin, 1968, p. 161.

30 Eusebius of Caesarea, *Ecclesiastical History*, III.36, V.19, V.24, in *Eusebius Ecclesiastical History*, vol.I, Harvard/Heinemann, 1980, pp. 281, 493, 505–9.

31 Lightfoot, *Philippians*, p. x.

32 For the references for this see J. Bingham, *Antiquities of the Christian Church*, vol.I, London, 1843, pp. 63–4. For a discussion of the precise role exercised by Timothy and Titus see Gore, *The Church and the Ministry*, pp. 221–2.

33 Eusebius, *Ecclesiastical History*, II.1.3, II.23.3, III.11, IV.22.4, in *Eusebius Ecclesiastical History*, vol.I, pp. 105, 171, 231–2, 375.

34 Lightfoot, *Philippians*, pp. 206–7.

35 See P. F. Bradshaw, *Ordination Rites of the Ancient Churches of East and West*, Pueblo, 1990, pp. 10ff.

36 G. Dix (ed.), *The Treatise On The Apostolic Tradition*, III.4–5, SPCK, 1968, pp. 5–6.

37 C. Kucharek, *The Sacramental Mysteries – A Byzantine Approach*, Alleluia Press, 1976, p. 277.

38 P. F. Bradshaw, M. E. Johnson and L. E. Phillips (eds), *The Apostolic Tradition*, Fortress Press, 2002, p. 34.

39 *The Apostolic Tradition*, XX.3–8 and XXII.1–4, in Dix, *The Apostolic Tradition*, pp. 31–2 and 38–9.

40 *The Apostolic Tradition*, XXVI.10, in Dix, *The Apostolic Tradition*, p. 47.

41 T. W. Manson, *The Church's Ministry*, Hodder & Stoughton, 1948, p. 67.

42 Because of this conviction the general rule was that there should only be one bishop in each city. Details of this rule are given in Bingham, *Antiquities of the Christian Church*, ch.XIII. Bingham notes,

however, that the rule was not absolute and that where there was a 'reasonable cause', such as a bishop being unable to exercise his office, or the need to heal a schism, exceptions to the rule were permitted.

43 Lightfoot, *Philippians*, p. 235.

44 Ignatius of Antioch, *Epistle to the Magneians*, 6–7, in Staniforth, *Early Christian Writings*, pp 88–9.

45 Gore, *The Church and the Ministry*, pp. 152–4.

46 K. Ware, 'Patterns of Episcopacy in the Early Church and Today: An Orthodox View', in P Moore (ed.), *Bishops: But What Kind?*, SPCK, 1982, p. 17.

47 Cyprian, *Epistle XIII*, in *The Ante-Nicene Fathers*, vol.V, T. and T. Clark/Eerdmans, 1995, p. 294.

48 Cyprian, *The Seventh Council of Carthage under Cyprian in The Ante-Nicene Fathers*, vol.V, p. 565.

49 Irenaeus, *Against Heresies*, III.1, in *The Ante-Nicene Fathers*, vol.I, T. and T. Clark/Eerdmans, 1996, p. 415.

50 Irenaeus, *Against Heresies*, III.2–4, in *The Ante-Nicene Fathers*, vol.I, pp. 415–16.

51 Irenaeus, *Against Heresies*, IV.26:2, in *The Ante-Nicene Fathers*, vol.I, p. 497. In this context 'presbyter' means bishop rather than priest.

- 52 Tertullian, *On Prescription Against Heretics*, XXXII, in *The Ante-Nicene Fathers*, vol.III, T. and T. Clark/Eerdmans, 1997, p. 258.
- 53 See, for example, J. Zizioulas, *Being as Communion*, Darton, Longman & Todd, 1985, ch.6.
- 54 Bingham, *Antiquities of the Christian Church*, pp. 83–4.
- 55 John Chrysostom, *On the Priesthood*, IV.3, in *The Nicene & Post Nicene Fathers*, 1st series, vol.IX, T. and T. Clark/Eerdmans, 1996, p. 64.
- 56 *The Apostolic Tradition*, II.3–5, in Dix, *The Apostolic Tradition*, p. 3.
- 57 *The Apostolic Tradition*, VIII.1, in Dix, *The Apostolic Tradition*, p. 13.
- 58 *The Apostolic Tradition*, IX.1, 9, in Dix, *The Apostolic Tradition*, pp. 15, 17.
- 59 *The Apostolic Tradition*, IX.7–8, in Dix, *The Apostolic Tradition*, p. 17.
- 60 See Lightfoot, *Philippians*, pp. 231–2 and W. Telfer ‘Episcopal Succession in Egypt’, *Journal of Ecclesiastical History*, vol.3, no.1, April 1952, pp. 1–13.
- 61 Gore, *The Church and the Ministry*, pp. 119–21 and 315–20.
- 62 This latter practice was specifically ruled out by Canon III of the Seventh Ecumenical Council which was held at Nicaea in 787.
- 63 *The Martyrdom of Polycarp*, 12, in Staniforth, *Early Christian Writings*, pp. 159–60.
- 64 K. S. Latourette, *A History of the Expansion of Christianity*, vol.1, Eyre and Spottiswoode, 1938, p. 201,
- 65 L. Sherley-Price, *Bede – A History of the English Church and People*, II.9, Penguin, 1968, p. 115.
- 66 Price, *Bede – A History of the English Church and People*, II.14, p. 129.
- 67 Bingham, *Antiquities of the Christian Church*, ch.XIV.
- 68 Canon XXV of the Council of Antioch declares, for example:

Let the bishop have power over the funds of the Church, so as to dispense them with all piety and in the fear of God to all who need.

- Text in *The Nicene and Post Nicene Fathers*, 2nd series, vol.XIV, T. and T. Clark/Eerdmans, 1997, p. 121.
- 69 S. Lancel, *St Augustine*, SCM, 2002, chs XXIII–XXIV gives a good picture of the activity in both Church and society of a bishop of the early fifth century.
- 70 See for example Sermon III of Leo the Great in *The Nicene and Post Nicene Fathers*, 2nd series, vol.XII, T. and T. Clark/Eerdmans, 1997 pp. 116–17. For the development of the claim for papal primacy see K Schatz, *Papal Primacy*, Liturgical Press, 1996.
- 71 Hooker, *The Laws of Ecclesiastical Polity*, VII.II.1, in *Works*, vol.II, pp. 329–39.
- 72 See N. Edwards and A. Lane (eds), *The Early Church in Wales and the West*, OUP, 1992.
- 73 There were continuing tensions between the English monarchs and the papacy about the relationship between their respective spheres of authority throughout the Middle Ages, which were reflected in laws such as the *Statute of Praemunire* of 1352 and the *Statute of Provisors* of 1390 that sought to limit papal power. Furthermore, from the fourteenth century onwards the followers of John Wycliffe, the ‘Lollards’, rejected papal authority in principle. However, until the time of Henry VIII neither of these factors led to the authority of the pope over the English Church being seriously challenged.
- 74 *Baptism, Eucharist and Ministry*, p. 24.
- 75 It is worth noting that those Lutheran and Reformed churches who did not retain the traditional threefold order departed from it order to maintain their continuity with other aspects of the apostolic witness. As they saw it they upheld the threefold pattern of oversight, presiding ministry and service which they saw in the New Testament and the Fathers only in a different form.
- 76 J. Ayre (ed.), *The Works of John Jewel*, The Third Portion, Parker Society/CUP, 1843, p. 58.
- 77 Jewel, *Works*, p. 59.
- 78 S. Neill, *Anglicanism* 4th ed., Mowbray, 1977, p. 104. Italics his.
- 79 Neill, *Anglicanism*, pp.103–4.
- 80 See Jewel, *Works*, pp. 59–60.

- 81 E. Duffy, 'The Shock of Change: Continuity and Discontinuity in the Elizabethan Church of England', in S. Platten (ed.), *Anglicanism and the Western Christian Tradition*, Canterbury Press, 2003, p. 43.
- 82 G. Bray (ed.), *Documents of the English Reformation*, James Clarke, 1994, pp. 90–2.
- 83 C. Podmore, 'The Choosing of Bishops in the Early Church and the Church of England: An Historical Survey', in *Working with the Spirit: Choosing Diocesan Bishops*, CHR, 2001, pp. 120–1.
- 84 Neill, *Anglicanism*, p. 39.
- 85 J. Ayre (ed.), *The Works of John Whitgift*, vol.I, CUP/Parker Society, 1851, p. 185.
- 86 J. Moorman, *A History of the Church in England*, 3rd ed., Morehouse Publishing, 1980, p. 209.
- 87 For details see P. Collinson, *The Elizabethan Puritan Movement*, OUP, 1998, part 3.
- 88 See W. H. Frere and C. E. Douglas, *Puritan Manifestoes*, Church Historical Society, vol.LXII, pp. 1–40.
- 89 Hooker, *The Laws of Ecclesiastical Polity*, VII.1.4 in *Works*, vol.II, p. 330.
- 90 *Called to Witness and Service*, p. 31.
- 91 J. Findon, 'Developments in the Understanding and Practice of Episcopacy in the Church of England', in *Visible Unity and the Ministry of Oversight*, CHR, 1997, p. 90.
- 92 Findon, 'Developments', p. 83.
- 93 Findon, 'Developments', p. 85.
- 94 Hooker, *Laws of Ecclesiastical Polity*, VII.5.8, in *Works*, vol.II, p. 348.
- 95 Findon, 'Developments', p. 89.
- 96 Lightfoot, *Philippians*, p. 267.
- 97 Lightfoot, *Philippians*, p. 268.
- 98 Lightfoot, *Philippians*, p. 196.
- 99 For the evidence for this see Philippians 1.1, Acts 20.17, 28, 1 Timothy 3.1-7; 5.17-19, Titus 1.5-7, 1 Peter 5.1-2.
- 100 Lightfoot, *Philippians*, p. 196.
- 101 For the ministry of these prophets and teachers see Acts 11.27, 13.1, 15.32, 21.10.
- 102 Gore, *The Church and the Ministry*, p. 302.
- 103 Gore, *The Church and the Ministry*, pp. 302–3.
- 104 Gore, *The Church and the Ministry*, p. 59. It is important to note here the careful distinction that Gore makes between the pastoral role of the apostles which was transmitted to the bishops as their successors and their role as witnesses of the resurrection and founders of the Church under Christ which was not. This awareness of discontinuity as well as continuity between the apostles and the bishops goes back to the very earliest days of the Church. For example, as we have seen, St Ignatius of Antioch was someone with a high view of the episcopal office and yet he writes to the church in Rome: 'I am not issuing orders to you, as though I were a Peter or a Paul. They were apostles, and I am a condemned criminal.' (*Letter to the Romans*, 4, in Staniforth, *Early Christian Writings*, pp. 104–5)
- 105 Gore, *The Church and the Ministry*, p. 221.
- 106 M. Ramsey, *The Gospel and the Catholic Church* 2nd ed., SPCK, 1990, p. 69.
- 107 Ramsey, *The Gospel and the Catholic Church*, pp. 81–2.
- 108 Ramsey, *The Gospel and the Catholic Church*, p. 82.
- 109 Ramsey, *The Gospel and the Catholic Church*, pp. 82–3.
- 110 Ramsey, *The Gospel and the Catholic Church*, pp. 84–5.
- 111 H. W. Montefiore, 'The Historic Episcopate', in K. M. Carey (ed.), *The Historic Episcopate*, Dacre Press, 1955, p. 108.
- 112 J. Webster, 'The Self-organizing Power of the Gospel of Christ: Episcopacy and Community Formation', in J. Webster, *Word and Church*, T. and T. Clark/Continuum, 2001 pp. 206–7. Italics his.
- 113 Webster, 'The Self-organizing Power of the Gospel of Christ', p. 209.
- 114 This debate, about whether bishops and presbyters were originally one order or were always different is the same issue that is under discussion between Lightfoot and Gore.

- 115 A. Barratt, 'The Sacrament of Order and the Second Vatican Council: The Presbyter-bishop Relationship Revisited', HB WE (02) 28. The contemporary Roman Catholic debate focuses on the idea of presbyters as co-operators of the order of bishops with the precise point at issue being the nature of this co-operation.
- 116 *Episcopal Ministry*, CHP, 1990.
- 117 *The Porvoo Common Statement*, p. 27.
- 118 *Apostolicity and Succession*, CHP, 1998. A similar point is made in the ARCIC statement *Ministry and Ordination*:
- In the ordination of a new bishop, other bishops lay hands on him, as they request the gift of the Spirit for his ministry and receive him into their ministerial fellowship. Because they are entrusted with the oversight of other churches, this participation in his ordination signifies that this new bishop and his church are within the communion of churches. Moreover, because they are representative of their churches in fidelity to the teaching and mission of the apostles and are members of the episcopal college, their participation also ensures the historical continuity of this church with the apostolic Church and of its bishop with the original apostolic ministry. The communion of the churches in mission, faith, and holiness, through time and space is thus symbolized and maintained in the bishop. (*The Final Report*, pp. 37–8)
- 119 *Episcopal Ministry*, p. 160.
- 120 See Canons B 43 and B 44 for details.
- 121 *Bishops in Communion*, CHP, 2000, p. 50.
- 122 Manson, *The Church's Ministry*, p. 74.
- 123 Manson, *The Church's Ministry*, p. 75.
- 124 *An Anglican Methodist Covenant*, p. 29.
- 125 See 2.3.33–39.
- 126 *The Official Report of the Lambeth Conference 1998*, Morehouse Publishing, 1999, pp. 178–9.
- 127 *Resourcing Bishops*, CHP, 2001, pp. 227–49.
- 128 *Bishops in Communion*, p. 36.
- 129 *Baptism, Eucharist and Ministry*, p. 26.
- 130 *Bishops in Communion*, pp. 26–7.
- 131 See canon C 17.
- 132 *Bishops in Communion*, pp. 28–32.
- 133 *Episcopal Ministry*, p. 195.
- 134 *Episcopal Ministry*, p. 198.
- 135 *Suffragan Bishops*, GS Misc 733, 2004, p. 23.
- 136 See, for example, R. Banks, *Paul's Idea of Community*, 2nd ed., Hendrickson, 1994, pp. 49–63 and 149–58, E. Ellis, 'Paul and His Co-workers', in E. Ellis, *Prophecy and Hermeneutic in Early Christianity*, Eerdmans, 1978, pp. 3–22, and D. J. Harrington, 'Paul and Collaborative Ministry', *New Theology Review*, vol.3, 1990, pp. 62–71.
- 137 See, for example, E. Best, 'Paul's Apostolic Authority', *Journal for the Study of the New Testament*, 27, 1986, pp. 3–25, J. A. Crafton, *The Agency of the Apostle*, Sheffield Academic Press, 1991, pp. 53–103 and J. H. Schutz, *Paul and the Anatomy of Apostolic Authority*, Cambridge, 1975.
- 138 *Suffragan Bishops*, p. 23.
- 139 As was noted above, in the later patristic period the archdeacon was originally the head deacon and as such the chief assistant to the bishop. The role later came to be exercised by a presbyter but the idea that the archdeacon's role is to assist the bishop remains.
- 140 *Bishops in Communion*, p. 21.
- 141 *Bishops in Communion*, p. 15.
- 142 *Bishops in Communion*, p. 15.

- 143 *Bishops in Communion*, pp. 15–16.
- 144 *Bishops in Communion*, p. 16.
- 145 *Bishops in Communion*, p. 16.
- 146 *Bishops in Communion*, p. 16. Although the principle of representation is widely accepted in Anglican theology it also needs to be noted that in her paper *Representative?* presented to the Working Party Christina Baxter has argued that it is inappropriate to use such language of ordained ministers because it does not fit with the New Testament evidence or do justice to the fact that God is directly present to all Christian believers, indwelling them through the Holy Spirit. In this sense God does not require representation by bishops or anyone else. In the discussion of this paper in the Working Party it was argued in response that when we speak of ‘representation’ we do not mean representation in place of Christ as if he were absent and we are representing him, rather as Article XXVI indicates, we speak and act in his name.

### chapter 3

- 1 Jewel, *Works*, p. 52.
- 2 Jewel, *Works* p. 69.
- 3 M. Tanner, *Towards a Theology of Vocation*, cited in M. Webster, *A New Strength, A New Song*, Mowbray, 1994, p. 35.
- 4 For the use of such arguments in the history of the Church see W. Webb, *Slaves, Women and Homosexuals – Exploring the Hermeneutics of Cultural Analysis*, IVP, 2001.
- 5 A. Flannery, *Vatican II: More Post Conciliar Documents, Volume II*, Eerdmans, 1982, p. 333. The point that the passage is making is that scholastic theologians in the Middle Ages, motivated by the desire to be faithful to the type of ministry ordained by Christ, used arguments in defence of this position that we could not or should not use today.
- 6 For an illuminating exposition of the early chapters of Genesis see P. Tribble, *God and the Rhetoric of Human Sexuality*, Fortress Press, 1978.
- 7 N. Sagovsky, ‘A Note on “Justice” and “Equality”: A Paper for the Working Party’, HBWE (02) 14, 2002, p. 6.
- 8 The use of the term ‘story’ causes difficulty for some people because they see story as having no necessary connection with questions of truth as when we say that something is ‘only a story’. However, for Christian theology the truth about God and the world is to be found in the story of the mighty acts of God in creation and redemption. As G. K. Chesterton observed, what Christianity did was bridge the age-long gap between the story-tellers and the philosophers:

the sanity of the world was restored and the soul of man offered salvation by something which did indeed satisfy the two warring tendencies of the past; which had never been satisfied in full and most certainly never satisfied together. It met the mythological search for romance by being a story and the philosophical search for truth by being a true story. (G. K. Chesterton, *The Everlasting Man*, Ignatius Press, 1994, p. 248)
- 9 Text in J. H. Leith (ed.), *Creeds of the Churches*, Blackwell, 1973, p. 232.
- 10 *The Lambeth Conference 1958*, SPCK/Seabury Press, 1959, 2.12–2.13.
- 11 *The Lambeth Conference 1958*, p. 2.8.
- 12 *The Official Report of the Lambeth Conference 1998*, Morehouse Publishing, 1999, p. 32.
- 13 Dogmatic Constitution on Divine Revelation, *Dei Verbum*, 21.
- 14 R. Bauckham, *God and the Crisis of Freedom*, Westminster John Knox Press, 2002, p. 65.
- 15 W. Brueggemann, *Theology of the Old Testament*, Fortress Press, 1997, p. 200.
- 16 Bauckham, *God and the Crisis of Freedom*, p. 68.
- 17 For more details on ‘behind the text’, ‘in the text’ and ‘in front of the text’ issues, see M. Turner, ‘Historical Criticism and Theological Hermeneutics of the New Testament’, in J. Green and M. Turner (eds), *Between Two Horizons*, Eerdmans, 2000, pp. 44–70.

- 18 *The Interpretation of the Bible in the Church*, Editions Paulines, 1994 pp. 108–9 cf. Second Vatican Council, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, nn.11–12.
- 19 I. Henderson, *Myth in the New Testament*, SCM Press, 1952, p. 3.
- 20 Bauckham, *God and the Crisis of Freedom*, p. 7.
- 21 Bauckham, *God and the Crisis of Freedom*, p. 7.
- 22 Bauckham, *God and the Crisis of Freedom*, p. 7.
- 23 Tribble, *Texts of Terror*.
- 24 What is known as the 'regulative' principle.
- 25 For a useful introduction to the issues involved here see Webb, *Slaves, Women & Homosexuals*.
- 26 G. Gassmann (ed.), *Documentary History of Faith and Order 1963–1993*, WCC, 1993, p. 11.
- 27 *The Gift of Authority*, p. 17.
- 28 Bauckham, p. 109.
- 29 *The Truth Shall Make You Free – The Lambeth Conference 1988*, CHP, 1988, p. 288.
- 30 Specific New Testament support for the importance of tradition can be found in 1 Corinthians 15.1–11 where St Paul emphasizes the importance of the tradition concerning the Resurrection which he passed on to the Corinthian church and 2 Timothy 2.1–13 where St Timothy is exhorted to pass on the tradition of sound doctrine that he has himself received.
- 31 For this point see S. Holmes, *Listening to the Past*, Paternoster/Baker Academic, 2002, ch.1.
- 32 Canon A 5, for instance, declares that:
- The doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures.
- 33 See 3.1.5–7.
- 34 For detailed examples of these arguments in the teaching of the Early Fathers, see P. Mitchell, *The Scandal of Gender*, Regina Orthodox Press, 1998. As Chapter 5 will show, these are not necessarily the reasons why people object to the ordination of women as bishops today. They may object to this idea for other reasons.
- 35 For this understanding of reason, see Hooker, *The Laws of Ecclesiastical Polity*, I.VI–VII.
- 36 Hooker, *The Laws of Ecclesiastical Polity*, III.VIII.11.
- 37 *The Virginia Report*, p. 244
- 38 As St Paul stresses in 1 Corinthians 13.9–12, it is only at the end of time that we shall attain to this kind of perfect knowledge.
- 39 J. Webster, *Holiness*, SCM Press, 2003, p. 10.
- 40 Webster, *Holiness*, pp. 11–12.
- 41 O. M. T. O'Donovan, *Resurrection and Moral Order*, 2nd ed., Apollos/Eerdmans, 1994, p. 89.
- 42 O. M. T. O'Donovan, *On the Thirty Nine Articles*, Paternoster Press, 1984, pp. 89–90.
- 43 For the argument for this last point, see, for instance, K. Aune, 'Evangelicals and Gender', in I. Taylor (ed.), *Not Evangelical Enough!*, Paternoster Press, 2003, pp. 89–91.
- 44 D. F. Sawyer, 'Feminist Interpretation', in R. J. Coggins and J. L. Houlden (eds), *Dictionary of Biblical Interpretation*, SCM Press, 1990 p. 231.
- 45 Sawyer, 'Feminist Interpretation', p. 232.
- 46 M. Daly, *Beyond God the Father*, Beacon Press, 1973.
- 47 D. Hampson, *Theology and Feminism*, Blackwell, 1990.
- 48 E. S. Fiorenza, *In Memory of Her: a Feminist Theological Reconstruction of Christian Origins* 2nd ed., SCM Press, 1997.
- 49 O. Chadwick, *From Bossuet to Newman*, 2nd ed., CUP, 1987.
- 50 Vincent of Lerins, *Commonitorium*, II.3. It should also be noted, however, that St Vincent does not argue for a totally static view of Christian belief. In Chapter XXIII of the *Commonitorium* he argues that Christian belief grows and develops in the same way that a child develops into an adult. The point of

- this analogy is that while there is change there is also continuity and it is this basic continuity that the famous statement in Chapter II is intended to express.
- 51 One of the clearest illustrations of this belief is the legend found in the writings of Rufinus of Aquileia that the Apostles' Creed was literally the work of the apostles who had produced it word for word under the influence of the Holy Spirit on the day of Pentecost.
  - 52 J. H. Newman, *An Essay on the Development of Christian Doctrine*, 8th ed., Longmans, Green and Co., 1891, p. 40.
  - 53 Newman, *An Essay on the Development of Christian Doctrine*, p. 74.
  - 54 Newman, *An Essay on the Development of Christian Doctrine*, p. 171.
  - 55 Newman, *An Essay on the Development of Christian Doctrine*, pp. 169–206.
  - 56 Newman, *An Essay on the Development of Christian Doctrine*, pp. 171–2.
  - 57 Newman, *An Essay on the Development of Christian Doctrine*, p. 203. Italics his.
  - 58 A. Nichols, *From Newman to Congar: The Idea of Doctrinal Development from the Victorians to the Second Vatican Council*, P. Toon, *The Development of Doctrine in the Church*, Eerdmans, 1979.
  - 59 For the first approach, see, for example, J. Orr, *The Progress of Dogma*, James Clarke, 2002, and for the second, see M. Wiles, *The Making of Christian Doctrine*, CUP, 1967.
  - 60 N. Lash, *Change in Focus*, Sheed & Ward, 1973, p. 72.
  - 61 N. Lash, *Change in Focus*, p. 73.
  - 62 Wiles, *The Making of Christian Doctrine*, p. 18.
  - 63 Orr, *The Progress of Dogma*, p. 15.
  - 64 Aune, 'Evangelicals and Gender', p. 84.
  - 65 Aune, 'Evangelicals and Gender', p. 91.
  - 66 Aune, 'Evangelicals and Gender', p. 91.
  - 67 Orr, *The Progress of Dogma*, p. 31.
  - 68 For details, see O. Rush, *The Doctrine of Reception*, Editrice Pontificia Universita Gregoriana, 1997, ch.III.
  - 69 R. Gaillardetz, 'The Reception of Doctrine', in B. Hoose (ed.), *Authority in the Roman Catholic Church: Theory and Practice*, Ashgate, 2002, p. 96.
  - 70 Y. Congar 'Reception as an Ecclesiological Reality', in G. Alberigo and A. Weiler (eds), *Election and Consensus in the Church – Concilium*, 77, Herder & Herder, 1972, p. 45.
  - 71 W. Rusch, *Reception: An Ecumenical Opportunity*, Fortress Press, 1988, p. 31.
  - 72 H. G. Gadamer, *Truth and Method*, 2nd ed., Sheed & Ward, 1989.
  - 73 H. R. Jauss, *The Aesthetics of Reception*, University of Minnesota Press, 1982.
  - 74 For examples of works that have made use of the idea of reception history, see U. Luz, *Matthew 1-7: A Commentary*, T. and T. Clark, 1990, and A. C. Thiselton, *The First Epistle to the Corinthians*, Eerdmans/Paternoster, 2000.
  - 75 *Women in the Anglican Episcopate*, Anglican Book Centre, 1998, p. 26.
  - 76 *Women in the Anglican Episcopate*, p. 115.
  - 77 *The Ordination of Women to the Priesthood: A Second Report by the House of Bishops* (GS 829), General Synod, 1988, pp. 108–9.
  - 78 *Bonds of Peace*, paragraphs 2–3, in *Ordination of Women to the Priesthood: Pastoral Arrangements*, General Synod, 1993, pp. 5–6.
  - 79 P. Toon, *Reforming Forwards? The Doctrine of Reception and the Consecration of Women as Bishops*, Latimer Trust, 2004, p. 16.
  - 80 Toon, *Reforming Forwards?*, p. 17.
  - 81 *The Ordination of Women to the Priesthood: The Synod Debate*, CHP, 1993, p. 11.
  - 82 Toon, *Reforming Forwards?*, p. 17.
  - 83 Arguably this right is limited when, as in the case of human sexuality, a wider communion of churches (such as the Anglican Communion) to which a particular church belongs has decided that a particular

development is not permissible. This is not the case in regard to the ordination of women since it has been accepted by successive Lambeth conferences that this is a matter on which the provinces of the Anglican Communion should be free to determine their own policy subject to a continuing process of reception.

- 84 P. Avis, 'Reception: Towards An Anglican Understanding', in P. Avis (ed.), *Seeking the Truth of Change in the Church*, T. and T. Clark, 2004, p. 30.
- 85 Avis, 'Reception', p. 30.
- 86 'women duly ordained priests share equally with their male counterparts in the exercise of its ministry, in synodical government and in consideration for suitable appointments.' (*Priests (Ordination of Women) Measure Code of Practice*, 1993, Introduction).
- 87 A. C. Thiselton, 'Authority and Hermeneutics', in P. E. Satterthwaite and D. F. Wrights (eds), *A Pathway into The Holy Scripture*, Eerdmans, 1984, pp. 136–7.
- 88 Thiselton, 'Authority and Hermeneutics', p. 137.
- 89 *The Official Report of the Lambeth Conference 1998*, p. 394.

## chapter 4

- 1 Neill, *Anglicanism*, pp. 413–21. In the text of his history a few women, such as Queen Anne and the evangelical tract writer Hannah Moore, appear who are not mentioned in the index. However, the point still stands that women are marginal to the point of invisibility in the bulk of his account of the Church of England's story.
- 2 Moorman, *A History of the Church in England*, pp. 461–85.
- 3 G. Cloke, *This Female Man of God: Women and Spiritual Power in the Patristic Age AD 350–450*, Routledge, 1995.
- 4 Neill, *Anglicanism*, pp. 402–3.
- 5 S. Gill, *Women in the Church of England*, SPCK, 1994.
- 6 C. M. Ady, *The Role of Women in the Church*, The Central Council for Women's Church Work, 1948, p. 11.
- 7 Gill, *Women in the Church of England*, p. 163.
- 8 B. Heeney, *The Women's Movement in the Church of England 1850–1930*, OUP, 1988, p. 68.
- 9 For details of the development of the ministry of deaconesses in the Church of England in the nineteenth century, see C. Robinson, *The Ministry of Deaconesses*, Methuen, 1914.
- 10 See Gill, *Women in the Church of England*, ch.7.
- 11 For details of this decision, see Heeney, *The Women's Movement in the Church of England*, pp. 95–8.
- 12 For details, see Gill, *Women in the Church of England*, ch.8. It is sometimes suggested that the mission field provided a major catalyst for the development of women's ministry since women were able to undertake work in the mission field that they were not permitted to undertake at home. There is some truth in this claim, but, as Gill explains, there were the same debates about the appropriate role for women among the various missionary societies as in the wider Church, and women missionaries were subject to many of the same restrictions as they were in Britain.
- 13 Dorothy L. Sayers' novel *Gaudy Night* (Victor Gollancz, 1935) provides an accessible introduction to the impact of these kinds of social change.
- 14 E. Storkey, *Created or Constructed – The Great Gender Debate*, Paternoster, 2000, p. 7.
- 15 See S. Fletcher, *Maude Royden – A Life*, Basil Blackwell, 1989.
- 16 *The Ministry of Women*, SPCK, 1919, p. 5.
- 17 *The Ministry of Women*, p. 19.
- 18 *The Ministry of Women*, pp. 19–20.
- 19 R. Coleman (ed.), *Resolutions of the Lambeth Conferences 1867–1988*, Anglican Book Centre, 1992, p. 60.
- 20 *Report of the Lambeth Conference 1930*, SPCK, 1930, p. 180.

- 21 *Report of the Lambeth Conference 1930*, p. 178.
- 22 *The Ministry of Women: Report of the Archbishops' Commission*, Church Assembly Publications Board, 1935, p. 47.
- 23 *The Ministry of Women* (1935), p. 10.
- 24 *The Ministry of Women* (1935), p. 29.
- 25 For an accessible account of what it felt like to minister as a woman in this context, see M. Cundiff, *Called To Be Me*, Triangle, 1982.
- 26 *Report of the Archbishops' Commission on Women and Holy Orders*, Church Information Office, 1966 p. 35.
- 27 Storkey, *Created or Constructed*, p. 8.
- 28 Storkey, *Created or Constructed*, p. 8.
- 29 A. Hastings, *A History of English Christianity 1920–1985*, Fount, 1987, pp. 580–1.
- 30 Storkey, *Created or Constructed*, pp. 24–25. Italics in the original.
- 31 For example, Constance Coltman became the first officially ordained female Congregational minister in 1917 and was followed by Elsie Chamberlain in 1941; women were ordained in the Church of Scotland in 1969 and in 1974 the first women were ordained by the Methodist Conference. For more details, see G. Rowell, 'Women and *Episcopate* in the English Free Church Tradition'.
- 32 For example, Li Tim Oi was ordained priest in emergency wartime conditions by the Bishop of Hong Kong in 1944 and in 1971 the first two legal ordinations of women took place in Hong Kong. In 1976 eleven women were illegally ordained in Philadelphia and their ordination was then subsequently regularized by the ECUSA General Convention which adopted legislation to ordain women to all orders.
- 33 The voting figures were: House of Bishops 39 Ayes, 13 Noes (75 per cent), House of Clergy 176 Ayes, 74 Noes (70.4 per cent) and House of Laity 169 Ayes, 82 Noes (67.3 per cent).
- 34 The House of Bishops, *Manchester Statement*, 1993, p. 4.
- 35 House of Bishops, *Manchester Statement*, p. 5.
- 36 *Priests (Ordination of Women) Measure 1993 (No.2)*, HMSO, 1993.
- 37 *General Synod Episcopal Ministry Act of Synod 1993*, General Synod, 1993.
- 38 House of Bishops 39 Ayes, 0 Noes; House of Clergy 175 Ayes, 12 Noes; House of Laity 194 Ayes, 4 Noes.
- 39 *Priests (Ordination of Women) Measure*, pt II sections 3 and 4. Resolution A states: 'That this PCC would not accept a woman as the minister who presides at or celebrates the Holy Communion or pronounces the absolution in the parish.' Resolution B states: 'That this PCC would not accept a woman as the incumbent or priest-in-charge of the benefice or as team vicar of the benefice.'
- 40 *Episcopal Ministry Act of Synod*, p. 1.
- 41 *Episcopal Ministry Act of Synod*, p. 2.
- 42 Canon C 18(2)
- 43 See 6.2.26–29
- 44 6.2.30.
- 45 The history of the campaign for the ordination of women to the priesthood is detailed from the perspective of the Movement for the Ordination of Women by Margaret Webster in *A New Strength, A New Song – The Journey to Women's Priesthood*, Mowbray, 1994. A verbatim record of the November 1992 debate can be found in *The Ordination of Women to the Priesthood: The Synod Debate*, CHP, 1993.
- 46 I. Jones, *Women and the Priesthood in the Church of England Ten Years On*, CHP, 2004, p. 56.
- 47 The comparable figure for men is 7,920. The diocese with the highest number of stipendiary women clergy is Oxford with 72 and the only diocese with none at all is Sodor and Man.
- 48 The comparable figure for men, by contrast, is less than 600.
- 49 For a more detailed account of the objections to the Act of Synod, see M. Furlong (ed.), *Act of Synod – Act of Folly?*, SCM Press, 1998.

- 50 *Priests (Ordination of Women) Measure 1993*, Part I (2).
- 51 Jones, *Women and the Priesthood*, p. 56.
- 52 Figures taken from diocesan statistics supplied to the Working Party and contained in HBWE (04) 12 *Ordination of Women Resolutions/Petitions*. The comparative figures for 1999 when the previous survey was taken were 836 parishes that had passed resolution A, 980 had passed resolution B (6.3 per cent and 7.4 per cent respectively) and 296 parishes had petitioned for extended episcopal care (2.2 per cent).
- 53 See Jones, *Ministry of Women* for the evidence for this.
- 54 For the evidence for this latter point from an evangelical perspective, see C. Sandom, *Fellow Workers in Christ – An Analysis of the Development of Women’s Ministries amongst Conservative Evangelicals since November 1992*, which is available from Reform. It is, of course, the case that there are permanent women deacons who are in favour of the ordination of women to the priesthood, but simply do not believe that they are called to be priests.
- 55 *Episcopal Ministry Act of Synod – Report of a Working Party of the House of Bishops* (GS 1395), General Synod, 2000, p. 15.

## chapter 5

- 1 G. Kirk, ‘Some Comments on a Meeting between Representatives of Forward in Faith and the Working Party on the Theology of Women in the Episcopate’, 2002, p. 2.
- 2 Forward in Faith, ‘By Their Fruits’, 2002, p. 2.
- 3 D. Lickess, letter of 14 July 2001, p. 4.
- 4 Submission from the vicar, churchwardens and PCC of Holy Trinity, Reading, 28 October 2001.
- 5 Forward in Faith, ‘By Their Fruits’, p. 4.
- 6 S. Goldberg, *The Inevitability of Patriarchy*, Temple Smith, 1997.
- 7 Kirk, ‘Some Comments’, p. 5.
- 8 R. A. Norris, ‘The Ordination of Women and the ‘Maleness’ of Christ’, *Anglican Theological Review*, Supplementary Series 6, June 1976, pp. 69–90.
- 9 Forward in Faith, ‘A Submission to the Rochester Commission’, 2001, p. 6.
- 10 Forward in Faith, ‘A Submission to the Rochester Commission’, p. 6.
- 11 ‘Submission by the Master and Guardians of the Shrine of Our Lady of Walsingham’, 2003, p. 5.
- 12 R. A. Pesarchick, *The Trinitarian Foundation of Human Sexuality as Revealed by Christ according to Hans Urs Von Balthasar: The Revelatory Significance of the Male Christ and the Male Ministerial Priesthood*, Editrice Pontificia Universata Gregoriana, 2000, pp. 272–3.
- 13 Lickess, letter, p. 3.
- 14 Forward in Faith, ‘A Submission to the Rochester Commission’, p. 12.
- 15 Forward in Faith, ‘By Their Fruits’, p. 8.
- 16 Forward in Faith, ‘By Their Fruits’, p. 8.
- 17 Forward in Faith, ‘By Their Fruits’, p. 9.
- 18 D. Houlding, ‘Reception and Communion’, 2003, pp. 10–11.
- 19 Houlding, ‘Reception and Communion’, p. 9.
- 20 Houlding, ‘Reception and Communion’, p. 10.
- 21 ‘Submission by the Master and Guardians of the Shrine of Our Lady of Walsingham’, p. 4.
- 22 ‘Submission by the Master and Guardians of the Shrine of Our Lady of Walsingham’, p. 8.
- 23 D. Banting, ‘A Submission to the Rochester Commission on behalf of the Council of Reform’, *Churchman*, Spring 2002, p. 74.
- 24 G. Bray, ‘Bishops, Presbyters and Women’, *Churchman*, Spring 2002, pp. 15–16.
- 25 Gordon Wenham writes, for example, in Volume 1 of his commentary on Genesis (Word, 1987, pp. 50–1): ‘similarly, man’s authority over woman is implied in his two fold naming of her (2.23; 3.20) but her superiority to the animals is manifest for only she is a perfect match for man.’

- 26 But the subordination of filial love is not a diminution of essence, nor does pious duty cause a degeneration of nature, since in spite of the fact that both the Unborn Father is God and the Only-begotten Son of God is God, God is nevertheless One, and the subjection and dignity of the Son are both taught in that by being called Son He is made subject to that name which because it implies that God is His Father is yet a name which denotes His nature. Having a name which belongs to Him whose Son He is, He is subject to the Father both in service and name; yet in such a way that the subordination of His name bears witness to the true character of His natural and exactly similar essence. (Hilary of Poitiers, *De Synodis*, 51) For a contemporary restatement of this position see W. Grudem, *Systematic Theology*, IVP, 1994, p. 251.
- 27 For a defence of this reading of 1 Corinthians 11 see W. Grudem, 'Does Kephale Mean "Source" or "Authority over" in Greek Literature?', *Trinity Journal*, 6 (1985), pp. 38–59.
- 28 M. Ovey, 'The Economy of Salvation and Ecclesiastical Tyranny', *Churchman*, Spring 2002, pp. 36–7.
- 29 C. Sandom, 'Scripture and Good Practice', in *A Presentation from Reform to the House of Bishops' Working Party on Women in the Episcopate*, 12 February 2003, p. 5. It is important to note that those who argue in this way for the subordination of women to men in the family and the Church are insistent that men must exercise their headship in a loving fashion in accordance with Ephesians 5:21-33. John Stott writes, for example:
- The husband's headship of his wife, therefore, is a headship more of care than of control, more of responsibility than of authority. As her 'head' he gives himself up for her in love, just as Christ did for his body, the church. And he looks after her, as we do our own bodies. His concern is not to crush her, but to liberate her. As Christ gave himself for his bride, in order to present her to himself radiant and blameless, so the husband gives himself for his bride, in order to create the conditions within which she may grow into the fullness of her femininity. (J. Stott, *Issues Facing Christians Today*, Marshall, Morgan and Scott, 1984, p. 247)
- 30 M. Burkill, D. Peterson, and S. Vibert, *Latimer Trust Ministry Work Group Statement Concerning the Ministry of Women in the Church Today*, 2001, p. 3. For a detailed study of 1 Timothy 2:9-15 from a traditionalist perspective, see A. Kostenberger, T. R. Schreiner and H. Scott Baldwin (eds), *Women in the Church – A Fresh Analysis of 1 Timothy 2:9-15*, Baker, 2000.
- 31 Burkill, Peterson and Vibert, *Latimer Trust Work Group Statement*, pp. 3–4.
- 32 Ovey, 'The Economy of Salvation and Ecclesiastical Tyranny', pp. 30–1.
- 33 Ovey, 'The Economy of Salvation and Ecclesiastical Tyranny', p. 51, referring to St Ignatius of Antioch, *Epistle to the Trallians*, 3: 'you should also look on the bishop as a type [icon] of the Father' (Staniforth, *Early Christian Writings*, p. 96). The question as to what we mean when we use sexually differentiated terms such as 'Father' to refer to God and whether it is appropriate to use both male and female imagery to refer to God is one that has been much discussed in modern theology. For examples of contemporary thinking about this matter, see *The Catechism of the Catholic Church*, p. 57, P. K. Jewett, *God, Creation and Revelation*, Eerdmans, 1991, pp. 323–5 and A. Carr, 'Feminist Theology', in A. E. McGrath (ed.), *Blackwell Encyclopedia of Modern Christian Thought*, Blackwell, 1993, pp. 223–4.
- 34 R. Beckwith, *The Question of Women Bishops – An Evangelical Viewpoint Submitted from within the Third Province Movement*, 2002, p. 2.
- 35 Banting, 'A Submission to the Rochester Commission', p. 76.
- 36 N. Atkinson, 'Scripture and Tradition', in *A Presentation from Reform*, p. 8.
- 37 D. Banting, 'Scripture and Reason', in *A Presentation from Reform*, p. 10. Emphasis in the original.
- 38 Bray, 'Bishops, Presbyters and Women', p. 17.
- 39 Toon, *Reforming Forwards?*, p. 35.
- 40 Toon, *Reforming Forwards?*, p. 36.
- 41 Sandom, 'Scripture and Good Practice', p. 6.

- 42 D. Gillett, 'A Fresh Hermeneutical Lens on the Ordination of Women to the Episcopate', *HBWE* (03) 5, 2003, p. 1.
- 43 Gillett, *A Fresh Hermeneutical Lens*, p. 1.
- 44 Gillett, *A Fresh Hermeneutical Lens*, p. 2.
- 45 D. Atkinson, *The Message of Genesis 1-11*, IVP, 1990, p. 71.
- 46 M. Hayter, *The New Eve in Christ*, SPCK, 1987, p. 113.
- 47 M. Evans, *Woman in the Bible*, Paternoster Press, 1983, p. 32. When she says that 'women were not barred from leadership when circumstances required it' she is referring to cases such as those of Deborah (Judges 4-5) and Huldah (2 Kings 22.14-20/2 Chronicles 34.22-28).
- 48 Gillett, *A Fresh Hermeneutical Lens*, p. 4, quoting B. Witherington, *Women in the Ministry of Jesus*, CUP, 1984, p. 126.
- 49 Evans, *Women in the Bible*, pp. 129-30.
- 50 R. Campbell, *The Elders: Seniority Within Earliest Christianity*, T. and T. Clark, 1994, p. 138, quoting R. J. Banks, *Paul's Idea of Community*, Paternoster Press, 1980, pp. 157 and 160.
- 51 Campbell, *The Elders*, p. 54
- 52 For the argument for this reading of Romans 16.7 and for the wider role of Junia in the Early Church, see R. Bauckham, *Gospel Women*, T. and T. Clark, 2002, pp. 165-202. The opposite view is presented by M. H. Burer and D. B. Wallace, 'Was Junia Really an Apostle? A Re-examination of Romans 16.7', *New Testament Studies*, 47, 2001. They argue that Romans 16.7 means that Junia was regarded by the apostles as someone worthy of note, rather than that she was someone worthy of note as an apostle.
- 53 See U. E. Eisen, *Women Officeholders in Early Christianity*, Michael Glazier, 2000, pp. 50-1 and the references cited there.
- 54 Hooker, *The Laws of Ecclesiastical Polity*, VII.4.4, in *Works*, vol.II, pp. 338-9, citing Jerome, *Epistle 85*.
- 55 Hayter, *The New Eve in Christ*, p. 139.
- 56 P. Gooder, 'Headship: A Consideration of the Concept in the Writings of Paul', in H. Harris and J. Shaw (eds), *Women and Episcopacy*, WATCH, 2002, p. 13.
- 57 Gooder, 'Headship', pp. 14-15.
- 58 Gooder 'Headship', p. 15.
- 59 Thiselton, *The First Epistle to the Corinthians*, p. 820.
- 60 Thiselton, *The First Epistle to the Corinthians*, p. 821.
- 61 T. Hart, 'Headship or Subordinationism and the Consecration of Women Bishops', in the *Green Paper on Ordination of Women to the Episcopate*, Scottish Episcopal Church, 2001, p. 86.
- 62 Thiselton, *The First Epistle to the Corinthians*, p. 1158, emphases in the original.
- 63 G. Fee, *The First Epistle to the Corinthians*, Eerdmans, 1987, pp. 699-708.
- 64 C. K. Barrett, *The Pastoral Epistles*, Clarendon Press, 1963, J. N. D. Kelly, *The Pastoral Epistles*, A. & C. Black, 1963, G. W. Knight, *The Pastoral Epistles*, Paternoster Press, 1992, W. D. Mounce, *The Pastoral Epistles*, Word, 2000.
- 65 Hayter, *The New Eve in Christ*, p. 143.
- 66 Aune, 'Evangelicals and Gender', pp. 88-9. Italics hers.
- 67 The most thorough argument for this position is put forward in R. C. and C. C. Kroeger, *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in the Light of the Ancient Evidence*, Baker, 1992.
- 68 For the range of interpretations of 1 Timothy 2.11-15, see C. S. Keener, 'Man and Woman', in G. F. Hawthorne, R. P. Martin and D. G. Reid (eds), *Dictionary of Paul and his Letters*, IVP, 1993, pp. 590-2
- 69 J. Wijngaards, *No Women in Holy Orders?*, Canterbury Press, 2002, p. 130.
- 70 J. Shaw, 'Women, Men and Apostolic Succession', in Harris and Shaw, *Women And Episcopacy*, p. 23.
- 71 Shaw, 'Women, Men and Apostolic Succession', p. 21.

- 72 S. Sykes, 'Richard Hooker and the Ordination of Women to the Priesthood', in J. M. Soskice (ed.), *After Eve*, Collins/Marshall Pickering, 1990, ch.8.
- 73 Hooker, *Laws of Ecclesiastical Polity*, III.10.2, in *Works*, vol.I, p. 318.
- 74 Hooker, *Laws of Ecclesiastical Polity*, III.10.5, in *Works*, vol.I, p. 321. For a biblical argument for this position see Hebrews 7.12-19
- 75 Sykes, 'Richard Hooker and the Ordination of Women', p. 132.
- 76 F. Watts, 'Women and the Episcopate: A Brief Comment from the Perspective of the Human Sciences', HBWE (02) 23, 2002, pp. 1–2.
- 77 Watts, 'Women and the Episcopate', p. 2.
- 78 Watts, 'Women and the Episcopate', p. 2.
- 79 Watts, 'Women and the Episcopate', p. 3.
- 80 For this capitalized usage, see Chapter 3.4
- 81 Part of Newman's argument for the development of doctrine that we looked at in Chapter 3 was that there were aspects of Christian truth that only became explicitly acknowledged as part of Christian belief when an occasion arose that caused the Church to express its mind about them.
- 82 Gillett, *A Fresh Hermeneutical Lens*, p. 6
- 83 P. Avis, *Anglican Orders and The Priesting of Women*, Darton, Longman & Todd, 1999, p. 14. Acting responsibly would, of course, involve taking ecumenical agreements and relationships into account and acting with reference to Scripture and tradition. The point that Avis is making is that in a divided Church each individual church does in the last instance have to act on its own after taking all these factors into account.
- 84 Avis, *Anglican Orders and The Priesting of Women*, p. 15.
- 85 Women and the Church, 'Submission to the Working Party on Women in the Episcopate', 2001, p. 1.
- 86 Chelmsford Diocese, Barking Episcopal Area, 'Proclaim Afresh in Each Generation – A Submission to the Rochester Commission on Women Bishops', 2001, p. 11.
- 87 This material is taken from the minutes of the Working Party on 29 April 2002, HB (02) M2, pp. 6 and 9.
- 88 Letter to the Working Party from Amiel Osmaston, 19 July 2001, p. 2.
- 89 St James' Church, Piccadilly, 'A Submission for the Working Party on Women Bishops', 2001, p. 2.
- 90 Jones, *Women and Priesthood*, p. 68.
- 91 A. Loades, 'Women in the Episcopate', *Anvil*, vol.21, no.2, 2004, p. 115.
- 92 See 3.1.22–24 above.
- 93 A. Loades and C. Hall, 'Towards the Transformation of the Episcopate: Proposal for a Reinvigorated Process', HBWE (02) 15, p. 4.
- 94 Barking Episcopal Area, 'Proclaim Afresh', p. 13.
- 95 Barking Episcopal Area, 'Proclaim Afresh', p. 14.
- 96 For the issues to be considered here see Thiselton, *The First Epistle to the Corinthians*, pp. 812–23 and J. Gundry-Volf, 'Gender and Creation in 1 Cor 11.2-16: A Study in Paul's Theological Method', in Adna et al. (eds), *Evangelium, Schriftauslegung, Kirche: Gestschrift für P. Stuhlmacher*, Vandenhoeck & Ruprech, 1997, pp. 151–71.
- 97 See 5.3.24–26 above.

## chapter 6

- 1 Fee, *The First Epistle to the Corinthians*, p. 382.
- 2 Banting, 'A Submission to the Rochester Commission', p. 76.
- 3 Forward in Faith, *By Their Fruits*, pp. 10–11.
- 4 Toon, *Reforming Forwards?*, p. 35.
- 5 A. C. Thiselton, 'Comments on 1 Timothy 2.8-15', HBWE (02) 22, 2002, p. 7.
- 6 Although strictly speaking the term 'Roman Catholic' does not include the Eastern rite churches in

- communion with Rome the reference here is intended to include them since there is no other convenient shorthand to describe the churches in communion with the see of Rome.
- 7 This term is used to cover both the Chalcedonian and non-Chalcedonian Orthodox churches, neither of which accept women as bishops, priests or deacons.
  - 8 *Catechism of the Catholic Church*, Geoffrey Chapman, 1994, pp. 353–4. The quotation in the first sentence is from Canon 1024 of the *Codex Iuris Canonici* of 1983.
  - 9 *Ordinatio Sacerdotalis – On Reserving Priestly Ordination to Men Alone*, CTS, 1994, p. 6.
  - 10 *Ordinatio Sacerdotalis*, pp. 6–7. For the most detailed exposition of this position, see the 1976 declaration by the Sacred Congregation for the Doctrine of the Faith, *Inter Insigniores*, in *Women Priests Obstacle to Unity?*, CTS, 1986, pp. 3–19.
  - 11 For the full text of the statement, see *Anglican-Orthodox Dialogue: The Dublin Agreed Statement 1984*, SPCK, 1985, Appendix 2, pp. 58–60.
  - 12 Bishop Basil of Sergievo, *The Ordination of Women to the Priesthood*, HBWE (03) 12a, 2002, pp. 8–9.
  - 13 *Women Priests Obstacle to Unity?*, p. 48.
  - 14 *Women Priests Obstacle to Unity?*, p. 50.
  - 15 *Women Priests Obstacle to Unity?*, p. 52.
  - 16 *Ibid.*, p. 61. It should be noted that Cardinal Willebrands was referring to the proposal to ordain women as priests. He was not referring to the issue of their ordination as deacons.
  - 17 *Women in the Anglican Episcopate*, Anglican Book Centre, 1988, Appendix IV, pp. 143–4.
  - 18 H. Meyer and L. Vischer (eds), *Growth in Agreement: Reports and Agreed Statements of Ecumenical Conversations on a World Level*, WCC, 1984, p. 52.
  - 19 Women and the Church, 'Submission to the Working Party on Women in the Episcopate', p. 1.
  - 20 Osmaston, letter, p. 2
  - 21 Lambeth Conference 1988, Resolution 1, text in R. Coleman (ed.), *Resolutions of the Lambeth Conferences 1867–1988*, Anglican Book Centre, 1992, p. 193.
  - 22 E. Behr-Sigel and K. Ware, *The Ordination of Women in the Orthodox Church*, WCC, 2000 pp. 144–5.
  - 23 U. Von Arx and A. Kallis, 'Common Considerations: The Orthodox-Old Catholic Consultation on the Role of Women in the Church and the Ordination of Women as an Ecumenical Issue', *Anglican Theological Review*, Summer 2002, vol.84, no.3, p. 503.
  - 24 It should be noted, however, that the consultation also made the point that:

With regard to the preservation of communion in each church respectively, and to the union we seek, dogmatic-theological arguments – however important they may be – are not of sole importance when dealing with this question. So-called non-theological factors determining the pastoral action of the churches in each place also play a role. This and the responsibility of each local church for the communion of the churches also need to be borne in mind when local churches are making decisions. (Arx and Kallis, 'Common Considerations', pp. 505–6.)

- 25 N. Lash, 'On Not Inventing Doctrine', *The Tablet*, 2 December 1995, p. 1544.
- 26 Wijngaards, *No Women in Holy Orders?*, p. 154.
- 27 Wijngaards, *No Women in Holy Orders?*, p. 154.
- 28 Wijngaards, *No Women in Holy Orders?*, pp. 154–5.
- 29 Wijngaards, *No Women in Holy Orders?*, p. 155. For other books arguing a similar position, see C. Stuhlmeller, *Women and Priesthood: Future Directions*, Liturgical Press, 1978, and E. M. Tetelow, *Women and Ministry in the New Testament*, Paulist Press, 1980. In addition to the work of individual theologians there are also groups such as the Catholic Women's Network, We Are Church ([www.we-are-church.org](http://www.we-are-church.org)), and the Campaign for the Ordination of Women in the Roman Catholic Church ([www.womenpriests.org](http://www.womenpriests.org)), who are campaigning for the Roman Catholic Church to change its position.
- 30 *An Anglican Methodist Covenant*, Peterborough and London, Methodist Publishing House/CHR, 2001, pp. 49–50.

## chapter 7

- 1 Geoffrey Kirk, for example, puts forward this argument in the March 2004 edition of *New Directions*: 'Options – Back to the Future', *New Directions*, vol.7, no.106, March 2004, p. 16.
- 2 See 5.2.21-29 and 5.2.46-47 above.
- 3 See 5.2.19-20, 6.2.1-6 and 6.2.16-34.
- 4 See 5.2.25, 5.2.49-50 and 6.2.8-9.
- 5 5.2.17.
- 6 John 17.20-21.
- 7 See 6.2.1-34 above.
- 8 6.3.1-2.
- 9 See 6.3.13.
- 10 As we have noted, this reading of Galatians 3.28 is itself contested – see 5.2.38-9 and 5.3.16 for contrasting readings of this text.
- 11 See 6.3.13.
- 12 Women and the Church, 'Submission to the Working Party on Women in the Episcopate', p. 2.
- 13 V. Faull and J. Tetley, *Women in the Episcopate – Options for the Way Ahead*, HBWE (03) 6, 2003, p. 8.
- 14 They specify women in senior professional roles and in civic roles such as mayors, high sheriffs, and lords lieutenant.
- 15 Faull and Tetley, 'Women in the Episcopate', p. 8.
- 16 Faull and Tetley, 'Women in the Episcopate', p. 8.
- 17 Forward in Faith, 'A Submission to the Rochester Commission', p. 14.
- 18 Forward in Faith, 'A Submission to the Rochester Commission', p. 11.
- 19 Forward in Faith, 'A Submission to the Rochester Commission', p. 14.
- 20 Banting, 'A Submission to the Rochester Commission', p. 76.
- 21 Coleman, *Resolutions of the Lambeth Conferences 1867–1988*, p. 194.
- 22 *The Official Report of the Lambeth Conference 1998*, p. 395.
- 23 *Priests (Ordination of Women) Measure 1993 Code of Practice*, General Synod, 1994, Appendix A, p. 1.
- 24 *Priests (Ordination of Women) Measure 1993 Code of Practice*, p. 1.
- 25 Faull and Tetley, 'Women in the Episcopate', p. 9.
- 26 Scottish Episcopal Church, *General Synod 2003 Agenda & Papers*, p. 87.
- 27 Women and the Church, 'Submission to the Working Party on Women in the Episcopate', p. 2.
- 28 Anglican Church of Australia, *Women Bishops in Australia? If so, How?*, 2001, p. 8.
- 29 Anglican Church of Australia, *Women Bishops in Australia? If so, How?*, pp. 8–9.
- 30 Anglican Church of Australia, *Women Bishops in Australia? If so, How?*, p. 9.
- 31 Ovey, 'The Economy of Salvation', pp. 66–7.
- 32 Ovey, 'The Economy of Salvation', pp. 67–8.
- 33 Ovey, 'The Economy of Salvation', p. 55.
- 34 Ovey, 'The Economy of Salvation', p. 55.
- 35 Ovey, 'The Economy of Salvation', p. 68.
- 36 *Women in the Anglican Episcopate*, p. 31.
- 37 *Women in the Anglican Episcopate*, p. 32.
- 38 Faull and Tetley, 'Women in the Episcopate', p. 2.
- 39 For details of their stance, see their leaflets *The Third Province Movement – Questions and Answers and Policy for The Third Province*.
- 40 G. Kirk, 'A Pertinent Proposition', *New Directions*, January 2003.
- 41 Faull and Tetley, 'Women in the Episcopate', p. 1.
- 42 Faull and Tetley, 'Women in the Episcopate', pp. 5–6.

- 43 The problem of a parallel jurisdiction not being in communion with the church of which it was a part and the issue of the potential non-interchangeability of ministry was the reason the Eames Commission warned against the creation of parallel jurisdictions for those opposed to women bishops. See *Women in the Anglican Episcopate*, pp. 30–1.
- 44 Forward in Faith, 'A Submission to the Rochester Commission', p. 16.

## chapter 8

- 1 K. Ware, 'Man, Woman and the Priesthood of Christ', in P. Moore (ed.), *Man, Woman and Priesthood*, SPCK, 1978, pp. 81ff.

## annex 1

- 1 The tenth General Synod of the Church of Melanesia agreed in 2003 to the amending of the Church's Constitution to allow women to enter into any of the ordained ministries of the church. The decision was passed without dissent by the General Synod, but this does not mean the church can proceed with ordination as yet. The amendment must first be approved by the eight diocesan synods of the church before the constitution can be changed.
- 2 Hong Kong has long been ordaining women as deacons and priests. At present, there are five women priests serving in three dioceses of the Hong Kong Sheng Kung Hui, but it has not started discussing the issue of women bishops. However, according to the constitutions and canons, clergy from Anglican Churches, which are in communion with the Anglican Communion (no gender is mentioned) are eligible to be nominated as candidates for the episcopate. From this perspective, the HKSCH could, in principle, have women bishops.
- 3 Ireland: a.) Canon Law (1990): 'Men and women alike may be ordained to the holy orders of deacons, of priests, or of bishops, without any distinction or discrimination on grounds of sex . . .' b.) No women as yet ordained as bishops. c.) No bar to women being appointed as deans, though none appointed as yet. Some cathedral chapters include women as canons.
- 4 Women bishops are canonically possible, but none are ordained as yet.
- 5 Women bishops are canonically possible, but none are ordained as yet.
- 6 Women bishops are canonically possible, but none are ordained as yet.
- 7 The General Synod of the Scottish Episcopal Church (SEC) voted to accept women in the episcopate, in 2003.
- 8 Provincial guidelines to provide for conscientious objections to the ministry of women as priests are in place. Similar guidelines in the event of a woman being ordained as bishop are being produced. Women bishops are canonically possible, but none are ordained as yet.
- 9 The Episcopal Church of Sudan agreed at its General Synod in February 2000 that women could be ordained deacon, priest or bishop. To date there are deacons and priests in a number of dioceses, though as yet no women bishops.
- 10 The ordination of women as deacons and priests has been canonically possible for nearly thirty years. There is currently one woman bishop and one woman dean.
- 11 In 1973 the General Synod voted in favour in principle of ordaining women to the priesthood, referred the question to the Church for further study, and then the 1975 General Synod agreed to ordain, with a conscience clause to protect those who disagreed. The first women were ordained priest in 1976. In 1986 the General Synod agreed that women could be ordained to the episcopate.
- 12 The enabling canon for the ordination of women to the presbyterate and the episcopate applies to all dioceses. Informal episcopal arrangements can be made to protect the conscience of an individual bishop.

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