

fore what replaces it) has psychological, as well as legal, overtones both inside and outside the Church. If the present relationship is replaced with a contractual one, what does that say about a vocation to the ministry? Many people receive training before entering a secular job but do not thereby earn, or expect, 'a job for life'. Is it the acceptance by the Church of an individual's vocation that creates a special relationship lapsing for a few when the vocation is, unhappily, lost? If so, how should this be expressed to the world?

What is more, because legal matters are being dealt with, there is a danger that legal concepts influence too greatly the end result. Rather than adopting a mistaken concept of leasehold, for example, it would be simpler to keep the legal basis of a benefice but to enact that any security of tenure should cease after ten years. Better by far that a decision is first made as to what the best relationship may be between the clergyman and the Church, between the clergyman and his parish. Only then should the lawyers endeavour to reflect that decision within the framework of the law.

## CONFERENCE

28th March 1992:

Church House Conference Centre  
Dean's Yard  
Westminster SW1P 3NZ

### The Parson's Freehold & Clergy Discipline

10.00 am to 4.00 pm

- Speakers* : The Rt Revd R O Bowlby  
formerly Bishop of Southwark
- : The Revd Brian E Beck  
Secretary, Methodist Conference
- : Discussion: Chairman, D W Faull Esq,  
Registrar of London and Southwark Dioceses

**Fee £20**

*Cheques made out to 'The Ecclesiastical Law Society'*

Apply to The Venerable David Scott, Ecclesiastical Law Society,  
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