

# GENERAL SYNOD

July 2017

## QUESTIONS

of which notice has been given under Standing Orders 112–116.

### INDEX

#### QUESTIONS 1–28

Christians in politics	Q1-3
Independent Reviewer Report: timing	Q4
Mutual flourishing	Q5
Mutual flourishing & senior appointments	Q6
Sexuality: diocesan bishops meeting GS members	Q7
Sexuality: Composition of Groups	Q8
Sexuality: composition of themed groups	Q9
New Catechism: progress	Q10
Capability Procedures	Q11
Safeguarding: updated national guidance	Q12
Safeguarding: Gibb & Carlile Reports	Q13
Safeguarding: Carlile Report & redactions	Q14
Safeguarding training: effectiveness	Q15
Sexuality: counselling	Q16
Ex-Scottish Episcopal Church clergy & same sex weddings	Q17
Sexuality: church teaching	Q18
Sexuality: learning from Scottish Churches	Q19
Teaching of the Bible	Q20
Unconscious bias training	Q21
Sexuality: LGTBQIA selection & unconscious bias training	Q22
Sexuality: composition of Pastoral Advisory Group	Q23
Sexuality: protection of LGBTI adults	Q24
Sexuality: welcome to LGTBI people	Q25
Sexuality: bishops' officers for LGBTI communities	Q26
Sexuality: same sex marriage & Scottish Episcopal Church	Q27
Sexuality: welcome for LGTBI Christians	Q28

#### QUESTION 29

Clergy Wellbeing: SSMs	Q29
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#### QUESTIONS 30–34

General Synod: purpose	Q30
Undelivered Synod speeches	Q31
Proposed Church Buildings Commission	Q32
Data Protection Register	Q33
Sexuality: statistics re further marriage after divorce	Q34

#### HOUSE OF BISHOPS

#### HOUSE OF CLERGY

#### SECRETARY GENERAL

<b>QUESTIONS 35–37</b>	<b>NATIONAL SOCIETY COUNCIL</b>
Ofsted inspections & faith schools	Q35
Ofsted registration and Bible Clubs	Q36
CofE Secondary Schools: financial education	Q37
<b>QUESTIONS 38–44</b>	<b>CHURCH BUILDINGS COUNCIL</b>
Church buildings: eligibility for HLF funding	Q38
Festival churches: progress	Q39
Listed Places of Worship Scheme	Q40
Listed Places of Worship Grant Scheme	Q41
Parish Churches' sustainability review	Q42
Church buildings: role of National Amenity Societies	Q43
Church buildings: priorities	Q44
<b>QUESTIONS 45–48</b>	<b>COUNCIL FOR CHRISTIAN UNITY</b>
Mission and Ministry in Covenant: follow up	Q45
Anglican-Methodist Covenant	Q46
Ordination issues	Q47
CofE & Scottish Episcopal Church	Q48
<b>QUESTION 49</b>	<b>FINANCE COMMITTEE</b>
Strategic Development Funding	Q49
<b>QUESTIONS 50–54</b>	<b>MINISTRY COUNCIL</b>
Ministerial Formation: Staff resources	Q50
Ordination statistics by age	Q51
Ordination statistics by diocese	Q52
' <i>Serving Together</i> ': follow up	Q53
Lay Ministries Working Group Report	Q54
<b>QUESTIONS 55–56</b>	<b>REMUNERATION AND CONDITIONS OF SERVICE COMMITTEE</b>
Funeral costs	Q55
Taxation of clergy expenses	Q56
<b>QUESTIONS 57–63</b>	<b>MISSION AND PUBLIC AFFAIRS COUNCIL</b>
Encouragement of regulatory frameworks	Q57
Monitoring air quality	Q58
Mutual care: engagement with secular bodies	Q59
50th anniversary of Abortion Act	Q60
Work with vulnerable families	Q61
Clergy & party politics	Q62
GS Misc 1092: progress re training recommendation	Q63

## QUESTION 64

## COMMITTEE FOR MINORITY ETHNIC ANGLICAN CONCERNS

Minorities' designation: research

Q64

## QUESTIONS 65–66

## BUSINESS COMMITTEE

Synod members' Code of Conduct

Q65

PMMs: electronic registration of signatures

Q66

## QUESTIONS 67–70

## CROWN NOMINATIONS COMMISSION

Episcopal appointments: diversity

Q67

Unconscious bias training

Q68

GS Misc 1044: reissue of Archbishops' Guidelines

Q69

CNC elections: eligibility

Q70

## QUESTIONS 71–74

## CHURCH COMMISSIONERS

Post-1998 pensions: CC assistance

Q71

CC funds and Brexit referendum

Q72

Transition to low carbon economy

Q73

Dioceses' funding allocations

Q74

## QUESTION 75

## ETHICAL INVESTMENT ADVISORY GROUP

Ethical investment policy

Q75

## QUESTIONS 76–85

## ARCHBISHOPS' COUNCIL

Pension liability & rival 'Anglican' bodies

Q76

'*Setting God's People Free*': follow up

Q77

Renewal & Reform: mission challenges

Q78

Archbishops' Adviser on Environment: resourcing

Q79

Renewal & Reform: dioceses' peer reviews

Q80

Renewal & Reform: evaluation of data

Q81

Resource Churches: data re the unchurched

Q82

Resource Churches: use of data

Q83

Mission & Ministry: costs

Q84

Communion relationships: funding

Q85

## HOUSE OF BISHOPS

### Miss Emma Forward (Exeter) to ask the Chair of the House of Bishops:

**Q1** Tim Farron has resigned as leader of the Liberal Democrat party, explaining that 'I seem to have been the subject of suspicion because of what I believe and who my faith is in.' Considering this, does the Church consider that it is no longer possible for Christians to have high-profile roles in British politics, especially if they are seen to hold counter-cultural beliefs? If so, what can the Church of England do about this situation?

**Mrs Rosemary Lyon (Blackburn) to ask the Chair of the House of Bishops:**

**Q2** In the light of recent events, will the Council be considering whether it remains possible for a Christian to be a prominent politician in the UK today?

**Mr Jeremy Harris (Chester) to ask the Chair of the House of Bishops:**

**Q3** In the light of the deselection of Andrew Turner MP and the resignation of Tim Farron as the leader of the Liberal Democrats, what steps will the Church take to help Christian politicians to be faithful Christians?

*The Archbishop of York to reply:*

**A** With permission, Chair, I will take questions 1, 2 and 3 together.

The presence of many practising Christians, including Anglicans, in all the major political parties today, shows that it is perfectly possible for a Christian to take a prominent place in political life. The Prime Minister is a case in point as were the last two Labour Prime Ministers. Many other members of both Houses of Parliament are evidence of the prominent role that Christians can take in the public square and in political life today. There is an unambiguous connection between religion and politics. Those who would sever it are relegating their Creator to the spectator's gallery. The Kingdom of God is not only the Almighty's goal for eternity; it also outlines what he wants for us now.

There are many support systems in place for Christian politicians including the cross-party Christians in Parliament group and the Christian groupings within each of the main parties. The Church's Parliamentary Unit is in close and supportive contact with all those groups and many of their individual members.

These questions illustrate the timeliness of the '*Setting God's People Free*' Report. Let us all learn, and live it.

**Mrs Helen Lamb (Ely) to ask the Chair of the House of Bishops:**

**Q4** In view of the request by the Archbishops of Canterbury and York for Sir Philip Mawer to report "with the minimum of delay" on the concerns regarding the operation of the House of Bishops' declaration of May 2014 and the Five Guiding Principles, when is his report expected to be made public?

*The Archbishop of York to reply:*

**A** I understand that Sir Philip Mawer has gathered most – but not all – of the extensive evidence for his Report and will be drafting it over the next few weeks. He will then need to check various passages with those on whose evidence they are based. He intends to present his report to myself and Archbishop Justin in September, with a view to its publication as soon as possible thereafter. Sir Philip plans to confirm the precise date of publication as soon as this is clear.

**Mrs April Alexander (Southwark) to ask the Chair of the House of Bishops:**

**Q5** Does the House agree with the proposition that “mutual flourishing” as described in the House of Bishops Declaration (GS Misc 1076), is equally applicable to the large majority whose theological convictions led them to support the ordination and consecration of women, to ordained and consecrated women themselves and to those whose theological convictions led them to oppose such ordinations and consecrations?

*The Archbishop of Canterbury to reply:*

**A** Yes. ‘Mutual flourishing’ means what it says. The *Five Guiding Principles* speak of ‘mutual flourishing across the whole Church of England’. The House of Bishops’ Declaration reflects our desire to establish a climate of trust within which all can flourish, despite the differences of theological conviction which will continue to exist on this issue.

**Mrs Mary Durlacher (Chelmsford) to ask the Chair of the House of Bishops:**

**Q6** In the ten years that have passed since the overwhelmingly endorsed Pilling Review *Talent and Calling* (GS 1650) into the making of senior church appointments, which recommended that

*“bishops should be asked to indicate which (if any) of those currently on the List from their dioceses are from a conservative evangelical background. Bishops should be asked positively to look for clergy from this constituency who might either be qualified for inclusion on the Preferment List or might be developed in such a way that they might be qualified later on.” (4.4.1),*

– a commitment to the diversity of the Church affirmed more recently in the House of Bishops’ Declaration of May 2014: –

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

what proposals are there to strengthen by action not just by word the commitment to mutual flourishing so that there be no repeat of a selection for senior office being resisted by some in such manner as to lead the candidate to withdraw, as happened recently in Sheffield?

*The Archbishop of Canterbury to reply:*

**A** In March this year the Archbishop of York and I wrote to Sir Philip Mawer – the Independent Reviewer under the Resolution of Disputes Procedure – raising concerns that had arisen following the nomination of Bishop Philip North to the see of Sheffield. In doing so, we asked Sir Philip to investigate a number of aspects of the operation of the House

of Bishops' Declaration. In addition to specific questions relating to the particular nomination, we raised the general question of what had been done in the Church to inform and educate clergy and laity about the settlement agreed in 2014, and the effect of the Declaration within that settlement. Sir Philip's work is ongoing. Once we have received his report, the Archbishop of York and I will consider what lessons need to be learned and take these forward, both with the House of Bishops and in the Church more widely.

**Ms Jayne Ozanne (Oxford) to ask the Chair of the House of Bishops:**

**Q7** Given the Archbishops' request following the debate on GS 2055 at the February Group of Sessions "*for every Diocesan Bishop to meet with their General Synod members for an extended conversation in order to establish clearly the desires of every member of Synod for the way forward*", which dioceses have still to meet and why have these meetings been so delayed?

*The Archbishop of Canterbury to reply:*

**A** The Archbishop of York and I are not in the habit of closely monitoring how and when colleagues in the House of Bishops respond to every request that we make. The letter was published less than five months ago and there will inevitably be logistical challenges in arranging suitable opportunities for an 'extended meeting' of all involved. We are however glad to have heard from some bishops already regarding the conversations they have been able to have.

**Canon Jenny Humphreys (Bath & Wells) to ask the Chair of the House of Bishops:**

**Q8** The total membership and support staff of the Pastoral Advisory Group and the Episcopal Teaching Document Group with its Co-ordinating Group and Thematic Working Groups are listed in GS Misc 1158 as 21 men and 8 women, with 28 of these being ordained and 1 lay. Will the House of Bishops please address this gender imbalance and clerical dominance when it comes to the wider consultations mentioned?

**The Revd Canon Dr Judith Maltby (Universities & TElS) to ask the Chair of the House of Bishops:**

**Q9** What steps are being taken to ensure that the themed groups as outlined in GS Misc 1158 which will contribute to a Teaching Document on 'human' sexuality are at least somewhat balanced in terms of gender?

*The Archbishop of Canterbury to reply:*

- A** With permission, Chair, I will take questions 8 and 9 together. In putting all these groups together, we are seeking to ensure that a very wide range of differing experiences, views, perspectives and areas of expertise are included. GS Misc 1158 makes it clear that many places on the groups remain to be filled and it is premature to comment on the balances within the overall membership as we haven't got there yet.

**The Revd Paul Hutchinson (York) to ask the Chair of the House of Bishops:**

- Q10** In February 2015 (in the light of *'Pilgrim'* 2013, and *'Developing Discipleship'*, GS 1977) Synod invited the House of Bishops to prepare a new Revised Catechism with a view to its approval by the General Synod under Canon B2. References to the development of this Catechism can be found at GS Miscs 1116, 1124, 1131, and in the 2016 Annual Report of the Archbishops' Council (GS 2058) at page 12. What progress has been made towards bringing this matter before Synod?

*The Bishop of Exeter to reply on behalf of the Chair of the House of Bishops:*

- A** The House of Bishops, having given the matter due consideration, decided not to proceed with the proposal for a new Revised Catechism. Instead, the authors of the Pilgrim course were invited to produce a teaching resource which sets out the basis of the Christian faith in a succinct form as a part of that course, which is a central part of the current focus on discipleship. The Pilgrim resource will not therefore be a formal, authoritative statement of the teaching of the Church of England, or a replacement for the currently authorized Catechisms (the BCP Catechism and the Revised Catechism last authorized in 1994). Church House Publishing and Communications are preparing to trial the new materials in print and digitally as part of a suite of resources for Pilgrim later this year.

**Mrs Anne Foreman (Exeter) to ask the Chair of the House of Bishops:**

- Q11** Since the provision for a clergy capability procedure under the Ecclesiastical Offices (Terms of Service) regulations 2009 came into effect:

- (a) on how many occasions has the formal capability procedure been invoked;
- (b) on how many occasions has removal from office been the outcome;
- (c) where an office holder has been removed from office, what is the average length of time from the commencement of the informal stage of the procedure to the end of the process; and

(d) in view of the information contained in GS 2072 section 7, footnote 5, when can the Synod expect to receive a report following the review of the capability procedure which is currently being undertaken by the Remuneration & Conditions of Service Committee?

*The Bishop of Portsmouth to reply on behalf of the Chair of the House of Bishops:*

**A** The objective of the Procedure is to help office holders, whose performance falls below an acceptable standard, to improve. It provides a framework for a comprehensive appraisal of performance and a plan of consistent, healthy challenge, support and feedback. Dioceses are not required to report on their use of the Procedure and we are unable to provide such data. Anecdotally we understand that those undergoing the Procedure either improve in their current posts, find alternative posts, leave by mutual agreement or qualify for ill-health retirement.

An ongoing review of the Procedure by RACSC has highlighted overlaps with the Clergy Discipline Measure, options for addressing pastoral breakdown, and bullying. Stakeholders, including the Archdeacons' Forum, CoE Retired Clergy Association, and CoE Clergy Advocates are being consulted on a programme of work to address all those areas. RACSC will work with the Archbishops' Council to agree a timeline for bringing these strands to Synod.

**The Revd Dr Patrick Richmond (Norwich) to ask the Chair of the House of Bishops:**

**Q12** *Promoting a Safe Church* (safeguarding policy for adults) was published in 2006 and *Protecting All God's children* (safeguarding policy for children and young people, 4th edition), in 2010. In light of many recent developments in safeguarding, are there plans for updated guidance for parishes, and what is the proposed timescale for publication?

*The Bishop of Bath & Wells to reply on behalf of the Chair of the House of Bishops:*

**A** We are making good progress with updating this guidance and did extensive consultation with dioceses last year. The Church has recently revised and published the practice guidance for 'Responding Well to Domestic Abuse' and the 'Safeguarding Training & Development Framework'. These are in addition to a core suite of 5 key documents supported by the over-arching policy statement on "Promoting a Safer Church" which was published on 15 March. These will replace the previous policies. These will be supplemented by numerous good practice templates and reference documents, including 'Types of



Abuse', 'the Legislative Framework' and one central 'Glossary'. This will include draft 'Complaints' and 'Whistleblowing' procedures and information sharing protocols.

**Mr Martin Sewell (Rochester) to ask the Chair of the House of Bishops:**

**Q13** The Gibb report on the Church's response to the crimes of Bishop Peter Ball is lengthy, complex and has serious implications; the equally important Carlile report on the Bishop Bell Review is expected to be published later this year. Given the importance of transparency and accountability in raising public confidence in our safeguarding culture, will the House seek the co-operation of the Business Committee to ensure that members of Synod may extensively evaluate the Church's responses to these reports by no later than February 2018?

*The Bishop of Bath & Wells to reply on behalf of the Chair of the House of Bishops:*

**A** The Independent Review by Dame Moira Gibb was published on 22 June 2017. It is available on the internet and I encourage all Synod members to read it if they have not already done so. Synod's particular role in safeguarding is to legislate, and further legislation may come to Synod arising from the Gibb Review. Synod would then be able to debate any matter brought before it. Synod last debated safeguarding legislation in 2016. The National Safeguarding Team holds fringe events at practically every Synod. Any Synod member is welcome to come and discuss safeguarding matters with them. The Gibb Report makes clear that the House of Bishops is ultimately accountable for Safeguarding in the Church of England. The House has not met since the publication of the Gibb Report. The Carlile Report is not yet published. Both will be considered at the next full meeting of the House.

**Mr Martin Sewell (Rochester) to ask the Chair of the House of Bishops:**

**Q14** The Terms of Reference of the Carlile Review provide that: "The Church of England will determine whether the full report can be sufficiently redacted or otherwise anonymised to enable its publication without risking disclosure of the complainant's identity." So that there may be complete confidence in our transparency, how will it be ensured that those whose original judgements may be criticised are suitably distanced from the redaction of the report, and will Lord Carlile be free (should he so choose) to indicate whether he agrees or disagrees with the redacted format when published?

*The Bishop of Bath & Wells to reply on behalf of the Chair of the House of Bishops:*

**A** The redaction of the Carlile Review will be undertaken solely by reference to the normal principles, including where appropriate the need to honour assurances of confidentiality and to comply with the

Data Protection Act. The redaction will be overseen by the Secretary General to the Archbishops' Council who was not involved in the decisions being evaluated by the Carlile Review. It will of course be entirely up to Lord Carlile to state whether he agrees or disagrees with the format upon publication.

**The Revd Canon Dr Simon Taylor (Derby) to ask the Chair of the House of Bishops:**

**Q15** Given that it is possible to answer every question on the online C0 training incorrectly and still complete the training, how confident can we be that Safeguarding training is making a difference to practice on the ground?

*The Bishop of Bath & Wells to reply on behalf of the Chair of the House of Bishops*

**A** The C0 module is intended to be a basic entry-level awareness course rather than a formal assessment and in this regard it is open to all. It is required preparation for training rather than a constituent element of the training required of those holding positions of leadership or responsibility. The module forms part of the House of Bishops' Training & Development Practice Guidance, a revised version of which was approved in December 2016. The Framework outlines the requirements for safeguarding training to be completed in accordance with the various roles people have within the Church. Certification, therefore, indicates that an individual has undertaken some steps towards a greater awareness rather than that they have achieved a particular standard, however modest. Those who hold particular roles and responsibilities as church officers are required to undertake further core modules which do have a higher standard of assessment.

**Mrs Andrea Minichiello Williams (Chichester) to ask the Chair of the House of Bishops:**

**Q16** Is the Chair of the House of Bishops aware of reputable research which shows that people can be helped, through counselling, to deal with unwanted sexual activity because of their desire for fidelity in marriage or the teaching of their faith?

*The Bishop of Willesden to reply on behalf of the Chair of the House of Bishops:*

**A** As GS 2070B, from the Secretary General relating to Jayne Ozanne's Private Member's Motion on the subject, suggests, really robust evidence concerning therapies or practices of this kind is elusive and what there is, is often ambiguous. The question itself, rather narrowly, speaks only of "unwanted sexual activity" – not unwanted sexual attraction or feelings – and so the range of reliable evidence is likely to be minimal.

The key point is that when people are vulnerable they must be safeguarded from manipulation or exploitation by anyone with an agenda of their own. People may well seek counselling on the sexual areas of their lives and, as their vulnerability may not be immediately apparent, any counsel they are offered must be in the context of accountability, proper professional standards and best safeguarding practice.

**The Revd Amanda Fairclough (Liverpool) to ask the Chair of House of Bishops:**

**Q17** Since clergy ordained in the Church of England may move into ministry in the Scottish Episcopal Church, what assurances can be given to those Church of England clergy who do and in consequence become available to conduct, or do conduct, the solemnisation of marriages of same sex couples under the authorized rites of the SEC that they will not be barred from returning to ministry within the Church of England in the future?

*The Bishop of Willesden to reply on behalf of the Chair of the House of Bishops:*

**A** The House of Bishops has not considered this matter. But recognising that decisions about such clergy will fall to be taken by individual bishops, the House may wish to invite the Pastoral Advisory Group to consider what advice could be given to bishops about the approach they should take in these circumstances.

**Mrs Andrea Minichiello Williams (Chichester) to ask the Chair of the House of Bishops:**

**Q18** Can the Chair of the House of Bishops confirm that the Church continues to believe, in accordance with the teaching of the Bible (Genesis 1.27) and Canon B 30, that God created us male and female in his image and that this distinction of gender is part of divine revelation?

*The Bishop of Willesden to reply on behalf of the Chair of the House of Bishops:*

**A** According to Genesis 1, all human beings are made in the image of God. It would be wrong to think of one group of human beings only – e.g. only men, or only women – as reflecting the divine image. This is the teaching of the Bible and continues to be the belief of the Church of England. Canon B30, read in conjunction with the Book of Common Prayer, expresses the teaching of the Church of England on Holy Matrimony.

**Dr Angus Goudie (Durham) to ask the Chair of the House of Bishops:**

**Q19** In the light of the recent debates taking place within both the Scottish Episcopal Church and with the Church of Scotland (with whom we signed the Columba Declaration), can we be assured that the House and relevant NCIs of the Church of England will be actively involved in dialogue with these churches to learn from their experience and to consider their research and documentation when working towards the new teaching document on sexuality and marriage?

*The Bishop of Coventry to reply on behalf of the Chair of the House of Bishops:*

**A** The House of Bishops is kept informed of developments in both the Scottish Episcopal Church and the Church of Scotland through regular channels of communication, both formal and informal. In a number of cases there are also regular contacts at staff level. Through such communication, we seek to listen to and learn from one another, particularly on matters of common concern. For instance, the second *Grace and Disagreement* booklet produced to resource the Shared Conversations in the Church of England included an extract from a report produced by the Theological Forum of the Church of Scotland for the 2014 General Assembly.

**Mr Jeremy Harris (Chester) to ask the Chair of the House of Bishops:**

**Q20** In the February 2017 Group of Sessions, General Synod carried a motion which gave “thanks to God for the rich spiritual blessings that the Reformation brought to the Church of England”. Chief among those blessings is the rediscovery of the Bible’s teaching and the authority of the Bible: “Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man” (Article 6 of the 39 Articles of Religion). What steps will be taken to ensure that, when considering current issues, the teaching of Holy Scripture will be followed?

*The Bishop of Coventry to reply on behalf of the Chair of the House of Bishops:*

**A** The House of Bishops does not consider that new steps are needed to ensure this, but rather continuing attention to the understanding of Scripture and its place in the Church expressed in the historic formularies of the Church of England.

**Miss Prudence Dailey (Oxford) to ask the Chair of the House of Bishops:**

**Q21** Is the House of Bishops aware of evidence that unconscious bias training is ineffective in increasing the representation or advancement of minority groups within organisations, and may even be counterproductive in that regard?

*The Bishop of Chelmsford to reply on behalf of the Chair of the House of Bishops:*

**A** The question unfortunately misunderstands the nature and purpose of Unconscious Bias training.

There has never been any suggestion that this work is designed to increase representation of minority groups. The training addresses the fact that everyone, from whatever social group, is affected in their judgements about others by unconscious factors which can lead to bias. The objective is better and more conscious awareness of one's self, and better and more conscious decision making which will benefit the Church, as it has demonstrably benefitted many other organisations.

**The Revd Andrew Foreshow-Cain (London) to ask the Chair of the House of Bishops:**

**Q22** Unconscious bias training is being offered in many dioceses at present to help address the possibility of unrecognised bias in appointment procedures, most commonly around gender and race. Are there any plans for the House of Bishops to recommend similar training around sexuality in the selection and appointment of LGBTQIA clergy and lay members to Church appointments and in unconscious attitudes towards the LGBTQIA communities in wider society?

*The Bishop of Newcastle to reply on behalf of the Chair of the House of Bishops:*

**A** The training referred to is about uncovering and addressing Unconscious Bias in relation to all aspects of being human. It is not tailored exclusively to gender and/or race, and someone who has fully engaged with Unconscious Bias training will be sensitised to the potential for such bias in many settings and, if they have learned well, will understand how to recognise and resist unconscious bias in their own thinking and in processes in which they take part.

Unconscious Bias training is being offered in at least six dioceses to date and has been undertaken by the CNC, the Joint Employment and Common Services Board, the Appointments Committee and the Church House HR team among other bodies. We will continue to offer this training as widely as possible because we believe it is an essential part of growing closer to the mind of Christ in all our dealings with our own members and others.

**Dr Angus Goudie (Durham) to ask the Chair of the House of Bishops:**

**Q23** Whilst the establishment of the new Pastoral Advisory Group under Bishop Christine is to be welcomed, in view of the lack of confidence expressed by many regarding the make-up of previous working groups,

will the House ensure that the new advisory group includes affirming evangelical LGBT members who have direct experience of the pastoral issues concerned with being LGBT in these contexts?

*The Bishop of Newcastle to reply on behalf of the Chair of the House of Bishops:*

**A** It is not possible to include within the group members whose views cover every nuance of every possible stance concerning human sexuality. But the group will consult beyond itself wherever necessary to draw in shades of opinion that would enable it to make better decisions on behalf of the whole Church.

**The Revd Simon Talbott (Ely) to ask the Chair of the House of Bishops:**

**Q24** What guidance does the House offer on the steps to be taken to protect vulnerable LGBTI adults from harmful teaching and/or conversion therapy?

*The Bishop of Newcastle to reply on behalf of the Chair of the House of Bishops:*

**A** GS 2070B from the Secretary General in response to Ms Ozanne's motion on Conversion Therapy helpfully sets out the evidence around conversion therapy and explores the ethical implications in some depth. A key point is that no one should present themselves as a "therapist" without a proper professional structure and safeguards around their practice.

It is not helpful to conflate so-called conversion therapies and the teaching that may take place in a church context as they are distinct categories and defining "harm" in terms of teaching is especially difficult. But the central point is that, where vulnerable people are concerned, any suspicion that their vulnerability is being abused or exploited constitutes grounds for referral to the relevant safeguarding team.

**The Revd Andrew Dotchin (St Edmundsbury & Ipswich) to ask the Chair of the House of Bishops:**

**Q25** Does the House know how many dioceses, as a way of demonstrating our commitment to providing a radical and inclusive welcome to LGBTI people, have:

- (a) appointed a nominated person (lay or ordained, paid or unpaid) to be Diocesan LGBTI Chaplain; or
- (b) a presence at Gay Pride events in their Diocese?

**The Revd Andrew Foreshow-Cain (London) to ask the Chair of the House of Bishops:**

**Q26** It has been good to learn that Chichester Diocese has appointed a Bishop's Liaison Officer for LGBTI communities. In the light of the call from our Archbishops for a 'radical new inclusivity', will the House of Bishops be encouraging all Diocesan Bishops to establish similar posts in every Diocese in the Church to make real the promise of consultation and engagement with the Queer Communities within and outside the Church, in the same way that Advisors on Women's ministry have become the norm across the Church of England?

*The Bishop of Newcastle to reply on behalf of the Chair of the House of Bishops:*

**A** With permission, Chair, I will answer questions 25 and 26 together. The simple answer is that we don't know how many dioceses have taken these steps because the way a diocese offers a welcome to LGBTI+ people is best decided in the light of the local context. Every diocesan bishop has worked with the diocesan participants in the Shared Conversations to listen and learn from their experience and the views of those participants and others will have shaped their strategic thinking.

The House is aware of examples of dioceses which have appointed an LGBTI chaplain and dioceses which have a presence at Gay Pride events, but these steps do not by any means exhaust the ways that dioceses can offer a welcome.

One role of the Pastoral Advisory Group will be to share examples of good practice among dioceses. It will be for individual dioceses to decide how their local context is best served.

**The Revd Simon Talbott (Ely) to ask the Chair of the House of Bishops:**

**Q27** What pastoral guidance will the House of Bishops be offering clergy who may be approached by same sex couples enquiring about marriage in the Scottish Episcopal Church?

*The Bishop of Newcastle to reply on behalf of the Chair of the House of Bishops:*

**A** This question would be a matter for the Pastoral Advisory Group and not for me as Chair or any particular member of that group, to decide in advance. The point of having the Group is that its members can discuss the best advice in the light of the specific nature of the case at issue. GS Misc 1158 sets out the terms of reference of the group. The question has not yet been put to the group, and I don't intend to pre-empt its deliberations.

## **Canon Jenny Humphreys (Bath & Wells) to ask the Chair of the House of Bishops:**

**Q28** Given that less than a third of British adults believe Christian Churches to be welcoming to the LGB community, what plans are there for each diocese to provide on their website a list of LGBTI-affirming churches that are “radically inclusive” so that LGBTI Christians know where they will be welcomed?

*The Bishop of Newcastle to reply on behalf of the Chair of the House of Bishops:*

**A** This is the kind of action that should probably be decided and designed at diocesan level rather than centrally. For instance, the question of how best to define “radically inclusive” is not straightforward and may best be developed through local discussions which are sensitive to context.

It would be sad if the identification of “LGBTI-friendly” churches implied that a Christian welcome could only be offered by churches which ticked certain boxes in terms of human sexuality – for instance, LGBTI people are often warmly welcomed in churches where issues of inclusivity are rarely discussed but are simply practised.

That said, the idea of enabling people to identify churches that go out of their way to welcome LGBTI people is not new and the Pastoral Advisory Group will give further thought to whether national advice would be helpful.

## **HOUSE OF CLERGY**

### **The Revd Tiffer Robinson (St Edmundsbury & Ipswich) to ask the Chair of the House of Clergy:**

**Q29** How will the House of Clergy be addressing wellbeing for self-supporting ministers, given that there is no provision or guidelines in the current wellbeing proposals for their support, nurturing or spiritual wellbeing?

*The Revd Canon Simon Butler to reply as Chair of the House’s Wellbeing Group:*

**A** The paper from the Group I chaired [GS 2072] does – in para 8 - acknowledge the need to promote the wellbeing of self-supporting ministers, and takes care to note the suggestion of the House of Clergy that there should be more focus on SSMS than had at first been envisaged. This is a good example of the iterative nature of the process, as we seek to highlight as wide a range of issues as we can as they are raised by interested parties. GS 2072 is not the last word on this subject, and I am sure that the Working Party proposed in paragraph 29 will wish to consider the important point you make as it takes this piece of work forward.



I can assure you that I and my colleagues are keen to be made aware of any further omissions that members may have when Synod comes to debate this matter on Sunday afternoon.

## **SECRETARY GENERAL**

**The Revd Canon Lisa Battye (Manchester) to ask the Secretary General:**

**Q30** Please could the purpose of General Synod be summarised in one paragraph?

*Mr William Nye to reply:*

**A** The General Synod is the national assembly of the Church of England. It has powers in six areas:

- 1) To pass Measures which, if approved by resolution of each House of Parliament, receive Royal Assent and thereby become part of the law of England;
- 2) To legislate by Canon, subject to Royal Licence and Assent;
- 3) To regulate the Church of England's relations with other churches and to make provisions for matters relating to worship and doctrine;
- 4) To approve, amend, continue or discontinue liturgies, make provision for matters to which rubrics of the Book of Common Prayer relate and ensure that the forms of service in the BCP are available for use in the Church of England;
- 5) To consider any other matters of religious or public interest; and,
- 6) To approve (or reject) each year the budget of the Archbishops' Council.

**The Revd Canon Lisa Battye (Manchester) to ask the Secretary General:**

**Q31** Could arrangements be made for submitted prepared speeches, which have not been aired in debates for reasons of time, to be collected and made available in written form at a subsequent opportunity?

*Mr William Nye to reply:*

**A** General Synod records give an account of the actual proceedings and what was said during the session. If arrangements were to be made for submitted prepared speeches to be collected and made available in written form, this would add a new administrative burden to General Synod staff and also change the nature of the report of proceedings.

**Mrs Mary Durlacher (Chelmsford) to ask the Secretary General:**

**Q32** What progress has been made in taking forward the recommendation of the Church Buildings Review, passed by Synod in November 2015, which proposed the creation of "a new Church Buildings commission for

*England that would replace the Church Buildings Council, its Statutory Advisory Committee and the Church Commissioners' Church Buildings (Uses and Disposals) Committee"?*

*Mr William Nye to reply:*

**A** An informal working group made up of representatives of the bodies mentioned in the question is being convened. It will be further improved by the attendance of two members of the Mission Theology Advisory Group with a specifically missional brief. This group will model joint working, directing central resources to parishes close to 'tipping points', for example major churches looking to grow, or churches with small congregations, or in need of major repairs. The group will offer strategic support for mixed and extended uses, buildings-based diocesan ministry planning, and will inform the work of the statutory committees mentioned. In time this informal group will demonstrate how a joint Commission can be set up in a way that is of most benefit to parishes. The group meets for the first time in September.

**The Very Revd Tim Barker (Channel Islands) to ask the Presidents of the Secretary General:**

**Q33** When is the Secretary General proposing to issue advice to clergy and parochial church councils about the implications for them of the General Data Protection Regulation, which comes into effect on 25 May 2018? And what immediate advice does the Secretary General have for clergy and parochial church councils, including those working in the Crown Dependencies and the Diocese of Europe?

*Mr William Nye to reply:*

**A** The Archbishops' Council published guidance for parishes and their clergy following the introduction of the 1998 Data Protection Act and are intending to produce updated guidance for the new GDPR this autumn, prior to its provisions taking effect in May 2018. Staff have already met with Diocesan Secretaries and Chief Executives to discuss how best the Church should prepare for the new legislation which will require us to work together to ensure a comprehensive and consistent approach. Staff from Church House have already met representatives from the Diocese in Europe to discuss their particular issues and need for advice. We are happy to do so with representatives from the Crown Dependencies.

**The Revd Canon Dr Judith Maltby (Universities & TEIs) to ask Secretary General:**

**Q34** Given the welcome emphasis in *'Next Steps on Human Sexuality'* (GS Misc 1158) that 'whatever we say here relates directly to fellow human beings, their experiences and their sense of identity' (para 2); and yet aware of the repeated insistence only six months ago in the House of

Bishops' report (GS 2055) 'that marriage is in its nature a union permanent and lifelong (para 8)', the House's reaffirmation that 'our current doctrine of marriage [is that it is] ... between one man and one woman, faithfully, for life' (para 4), and that clergy and bishops must be especially 'exemplary' in this regard; in order to provide a broader context for the work of the Pastoral Advisory Group, the themed groups for the Teaching Document, and this Synod's discussions on human sexuality, may Synod have the following information which was requested in the February meeting of Synod:

1. an estimate of the number of remarriages after divorce conducted in Church under the Advice by the House of Bishops issued in 2002;
2. the number of faculties issued under Canon C4.5 for the ordination or consecration of individuals who, being married, have a former spouse or spouses, still living or are married to someone with a former spouse or spouses still living;
3. and finally, taking seriously GS 2055's emphasis on the 'exemplary' standards required of clergy and bishops, an estimate of the number of clergy and bishops who have divorced and remarried after ordination or consecration, or after ordination or consecration have married someone with a former spouse or spouses still living, at a time when they were lawfully exercising their orders?

*Mr William Nye to reply:*

**A** The answers to Dr Maltby's questions are as follows:

1. Statistics on re-marriage in 'religious' weddings are available on the website of the Office for National Statistics at:

<https://www.nomisweb.co.uk/query/asv2htm.aspx>.

The ONS does not break down 'religious' ceremonies by denomination. If required, we can make further enquiries to the ONS to see if they can provide statistics on re-marriage in Church of England services over this period.

2. Canon C4 faculties are granted by the Archbishops. Lambeth Palace and Bishopthorpe have figures dating back to 1991 and 1993 respectively. These figures are being collated and will be published shortly.
3. We do not collect this information centrally within the National Church Institutions. The Archbishops and Diocesan Bishops' offices are most likely to hold this information, and it is at the discretion of each Bishop whether he or she wishes to provide these numbers in an aggregated form.

## **NATIONAL SOCIETY COUNCIL**

**Mr David Lamming (St Edmundsbury & Ipswich) to ask the Chair of the National Society Council:**

**Q35** According to a report in *The Independent* newspaper on 26 June 2017, the Vishnitz Girls School, a private Orthodox Jewish school in North London for girls aged 3 to 8, has reportedly failed its third Ofsted inspection for failing to “teach pupils about all the protected characteristics [under the Equalities Act 2010], particularly those relating to gender-reassignment and sexual orientation”, Ofsted stating that “this means that pupils have a limited understanding of the different lifestyles and partnerships that individuals may choose in present-day society.” What implications does this have for Church of England primary schools, and what representation has the Council made to the Department for Education (or will it be making) in the light of Ofsted’s ruling in this case?

*The Very Revd Dr Frances Ward to reply on behalf of the Chair of the National Society Council:*

**A** In February 2015, the Government placed a duty on schools to prevent extremism and promote British values which include: challenging extremist views; understanding the importance of identifying and challenging discrimination; and the acceptance of individual liberty and mutual respect. Ofsted Inspections make judgements based on how well a school promotes all forms of equality and fosters greater understanding of and respect for people of all faiths (and those of no faith), races, genders, ages, disability and sexual orientations (and other groups with protected characteristics).

Our vision for education promotes dignity and respect. We are updating our resource on the prevention of homophobic bullying to reflect this positive vision as well as the new Duty. The government is committed to working with the church as new statutory Relationships and Sex Education is developed to ensure that it can be delivered in an age appropriate way within the context of church schools.

**Mrs Sarah Finch (London) to ask the Chair of the National Society Council:**

**Q36** What representations have been and will be made to HM Government about the reported plan of the Government to require the registration of church youth work, with British values checks carried out by Ofsted, if any one child attends six hours of activities in any one week, thus requiring holiday Bible clubs to register?

*The Very Revd Dr Frances Ward to reply on behalf of the Chair of the National Society Council:*

**A** We have had extensive dialogue with Government, as described in answer to Synod questions in February 2016. There have been no further developments in government policy on this issue since those discussions, but cognisant of the heightened need to counter the threat and consequences of violent extremism, we will continue to work with government to ensure that time and resource is not diverted from the real areas of concern by any proposal for blanket registration of out of school settings.

**Mr Gavin Oldham (Oxford) to ask the Chair of the National Society Council:**

**Q37** How extensive is the inclusion of financial education within Church of England schools, and what steps are being taken within our secondary schools to ensure that students approaching their 15th birthdays are aware of the Child Trust Funds set up for them, bearing in mind that one in six such accounts are 'Addressee Gone Away' (i.e. that their families have lost contact with the account)?

*The Very Revd Dr Frances Ward to reply on behalf of the Chair of the National Society Council:*

**A** The Education Office works in partnership with *LifeSavers*, a key part of the Archbishop of Canterbury's initiative to tackle irresponsible lending and promote saving, helping children and their families learn about money. This whole school approach to financial education ensures that the learning is integrated into the curriculum and becomes part of the life of the school. For church schools, collective worship materials enable children to explore what it means to be wise, generous, just, and thankful with money, recognising that values are as important as knowledge and skills in shaping our financial behaviours. Whilst *Lifesavers* is focussed on primary schools, financial education is also included as part of the curriculum for maths and citizenship in secondary schools and we will bring the issue of Child Trust Funds to the attention of our secondary schools.

## **CHURCH BUILDINGS COUNCIL**

**The Revd Canon Jonathan Alderton-Ford (St Edmundsbury & Ipswich) to ask the Chair of the Church Buildings Council:**

**Q38** What steps is the Council taking to ensure that church buildings are given special priority in future HLF funding, given their dual role as heritage assets and resources for social and community cohesion, as their role in recent incidents such as the Grenfell Tower fire, Manchester and London has shown?

*The Rt Hon Canon Sir Tony Baldry to reply:*

**A** The response of churches after recent disasters has opened the eyes of many to the value of having an open, welcoming parish church or cathedral. The Church Buildings Council continues to strenuously resist attempts by the Heritage Lottery Fund to close its dedicated Grants for Places of Worship scheme. Although some assurances have been received that we can expect a similar level of funding to go to churches overall after the change, we remain concerned that focus on repairs, and relative simplicity of the dedicated scheme, will be lost. Along with colleagues in the Roman Catholic Church and other faith groups and denominations we are engaged in active dialogue at both staff and board level. In addition the Second Church Estates Commissioner is working with parliamentary colleagues on a long-term solution to the issue of funding.

**The Revd Canon Bob Cooper (Leeds) to ask the Chair of the Church Buildings Council:**

**Q39** What progress has there been on the initiative to introduce Festival Churches?

*The Rt Hon Canon Sir Tony Baldry to reply:*

**A** An Association of Festival Churches was set up by the Church Buildings Council in 2016, to act as a forum for dioceses and parishes. The Association held its first annual general meeting in November, where representatives from several parishes and dioceses including Exeter and Norwich presented their experiences and ideas. Another such meeting is being planned this autumn to review progress. The Association has looked at practical issues such as insurance and maintenance arrangements. Work is also ongoing on advice on celebrating local festivals as part of mission planning and involving the community in looking after rural churches. This can all be found on the ChurchCare website. The relevant amendments to the Canons passed their first reading at the February 2017 Synod, hopefully becoming law in early 2019. In the meantime, churches can experiment with the Festival Church model with permission from their Bishop.

**The Revd Peter Kay (St Albans) to ask the Chair of the Church Buildings Council:**

**Q40** What discussions and developments have there been between the Church Buildings Council and the Government concerning the continuation of the Listed Places of Worship (LPOW) scheme?

**The Revd Canon Jonathan Alderton-Ford (St Edmundsbury & Ipswich) to ask the Chair of the Church Buildings Council:**

**Q41** Can the Council confirm that fresh talks are progressing with HM Treasury and DCMS to ensure that the Listed Places of Worship Grant Scheme, which ended when the last Parliament was dissolved, will now continue for the life of the present Parliament?

*The Rt Hon Canon Sir Tony Baldry to reply:*

**A** With the Chair's permission I will answer questions 40 and 41 together. The Second Church Estates Commissioner is working hard with her parliamentary colleagues to see that this uncertainty is resolved. The Secretary of the Church Buildings Council has written to the Secretary of State for DCMS congratulating her on her reappointment, and requesting that the matter of the continuation of LPOW be considered. Additionally the Secretary is a joint signatory to a similar letter sent with the Roman Catholic Church, Historic Religious Buildings Alliance, and other partners. The request is to continue the scheme until at least 2020, as originally planned, with a period of evaluation built into this timetable to allow us to demonstrate the benefits of the scheme. The creation of LPOW had cross-party support and we have emphasised to Government that we do not consider continuation a controversial matter. We are following this up as a matter of priority.

**Canon Professor Joyce Hill (Leeds) to ask the Chair of the Church Buildings Council:**

**Q42** Will the Chair of the Church Buildings Council make a statement on the progress of the *Review on the Sustainability of Parish Churches*, and give an indication of when the Review is likely to be published?

*The Rt Hon Canon Sir Tony Baldry to reply:*

**A** As Chair of the Church Buildings Council I sit on the panel for this Review, which is chaired by Bernard Taylor CBE. The CBC Vice-Chair, Jennie Page, the Bishop of Worcester and Dean of Winchester also represent the Church of England on the panel. Public consultation on this review ran through December and January, and over 5000 responses were received. This number, coupled with the General Election, has delayed publication. No formal date has been given for publication, but it is likely to be in the Autumn on this year. The receipt of so many consultation responses, the majority of which came from those connected with their local church in some way, shows the national strength of feeling on the issues of the long-term survival of the Church of England and its visible representation, our wonderful church buildings.

**Ms Jayne Ozanne (Oxford) to ask the Chair of the Church Buildings Council:**

**Q43** What consideration been given to restricting the role played by Amenity Societies, such as the Victorian Society, whose heritage-driven interventions in Faculty applications risk placing unreasonable financial burdens upon poorer parishes and limiting the ability of churches to adapt their buildings for the sake of mission?

*The Rt Hon Canon Sir Tony Baldry reply:*

**A** The faculty system replaces listed building consent for church buildings. It has to provide equivalent protection for heritage to secular planning. The ability of the amenity societies to give comments on proposals for listed buildings and challenge outcomes is part of both Church and State planning systems.

Where Church planning differs is in the requirement for due regard to be taken to worship and mission in determining an application for faculty. Advice given by the amenity societies is always tested against this requirement and some amenity societies consider that the Church sometimes uses worship and mission as a pretext to make harmful changes to its buildings.

The Church Buildings Council engages with the amenity societies and seeks to agree on areas of policy when possible to avoid conflicting advice being given. The CBC is represented on the Joint Committee of the National Amenity Societies to engage with and inform them.

**The Revd Canon Patricia Hawkins (Lichfield) to ask the Chair of the Church Buildings Council:**

**Q44** What steps are the Church Buildings Council taking to help ensure that, when considering proposals for repair, maintenance, or reordering of parish churches, there is an appropriate balance between heritage and the needs of the mission of the Church of England?

*The Rt Hon Canon Sir Tony Baldry to answer as Chair of the Church Buildings Council:*

**A** The Church Buildings Council is always aware that it must take proper account of the needs of worship and mission when it gives advice on proposals for church buildings.

A church seeking permission for alterations to a building will produce a statement of needs to show how its proposals will enable it to develop its ministry and why it is important to make the changes and to make them now. This document is a key element in gaining permission. The Council will advise churches how to express their needs more clearly to help achieve a permission.

When it is obvious that something of great heritage significance is involved the Council will work hard to advise an opportunities to achieve



the desired mission and ministry outcomes by an alternative route if necessary. Its strong preference is to find a way forward so that the parish ministry can flourish.

## **COUNCIL FOR CHRISTIAN UNITY**

**Dr Lindsay Newcombe (London) to ask the Chair of the Council for Christian Unity:**

**Q45** *“Mission and Ministry in Covenant – Report from the Faith and Order bodies of the Church of England and the Methodist Church”* has just been published. How will discussion of its significant proposals be taken forward?

*The Bishop of Peterborough to reply:*

**A** The text of *Mission and Ministry in Covenant* was extensively discussed prior to its release by the Faith and Order Commission, the Council for Christian Unity and the House of Bishops, as well as the relevant ecclesial bodies within the Methodist Church. Now it has been published, we would encourage all members of Synod to read it carefully and familiarise themselves with its proposals, while we hope that there will be opportunities for Anglicans and Methodists to come together in different contexts to discuss its implications and their responses to it. The new network of Covenant Champions, which the Methodist-Anglican Panel for Unity in Mission and the Joint Covenant Advocacy and Monitoring Group have helped to set up, has a particular contribution to make to this process.

**Canon Dr Addy Lazz-Onyenobi (Manchester) to ask the Chair of the Council for Christian Unity:**

**Q46** What has been achieved in relation to the Anglican-Methodist Covenant since the final report of the Joint Implementation Commission in 2014?

*The Bishop of Peterborough to reply:*

**A** One of the key recommendations of the final report of the Joint Implementation Commission, which the General Synod voted to accept, was the drawing up of proposals by the faith and order bodies of the two churches that would enable interchangeability of ordained ministries. These proposals have now been published in *Mission and Ministry in Covenant*, released on 27 June this year to enable a wider discussion in the Methodist Church and in the Church of England, and to allow consultation with other ecumenical partners. Another recommendation of the final report was to establish the Joint Covenant Advocacy and Monitoring Group (JCAMG) to have an on-going role in supporting the Covenant relationship. Its latest report is available to view on the notice-board and provides a concise overview of current developments.

**The Revd Charles Read (Norwich) to ask the Chair of the Council for Christian Unity:**

**Q47** Has the Council considered the extent of the provision allowing a Clerk in Holy Orders of the Church of England to minister in other denominations (e.g. the Methodist Church), from the point of view of both the Church of England and other denominations?

*The Bishop of Peterborough to reply:*

**A** The Council has been fully supportive of the inclusion within the work on Simplification of revision of ecclesiastical legislation pertaining to ecumenical relations, which regulates the matters referred to. This task is now in the Revision Committee stage that will report back to General Synod in due course.

**The Revd Amanda Fairclough (Liverpool) to ask the Chair of the Council for Christian Unity:**

**Q48** Given the recent decision by the General Synod of the Scottish Episcopal Church to amend its Canon C31 concerning marriage, and with the background that the SEC is not a signatory to the Columba Declaration; what steps are being taken on behalf of the Church of England to affirm and support its continued communion with the SEC, and indeed to support the SEC in its continuing membership of the Anglican Communion?

*The Bishop of Peterborough to reply:*

**A** The primary responsibility of the Council for Christian Unity is for ecumenical relations, rather than relationships within the Anglican Communion. The Council recognizes, however, that there are times when the two may intersect in significant ways. It welcomes the establishing last year of the bilateral process *Our Common Calling* between the Church of Scotland and the Scottish Episcopal Church, two Churches with which the Church of England has a valued relationship. It supports the regular formal and informal contacts that exist between the Church of England and the Scottish Episcopal Church, and our common commitment as Anglican Churches to the visible unity of Christ's Church.

## **FINANCE COMMITTEE**

**Mr Keith Cawdron (Liverpool) to ask the Chair of the Archbishops' Council Finance Committee:**

**Q49** What grants have so far been approved from the £6m of Strategic Development Funding allocated in 2017-19 for non-diocesan purposes and the £1.3m allocated for research, additional data capacity and the dissemination of learning, as referred to in paragraph 7 of GS Misc 1150?

*Canon John Spence to reply:*

**A** To date Strategic Development fund grants of £1.66m have been awarded:

- £1.26m for work to take forward Setting God's People Free (see GS 2056), to fund a Director of Renewal & Reform and associated programme support.
- £0.4m for a project to develop a high-quality recruitment support service, to enable dioceses and the NCIs to attract high quality candidates using modern technology.

To date £331,379 has been allocated for research, additional data capacity and the dissemination of learning:

- £150,000 for Diocesan Strategic Learning Communities
- £75,000 for the peer review process
- £62,500 for research into Messy Church
- £29,718 for research into young adults not in church
- £7,920 for a study into sharing learning from Strategic Development Funding
- £6,241 for a Church Mapping Project

## **MINISTRY COUNCIL**

**Professor Muriel Robinson (Lincoln) to ask the Chair of the Ministry Council:**

**Q50** Given the very pleasing and encouraging news that the numbers coming forward for selection for ordination are increasing, could the Chair of the Ministry Council reassure us about plans to increase the selection staffing in the Formation team, and in particular plans to recruit additional Panel Secretaries and administrative staff to support them?

*The Bishop of St Edmundsbury and Ipswich to reply:*

**A** In the light of the immensely welcome and encouraging increase in the number of candidates, I can reassure the Synod that priority will be given to resourcing the selection process, including the necessary additional staff. To meet a further 10% rise in candidate numbers, 49 Bishops' Advisory Panels (BAPs) are planned in 2017-18, an increase of five from 2016-17. We need to manage the high level of demand from March to June and improve on our response to this in 2018. I have therefore asked Ministry Division to increase the BAP provision in the summer and decrease it through the autumn. Further information will be shared with sponsoring bishops and diocesan staff in September. This will include an improved process for booking candidates and communicating with DDOs to predict demand and to encourage the most efficient use of the BAP places which will be available.

**Mr Graham Caskie (Oxford) to ask the Chair of the Ministry Council:**

**Q51** How many ordinands will begin training in September 2017? Please provide a numerical breakdown for the four age bands (under 29, 30-39, 40-55 and over 55) with each age band divided into numbers of men and women?

**Mr Graham Caskie (Oxford) to ask the Chair of the Ministry Council:**

**Q52** How many ordinands will begin training in September 2017? Please provide a numerical breakdown for each diocese, with each diocese divided into numbers on each Training Pathway?

*The Bishop of St Edmundsbury and Ipswich to reply:*

**A** With permission, Chair, I will answer Mr Caskie's questions together. The current estimated number of entrants in September 2017 is 543, compared with 476 in 2016. Further detail on the breakdown requested is available on the noticeboard, with the exception of the training pathway choice for which the information is not available until September. To date only 30% of the notifications of training pathway for those entering this year have been received. I can assure the Synod that I and the Ministry Council will be reviewing all of this information closely when it is fully available in the light of the aspiration for growing vocations and in view of the new Resourcing Ministerial Education funding arrangements.

**Mr Adrian Greenwood (Southwark) to ask the Chair of the Ministry Council:**

**Q53** Please can the report '*Serving Together*' be circulated to all Synod members before or on 7 July 2017 or, if not, as soon as possible thereafter, together with any programme of implementation agreed by Ministry Division?

**The Revd Charles Read (Norwich) to ask the Chair of the Ministry Council:**

**Q54** What is the status of the report '*Serving Together: The Report of the Lay Ministries Working Group 2015/16*' and when will this Synod be given an opportunity to discuss its proposals?

*The Bishop of St Edmundsbury and Ipswich to reply:*

**A** With permission, Chair, I will answer Mr Adrian Greenwood and the Revd Charles Read together. I recognise the need for clarification. *Serving Together* is the report of the Lay Ministries Working Group set up by Ministry Council which received it in November last year and asked for consultation with dioceses during 2017 on its recommendations. It is complementary to *Setting God's People Free* which focuses on discipleship. *Serving Together* focuses on lay ministries. The report came to the House of Bishops in May and was

published on the Ministry Development website in June. A link was included in GS Misc 1170. In line with the February 2016 motion, the Council will report to Synod in July 2018 “on the progress being made by dioceses to secure a step change in both the number and variety of authorised lay ministries”. Further information is available at the Serving Together display in the Central Hall during these sessions.

## **REMUNERATION AND CONDITIONS OF SERVICE COMMITTEE**

**The Revd Andrew Dotchin (St Edmundsbury & Ipswich) to ask the Chair of the Remuneration and Conditions of Service Committee:**

**Q55** Recognising concerns about funeral affordability for all church workers, both lay and ordained, and the growth in numbers of self-supporting clergy as well as clergy who have not completed full pensionable service, how many Dioceses:

- (c) Offer full payment for the funeral costs of their stipendiary clergy who die whilst in service;
- (d) Offer full payment for the funeral costs of their stipendiary clergy who die after retirement;
- (e) Offer full payment for the funeral costs for the spouses and civil partners of stipendiary clergy who die whilst in service;
- (f) Offer full payment for the funeral costs for the spouses and civil partners of stipendiary clergy who die after retirement;
- (g) Offer any support for the funeral costs of lay workers, non-stipendiary clergy, their spouses or civil partners who die whilst in service;
- (h) Offer any support for the funeral costs of lay workers, non-stipendiary clergy, their spouses or civil partners who die after retirement; and

where Dioceses offer support for the payment of funeral costs in any of the above circumstances, how is it funded?

*The Bishop of Portsmouth to reply:*

**A** The NCIs do not collect such data. Funeral costs, outside of Parochial Fees (which constitute a relatively small part of funeral costs and can be waived), pose a financial challenge for some Church members and those in the Communities in which the Church serves.

There will be other financial pressures arising from a death in service and pastoral sensitivity will be the primary approach of dioceses in such circumstances, with discretionary funds being used to support spouses

and civil partners of people in all the categories listed. Where there are financial issues the diocese either supports financially or signposts to clergy charities.

If the deceased was a member of the CoE Funded Pension Scheme or Church Workers Pension Fund the relevant death benefits would be triggered. For a pension to be payable to a dependant, the dependant would need to meet the relevant definition, as set out in the rules.

**The Very Revd Tim Barker (Channel Islands) to ask the Chair of the Remuneration and Conditions of Service Committee:**

**Q56** HMRC is conducting a consultation on the taxation of employee expenses (<https://www.gov.uk/government/consultations/taxation-of-employee-expenses-call-for-evidence/taxation-of-employee-expenses-call-for-evidence>). Will the Committee ensure that appropriate representations are made to HMRC which will aim to ensure (a) that clergy are not disadvantaged in any review of the taxation of expenses and (b) that the taxation arrangements for clergy are not further complicated?

*The Bishop of Portsmouth to reply:*

**A** The Government has stated in the consultation document that it has no plans to remove tax relief on employee expenses and seeks to make the current rules clearer and simpler. We fully support the need to ensure that tax rules are fit for purpose in the modern economy given the changes in work practices.

The consultation document has been reviewed by a team of NCIs staff and, following further discussions, the NCIs' Head of Tax has submitted a response on behalf of the Church of England to ensure that the views of the Church are taken into account by HMRC when considering the matter.

## **MISSION AND PUBLIC AFFAIRS COUNCIL**

**Mr Bill Seddon (St Albans) to ask the Chair of the Mission and Public Affairs Council:**

**Q57** Given that the carbon performance assessment of electric utilities provided by the Transition Pathway Initiative indicates that the better performance of European utility companies is as a result of a more exacting regional benchmark and concluded that global emission targets are insufficiently ambitious, what plans does the Church of England, together with its ecumenical partners, have to encourage more exacting regulatory frameworks in the UK and elsewhere?

*Mr Mark Sheard to reply:*

**A** The Transition Pathway Initiative analysis produced by the LSE's Grantham Research Institute clearly shows the gap between commitments made by Governments at the 2015 Paris climate conference and the higher agreed goal of 2° of warming. A policy and regulatory gap exists between these two pathways. The TPI is highlighting this on a sector by sector basis as well as highlighting regional variations. A far greater international, regional and national policy response is needed if we are to achieve a 2° degree world. The National Investing Bodies are supporting policy engagement with the UK, EU, UN and G20 through the Institutional Investors Group on Climate Change. MPA and the Environment Working Group are engaging with ecumenical and other partners to maintain awareness of the Paris goals. The Church is thus combining the leverage of its investment holdings with moral and theological arguments in an approach simultaneously facing outward and inwards.

**The Revd Canon Giles Goddard (Southwark) to ask the Chair of the Mission and Public Affairs Council:**

**Q58** Air quality is becoming an increasingly significant subject for local parishes, especially urban parishes with schools. What plans exist to identify the impact of air pollution on the poorest in our society, and to encourage good practice in parishes in relation to air quality monitoring and improvement?

*Mr Mark Sheard to reply:*

**A** MPA has no plans to attempt a study of this nature. Others are researching questions around air pollution with access to better resources than we have. However, the prime causes of air pollution include the excessive dependence on fossil fuels that is part of the context of the lives of everyone. By focussing on carbon reduction measures, a major work strand of the Environmental Working Group and the focus of its three year plan, the Church can make a worthwhile contribution to the improvement of air quality. Our efforts to conserve and green urban churchyards also have a part to play in improving air quality. In London over 600 trees are being planted in churchyards and church school grounds. Trees are of course just one part of the solution and the onus is on all of us to take action for the benefit of current and future generations.

**Mr Gavin Oldham (Oxford) to ask the Chair of the Mission and Public Affairs Council:**

**Q59** Some years ago thousands of Tesco staff voted for the value "treat others as you would wish to be treated yourself": remarkably close to "love your neighbour as yourself". In the recent disasters the whole community has demonstrated their care for others. Yet the 'ethics' of

corporate UK are still driven by tick-box regulation, and business leaders do not know how to cope with faith and its message of love for others in their structures.

What steps are being taken to engage meaningfully with business leaders, contractors and financiers in order to encourage them to recognise that the calling of care for others is deeply in our human DNA and to encourage their acceptance of its origins in faith?

*Mr Mark Sheard to reply:*

**A** Corporate culture is not so monochrome, or quite as oblivious to the common good, as suggested.

The Church cannot reverse cultural changes alone. But, significantly, a “Big Data” company recently approached MPA for help exploring the ethics of their industry and finding ways of using data philanthropically.

Following the Archbishop of Canterbury’s comments on Pay Day Lending, we were almost overwhelmed with offers of help from leading figures in the financial sector. Several worked with us to set up the Just Finance Foundation, including negotiating considerable financial support. And there is the important work of the EIAG engaging with companies to develop ethical practices and awareness.

Not everything in the corporate garden is rosy, but there are many points of effective contact with the Church, suggesting that some business leaders do see the relevance of faith in motivating care for others, and which give us opportunities to spread that message.

**Mr Peter Kay (St Albans) to ask the Chair of the Mission and Public Affairs Council:**

**Q60** In October 2017 it will be 50 years since the passing of the 1967 Abortion Act, since which over 8 million abortions have taken place in the United Kingdom. Is the Church of England planning any central or national events to mark this sad anniversary?

*Mr Mark Sheard to reply:*

**A** I am not aware of any plans by the Church of England for marking the 50<sup>th</sup> anniversary of the 1967 Abortion Act.

**Mr Andrew Presland (Peterborough) to ask the Chair of the Mission and Public Affairs Council:**

**Q61** Does the Council have any plans to evaluate the impact of local churches’ work carried out with vulnerable families in their local area, including a comparison with the impact made on similar families by local and central government organisations through the recently-evaluated *Troubled Families* programme?



*Mr Mark Sheard to reply:*

**A** We have no current plans for initiating work of this nature. The work of local churches in this area is diverse and deeply contextual. It is not part of a defined programme with centrally determined parameters. Comparisons with governmental programmes are therefore elusive and defining which areas of the Church's work are to be counted as having an impact on vulnerable families is not obvious. There is the further point that the resources needed to gather this kind of information and evaluate it properly would be considerable. That said, MPA is in the early stages of discussion with a university department which is seeking research funding to look at the, related but more manageable, area of how churches promote virtue in hard pressed local communities. If the university's bid for funds is successful, MPA may be a partner in the project.

**Mrs Helen Lamb (Ely) to ask the Chair of the Mission and Public Affairs Council:**

**Q62** Noting the often divisive tone of our public political discourse, and in light of their responsibility to all the souls entrusted to their care irrespective of political allegiance, and in view of the primacy of Jesus' call to make disciples of him not of political philosophies, what constraint is advised or required of clergy in the public expression of political views in a party political or expressly partisan way, particularly, but not exclusively, during an election season?

*The Bishop of St Albans to reply as Vice-Chair of the Mission and Public Affairs Council:*

**A** It is one of the fundamental freedoms of the clergy that they should not be constrained by either their bishops or their parishioners in expressing publicly the political implications of the gospel as they see them. *The Guidelines for the Professional Conduct of the Clergy* sets the following boundaries:

**9.5** It is appropriate for the clergy to play a positive part in civic society and politics, promoting the kingdom values of justice, integrity and peace in public life, calling attention to the needs of the poor and to the godly stewardship of the world's resources.

**9.6** Ministers must not be members or active supporters of any political party or other organisation whose constitution, policies, objectives, activities or public statements are incompatible with the teaching of the Church of England, as defined by the House of Bishops, in relation to the equality of persons or groups of different races.

**The Revd Tiffer Robinson (St Edmundsbury & Ipswich) to ask the Chair of the Mission and Public Affairs Council:**

**Q63** The 2015 report *'Released for Mission: Growing the Rural Church'* (GS Misc 1092) makes the recommendation, among others, that "High quality, specific and locally accessible training and development should be provided through the dioceses for clergy and lay people in multi-church groups to support discipleship, mission, the ministry of lay people, work with schools, children and young people, worship and leadership." Has there been any attempt from national church bodies to monitor what progress has been made to this end in the past 2 years?

*The Bishop of St Albans to reply as Vice-Chair of the Mission and Public Affairs Council:*

**A** No formal monitoring of this recommendation has taken place, but we are aware that more than half of dioceses have started or are continuing a variety of strategies to supporting mission and growth in rural areas. A review of progress made on this and the other recommendations in *Released for Mission: Growing the Rural Church* will form part of the future work programme of the Rural Affairs Group, starting in Autumn 2017 within the limitations of the resources available.

## **COMMITTEE FOR MINORITY ETHNIC ANGLICAN CONCERNS**

**The Revd Canon Priscilla White (Birmingham) to ask the Chair of the Committee for Minority Ethnic Anglican Concerns:**

**Q64** To what extent has any work been done on the psychological effect of describing a large number of Anglican Christians as "Minority" in the various designations of CMEAC, BAME etc? In particular, has thought been given to the possibility that labelling people as "Minority Ethnic" leaves them feeling still more marginalised than before and as to how we might be able truly to celebrate and encourage those who are not white British within Anglican churches?

*The Ven John Perumbalath to reply:*

**A** We understand that for some the description "Minority" is problematic as the term comes with associated stigma and stereotype and is a reminder of unequal status.

However, the use of the term "minority ethnic" in the Church has evolved over a long period and has been driven by its M.E. constituency. The previous description and title used in the Church – "black", and the "Committee for Black Anglican Concerns" respectively – were perceived by some members of the constituency as inaccurate and not fully representative.

Undoubtedly, ethnic self-determination is important to dignity and a sense of belonging. Having a definition of the constituency is also vital for the institution in order to monitor representation. The data analysis gives us some notion of growth and development – and what still needs to be done to ‘truly celebrate and encourage those who are not white British within Anglican churches’

## **BUSINESS COMMITTEE**

### **Mr Anthony Archer (St Albans) to ask the Chair of the Business Committee:**

**Q65** What plans exist for requiring members formally to indicate their acceptance of the terms of the General Synod Members’ Code of Conduct (GS Misc 1162)?

*The Revd Canon Sue Booy to reply:*

**A** GS Misc 1162 is a draft which has been published for comment. All comments and feedback (in written or oral form) will be collated by staff and the Business Committee will consider it at its next meeting. The code in its final form will be published by the Business Committee with the papers for the February 2018 group of sessions. As with the current Code of Conduct, members will be encouraged to comply with the Code in its final form, but most of it cannot be enforced, except the section on behaviour towards staff and contractors which relates to current Employment Legislation. Members who wish to indicate their acceptance of the Code once finalised may write directly to the Business Committee if they so wish.

### **Miss Margaret Parrett (Manchester) to ask the Chair of the Business Committee:**

**Q66** In view of the increased use of electronic means for adding signatures to PMMs and the proposals for a move to electronic voting in elections, will the Committee consider introducing a system whereby a response is made on submission of an email indicating the wish to add a signature, or of an electronic vote, so that the member making the submission can be assured that the signature/vote has been received by the relevant office?

*The Revd Canon Sue Booy to reply:*

**A** Unfortunately, the technology that supports the Synod PMMs email address does not allow for any kind of automated response to be set up. The Business Committee and Synod staff have been working closely with the Communications Team in order to find a new way to solve this problem. We are hoping that the solution will form part the current re-development of the Church of England website and that it will

be in place within the next 12 months. In the interim, the Business Committee agreed at its May meeting that a list of members that have signed each PMM (both in person and electronically) would be circulated periodically by email to the whole of General Synod so that members can check that their signatures have been received. This new practice will take effect at the end of this group of sessions, once the period for submitting requests electronically to sign PMMs re-opens.

## **CROWN NOMINATIONS COMMISSION**

### **Mrs Carolyn Graham (Guildford) to ask the Chair of the Crown Nominations Commission:**

**Q67** Is the Crown Nominations Commission given guidance as to the image the church presents to the nation when the House of Bishops lacks diversity and in particular when no female Diocesan Bishops have been appointed in the past 12 months despite the appointment of several male Diocesan Bishops?

*The Archbishop of York to reply as Vice-Chair of the Crown Nominations Commission:*

**A** The Archbishop of Canterbury and I provide the Crown Nominations Commission with a statement to help members consider the ministry of a Diocesan Bishop in the wider Church. This statement includes a reminder that the House of Bishops, as a collegial leadership body, needs diverse voices for its own health and flourishing, and indeed that of the wider Church.

### **Mrs Carolyn Graham (Guildford) to ask the Chair of the Crown Nominations Commission:**

**Q68** Recognising the good work of the Appointments Committee in taking training in recognising unconscious bias, are there any plans for the Crown Nominations Commission to be trained in recognising unconscious bias and understanding how it affects discernment and decision making?

*The Archbishop of York to reply as Vice-Chair of the Crown Nominations Commission:*

**A** The current central members of the Crown Nominations Commission took part in Unconscious Bias training in April 2016, and the Archbishop of Canterbury and I have asked that all diocesan members joining the Commission also receive training. This has taken place for all members of the Commission since October 2016. Unconscious Bias training will also form part of the induction for the newly-elected central members in September.

**Mrs Anne Foreman (Exeter) to ask the Chair of the Crown Nominations Commission:**

**Q69** In the light of the answer given (Q12) to Mrs Alexander in July 2016, when can Synod expect to receive the outcome of the consideration being given to reissuing the Archbishops' Guidelines on the implementation of "*Choosing Bishops – The Equality Act 2010 (Revised)*" GS Misc 1044)?

*The Archbishop of York to reply as Vice-Chair of the Crown Nominations Commission:*

**A** The revised guidelines have now been published and are available on the Church of England website.

**Mrs April Alexander (Southwark) to ask the Chair of the Crown Nominations Commission:**

**Q70** What measures can be put in place in the forthcoming CNC elections to ensure that those standing for election cannot become part of the Church of England process for nominating diocesan bishops while simultaneously being actively engaged in a leadership role with congregations outside the Church of England which exist without the permission of persons so nominated and outside disciplines of diocesan life by looking to bishops from other Provinces for episcopal oversight?

*The Archbishop of York to reply as Vice-Chair of the Crown Nominations Commission:*

**A** The eligibility for membership of the Crown Nominations Commission is set out in the Standing Orders, and information about the elections has been provided to Synod members. Members are encouraged to read candidates' election statements as they prayerfully consider how to cast their votes in the forthcoming election.

## **CHURCH COMMISSIONERS**

**Mr Francis Spufford (Ely) to ask the Church Commissioners:**

**Q71** Given the excellent investment performance of the last few years, do the Commissioners have a target in mind for the size of the funds under their management, after achieving which it may be possible to begin to assist hard-pressed dioceses with the costs of post-1998 pensions?

*Mr Andrew Mackie to reply as Third Church Estates Commissioner:*

**A** The Commissioners only have legal power to fund pension contributions for clergy for whom they are the Responsible Body: bishops, deans, residentiary canons whose stipend they fund, and clergy employed by mission agencies as set out in the Pensions Measure 1997.

Their distribution policy is to deliver a sustainable level of support for the Church having met their obligation for clergy pensions earned from

service until the end of 1997. Spending plans are set every three years and the Assets Committee (having regard to independent actuarial advice) decides the level distributions that can be supported. This will depend on a range of factors including asset value, assumptions for future investment returns and the planned rate of increase in distributions.

**Canon Janet Perrett (Ely) to ask the Church Commissioners:**

**Q72** How much of the increase in the Church Commissioners' funds in 2016 do they consider to be attributable to the result of the Brexit referendum?

*Mr Andrew Mackie to reply as Third Church Estates Commissioner:*

**A** I can't say how assets would have performed if the referendum result had been different but the main impact of the Brexit vote was in the currency market as sterling fell sharply against other major currencies. We deliberately had no currency hedges in place ahead of the vote and we benefited from the rise in value of non-sterling assets. If we had fully hedged our non-sterling exposure returns would have been 4.5% - 5% lower.

The result also had some marginally negative impacts, e.g. our UK equities underperformed the UK market given our bias to small and medium sized businesses.

Overall, despite a number of surprising political events, the Assets Committee navigated 2016 well.

**Mr Bill Seddon (St Albans) to ask the Church Commissioners:**

**Q73** For those that take climate change issues seriously, it was most encouraging that the Resolution put to the Exxon AGM, calling on the company to report on how its business model will be affected by global efforts to limit the average rise in temperature to below 2°C, was carried with a vote of over 62% in favour, despite strong opposition from the Board and management. Given that the Resolution, co-filed by the Church Commissioners and over 30 other faith based investors, demonstrated the exceptional convening power of the Church, what other strategies do the Church Commissioners plan to employ to maximise the impact of its shareholdings to accelerate the transition to a low carbon economy?

*Mr Andrew Mackie to reply as Third Church Estates Commissioner*

**A** We were delighted to play a leading role on a Resolution which, in the face of Board opposition, mobilised mainstream shareholders on the issue of climate change.

Transition Pathway Initiative (TPI) based engagement will be the next focus for the Commissioners and the Pensions Board working together

on climate change engagement. Our aim will be to encourage companies to align their business plans with the Paris Agreement, taking account of both the Agreement's overarching targets and the emissions reduction pledges submitted by signatories, again collaborating as widely as possible with other investors.

**Mr Keith Cawdron (Liverpool) to ask the Church Commissioners:**

**Q74** Can the Synod be given further details of the use of the £7.25m of Funding for Mission in New Housing and Other Development Areas allocated to dioceses in 2008-10, as referred to on page 14 of the Church Commissioners' annual report, including what money has yet to be drawn down?

*Mr Andrew Mackie to reply as Third Church Estates Commissioner:*

**A** The funding for mission in New Housing and other Development Areas was allocated to 15 dioceses: 14 were allocated £500,000 and one was allocated £200,000. The funding has mainly been used for missionary or outreach posts; infrastructure projects; funding for parish projects; and increasing diocesan capacity to engage with opportunities for mission in new housing areas.

Just under £1m remains of this funding, the majority of which has been earmarked for specific projects.

## **ETHICAL INVESTMENT ADVISORY GROUP**

**Mr Chris Gill (Lichfield) to ask the Chair of the Ethical Investment Advisory Group:**

**Q75** The Statement of Ethical Investment Policy agreed by the Church of England Ethical Investment Advisory Group in September 2014 maintains, in Appendix 1, that "The NIBs (National Investing Bodies) do not invest in any company that derives more than 3% of revenues from the production or distribution of pornography ...". Does that mean that the Church of England is content to support those who are actively earning revenue from pornographic material?

*The Bishop of Manchester to reply as Deputy Chair of the Ethical Investment Advisory Group:*

**A** Pornography is harmful to society and we believe that our 3% threshold would capture any major producer or promoter. The NIBs have a strong record of engaging with companies in relation to their involvement with pornography, even where this involvement falls below 3%. The Church has led successful efforts with a telecoms company and a broadcaster, and have been pleased to see them cease pornographic business lines.

## **ARCHBISHOPS' COUNCIL**

### **Mr Francis Spufford (Ely) to ask the Presidents of the Archbishops' Council:**

**Q76** What steps are being taken to limit the Church's pension liability for those clergy who choose to participate in rival 'Anglican' bodies intended to compete directly with the Church of England in the provinces of Canterbury and York?

### *Mr Mark Sheard to reply on behalf of the Presidents of the Archbishops' Council:*

**A** Under the Clergy Pension Scheme Rules membership is limited to the clergy who have been ordained in the Church of England or have been ordained in another church whose orders are recognised and accepted by the Church of England and who have obtained written permission from the Archbishops of Canterbury or York under the Overseas and Other Clergy Measure 1967 to officiate within the Church of England or licenced lay workers.

Dioceses will only pay pension contributions for clergy whose stipends they fund. The Secretary General has recently written to all the Mission Agencies asking them to confirm whether their clergy employees meet the pension scheme membership criteria. They have also been asked to confirm that clergy are deployed in parishes or chaplaincies within a diocese or province of the Anglican Communion or are employed in the administration of the mission agency itself.

### **Mr Adrian Greenwood (Southwark) to ask the Presidents of the Archbishops' Council:**

**Q77** Please can a report on progress with the Implementation Plan for 'Setting God's People Free' [GS 2056] approved by Synod in February 2017 be circulated to all Synod members before or on 7 July 2017 or, if not, presented with the reply to this question?

### *Mr Mark Sheard to reply on behalf of the Presidents of the Archbishops' Council:*

**A** An updated Implementation Plan has been posted on the notice board and copies are available at the Information Desk. The House of Laity will be discussing progress on *Setting God's People Free* when it meets tomorrow evening.

### **The Very Revd Dr Frances Ward (Deans) to ask the Presidents of the Archbishops' Council:**

**Q78** As the Renewal and Reform programme moves forward, seeking to address some of the deep-rooted missional challenges facing the Church of England, in what ways is work to address the fifth mark of mission being integrated into the wider programme?



*The Archbishop of Canterbury to reply:*

**A** We intend that the five marks of mission underpin and are reflected in all areas of our work. However, Renewal & Reform is not explicitly structured to follow precisely the five marks of mission. We have, though, sought to integrate environmental and other societal challenges into the core work of Renewal & Reform – for example, by giving considerable emphasis to the public square role of the Bishop in the Leadership Programme. It is also a mainstream discipleship issue within and resourced through *Setting God’s People Free*.

**The Revd Canon Catherine Grylls (Birmingham) to ask the Presidents of the Archbishops’ Council:**

**Q79** In the light of the budget for 2018, what assurance can be given to Synod that the work of the Archbishop’s Adviser on Environment, which is engaging with significant and urgent issues that affect the whole Anglican Communion, and specifically addresses the 5th Mark of Mission, will be adequately resourced?

*Canon John Spence to reply on behalf of the Presidents of the Archbishops’ Council:*

**A** Whilst the Council’s budget for staff and consultancy resource on environmental work has been reduced by around 10%, the National Church Institutions’ overall investment and engagement in this area is significant. As well as the Archbishops’ Council, the National Investing Bodies (NIBs - Church Commissioners, Pensions Board and CCLA) have been increasingly proactive in this area.

A key achievement for the NIBs was the launch of the Transition Pathway Initiative (TPI): a joint initiative with the Environment Agency Pension Fund ([www.eapf.org.uk](http://www.eapf.org.uk)). This initiative, which assesses how companies are preparing for the transition to a low-carbon economy, is supported by an increasing number of asset managers and owners: now with over £3 trillion of assets under management. The funds supporting the TPI, have committed to use the results to inform investment decision-making, engagement with companies, dialogues with fund managers and with policy makers.

**Mr Nigel Bacon (Lincoln) to ask the Presidents of the Archbishops’ Council:**

**Q80** How many dioceses have completed the Peer Review process so far and what, if any, common themes are emerging from those reviews?

*Canon John Spence to reply on behalf of the Presidents of the Archbishops' Council:*

**A** Thirty-four dioceses have undertaken a peer review.

We examined the first 25 peer review reports looking at the areas of strength affirmed by reviewer panels and the suggestions made by panels for the diocese to consider.

The most common areas of strength cited in peer review reports were: the clarity of the diocese's vision, the growth in fresh expressions of Church, the approach to the 'common good', the close working relationships among senior staff, and progress made in increasing vocations to ordained ministry.

The most common areas that dioceses were encouraged to consider further were: planning, resourcing and communicating work towards achieving their vision; how clergy might best be deployed; additional support for fresh expressions of Church; how mission and growth might flourish in conjunction with Church schools; more work to increase vocations to ordained ministry; and actions to ensure the diocese's sustainable financial position.

**Mr Andrew Presland (Peterborough) to ask the Presidents of the Archbishops' Council:**

**Q81** What plans does the Church have to evaluate the Renewal and Reform programme by recording robust baseline data on church attendance and lay service and involvement within the local community?

*Canon John Spence to reply on behalf of the Presidents of the Archbishops' Council:*

**A** Robust baseline data across a range of measures will be presented to the annual Joint Meeting of the Archbishops' Council and the Church Commissioners' Board as part of the on-going process of review linked to the release of the Commissioners' funding.

This data is drawn from a number of sources, including the Statistics for Mission returns, and comprises information such as attendance and attendance trends, age profiles, the number of churches, ministers and ordinations, life events (e.g. baptisms and confirmations) and financial giving.

This will be supplemented by the data from the evaluations of Strategic Development Funding and selected research.

We will always be concerned to establish the financial and spiritual sustainability of the initiative.

**The Revd Canon Sally Gaze (Norwich) to ask the Presidents of the Archbishops' Council:**

**Q82** Do the outcome indicators identified for the measuring of the progress of Resource Churches and Fresh Expressions initiatives funded by Strategic Development Funding, include independently collected, robust data on the numbers of previously unchurched people participating?

*Canon John Spence to reply on behalf of the Presidents of the Archbishops' Council:*

**A** Initiatives in receipt of Strategic Development Funding are required to undertake independent evaluation at the end of their funding period. To date, few initiatives relating to Fresh Expressions of Church or Resource Churches have reached this stage. Ongoing monitoring of these initiatives is undertaken by staff of the Strategy and Development Unit.

**The Revd Canon Sally Gaze (Norwich) to ask the Presidents of the Archbishops' Council:**

**Q83** To what degree are the outcome indicators identified for initiatives funded by Strategic Development Funding coordinated so as to enable easier comparisons where appropriate and to facilitate national learning?

*Canon John Spence to reply on behalf of the Presidents of the Archbishops' Council:*

**A** There is a balance to be found between individual, contextual measures which better enable evaluation of an individual project, and common measures which enable facilitation of learning across projects. Strategic Development Funding projects are varied diocesan initiatives and each diocese is encouraged to think about which measure is most appropriate for evaluating the specific project in their specific context. However, there are measures which are common to a range of projects which are collected on a common basis (e.g. attendance, baptisms, new worshipping communities, vocations to ordained ministry).

**The Revd Canon Catherine Grylls (Birmingham) to ask the Presidents of the Archbishops' Council:**

**Q84** Whilst giving thanks for the distribution of historic funds through the Church Commissioners for 'lowest income communities', but also noting that in dioceses with a high proportion of low income communities and with a small historical property/investment portfolio the challenge of financial sustainability is particularly sharply felt; what attention is being given to discussion in the appropriate fora as to how the costs of mission and ministry across the nation might be more equitably borne, and, in particular, the costs of clergy pensions and of training the

welcome – and much prayed for – increased number of new ordinands in training?

*Canon John Spence to reply on behalf of the Presidents of the Archbishops' Council:*

**A** We recognise that some dioceses are facing particular financial challenges and are in dialogue with many to improve our understanding of their situation.

Clergy pension contributions are funded by the relevant Responsible Body: invariably the organisation which meets the stipend and associated costs. I doubt there is scope to change this.

Most pre-ordination training for ministry costs are funded through the apportionment – which has regard to diocesan resources – or are met by dioceses and subsequently pooled through the same formula.

Apportionment increases over the coming years will be driven primarily by the ordinand growth assumption. We will maintain close contact with dioceses to understand their financial challenges and will continue to have conversations with the Commissioners around potential support. All of us recognise that the more we turn round from gentle decline to growth there will be greater strains on finances to be addressed.

**Miss Margaret Parrett (Manchester) to ask the Presidents of the Archbishops' Council:**

**Q85** In the light of the Archbishop of York's commitment to maintaining strong and generous international relations through the Anglican Communion, what funding might be available for those wishing to foster such relationships?

*Canon John Spence to reply on behalf of the Presidents of the Archbishops' Council:*

**A** The Archbishops' Council sets aside a substantial sum of money each year to contribute towards the costs of the Anglican Communion Office; this year the amount was £526,000. International relationships within the Anglican Communion are strengthened by on-going links of various kinds, which are generally funded by those involved. The Diocesan Companion Links, for instance, are funded through limited budgets from Dioceses, with most project work being funded through fundraising at parish and school levels as well as e.g. Bishop's Lent Appeals. The Mission and Development Agencies working internationally fundraise from their members to provide for project funding. The Church of England's international work represents much sacrificial giving on the part of parishes and dioceses. The Davidson Fund managed through Mission and Public Affairs is open for applications from potential mission partners who are undergoing training through the Partnership for World Mission agencies.