

GENERAL SYNOD

July 2015

QUESTIONS

of which notice has been given under Standing Orders 105-109.

INDEX

QUESTIONS 1-24

THEMED: REFORM AND RENEWAL

Inter-generational equity: update	Q1
Dioceses' ability to fund stipends for additional ministers	Q2
Reform & renewal: gender balance of groups	Q3
Resourcing Ministerial Education: outcome of consultation	Q4
Resourcing Ministerial Education: momentum	Q5
Resourcing Ministerial Education: college/course pathways	Q6
Commitment to full time residential training	Q7
Vocations from younger & more diverse candidates	Q8
Reform & renewal: involvement of laity in developing discipleship	Q9
Reform & renewal: facilitating lay leadership	Q10
Criteria for Simplification work	Q11
Constructive engagement with conflict	Q12
FAOC Report on Senior Church Leadership: wide circulation	Q13
Green Report: theological resources	Q14
Senior Leadership group: business representation	Q15
Senior Leadership Programme: costs	Q16
Senior leadership development: criteria for partners	Q17
Tender process for Senior Leadership Training Programmes	Q18
Senior leadership programmes: diocesan use	Q19
Senior leadership: mini MBA learning outcomes	Q20
Talent pipeline: data	Q21
Talent pool: transparency	Q22
Talent pool: criteria re rural ministry	Q23
Staff responsible for senior leadership work	Q24

QUESTIONS 25-29

NATIONAL SOCIETY COUNCIL

<i>A New Settlement: Religion & Belief in Schools</i> – Consultation	Q25
<i>A New Settlement: Religion & Belief in Schools</i> – recommendations	Q26
National Curriculum: representations to Government	Q27
Church schools in multi-Academy Trusts	Q28
Church-based toddler groups	Q29

QUESTION 30

COUNCIL FOR CHRISTIAN UNITY

Anglican-Methodist Covenant: progress	Q30
---------------------------------------	-----

QUESTIONS 31-33

MINISTRY COUNCIL

Ministry of MSE & workplace chaplains	Q31
Vocations to ministry in the workplace	Q32
Selection of those with disabilities or from disadvantaged background	Q33

Questions 34-35 REMUNERATION & CONDITIONS OF SERVICE COMMITTEE

Comparative cost of NSMs Q34

Review of mandatory clergy retirement age Q35

QUESTIONS 36-39 MISSION AND PUBLIC AFFAIRS COUNCIL

Work with Joint Public Issues Team of ecumenical partners Q36

Findings of research into 'bedroom tax' Q37

Christian resources re the European Referendum Q38

Mitochondrial replacement therapy: CofE's position Q39

QUESTION 40 APPOINTMENTS COMMITTEE

Diversity in appointments Q40

QUESTION 41 BUSINESS COMMITTEE

Evaluation of Synodical calls to dioceses Q41

QUESTIONS 42-44 CROWN NOMINATIONS COMMISSION

Evaluation of introducing interviews Q42

Review appointment process for diocesan bishops Q43

Guidance on preferment re human sexuality Q44

QUESTIONS 45-56 DIOCESES COMMISSION

Provincial boundary review: process Q45

Dormant suffragan sees Q46

QUESTIONS 47-48 LITURGICAL COMMISSION

People living with dementia: worship resources Q47

Gender inclusive language Q48

QUESTIONS 49-51 CHURCH COMMISSIONERS

Nottingham Employment Tribunal: legal costs Q49

Church Commissioners: minority ethnic membership Q50

Pastoral Committee: data Q51

QUESTION 52 PENSIONS BOARD

Pensions Board: minority ethnic membership Q52

QUESTION 53 CORPORATION OF CHURCH HOUSE

Corporation advice from EIAG Q53

QUESTIONS 54-55 ETHICAL INVESTMENT ADVISORY GROUP

Investment in GLENCOREXSTRATA: ethical implications Q54

Investment in SOCO International Q55

QUESTIONS 56-62 ARCHBISHOPS' COUNCIL

Mission Agencies Clergy Pension Contributions: data Q56

Resources for church ministry to the poorest Q57

Archbishops' Council: minority ethnic membership Q58

Church of England statements and the mind of the Church Q59

Funeral services: statistics Q60

Fair Funeral Campaign: diocesan participation	Q61
Church electoral rolls & data about age profiles	Q62

QUESTIONS 63-83

HOUSE OF BISHOPS

Provincial boundary review: House of Bishops' view	Q63
Provincial boundaries: reasons for not reviewing	Q64
Provincial boundary review: House of Bishops' view	Q65
Synod debate on Intentional Evangelism: follow up	Q66
Plans to mark 500th anniversary of Luther's <i>95 Theses</i>	Q67
Biblical teaching re language about God	Q68
Masonic services in cathedrals	Q69
Effective use of Readers	Q70
Appointment of traditionalist suffragan bishops	Q71
Church's safeguarding procedures	Q72-73
Canonical penalty of deposition from Holy Orders	Q74
Working Party on Seal of Confessional: membership	Q75-76
Pastoral guidance re the European Referendum	Q77
Teaching on homosexuality & homophobia	Q78
Clergy and same sex marriage	Q79
Same sex marriage: the Church's response	Q80
Criteria for blessing of events	Q81
Human Sexuality: funding for shared conversations	Q82
Human Sexuality: impact of cost of shared conversations	Q83

QUESTION 84

SECRETARY GENERAL

Female regional representatives in House of Bishops	Q84
---	-----

REFORM AND RENEWAL

Dr Phillip Rice (London) to ask the Presidents of the Archbishops' Council:

- Q1.** Can the Council provide the Synod with an update on any material deliberations with the Church Commissioners on inter-generational equity since their presentation on GS 1981 in February 2015, and, specifically, is it possible to respond on how the assessment of the case for urgency in releasing additional funds for sustainable mission has been progressed?

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

- A** Since the February General Synod, there has been an extensive programme of consultation and engagement with dioceses and other bodies about the Reform and Renewal proposals. In the light of this, the Council considered in May the need for additional, time limited Church Commissioner funding to secure maximum impact during the transitional period under the Resourcing the Future programme. The Council will be considering at its September meeting a formal approach to the Commissioners. In addition it will take stock of work to quantify the possible need for Commissioner support to help resource an increase in ordinands. It is envisaged that a report on these plans, and the discussions with the Commissioners, will be included in what is brought to the Synod for scrutiny in February. In the meantime there is good informal dialogue with the Church Commissioners.

The Revd Canon Simon Butler (Southwark) to ask the Presidents of the Archbishops' Council:

Q2. In seeking the release of capital from the Church Commissioners to train a significant number of additional ordained ministers, what consideration has been given to the potential for dioceses to have adequate future funds to pay their stipends?

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

A The proposed 50% increase in ordinands reflected what dioceses said they needed to prevent a significant fall in the number of stipendiary clergy given the retirement bulge over the next decade. It does not mean a net increase in numbers in post. Overall, dioceses will not, therefore, face an increase in the stipend bill, though the pattern may vary depending on the balance that each diocese strikes between stipendiary and non-stipendiary ministry. They do, however, for a period face a potentially steep increase in training costs. The current consultations suggest that many dioceses are developing plans for future deployment and for the financial provision to support it. But the Archbishops' Council will be assessing carefully what level of additional time-limited distributions to request from the Commissioners to support dioceses whether for recruitment, training or stipend costs.

Mrs April Alexander (Southwark) to ask the Presidents of the Archbishops' Council:

Q3. As work progresses under the Reform and Renewal Programme what work is being done, over and above having women on each group, to ensure that proposals are gender proofed, so that any differing impact on men and women will be acknowledged and addressed?

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

A Gender specific issues are most likely to arise in relation to Resourcing Ministerial Education and Discerning and Nurturing Senior Leaders though it is the responsibility of all those leading the various work-streams, including me, to ensure that proposals and impact are not discriminatory. I am sure that Synod, in its scrutinising role, will wish to hold us to account for that.

The Revd Canon Jenny Tomlinson (Chelmsford) to ask the Chair of the Ministry Council:

Q4. What plans does the Ministry Council have to share the outcome of the consultation about the *Resourcing Ministerial Education* proposals, and when will this be available?

The Bishop of Sheffield to reply as Chair of the Ministry Council:

A The Ministry Council will receive a report on the consultations with dioceses and TEIs at its September meeting. Subject to the Council's agreement, this will be made available publicly as soon as possible thereafter.

Mr Colin Slater (Southwell & Nottingham) to ask the Chair of the Ministry Council:

Q5. Is the Ministry Council aware of concerns on the part of some TEIs that, notwithstanding the recent round of consultations on the proposals for Resourcing Ministerial Education, there is a real risk of a loss of momentum in the implementation of these proposals; and the fact that further consultations are not scheduled until October and November does little, if anything, to allay such concerns?

The Bishop of Sheffield to reply as Chair of the Ministry Council:

A The Council is very aware of the impact on theological colleges and courses of the uncertainty created by the Resourcing Ministerial Education (RME) proposals and is committed to resolving this as soon as possible. The Council is equally aware of the complexity of the issues and the need to gather the relevant information and hear the wide range of views being expressed. The current round of consultations with dioceses ends in mid-July and the Council will receive a report on these and consider revised proposals at a meeting in early September. The Council will review the timetable at that meeting to ensure that no time is being wasted. Staff in the Division remain in contact with TEI Principals and are available to respond to their questions and concerns.

Mr Andrew Presland (Peterborough) to ask the Chair of the Ministry Council:

Q6. According to *Resourcing Ministerial Education (RME)*, 'The RME research...findings show no distinction between college and course pathways in relation to effectiveness' (Para 31). However, there have been widespread challenges to the methodology of the research. Can we be reassured that a) further research will be commissioned by Ministry Council in the light of such challenges; and b) the final RME recommendations will acknowledge the danger of jumping to the conclusion that more expensive pathways do not add value and therefore do not represent value for money?

The Bishop of Sheffield to reply as Chair of the Ministry Council:

A The Ministry Council has approved the commissioning of a research project to follow on from the initial RME research. This will be a longitudinal study which follows ministers and their development over a ten year period. This will allow a broader range of factors to be considered in establishing what value has been added through training and further experience. I can assure the Synod that the final recommendations will be solidly based in their judgement of value, as was the original report in acknowledging that each form of training has its own excellence and its particular contribution and value.

The Revd Prebendary David Houlding (London) to ask the Chair of the Ministry Council:

Q7. Can the Council provide a demonstrable indicator of the Church of England's commitment to *full-time, residential* training in the future of its ordained Ministry?

The Bishop of Sheffield to reply as Chair of the Ministry Council:

A Yes, the Council can provide several such indicators. The Resourcing Ministerial Education (RME) proposals assume that full-time, residential training will be an essential part of future ministerial education and are largely concerned with financing this form of training. This includes continuing financial

provision for higher-cost pathways and research degrees, which is almost entirely directed to colleges. Responses from dioceses underline commitment to residential training as first choice for many candidates, especially younger ordinands. In the current cycle of inspections on behalf of the House of Bishops, colleges are consistently rated highly as providers of education. In 2016 64% of Vote 1 (£8.6m out of £13.5m) is given to residential training along with an estimated £4.8m in family maintenance. The commitment to a 50% increase in ordinand numbers and emphasising younger candidates means that all TEIs, including those offering full-time, residential training, are expected to develop higher capacity to meet demand.

Mrs Anne Foreman (Exeter) to ask the Chair of the Ministry Council:

- Q8.** In the light of the vision set out in GS 1979, to seek a cohort of candidates who are younger, more diverse and with a wider range of gifts to serve God's mission, what strategies are being employed to discern the vocation of such candidates, and how many candidates who fit this visionary cohort have:
- (a) attended a Bishop's Advisory Panel; and
 - (b) been recommended for training?

The Bishop of Sheffield to reply as Chair of the Ministry Council:

- A** The vision and the proposals for Resourcing Ministerial Education set out in GS1979 have not yet been finally endorsed by the Synod and the additional resources for encouraging the increase in candidates have not yet been agreed or applied. However, there are existing strategies in place for encouraging younger candidates and candidates from minority ethnic backgrounds. In the case of younger candidates these strategies include establishing a network of Young Vocations champions across the dioceses and the promotion of the Church of England Ministry Experience Scheme (CEMES). In the case of candidates from minority ethnic backgrounds Ministry Division is working closely with the Committee for Minority Ethnic Anglican Concerns (CMEAC) on communications to attract such candidates and events in collaboration with particular dioceses. If the RME proposals are finally endorsed, some of these strategies will be scaled up and key performance indicators will be used to assess progress.

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

- Q9.** Given that the main beneficiaries of the renewed emphasis on developing whole-life and mission focussed discipleship are lay people living their lives 'in the world' and given the acknowledged clericalised nature of the Church of England, what plans are there to further involve lay people, at all levels, in the development, promotion and implementation of the vision of the Church as a '**community of missionary disciples**' where the nature of discipleship is seen as '*the primary and foundational calling before any other vocation to roles or authorised ministries*' (GS Misc 1116 page 13, para 1)?

The Bishop of Sheffield to reply as Chair of the Ministry Council:

- A** Following the February Synod debate on Developing Discipleship, preparations have been made for a theological conversation at the September College of Bishops on discipleship, ministry and leadership, for which the paper has been written by a leading lay theologian and in which lay theologians will participate alongside the bishops. The appointment in May 2015 of a lay person as Head

of Discipleship and Vocation in the Ministry Division will provide leadership for the process of using the Developing Discipleship paper to stimulate reflection and action in dioceses. In this process, the importance of engaging lay people to lead reflection in dioceses will be stressed. A Vocations Working Group is being established by the Ministry Council. Care will be taken to ensure that its membership reflects fully the lay interest and its terms of reference are based on full appreciation of lay vocation and the complementary relationship between lay and ordained.

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

Q10. Having regard to what is written in GS Misc 1116 page 15/16 and given the acknowledged clericalised nature of the Church of England, what plans are there to further involve existing and emerging lay leaders in the development, promotion and implementation of the vision to facilitate lay leadership at all levels of the Church (page 15, para 3) and to bring about the desired 'change of culture' (page 16, para 4 – 2nd bullet point)?

The Bishop of Sheffield to reply as Chair of the Ministry Council:

A The Ministry Council proposes to continue consultations with dioceses on Resourcing Ministerial Education, including questions about the requirements of dioceses for lay leadership. Dioceses have been asked to ensure that there is a significant lay voice in these consultations. The Council has also proposed the establishment of a working group on lay leadership and lay ministry chaired jointly by a senior lay person and a bishop and with a membership which reflects the interests of both lay and ordained. The Council is pleased to note that of the four senior appointments made recently in the Ministry Division, three of these have been taken by lay people. The Council is under no illusions about the difficulty of culture change but will remain attentive to the need to ensure that lay leaders are fully involved and enabled to contribute to the changes which are needed.

The Revd Christopher Hobbs (London) to ask the Chair of the House of Bishops:

Q11. In the light of the statement in the Record of Business Done in 2010-2015 Quinquennium (GS Misc 111) that "Canon B8 will be examined by the Simplification Task Group in Phase II of their work in 2016", what criteria are used to determine that something is a Simplification matter?

The Bishop of Willesden to reply as Chair of the Simplification Task Group:

A The Simplification Task Group was initially charged with 'bringing forward options for simplification and deregulation in response to concerns about legislative constraints to mission and growth'. In July 2013 the Synod voted to request the Business Committee to bring forward legislation on Canon B8. The House of Bishops Standing Committee has therefore requested that the Simplification Task Group consider the options for introducing legislation to Synod to amend Canon B8 as part of its next phase of work which will begin in early 2016. The Task Group hopes to report back to Synod on progress on this and other areas of the Phase 2 Simplification work as early as possible in the new Quinquennium.

The Revd Canon Karen Hutchinson (Guildford) to ask the Chair of the House of Bishops:

Q12. Paragraph 40 of the report of the Simplification Task Group (GS 1980) recognises “that impediments to change lie not only in legal processes but also arise because the Church is not able to deal comfortably with conflict”. Which part of the Church of England is picking up this issue of enabling more constructive engagement with conflict?

The Bishop of Willesden to reply on behalf of the Chair:

A Many of the proposals in the Simplification Task Group Report are aimed at streamlining decision-making processes in order to make tough but necessary choices to support mission. Other areas of the Church are also finding different ways to manage conflict better. The Business Committee is working to encourage a culture of ‘good disagreement’ through the scheduling of group work at recent Synods. The Archbishop of Canterbury’s Reconciliation ministry is focused in three areas. These are: strengthening relationships in the Church of England and enhancing our capacity to transform conflicts involving deeply-held differences, engaging with the Anglican Communion to encourage new approaches to renewing relationships and our commitment to shared life and witness and exploring how Anglicans understand and practice reconciliation so we can better help transform conflict and end violence between communities and among peoples where we find it around the world.

The Revd Canon Professor Richard Burrige (Universities) to ask the Chair of the House of Bishops:

Q13. Given the reactions and debate to the Green Report on “talent management for future leaders and leadership development”, particularly with regard to the Report’s treatment of theology, what plans are there to ensure wide circulation of the recent report from the Faith and Order Commission entitled ‘*Senior Church Leadership: A Resource for Reflection*’, which included Biblical, theological, and historical reflections, especially from Professor Loveday Alexander and Professor Mike Higton?

The Bishop of Coventry to reply on behalf of the Chair:

A FAOC’s report has been available on the Church of England’s website since January. The College of Bishops continues to engage with the process and the report is already being drawn on in a range of contexts, while the proposed print publication could also make a significant contribution to its continuing impact. In the implementation of ‘Discerning and Nurturing Senior Leaders’ (GS 1982), it is expected that it will be used as a resource for study both in the new Learning Community and in the new leadership development programme for bishops. The concept of ‘faithful improvisation’ as developed in the report is proving to be a particularly helpful locus for reflection in this work.

The Revd Thomas Seville CR (Religious Communities) to ask the Chair of the House of Bishops:

Q14. What theological resources, if any, were used, and at what junctures in the understanding of the role of the bishop in the making of the Green report?

The Bishop of Ely to reply on behalf of the Chair:

A The detail of the report consciously focuses on the practical outworking of ministry in its spiritual and theological context and paragraphs 11 to 24 and 32 set out a range of references. The act of theology lies in the interpretation and application of ideas and these paragraphs also set out a frame for the rest of the report.

As the design work has evolved, conversations have been held with many different people to inform course content - some have been supportive of this work and others not. From each we learn. And in each programme we have theologians in the room who tap into their wells of theological tradition as they work through their calling to be priests, prophets, theologians and apostles, but also stewards of Christ's Church.

The Revd Hugh Lee (Oxford) to ask the Chair of the House of Bishops:

Q15. The terms of reference of the Archbishops' Review Group, which was formed to oversee the implementation of recommendations for leadership development for bishops and deans, state that the group shall be chaired by 'a representative from business'. Why was a representative from business specifically required to chair this group; and who now are the chair and the other members of the group?

The Bishop of Ely to reply on behalf of the Chair:

A A business chair brings a perspective that most bishops and clergy do not have. The Archbishops want to ensure that this critical piece of work remains open to robust challenge and is stretched in its "critical appropriation" of ideas and good practice.

Lord Stephen Green, who is the chair of the Archbishops' Review Group, is a business leader who is also a priest and therefore bridges both the church and business.

The full membership of the Group will be published on the Noticeboard.

The Revd Canon Dr Hazel Whitehead (Guildford) to ask the Chair of the House of Bishops:

Q16. Of the £2m approved for expenditure between 2014-2016 on funding the recommendations in the report *Talent Management for Future Leaders and Leadership Development for Bishops and Deans*, roughly what proportion has been spent on the following:

- Fees paid to the providers of the training
- Induction of new bishops
- The Talent Pool
- Staff costs for new posts within the Wash House
- Other?

The Bishop of Ely to reply on behalf of the Chair:

A As at the end of June 2015, the proportion of the £2m expenditure spent so far can be broken down as follows:

- Bishops' and Deans' development programmes: 11%
- Learning Communities: 7%
- Staff costs of new posts: 4%
- Induction of new bishops: <1%
- Other: <1%

The Revd Thomas Seville CR (Religious Communities) to ask the Chair of the House of Bishops:

Q17. Can the Synod be provided with a full account of how INSEAD and Judge School of Management were chosen to provide senior leadership development for the Church of England? What criteria were used and what are the academic credentials of those who came to this decision on our behalf?

The Revd Dr Hannah Cleugh (Universities) to ask the Chair of the House of Bishops:

Q18. Can Synod be assured that an open and fair tendering process – similar to that for Common Awards – preceded the award of contracts to INSEAD and Judge School of Management to provide senior leadership development for the Church of England? Was appropriate time and opportunity given for University Schools of Management, Business Schools, and other educational and training providers to consider tendering?

The Bishop of Ely to reply on behalf of the Chair:

A I shall with permission answer questions 17 and 18 together.

Early in the project a decision was taken to partner with business schools in light of their strategic and leadership capabilities.

Five institutions were formally considered. Each presented to a panel comprising bishops, and qualified senior Learning & Development professionals. This brought together theological understanding with expertise in engaging external leadership development providers.

The panel assessed each supplier's proposal for their track record in equipping senior leaders in organisations, and the value for money offered, as well as how well the suppliers were able to respect, understand and embrace leadership centred on following a crucified Redeemer.

Following this process, Judge Business School and two professors associated with INSEAD (not INSEAD itself) were invited to partner with us.

The Revd Canon Jane Charman (Salisbury) to ask the Chair of the House of Bishops:

Q19. The report 'Talent Management for Future Leaders and Leadership Development for Bishops and Deans' notes that "the Church will retain intellectual property rights to all bespoke material designed for the programmes". Following the completion of the so-called 'mini MBA' for Deans, how should Dioceses wishing to make use of any of this learning and training material access it for inclusion in their own leadership development programmes?

The Bishop of Ely to reply on behalf of the Chair:

A The Church has retained the Intellectual Property (IP) rights to bespoke materials. As with most education programmes, a mix of material – both bespoke and other resources that are the IP of individual professors or the school - were used. In addition to the contractual arrangements we have to retain the IP for the bespoke materials, the provider has been generous in giving programme participants access to all materials used, and permission for use with their teams.

The programme materials have not been developed as stand-alone content to be used ‘off the shelf’. They are teaching aids for the programme faculty and as such do not lend themselves to being cut and pasted for other programmes. We will however be looking to reuse material initially developed for one programme for modules on other senior leadership programmes where this may be appropriate.

The Revd Charles Read (Norwich) to ask the Chair of the House of Bishops:

Q20. What are the learning outcomes for the so-called ‘mini-MBA’ which potential and actual senior leaders are now undertaking?

The Bishop of Ely to reply on behalf of the Chair:

A The objective of this programme is to equip cathedral deans to oversee the complex business operations of cathedrals, so that they may flourish in their mission and ministry.

In the initial learning needs analysis, Deans reported that they needed to be better equipped in their understanding of key management issues to enable effective oversight of their Cathedral, in constructive questioning of others (including professional specialists) and in holding them to account.

The specific learning outcomes of the programme are to build skills and deepen confidence in:

- Understanding of strategic planning processes in social purpose organisations;
- Analysis of Cathedral accounts to diagnose weaknesses, understand exposure to risk and understand the tensions between financial performance and social responsibility;
- Project management of complex projects, including effective stakeholder management;
- Effective leadership of complex teams;
- Understanding fundamental concepts, strategies and ideas involve in managing marketing activities.

The Revd Canon Dr Hazel Whitehead (Guildford) to ask the Chair of the House of Bishops:

Q21. Could members of Synod be advised:

- how many people entered the selection process for the ‘Talent Pipeline’;
- how many were accepted;
- what the gender balance is; and
- what the age profile is?

The Bishop of Ely to reply on behalf of the Chair

A Synod members can find the data requested in Paragraph 7 on page 19 of GS Misc 1116:

“79 candidates were nominated for consideration for the Learning Community, 57 of whom have been invited to participate. Of these 44 (77%) are male and 13 (23%) female (compared to 24% female stipendiary clergy). 91% are White British, and 9% are of other ethnic and racial origin, including 7% Black or Asian. The pool includes a broad spectrum of church tradition, including Traditional Catholics and Conservative Evangelicals. The youngest is 36 years, the oldest 56 years and the median age is 44 years.”

Mrs Mary Johnston (London) to ask the Chair of the House of Bishops:

Q22. Given that the “talent pool” is intended to be a more open and transparent arrangement than the “preferment list” which it replaces, when will a list of those who have been selected for the “talent pool” be in the public domain, so that the Church can pray for its future leaders?

The Bishop of Ely to reply on behalf of the Chair:

A The names of those participating in the learning community will not be published. It is important that individuals have a safe space for their development and formation, and are able to seek God’s guidance about their future away from public attention. To make the names of the participants public would risk placing unfair expectations on them, and destabilising the communities where they currently serve. Individuals are free to share their own participation when and with whom they feel it appropriate.

Nonetheless, I would ask and encourage Synod to pray for all those who minister, including participants of the learning community and all others those who are, or might be, called to positions of wider responsibility.

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

Q23. Has consideration been given to how priests committed to exercising rural ministry can be considered when identifying future leaders since the criteria for joining the ‘talent pool’, referred to in Appendix 3 of GS 1982, are not necessarily evidenced in rural work?

The Bishop of Ely to reply on behalf of the Chair:

A The discernment framework outlined in GS 1982 focus around spiritual and theological depth, leadership skills, and ‘Growth Factors’ as indicators of future potential as well as performance in current role. These criteria can be evidenced by priests in any context, including those serving in rural communities.

Clergy from a wide variety of ministries have been invited to participate in the learning community, including those serving in multi-parish benefices, large urban and inner-city parishes, Cathedrals, chaplaincy and pioneer ministry. Rural ministry was not included on the monitoring form so it isn’t possible to give precise numbers but I am confident that the rural voice will be represented in learning and discussion.

Canon Christine McMullen (Derby) to ask the Chair of the House of Bishops:

Q24. Given that the Church of England website still lists Karen West, who left over a year ago, as the Archbishops' Adviser on Bishops' Ministry, when will the website be updated with the names of those who have taken over responsibility for nurturing senior leaders, including a short biography of each person and a brief description of their role, so that Synod members can know who is being employed to undertake these important responsibilities on behalf of the Church?

The Bishop of Ely to reply on behalf of the Chair:

A The information about the role of the Archbishops' Adviser on Bishops' Ministry was removed from the website at the end of June, and I will arrange for it to be updated.

For information, Lisa Adams took up the role of Head of Senior Leadership Development in January this year. Prior to joining the Church, she spent most of her working life to date in senior Learning and Development roles in a consultancy firm, and more recently, led the leadership development functions of two financial services organisations.

Brad Cook, the Appointments & Development Adviser, joined in January 2014, having previously worked in a range of HR and learning & development roles in the Civil Service.

Caroline Boddington, the Archbishops' Secretary for Appointments, joined the Church in 2004 from the Oil & Gas sector, where one of her roles had been leading the Learning and Development team.

NATIONAL SOCIETY COUNCIL

The Revd John Cook (Oxford) to ask the Chair of the National Society Council:

Q25. Was the National Society Council consulted by Charles Clarke and Professor Linda Woodhead about the settlement discussed in their pamphlet "*A New Settlement, Religion and Belief in Schools*"?

The Bishop of Ely to reply as Chair of the National Society Council:

A The National Society was not consulted about the content of "*A New Settlement, Religion and Belief in Schools*". The pamphlet quotes the former Chair of the Council giving his personal view about collective worship in schools, and it also quotes an article by the chief education officer with regard to admissions, but there was no attempt made to engage with the National Society or the Church of England Education Office about the content of the report and it does not refer to our own report about RE in Church of England schools that was published by the National Society in September 2014.

The Revd Canon Dr Christopher Sugden (Oxford) to ask the Chair of the National Society Council:

Q26. Which, if any, of the recommendations of the report "*A New Settlement, Religion and Belief in Schools*" does the National Society support?

The Bishop of Ely to reply as Chair of the National Society Council:

A The pamphlet makes a strong case for improving the quality of RE and the National Society is happy to support work to achieve that goal, but we have a number of reservations about some of the recommendations for RE and would not support those which, in our view, would lead to the downgrading of RE in schools.

We welcome the recognition that children of families of faith should where possible be able to attend schools of that faith, and that their current right to be given priority in the admissions process should not be removed. We also welcome the call for all schools to be more transparent about the values and worldview that they work within.

We do not support the recommendations on Collective Worship.

The National Society will be considering this report at its next meeting. However, following the publication of the pamphlet the Chief Education Officer wrote a short blog outlining some initial thoughts which can be found here: <http://cofecomms.tumblr.com/post/121659734982/re-must-not-be-downgraded>

The Revd Stephen Coles (London) to ask the Chair of the National Society Council:

Q27. What is the current policy of the Church of England towards making all aspects of Personal, Social, Health and Economic Education (PSHE) a mandatory part of the National Curriculum, particularly with regard to the partial parental right of withdrawal from Sex and Relationship Education, and have any representations been made recently to the Government about this?

The Bishop of Ely to reply as Chair of the National Society Council:

A The Education Office made a submission to the Education Select Committee in June 2014 supporting mandatory provision for PSHE but recognising that a school's governing body was best placed to work with parents to ensure the development of an appropriate policy and curriculum.

PSHE education has a central role in ensuring that schools provide an education which supports children as they develop in every way, not only in academic attainment, supporting pupils as they build a framework on which to make key decisions about themselves, their lives, their relationships and the way they engage with the world around them. This is a vital part of their moral and spiritual development. In Church of England schools this framework is formed by the Christian narrative so any mandatory provision for PSHE must recognise and specifically affirm the need for schools with a religious character to teach the whole subject within the context of the school's religious foundation.

The Revd Nigel Irons (Lichfield) to ask the Chair of the National Society Council:

Q28. The Lichfield Diocesan Board of Education has taken the view that if a church school which is an Academy enters into a Multi Academy Trust which contains a majority of non-church schools this jeopardises the church control of the school because the MAT board would legally become responsible for the appointment of all school governors within the MAT and could for example eliminate the Church of England majority governorship of a Church of England VA school if it so chose. As it seems that other diocesan boards of education have taken different views, has the National Society considered whether it is in fact legally possible to maintain the Christian integrity and church control of a Church of England Academy within a Multi Academy Trust which contains a majority of non-church schools, either by an appropriate framing of the Articles of Agreement or by some other means?

The Bishop of Ely to reply as Chair of the National Society Council:

A It is the responsibility of every Diocesan Board of Education (DBE) to ensure the effectiveness and safeguard the Christian character of its Church of England schools. The complexity of some contexts and circumstances require DBEs to develop specific solutions that build a strong family of Church schools whilst being sensitive to individual local needs. The Education Office is always willing to offer advice and support in these circumstances, but it is for the DBE to determine the most appropriate course locally.

At national level we have worked with the DfE to ensure that the Articles for any Academy Trust involving CofE schools build as many safeguards in as possible, but experience shows that without genuine commitment amongst multi-academy trust personnel to working constructively with the relevant Diocese these safeguards can be ignored and the Church of England character is therefore at risk. The surest way to safeguard the Christian character in perpetuity is for the DBE to appoint the majority of members and directors to the academy trust.

Mrs Mary Judkins (Leeds) to ask the Chair of the National Society Council:

Q29. “1277” exists to develop and implement a National Strategy to support church-based toddler groups and their associated activities. Its vision is to see universal access to excellent, safe, Christian toddler groups which are demonstrating God’s love at the heart of their communities. Was the National Society aware that June was 1277’s month of prayer for toddler groups?

The Bishop of Ely to reply as Chair of the National Society Council:

A The Church of England was one of the founding members when *1277 Make them Count* was formed in 2009, and continues to be actively involved in this initiative which focuses on church based toddler groups. The 1277 website offers a range of ideas and resources to support this, and the 1277 Facebook page offers a lively exchange of ideas and suggestions for those involved with early years.

The National Society would encourage all parishes to consider their engagement with *Early Years* initiatives, including church based toddler groups, and to continue to pray for the vital work of church-based toddler groups.

COUNCIL FOR CHRISTIAN UNITY

Mr Robin Lunn (Worcester) to ask the Chair of the Council for Christian Unity:

Q30. What progress has been made on the Anglican Methodist Covenant since the debate at the November group of sessions, and has the matter now been discussed formally at the Archbishops' Council?

The Bishop of Peterborough to reply as Chair of the Council for Christian Unity:

A Developments since November are summarised by the Bishop of Liverpool in his report, 'Joint Covenant Advocacy and Monitoring Group', GS Misc 1118. As his report makes clear, we remain at an early stage in implementing the recommendations agreed in November. The Archbishops' Council has not formally discussed progress since then but would expect the Council for Christian Unity to be responsible for continuing to support and monitor that.

MINISTRY COUNCIL

The Revd Tony Redman (St Edmundsbury & Ipswich) to ask the Chair of the Ministry Council:

Q31. How many ministers in secular employment and workplace chaplains (full-time and part-time, and ordained and lay) are there in the Church of England; and what has the Ministry Division been doing to encourage and to increase their ministry (including vocations) and to obtain internal and external funding for workplace chaplains?

The Revd Amanda Fairclough (Liverpool) to ask the Chair of the Ministry Council:

Q32. How many Non Stipendiary Ministers (or Self Supporting) are identified as being Ministers in Secular Employment and/or workplace chaplains, whether full or part time, and how is the Ministry Council identifying, encouraging and resourcing vocations to workplace ministry?

The Bishop of Sheffield to reply as Chair of the Ministry Council

A With permission I will answer this and the question from Amanda Fairclough together.

In May the Ministry Division hosted a national consultation on Self-Supporting Ministry (SSM) to help resource diocesan work in this area. Representatives from dioceses with a specific SSM remit were joined by individual SSMs, including Ministers in Secular Employment and delegates from CHRISM and other organisations active in SSM. Details of the consultation are at http://www.ministrydevelopment.org.uk/self_supporting_ministry.

The Division does not have a remit to fund particular ministries. However, the learning from this consultation, along with research on chaplaincy commissioned by MPA, will feed into the work of the recently announced Vocations Working Group which has been set up in response to the desire of dioceses to see a sustained increase in vocations as a whole.

National statistics for ministry indicate that there are 1020 chaplains employed by institutions e.g. in education, healthcare and the Armed Forces. In addition there are 320 further MSEs with permission to officiate.

Mr Samuel Margrave (Coventry) to ask the Chair of the Ministry Council:

Q33. Does having a disability, being a benefit claimant or being from a poor and disadvantaged community have a negative impact on assessment of vocation or provide a reason for preventing someone from training for ordination; what consideration has been given to attracting ordination candidates of these kinds (including changes that could be made to the vocations process or criteria); is there any target figure for them; and what are the figures (in percentage terms) for candidates of these kinds attending and passing a BAP in the last twelve months?

The Bishop of Sheffield to reply as Chair of the Ministry Council:

A The Ministry Division does not keep statistics of this kind about candidates. In the registration process candidates are asked to self-identify as disabled and to say what additional support they need in order to participate in the Bishops' Advisory Panel. This information is not used in the selection process. A recent professional review of the BAP process was conducted by external consultants and found the process to be fair across the range of candidates, including those with disabilities and from differing socio-economic groups. However, the Council will keep the issues of fairness and access under scrutiny, particularly in the proposed review of selection criteria and procedures. This review will include consideration of the ethos of the selection process in order to make it as widely accessible as possible.

REMUNERATION & CONDITIONS OF SERVICE COMMITTEE

The Revd Amanda Fairclough (Liverpool) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q34. What is the average cost (i.e. costs of housing etc.) of supporting Non Stipendiary Ministers in House for Duty posts and their average expected time commitment to their ministry under their working agreements, and how do those measures compare with the cost and time commitment of Stipendiary Ministers?

The Bishop of Manchester to reply as Chair of the Remuneration and Conditions of Service Committee:

A Based on the national stipend benchmark, a full-time stipendiary incumbent costs around £33,000 more than a 'house for duty' one, because of additional costs of stipend, pension and National Insurance. The cost of providing an SSM's training, housing, MDR, CMD and expenses should, in principle, be no different from those for a stipendiary minister in the same role.

In 2012, of a total of 7007 stipendiary clergy, 429 (6.1%) were part-time. There were 2941 NSMs (Self Supporting Ministers). We do not have figures for the time commitment of SSMs, or distinct data for House for Duty but as many SSMs have other jobs, we suspect more of them will be part-time. RACSC guidance on House for Duty appointments (2012) does not recommend a time commitment, but emphasises the importance of not treating house for duty clergy differently from other parochial clergy, particularly over rights and responsibilities under common tenure.

The Revd Canon Dr Mike Parsons (Gloucester) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q35. In the light of the increase of the age for receiving a state pension to 67, the increasing life expectation of the population, and the need to put in forty years of full time service to obtain a full clergy pension (which for many clergy is unattainable before compulsory retirement), what steps are being taken to review the mandatory retirement age of seventy in the Ecclesiastical Offices (Age Limit) Measure 1975?

The Bishop of Manchester to reply as Chair of the Remuneration and Conditions of Service Committee:

A The effect of the Ecclesiastical Offices (Age Limit) Measure 1975 is that no-one can continue as incumbent beyond 70 (apart from a temporary extension in certain circumstances). Clergy over 70 may hold office as assistant curate or priest-in-charge, only on a fixed term basis under Regulation 29 of the Terms of Service Regulations 2009. They can continue to receive a stipend and accrue pensionable service, unless already receiving a pension (See: Appendix III, Supporting the Ministry of Retired Clergy).

These arrangements enable clergy to continue to fulfil their vocation up to and after 70 where there is an appropriate place for them to use their talents and further the Church's mission. If there is a groundswell of support for looking into the mandatory retirement age, now that Common Tenure has settled down, it can be placed on a future RACSC agenda and reported to Synod.

MISSION AND PUBLIC AFFAIRS COUNCIL

Mr Ian Fletcher (Leeds) to ask the Chair of the Mission and Public Affairs Council:

Q36. How closely, and on which areas of work, does MPA work with the Joint Public Issues Team of the Baptists, Methodists, URC and Church of Scotland?

Mr Philip Fletcher to reply as Chair of the Mission and Public Affairs Council:

A MPA and Parliamentary Unit staff meet with their ecumenical counterparts, including the Joint Public Issues Team (JPIT) each month to review the Parliamentary agenda and ensure that all are aware of what each other is doing. The Director of MPA and the JPIT Team Leader meet regularly to share information and think through common issues. At the recent General Election, JPIT coordinated a study document covering a variety of political, economic and social issues and, at their invitation, MPA staff contributed a number of sections. There are many informal contacts between individual staff of both teams, both one-to-one and through shared membership of a number of specialist bodies such as the Churches' Refugee Network and the Community Liaison Group for the Gambling Commission.

Mr Ian Fletcher (Leeds) to ask the Chair of the Mission and Public Affairs Council:

Q37. Can the Mission and Public Affairs Council please report on the findings of any further research on the 'bedroom tax' which has come to its attention since the February group of sessions, and whether it suggests any new grounds for supporting or opposing the removal of the so-called 'spare room subsidy'?

Mr Philip Fletcher to reply as Chair of the Mission and Public Affairs Council:

A Reducing the main reports to headlines is never easy. The data is a year or two old and we await the DWP's major review of the policy, expected this year. However, the research broadly agrees that:

The Bedroom Tax is reducing housing benefit expenditure (though perhaps less than projected), some tenants are downsizing, making room for larger households, and some have responded by finding additional paid employment as was intended.

Housing associations and other providers have faced additional costs, and Discretionary Housing Payments have been needed to mitigate the cost for some tenants.

To the extent that the aims are being achieved, it is at high human cost, including reduced spending on essentials, greater indebtedness, increased stress and disrupted relationships.

The effects are being felt unevenly across the country.

There are particular concerns about affected households with at least one disabled tenant, and the long term impact on landlords' finances.

The Revd Canon Richard Hibbert (St Albans) to ask the Chair of the Mission and Public Affairs Council:

Q38. What preparations are the Mission and Public Affairs Council making to offer a Christian opinion in the forthcoming European Referendum?

Mr Philip Fletcher to reply as Chair of the Mission and Public Affairs Council:

A I would be very surprised if there were a single "Christian opinion" on the European Referendum and MPA is not intending to propose a stance one way or the other. We will be guided in part by the Bishops' Pastoral Letter at the General Election which noted the immense contribution made by the churches to the post-War reconstruction and to deepening understanding between the European nations, but which noted that this was not an argument for the current structures of the EU.

MPA's contribution to this is the creation of a blog, Reimagining Europe: Our Shared Futures, for airing and debating differing opinions from around and beyond the church. Already, some 22 contributors, with backgrounds in theology, politics, cultural life and other arenas, have agreed to contribute. MPA will launch the blog in September.

The Revd Dr Patrick Richmond (Norwich) to ask the Chair of the Mission and Public Affairs Council:

Q39. In February the Church of England was widely reported to be against legislation permitting “three parent embryos” to combat mitochondrial disease. Dr Brendan McCarthy, the Church’s national advisor on medical ethics, said that the law should not be changed “until there has been further scientific study and informed debate into the ethics, safety and efficacy of mitochondrial replacement therapy”. Dr Lee Rayfield, Bishop of Swindon and a member of the Human Fertilisation and Embryology Authority, admitted he was more positive and that the Church hadn’t communicated well. After MPs voted in favour he said people who have concerns about mitochondrial replacement can be confident in the UK’s regulatory system. One bishop also voted in favour in the House of Lords. What are the mechanisms to form and communicate ‘The Church of England’s position’ on such contentious ethical and legal questions and are there any plans to review or improve them?

Mr Philip Fletcher to reply as Chair of the Mission and Public Affairs Council:

A MPA has well-established processes for positioning on public issues, ensuring consistency with doctrine, Synod resolutions, and previous statements, and consulting with stakeholders and experts. MPA staff brief the bishops although they vote according to their consciences. MPA, working with the bishops of Carlisle and Swindon, responded to DH and HFEA consultations on Mitochondrial Replacement Therapy in 2012 and 2014, agreeing with the proposals in principle but arguing that proposed safeguards must be met. The issue returned to Parliament in February without significant change in circumstances. MPA wished Parliament to effect regulations after safeguards were met: the Bishop of Swindon argued that this could be entrusted to the HFEA. The media exaggerated this difference. The bishop and Dr McCarthy wrote jointly on MRT, agreeing on all but this nuance. Earlier liaison might have prevented unhelpful media comment. I am satisfied that MPA has taken all reasonable precautions to prevent a recurrence.

APPOINTMENTS COMMITTEE

The Revd Tony Redman (St Edmundsbury & Ipswich) to ask the Chair of the Appointments Committee:

Q40. Does the Appointments Committee specifically consider the representation of SSMs and Chaplains on the bodies to which it makes appointments, and does it review how far all aspects of diversity have been achieved in representation on all such bodies, and for all of the above, if not, why not and, if so, how successful does it consider itself to have been?

Canon Margaret Swinson to reply as Chair of the Appointments Committee:

A The Appointments Committee’s Guidelines (GS Misc 963) state that the right mix of skills, expertise and aptitude is essential to making successful appointments. The question of balances comes after that. The Appointments Committee decides in each case which balances are most relevant.

The Committee can only be as good as the information members provide. Where the Committee has information that members are SSMS or chaplains (lay or ordained) and where it is relevant to the appointment to be made, it weighs that information against the other criteria and necessary skills.

The Committee takes diversity very seriously and strives to reflect the diversity of the Synod and the Church in its appointments. However, it is often appointing a small number of people, not all of whom necessarily accept appointment, and it is impossible to achieve every balance in those circumstances.

BUSINESS COMMITTEE

The Revd Dr Patrick Richmond (Norwich) to ask the Chair of the Business Committee:

Q41. The General Synod often calls on other bodies to act, e.g. the November 2013 motion on intentional evangelism made a call to Diocesan Synods and others. When asked about reviewing the effectiveness of such calls in February 2015, the Chair of the Business Committee suggested that a review of Synod's effectiveness was not the role of the committee, but later kindly supplied a survey by the Archbishop of Canterbury's Advisor for Evangelism and Witness on the effectiveness of the November 2013 motion. The survey reported that five dioceses didn't even know about the call, 23 dioceses had not responded to the survey, and eight had not yet focussed a meeting on evangelism, mission and growth, while others had done something but not directly as a result of the call. In the light of this evidence, will the Business Committee consider the possibility of initiating a review so that Synod can evaluate and increase the effectiveness of its calls?

The Revd Canon Sue Booy to reply as Chair of the Business Committee:

A GS Misc 111 sets out on behalf of the Business Committee a full record of legislative and non-legislative business passed by General Synod in this Quinquennium, including any follow-up activities. GS Misc 111 notes that the Evangelism Task Group established by the November 2013 Motion is due to report back to Synod later this year on progress made since then. The 2013 Motion was primarily addressed to dioceses and parishes. It is for Synod members themselves to ensure the effectiveness of its calls by encouraging their dioceses to follow up on the recommended actions at local level.

CROWN NOMINATIONS COMMISSION

Mr Malcolm Halliday (Leeds) to ask the Chair of the Crown Nominations Commission:

Q42. In a statement made to Synod on Tuesday 9 February 2010 regarding changes to the conduct of the Crown Nominations Commission, including the introduction of interviews (Report of Proceedings page 98), the Archbishop of York stated that “the central members will make a report to Synod in two years’ time with an evaluation of this new step in the process.” No such report has yet been despite the elapse of five years.

In view of the delays and difficulties that the Commission appears to have had in proposing names for some vacant sees during the period since that promise was made, can a comprehensive report now be made please?

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

A The then Central Members reviewed the interview process at the end of 2011 as preparation for the Synod report. This was not shared with Synod given the ongoing nomination process of the Archbishop of Canterbury in 2012 and election of new central members. In essence the report concluded that interviews should continue, as they have since then. The Commission continues to look at ways of refining and developing the ways in which interviews are conducted. I am sure that the current Commission would be very happy to review the process and I suggest that we make a report in 2016.

The Ven Karen Gorham (Oxford) to ask the Chair of the Crown Nominations Commission:

Q43. In view of a twelve month delay in the CNC being able to give further consideration to the vacancy in the See of Oxford, what plans are there to review the current appointment process of diocesan bishops in order to create a more flexible and efficient system reflective of good practice, as evident in the appointment of a new Secretary General?

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

A The nomination of a Diocesan Bishop is an electoral process rather than an appointment process of an employee and the process of discernment involves much more extensive consultation. It would be wrong to comment on a particular CNC but the general point is that with the CNC, as with other selection and discernment processes, there will sometimes be occasions when more time than expected is needed to find the right candidate. That is not a failure of process though it is clearly unwelcome at a time when the large number of vacancies has meant that the CNC has not been able to work through them as quickly as we would all have wanted. The Archbishops and Central Members regularly review how the Commission is operating within the present framework established by the Synod.

Mr John Ward (London) to ask the Chair of the Crown Nominations Commission:

Q44. In the light of the answer the Archbishop of Canterbury gave to question 15 at the February group of sessions, and in particular his statement that when candidates are being considered for a particular See their teaching on a range of issues, including (by implication) human sexuality, is among the many considerations that may properly be taken into account when considering their relative merits for that appointment, can it be confirmed whether any guidance to that effect has been provided to the CNC and, if it has, will that guidance be published?

The Archbishop of Canterbury to reply as Chair of the Crown Nominations Commission:

A The current version of the guidance material provided to CNC members is something which accurately reflects what I said to the Synod in February. Like previous versions of the guidance it has been shared with the Crown Nominations Commission and Bishops who are making appointments to suffragan sees. I shall want to consult the House of Bishops on whether it should be made more widely available.

DIOCESES COMMISSION

Dr Edmund Marshall (St Albans) to ask the Chair of the Dioceses Commission:

Q45. What is the procedure for initiating a review of the boundary between the two Provinces of the Church of England?

Professor Michael Clarke to reply as Chair of the Dioceses Commission:

A There are two possible routes. Either the diocesan bishops of the dioceses affected (after consulting their diocesan synods) can submit proposals to the Commission; or the Commission can (after consulting interested parties, including the diocesan bishops and synods) prepare a draft scheme.

Given the pivotal role that the diocesan bishop would have in advocating any change of province affecting his or her own diocese, the Commission – encouraged by the archbishops – decided to test the mind of the House of Bishops on a proposal to bring about a more equal balance between the provinces earlier this year, prior to preparing any draft scheme to bring this about. The House did not support such a proposal, given other more pressing priorities at the present time.

The Revd Christopher Hobbs (London) to ask the Chair of the Dioceses Commission:

Q46. As the bishoprics of Berwick, Marlborough and Whalley are still in abeyance, when can we expect them to be filled?

Professor Michael Clarke to reply as Chair of the Dioceses Commission:

A The process for filling these Sees is the same as that for filling any suffragan see on the retirement or translation of the current bishop.

The diocesan bishop would, after consulting the diocesan synod (or in cases of urgency, the bishop's council) present a fully worked up proposal to the

Dioceses Commission and notify the relevant archbishop. Further details of the process can be found on the Commission's pages on the Church of England website.

We have not received any proposals to fill the Sees mentioned. Any such proposal would be considered on its merits.

LITURGICAL COMMISSION

The Revd Canon William Croft (Peterborough) to ask the Chair of the Liturgical Commission:

Q47. In the light of growing numbers of people living with dementia and the opportunities to minister to such people, what thought, if any, has the Liturgical Commission given to worship resources and good liturgical practice to support those ministering in such contexts?

The Bishop of Exeter to reply as Chair of the Liturgical Commission:

A To a large extent the work of the Commission is dependent on the Synod and House of Bishops commissioning liturgical material to be prepared for authorization. Looking forward to the next quinquennium, in response to various requests the Commission is minded to produce a range of material for commendation to mark various life-stages and events as a resource to discipleship. This will certainly include prayers for those living with or caring for those with dementia.

The Revd Charles Read (Norwich) to ask the Chair of the Liturgical Commission:

Q48. In framing its response to the Transformations Group regarding gender inclusive language, was the Commission aware of the policy outlined in GS 1115 'Language and the Worship of the Church', namely that *Common Worship* was supposed to draw on a broader range of images for God, drawn from scripture and tradition, than had hitherto been the case?

The Bishop of Exeter to reply as Chair of the Liturgical Commission:

A The Commission is well aware of 'Language and the Worship of the Church' as a starting-point for drafting texts, written as it was by a previous Liturgical Commission. Representatives of the Transformations Group attended a Commission meeting in October 2014 during which it was noted that work needs to be done to raise awareness of already-existing resources, including texts already published in *Common Worship*. It was also noted that questions of inclusivity need to be broader than gender, including for example race-, disability- and age-appropriateness – rather than being uniformly neutral. The Church of England continues to be rooted and nourished by the Trinitarian picture of God, but its repertoire of prayer has been enriched by use of a wider range of imagery, much of which celebrates the tenderness and nurturing love of God. This counterbalances what might be perceived as an assertively masculine and dominant picture of God in prayers which typically refer to power, lordship and mastery. Liturgical vocabulary should be rich in both female and male registers.

CHURCH COMMISSIONERS

Ms Susan Cooper (London) to ask the Church Commissioners:

Q49. What were the legal costs involved in supporting Bishop Inwood when giving his evidence to the Employment Tribunal concerning the non-granting of a licence to the Revd Canon Jeremy Pemberton?

Mr Andrew Mackie to reply as Third Church Estates Commissioner:

A This case is sub judice and information about costs is commercially sensitive. Indeed, as the tribunal is part-way through its consideration of the issues, any comment at all on the case would be inappropriate.

Canon Zahida Mallard (Leeds) to ask the Church Commissioners:

Q50. How many minority ethnic (ME) members, in addition to the Archbishop of York, are there on the Board of Governors, and what action has been taken since the debate on the 2002 report 'Called to Act Justly' to encourage ME participation on the Board and its Committees and to address the recommendations in that report which were overwhelmingly endorsed by the Synod?

Mr Andrew Mackie to reply as Third Church Estates Commissioner:

A There are no other ME members of the Board.

It should be noted that over half of the Board members are either ex officio members or are elected by other bodies. These include eleven elected by General Synod itself. Regarding the twelve members appointed or nominated (either by the Crown or the Archbishops), and appointments to committees of the Commissioners which are within our control, we ensure that any advertisement or 'headhunter' encourages applications from under-represented groups, including ME.

The Revd Hugh Lee (Oxford) to ask the Church Commissioners:

Q51. Why has the Church Commissioners' Pastoral Committee not been renamed the 'Mission and Pastoral Committee' in line with the Mission and Pastoral Measure 2011; what are its annual costs in full and part-time staff and travelling expenses, meals etc for its members; what steps have been taken to achieve diversity in its membership (including lay/ ordained/ SSMS/ chaplains) after consulting the Appointments Committee; and does it evaluate the outturn of its decisions three to five years afterwards?

Mr Andrew Mackie to answer as Third Church Estates Commissioner:

A The Committee considered such a name change unnecessary because there is a statutory duty on all exercising functions under the Measure to have regard to the furtherance of the mission of the Church.

In 2014 the Committee cost £3,917 for room hire, catering and reimbursement of expenses. The Pastoral team that supports the Committee's work and also, rather than the Committee, deals with the majority of cases and Scheme drafting cost £216,402.

We do not consult the Appointments Committee; apart from the RACSC nominee, members are appointed by our Board. There is a laity/clergy balance and we encourage applicants from under-represented groups. There is a spread of clergy and we seek a good geographical spread.

A retired archdeacon has reviewed the impact of past decisions and we will repeat this every five years or so. Our decisions have been shown to be generally well regarded.

PENSIONS BOARD

The Revd Paul Cartwright (Leeds) to ask the Chair of the Pensions Board:

Q52. How many minority ethnic members does the Board have and what action has been taken since the debate on the 2002 report 'Called to Act Justly' to encourage ME participation on the Board and its Committees?

Dr Jonathan Spencer to reply as Chair of the Church of England Pensions Board:

A There are currently no minority ethnic members of the Pensions Board. Sixteen out of the twenty members of the Board are elected – by a house of the General Synod or by the members and employers of the pension schemes. We publicise forthcoming elections and appointments to the Board, with publicity material stating that we would particularly encourage women, people from minority ethnic and younger people to stand for election.

We have elections at the end of this year by the House of Laity and House of Clergy, and encourage members to nominate minority ethnic people to stand for election.

CORPORATION OF CHURCH HOUSE

The Revd Stephen Trott (Peterborough) to ask the Chair of the Corporation of Church House:

Q53. Does the Corporation of Church House take into consideration the advice of the Ethical Investment Advisory Group when accepting bookings for the Church House Conference Centre, and if so what was its advice concerning the booking for the RUSI Land Warfare Conference 2015?

Canon Lucy Docherty to reply on behalf of the Corporation of the Church House:

A The Church House Conference Centre (CHCC) is a trading subsidiary of the Corporation of the Church House; it is thus responsible for its own bookings policy. In formulating this policy CHCC takes into account the guidance provided by the Ethical Investment Advisory Group. CHCC does not accept bookings from arms companies, nor does it from companies breaching EIAG guidance on alcohol, pornography or gambling. For certain bookings advice may also be sought from a variety of sources, including the Corporation, the NCIs and others.

In the specific case of the Royal United Services Institute series of strategic defence conferences, which have been held at Church House since 2012, guidance was sought from several sources including the EIAG. All agreed that RUSI was a world leading body for the discussion of strategic Foreign Policy, Defence and Security issues and that it is entirely appropriate for CHCC to accept bookings from them.

ETHICAL INVESTMENT ADVISORY GROUP

Canon Linda Ali (York) to ask the Chair of the Ethical Investment Advisory Group:

Q54. Has the EIAG considered the ethical implications of investment in GLENCOREXSTRATA, from the point of view of the continuing poverty in Africa and the wider consequences that has (including trafficking across the Mediterranean)?

The Revd Canon Professor Richard Burridge to reply as Deputy Chair of the Ethical Investment Advisory Group:

A As a result of holdings in Glencore the EIAG has undertaken engagement with the company on a range of environmental, social and governance issues (ESG). Our engagement encouraged Glencore's membership of the International Council on Mining and Metals, which requires members to adhere to 10 principles for sustainable development. Glencore has since become a member. The EIAG also raised sulphur dioxide pollution from the Mopani Mines smelter in Mufulira, Zambia. We were pleased to note that Glencore brought forward their investment in the smelter upgrade by two years. Whilst we maintain contact on a number of issues our current engagement relates to Aiming for A as part of a coalition of shareholders pressing the company to take greater action to address climate change. In support of this the Church Commissioner's representative recently spoke at the AGM. The EIAG regularly reviews its engagement and will continue to monitor the response of the Company.

Dr Paula Gooder (Birmingham) to ask the Chair of the Ethical Investment Advisory Group:

Q55. What are the latest developments regarding the engagement undertaken by the EIAG concerning the National Investing Bodies' holding in SOCO International, a UK listed oil and gas exploration company which has been criticised for its involvement in the Virunga National Park in the Democratic Republic of Congo, and following the statement issued by the Commissioners and Pensions Board at the company's AGM calling for the Board of SOCO to consider the position of the Chairman?

The Revd Canon Professor Richard Burridge to reply as Deputy Chair of the Ethical Investment Advisory Group:

A The EIAG has raised concerns with SOCO since November 2013, with engagement intensifying in December 2014. Concerns have addressed four main areas: 1) need for a wide ranging and transparent independent enquiry addressing the allegations of bribery, corruption and human rights abuses, 2) lack of independent and effective corporate governance, 3) adoption of best

practice, internationally recognised, environmental and social standards and 4) unequivocal respect for park boundaries within a World Heritage Site.

The EIAG were deeply concerned about the failure of SOCO to properly and fully address our concerns, in particular to ensure an open and transparent enquiry into the allegations of corruption and human rights abuses. The EIAG recommend full disinvestment to the Church Commissioners and for the company to be placed on the restricted list. In a statement made by the Commissioners on the 1st July 2015 the Commissioner's announced their disinvestment of their £1.6 million holding.

ARCHBISHOPS' COUNCIL

The Revd Richard Poole (Chichester) to ask the Presidents of the Archbishops' Council:

Q56. Could more information please be given as to who are the individuals receiving pension contributions amounting to £787,500 under the heading "Mission Agencies Clergy Pension Contributions" (2016 Budget GS 2002 page 35)? Of these people, who are those working abroad and who are working here in the UK?

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

A These arrangements are the result of a decision made by the General Synod at the time of the Pensions Measure 1997. The pension contributions for clergy working for 10 Anglican mission agencies are paid from Vote 4.

In the first quarter of 2015 these arrangements applied to 49 clergy who were overseas and 38.5 full time equivalent clergy working in this country.

Mr Samuel Margrave (Coventry) to ask the Presidents of the Archbishops' Council:

Q57. With one million people already using food banks up and down the country and five more years of austerity ahead for the poorest in society, what assessment has the Archbishops' Council made of the implications for its stated goal "particularly at a time of economic hardship in society, [of] enhancing the capacity and commitment of the Church to stand alongside people facing unemployment and financial insecurity" of decisions by Church institutions that will cut £2 million from Church budgets which support ministry for the poorest, appointing a new Secretary General paid more than the Prime Minister and higher than many Charity CEOs, increased expenditure on bishops and cathedrals and the creation of another new bishopric with its attendant costs and the continuing cost of Bishops housing?

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

A The Archbishops' Council supports initiatives to address a wide range of social justice issues related to poverty and debt. The new arrangements coming out of the Resourcing the Future report will improve the targeting of funds on the most deprived communities.

The money due to be spent by the Commissioners on diocesan bishops' housing in this three year period is a third less than in the last. Block grants to support bishops and cathedral ministry are rising at the same annual percentage in this three year period as the grants made by formulae for parish ministry.

As to the Secretary General and other senior staff, salaries are set after benchmarking against comparable roles in the voluntary and other sectors.

The Revd Paul Cartwright (Leeds) to ask the Presidents of the Archbishops' Council:

Q58. How many minority ethnic members does the Council have in addition to the Archbishop of York, and what action has the Council taken to encourage ME participation in framing the groups taking forward the reform and renewal agenda?

The Revd Dr Rosalyn Murphy to reply on behalf of the Presidents of the Archbishops' Council:

A Of the 18 members of the Archbishops' Council there are three, including the Archbishop of York, who identify as being Black, Asian or Minority Ethnic or from a BAME background. The Archbishop is, of course, *ex officio*, the other two are appointed members, which is perhaps a pointer to wider issues associated with elections that only electors can address.

The responsibility for taking forward the Reform and Renewal agenda now rests with the Council and other member level bodies such as the Ministry Council. Those who make appointments to those bodies and to any other short term groups that may be established are expected to follow the Appointments Committee's guidelines, which stress the desirability of ensuring as diverse a membership as possible. There is some movement, but there is still a long way to go.

The Revd Dr Hannah Cleugh (Universities) to ask the Presidents of the Archbishops' Council:

Q59. What measures are in place to ensure that a "Church of England statement" – such as those recently issued concerning mitochondrial DNA (30/01/15), collective worship (15/06/15) and the Nottingham Employment Tribunal (17/06/15) – conveys an accurate reflection of the mind of the Church (including the range of views currently held), particularly when addressing a sensitive subject of public interest?

Mr Philip Fletcher to reply on behalf of the Presidents of the Archbishops' Council:

A There is a comprehensive process for shaping positions on public policy issues. This ensures consistency with doctrine, Canon Law, Synod resolutions and papers, and previous statements, and involves consultation with key stakeholders and experts. There is often a lead bishop on the subject who will play a key role. The Secretary General is involved on new issues and, on especially sensitive matters, the Archbishops' Council and the House of Bishops will make a final judgement.

On many issues, this procedure leads to a clear and consistent position. Where doctrine and precedent offer no guidance, the existence of diverse views within the Church will be highlighted in any public statement. Where there is an established position, the existence of dissenting views among the diverse membership of the Church does not affect the public position, unless or until a decisive change of stance has been expressed through the Church's decision-making bodies.

The Revd Stephen Trott (Peterborough) to ask the Presidents of the Archbishops' Council:

Q60. How many funeral services were conducted by clergy in the most recent statistics

- (1) at crematoria and cemeteries; and
- (2) in churches and churchyards?

Mr Philip Fletcher to reply on behalf of the Presidents of the Archbishops' Council:

A In 2013, the most recent year for which figures are available –

- 73,198 funeral services were conducted by clergy at crematoria and cemeteries; and
- 86,292 in churches and churchyards.

These statistics are derived from annual church returns of their occasional offices.

The Revd Andrew Dotchin (St Edmundsbury & Ipswich) to ask the Presidents of the Archbishops' Council:

Q61. How many dioceses have joined the Fair Funerals Campaign, and what action is the Council taking to support this initiative?

Mr Philip Fletcher to reply on behalf of the Presidents of the Archbishops' Council:

A The Fair Funerals Campaign was launched by Quaker Social Action in 2014 as a response to rising concern about the 1 in 7 who are reported as being unable to pay for a funeral. Funeral Directors are encouraged to sign the "fair funerals pledge" committing to making affordable funerals available and costs clearly communicated. Within the Church of England, Lichfield Diocese have been working on supporting this initiative, and during last month's national conference on funerals ministry a workshop was held exploring this issue and all 200 delegates, representing 38 dioceses, were given information. In addition, the ecumenical Churches' Funeral Group's stand at the National Funerals Exhibition also promoted the campaign.

Copies of the Fair Funerals Pledge information postcard are available in the Concourse.

The Revd Nigel Irons (Lichfield) to ask the Presidents of the Archbishops' Council:

Q62. As churches are increasingly being asked to provide information about the age profiles of their congregations for the purpose of missional analysis could consideration be given to including a request for a person's Date of Birth on the Application Form for Enrolment on the Church Electoral Roll?

Mr Philip Fletcher to reply on behalf of the Presidents of the Archbishops' Council:

A The Application Form for Enrolment on a Church Electoral roll is specified in Appendix I to the Church Representation Rules. Changing it would therefore require legislation, in the form of a Resolution contained in a statutory instrument approved by the Synod by a two-thirds majority in all three Houses. The Business Committee has previously exercised the option to set up a review group after each quinquennial election. Should they do so again, that would offer an opportunity to study the merits of Mr Irons' proposal. Amongst the factors they would no doubt consider would be whether such legislation, which adds to the information required of those seeking to have their name entered on the roll of a particular parish, is appropriate at a time when the Church is seeking to simplify its procedures.

HOUSE OF BISHOPS

Mr Malcolm Halliday (Leeds) to ask the Chair of the House of Bishops:

Q63. In its Annual Report for 2014 (GS Misc 1095) the Dioceses Commission explained that it had been "encouraged by both Archbishops to review the boundary between the two provinces so as to create a more balanced" workload and intended to canvas the views of the House of Bishops. In its Report (GS Misc 1120) just received, that House has reported without giving reasons that it has "considered particular options" and was "not in favour of taking these further". Can the House please provide Synod with a more detailed explanation for the House's decision on this important matter which affects the whole Church of England and its missionary interface with a society which is already significantly southern biased in its focus?

Mr Clive Scowen (London) to ask the Chair of the House of Bishops:

Q64. In the light of the enormous disparity in the sizes of the Provinces of Canterbury and York, exacerbated by the recent reduction in the number of dioceses in the latter, what were the House of Bishops' reasons for rejecting all the options for a review of provincial boundaries?

Dr Peter Capon (Manchester) to ask the Chair of the House of Bishops:

Q65. Given rapid population increases concentrated in the south of England and the consequential widening population disparity between the Provinces, why did the House of Bishops not favour any further consideration of change to Provincial Boundaries?

The Bishop of Portsmouth to reply on behalf of the Chair:

A I shall with permission answer questions 63, 64 and 65 together.

The House did indeed consider a paper from the Dioceses Commission at its last meeting, which explored and sought a steer on the pros and cons of a possible major redrawing of the provincial boundary. The boundary has remained largely unchanged since the Norman Conquest and redrawing it would require formal consultation with every diocesan synod of the dioceses affected and the approval of General Synod.

The House did not regard that the status quo as a sufficient impediment to mission to warrant embarking on such a change at the present time. It was also concerned that the process of consideration that would be needed would be a time consuming distraction from more pressing challenges of reform and renewal.

The Revd Stephen Pratt (Lichfield) to ask the Chair of the House of Bishops:

Q66. The Synod's resolution of November 2013 on 'Intentional Evangelism' supported the formation of an Archbishops' Task Group on Evangelism, with the terms of reference and timetable set out in GS 1917, and went on to call on PCCs and diocesan and deanery Synods to spend the bulk of one meeting annually and some part of every meeting focusing on sharing experiences and initiatives for making new disciples. Is the Archbishops' Task Group keeping up with the proposed timetable set out in GS 1917; and is there evidence from the dioceses that the call for the diocesan and deanery Synods and PCCs to devote time to evangelism is being followed?

The Bishop of Liverpool to reply on behalf of the Chair:

A GS1917 gave the support of Synod to the formation by the Archbishops of their Evangelism Task Group. The Archbishops want the Group to enable, encourage and provoke the sharing of faith in every church community so that many would begin new life as disciples of Jesus Christ. The Group is trying to do this, as GS MISC 1105 indicates.

Discussing these matters in the councils of the Church at every level is a helpful contribution to this priority. But as Synod well knows, there is no mechanism for mandating or evaluating discussions at PCC, deanery and diocesan level on experiences and initiatives for making new disciples. The Evangelism Task Group has received anecdotal evidence that this is being done, but does not intend as a priority to gather such data systematically. The main thing in evangelism remains that Christian people should share their faith with those they meet and know.

The Revd Canon Simon Butler (Southwark) to ask the Chair of the House of Bishops:

Q67. What plans are being made for the Church of England to mark the 500th Anniversary of the publication of Martin Luther's 95 Theses in 2017?

The Bishop of Peterborough to reply on behalf of the Chair:

A A number of churches and church organizations have already been engaged for some time in preparations for the Reformation Anniversary in 2017. These would include some with whom the Church of England has strong ties, notably the Evangelical Church in Germany (through the Meissen Agreement) and the Lutheran churches within the Porvoo Communion of Churches. The Council for Christian Unity has set up a planning group to coordinate our involvement with different initiatives and seek to ensure we are able to address the significant opportunities arising from it. The group is being chaired by the Bishop of Coventry and further information will be made available in the coming year. Particular events will include participation in the Europe-wide initiative, 'Way Stations of the Reformation', which for England will focus on Cambridge, and the Meissen Theological Conference on the theme 'Reformation then and now'.

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

Q68. In the light of the Transformation Steering Group's statements regarding language about God, can the House of Bishops, as guardians of the Church's faith, reaffirm the biblical teaching about God as Father of believers and King of the Kingdom of God?

The Bishop of Exeter to reply on behalf of the Chair:

A The work produced by the Transformations Group appears on the Church of England's website (under the section on Ministry). It does not at this point include a statement about theological language, although this is an area the Group continues to explore as part of its remit. Some members met with the Liturgical Commission for a preliminary discussion last year and others will make a presentation to the Faith and Order Commission in the autumn. Any report arising from that process would be likely to be presented for consideration by the House of Bishops. In the meantime, members of the Group are of course at liberty to comment in an individual capacity on related questions. In its authorized liturgies, the Church of England speaks of God as Father and king, alongside a wide range of other terms drawn from Scripture, and there are no plans to change that.

Mrs Mary Judkins (Leeds) to ask the Chair of the House of Bishops:

Q69. Is the House aware of a sudden rise in Masonic services in our cathedrals recently?

The Bishop of Exeter to reply on behalf of the Chair:

A The House of Bishops is not aware of such a rise. Data regarding frequency of services linked to specific outside organisations is not routinely collected and monitored centrally by the Church of England.

Dr Charles Hanson (Carlisle) to ask the Chair of the House of Bishops:

Q70. Nine years ago one-third of Readers surveyed by the Central Readers' Council said that they were underused. More than three-quarters felt Readers would be of greater value to the Church were they more easily able to transfer to ordained ministry. Might the House of Bishops look with urgency at the best use of this large pool of available trained talent, especially as numbers of licensed ministers are forecast rapidly to diminish?

The Bishop of Sodor & Man to reply on behalf of the Chair:

A Within our reformed catholic understanding of church, some ministers are in holy orders and some are not. In Anglican polity there is no progression from lay ministry to ordained ministry nor should there be some process of transfer other than through selection processes designed for the purpose. The new working group on lay leadership in the church will undoubtedly tackle this issue.

Reader ministry is of equal value with all other forms of commissioned and accountable ministry – lay and ordained – but there are proper and important distinctions. Readers have the supreme advantage of being lay and therefore of being able to bring God into the conversation with many who are fearful or suspicious of those they view as 'professionals'.

Undoubtedly some readers would like to be ordained but many more rejoice in the lay-ness of their ministry.

Mrs Anne Bloor (Hereford) to ask the Chair of the House of Bishops:

Q71. Excluding the PEV Sees and the Bishopric of Fulham, in 2013 there were six Area or Suffragan Bishops who were Traditionalist Catholics. In 2015, there are only two. Bearing in mind the assurance in the Five Guiding Principles that we are committed to enabling all to flourish within the life and structures of the Church, what positive steps are being taken to encourage the appointment of Traditionalists to vacant Area and Suffragan Sees?

The Bishop of Rochester to reply on behalf of the Chair:

A The responsibility for making nominations for a suffragan see to the Crown lies with the relevant Diocesan Bishop. He or she has to consider a range of criteria, and are very aware of the Five Guiding Principles and their implications.

A key issue is that of sustaining a good supply of people of all traditions who have potential for episcopal and other leadership roles. The Archbishops' Secretary for Appointments and I had a useful meeting last December with Traditional Catholic bishops. We noted among other things the importance of PEVs and Diocesan Bishops working closely together to ensure that Traditionalists who may have potential for episcopal ministry receive relevant development and support, and gain the kind of ministerial experience which might prepare them for such ministry.

Dr Paula Gooder (Birmingham) to ask the Chair of the House of Bishops:

Q72. In the light of the length of time taken to complete the Church's safeguarding-related procedures following the decision to take no criminal proceedings against the former Bishop of Gloucester, have the procedures been reviewed with a view to establishing whether there is scope for improvement, in the light of the apparent tension between a proper concern to take allegations seriously and a proper concern to be fair to persons against whom allegations are made?

The Revd Canon Dr Mike Parsons (Gloucester) to ask the Chair of the House of Bishops:

Q73. Given that the Church's investigation into allegations of abuse made against the former Bishop of Gloucester took significantly longer to complete than did the police investigation, will there be a review of the process for such investigations and, if so, when might that review be complete?

The Bishop of Durham to reply on behalf of the Chair:

A With permission I shall answer questions 72 and 73 together. I am not able to comment on specific cases. However, the House of Bishops recently published a revised practice guidance in respect of responding to serious safeguarding situations related to church officers and risk assessments, which takes account of learning from case experience and best practice in the statutory sector to assist dioceses, parishes and the National Church Institutions with responding to safeguarding concerns and allegations, including those involving senior individuals. As with all safeguarding cases, the Church is often not in control of the timescale it takes for investigations to take place, as these are dictated by the Police and other statutory authorities who lead investigations. We do our best to handle cases as swiftly as possible within these constraints and the need to be thorough and to follow best practice. The guidance includes the expectation of conducting learning lessons reviews, and both pieces of practice guidance will be further reviewed by the House of Bishops in December 2015, taking account of additional learning.

The Revd Neil Patterson (Hereford) to ask the Chair of the House of Bishops:

Q74. Following the concerns expressed by MACSAS and others about clergy convicted of serious offences continuing to maintain their clerical style and dress, will the House of Bishops consider bringing forward proposals to restore the canonical penalty of deposition from Holy Orders, in order that the Church may more clearly repudiate from its ministry those who have seriously betrayed the trust placed in them?

The Bishop of Durham to reply on behalf of the Chair:

A There are two issues here. Firstly, with regard to the wearing of clerical dress- including clerical collars- taking power to prevent prohibited clergy from wearing clerical dress would be problematic, not least since it would be unenforceable in practice. With regard to exercising ministry, prohibition for life already exists as the most severe penalty under the Clergy Discipline Measure and may be invoked in the case of serious safeguarding offences. When the draft Clergy Discipline Measure was being considered in 2000 the Synod decided not to include deposition in the range of penalties available under the Measure.

I intend to invite the House of Bishops to reconsider whether that decision was wise but amending the CDM to allow deposition would require a Measure, so change would take some considerable time.

The Revd Prebendary Simon Cawdell (Hereford) to ask the Presidents of the Archbishops' Council:

Q75. When will there be an announcement of the composition of the working party to review the purpose and effect of the unrepealed proviso to Canon 113 of the Canons of 1603, as was set out in GS Misc 1085 published 22 October last year?

The Revd Prebendary David Houlding (London) to ask the Chair of the House of Bishops:

Q76. Further to the commitment made in GS Misc 1085, has a group yet been appointed to review the law regarding confidentiality and the seal of the Confessional, as set out in the unrepealed Canon of 1604, in the context of the 'Ministry of Absolution'? If so, by whom, and after what consultation was it agreed?

The Bishop of Durham to reply on behalf of the Chair:

A With permission I shall answer questions 75 and 76 together.

The Archbishops both agreed the membership and Terms of Reference of the Advisory Group on the Confessional after discussion with myself and other colleagues. The first meeting of the group took place on 9 June where the Terms of Reference were confirmed. The membership and Terms of Reference are now available on the Safeguarding Web Page of the Church of England website. It includes a survivor representative, representatives of other churches and of a range of traditions within the Church of England. The meeting of the 9 June has agreed a draft work plan which involves three key strands of activity - legal, theological and practice review.

The Revd Canon Richard Hibbert (St Albans) to ask the Chair of the House of Bishops:

Q77. As the 'Who is my Neighbour' pastoral letter of February 2015 sparked interest and comment from the media, what responses and preparations are being made by the House of Bishops to offer pastoral guidance in regard to the forthcoming European Referendum?

The Bishop of Norwich to reply on behalf of the Chair:

A The Bishops' letter noted the Churches' immense contribution to the rebuilding of Europe after 1945 and the need to focus on what Europeans share rather than what divides us. It added that this is not an argument for the structures and institutions of the European Union as they now exist.

We do not know the precise question that the referendum will address, nor what the political climate of Europe will be like. I would be surprised, however, if a single authentic Christian position emerged. What we most need is serious debate, not superficial exchanges of slogans and myths.

MPA's contribution to this is the creation of a blog, Reimagining Europe: Our Shared Futures, for airing and debating differing opinions from around and beyond the church. Already, some 22 contributors, with backgrounds in theology, politics, cultural life and other arenas, have agreed to contribute. MPA will launch the blog in September.

Mr John Ward (London) to ask the Chair of the House of Bishops:

Q78. Given the need, recognised by the Archbishop of York, to issue a lengthy statement following comments made by a clergyman in his Diocese about the inclusive words spoken on behalf of the Dean and Minster community in relation to Gay Pride in York, would the House now prepare and publish a report which examines whether the Church's teaching on homosexuality provides succour to homophobia?

The Bishop of Norwich to reply on behalf of the Chair:

A The House of Bishops commissioned the Pilling Report, which includes a sensitive and nuanced chapter on homophobia at pages 54 to 59 and includes a particularly relevant section headed 'using words with care'. The resource materials prepared for the current process of conversations are also tellingly entitled 'grace and disagreement'. While the conversations continue I suspect that we need rather more listening and rather fewer words.

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

Q79. Following clergy entering same-sex marriage, can the House of Bishops confirm its policy regarding discipline in such matters?

The Bishop of Norwich to reply on behalf of the Chair:

A The House of Bishops' policy in relation to the clergy and same sex marriage was set out in the pastoral guidance issued in February 2014. Disciplinary matters, whether on this or any other issue are for each diocesan bishop to resolve on a case by case basis.

Canon Linda Ali (York) to ask the Chair of the House of Bishops:

Q80. Has the House considered whether the Church's response to same sex marriage needs to change in order to take account of what Jesus said in John 16.12 ("I have much more to tell you, but now it would be too much for you to bear"), recognising that Jesus is speaking to us through the actions and voices of the people and of younger people in particular?

The Bishop of Norwich to reply on behalf of the Chair:

A In their covering letter to the pastoral guidance from the House of Bishops in February last year the Archbishops committed the Church of England to 'profound reflection on the meaning, interpretation and application of scripture to which we all seek to be faithful.' By that they were, I think, referring to the whole of scripture. In addition they said that the Church would pay 'particular attention to the lived experience of lesbian, gay, bisexual and transgendered people.' The conversations now going on around the church are the best way of continuing that process of reflection.

Mr Clive Scowen (London) to ask the Chair of the House of Bishops:

Q81. Has the House considered on what canonical basis, if any, it is permissible for clergy to bless events which celebrate lifestyles and behaviours which, according to the Scriptures and the established teaching of the Church of England, fall short of the life to which God calls us in Christ and so call for repentance? If so, what conclusion was reached, and, if not, will the House now do so?

The Bishop of Norwich to reply on behalf of the Chair:

A The issue was explored in paragraphs 379 to 399 of the Pilling report, which the House of Bishops had commissioned. It is one of the many issues that are the subject of the present process of conversations. The College of Bishops engaged with the whole range of issues on sexuality in facilitated conversations in September 2014. The House of Bishops has received regular updates on the progress of the regional Shared Conversations since then and will return to these issues once that process is concluded.

The Revd Stephen Pratt (Lichfield) to ask the Chair of the House of Bishops:

Q82. How are the facilitated discussions on Human Sexuality being funded and what is the overall cost likely to be?

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

Q83. What assurance can be given that the cost of the Regional Shared Conversations will have no impact on parish share?

The Bishop of Norwich to reply on behalf of the Chair:

A I shall with permission answer questions 82 and 83 together.

The Church Commissioners approved a request from the House of Bishops in 2014 that £300,000 of the Commissioners' rent relief from the Corporation of Church House in 2015 should be used to meet the costs of the shared conversations. This was precisely to relieve what would otherwise have been a major call on diocesan funds and the parish share. In addition a further £60,000 is being funded by a direct charge to dioceses for the expected 600 participants.

SECRETARY GENERAL

Mrs April Alexander (Southwark) to ask the Secretary General:

Q84. Two of the women elected to attend the House of Bishops as participant observers have been appointed to bishoprics, one Diocesan and one Suffragan. Are they to be replaced and, if so, what will be the process for selecting replacements?

Mr William Fittall to reply:

A The Bishop of Stockport is eligible to continue to serve as a regional representative until the end of her three year term in November 2016. The Bishop of Gloucester has now become a member of the House and there will be therefore be a by election, in accordance with the rules agreed by the House in 2013, to replace her as one of the 8 regional representatives. More generally, the House agreed in May that it would need to review the 2013 rules before the mandate of the existing representatives ends in 2016 in the light of the rapidly changing situation. A consultation exercise will be starting soon.