

**GENERAL SYNOD
February 2015
QUESTIONS**

of which notice has been given under Standing Orders 105-109. Questions for written reply are marked with an asterisk. The answers to these Questions will be available separately on the Notice Board in the Bishop Partridge Hall.

INDEX

QUESTIONS 1-3	REMUNERATION AND CONDITIONS OF SERVICE COMMITTEE	
Clergy retirement benefits		Q1
Funeral fees: statistics		Q2
Funeral fees: abolition		Q3
QUESTIONS 4-12	MISSION AND PUBLIC AFFAIRS COUNCIL	
C of E engagement in Climate Change talks		Q4
Spare Room Subsidy: research		Q5
Spare Room Subsidy: progress re access to suitable housing		Q6
Cinnamon Network faith action audit		Q7
Funeral poverty		Q8
Financial support for food banks		Q9
Persecuted Christians: attention to their plight		Q10
The evangelisation of men		Q11
Abortion: Department of Health Guidance		Q12
QUESTIONS 13-14	BUSINESS COMMITTEE	
Effectiveness of Synod resolutions		Q13
Human sexuality: listening process & PMMs		Q14
QUESTION 15	CROWN NOMINATIONS COMMISSION	
Human sexuality and clergy preferment		Q15
QUESTIONS 16-17	CHURCH COMMISSIONERS	
Cost of bishops: housing and drivers		Q16
EIAG advice on Climate Change		Q17
QUESTION 18	ETHICAL INVESTMENT ADVISORY GROUP	
Review of investment policy in fossil fuels		Q18
QUESTIONS 19-27	ARCHBISHOPS' COUNCIL	
Church and Community Fund grants		Q19
Task Groups: co-ordination		Q20
C of E income & proportion from parish share		Q21
Research on structures, amalgamations and leadership		Q22
Ecclesiastical Property Measure: threshold for diocesan consent		Q23
C of E social media presence		Q24

Task Groups: appointments process	Q25
Task Groups: insights from SSMS	Q26
Ministry statistics	Q27

QUESTIONS 28-45

HOUSE OF BISHOPS

Bishops' theological training	Q28
Pre-ordination assurances	Q29
Shared Conversations	Q30
Human Sexuality: Shared Conversations	Q31
Fellowship with Muslim neighbours	Q32
Male role models	Q33
Safeguarding: Quality Assurance	Q34
Cahill Report follow-up	Q35
Suspensions under the CDM	Q36
Participation in consecrations	Q37
AIDS & prejudice re homosexuality	Q38
Crown Nominations Commission: external review	Q39
The Wash House & accountability	Q40
The Wash House: staffing and funding	Q41
Senior leadership: accountability to House of Bishops	Q42
Leadership Development task group: access to research	Q43
Spending on senior leadership training	Q44
Leadership development: composition of review group	Q45

QUESTIONS 46-48

SECRETARY GENERAL

Task Groups: membership	Q46
Ministry Division staff redundancies	Q47
Computer warning	Q48

QUESTIONS 49-53

BOARD OF EDUCATION

OFSTED & 'British Values'	Q49
OFSTED & non-Christian worship	Q50
OFSTED inspections	Q51
Valuing All God's Children: promotion across dioceses	Q52
RE Syllabuses	Q53

QUESTIONS 54-55

COUNCIL FOR CHRISTIAN UNITY

Ecumenical relations with Orthodox Churches	Q54
Anglican-Methodist Covenant: progress	Q55

QUESTIONS 56-63

MINISTRY COUNCIL

Developing Discipleship Report	Q56
Ordination training	Q57
Ordinands with registered disability	Q58
Disabled ordinands: adjustments & support	Q59
<i>Resourcing Ministerial Education</i> Report	Q60
<i>Resourcing Ministerial Education</i> : attracting younger candidates	Q61
<i>Resourcing Ministerial Education</i> : college/course parity	Q62
<i>Resourcing Ministerial Education</i> : consultation	Q63

REMUNERATION AND CONDITIONS OF SERVICE COMMITTEE

FOR WRITTEN REPLY

The Revd Canon Jonathan Alderton-Ford (St Edmundsbury & Ipswich) to ask the Chair of the Remuneration and Conditions of Service Committee:

***Q1** Can it be confirmed

(a) whether the consideration by the Committee of transitional arrangements for clergy coming towards retirement will include the issue raised by some clergy of being able to move from full-time to part-time stipendiary deployment, without diminution of other benefits, and

(b) whether the outcome of the Committee's consideration of these matters will come before the Synod for consideration this year?

The Revd Stephen Trott (Peterborough) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q2 Anecdotal evidence suggests that since the recent significant rise in the cost of funeral fees, the number of funeral services conducted by ordained ministers has markedly decreased in parts of the country. Are reliable statistics available for the number of funeral services conducted by the clergy in each of the last five years, and is it possible to verify whether or not there is any link between the rise in the cost of such services, and the (anecdotal) evidence for a decline in the number of such services conducted by the clergy?

The Bishop of Manchester to reply

A The Church's Funerals Project is asking such questions as part of a pilot of research and resources into funeral ministry.

Initial findings suggest that fees in themselves are not a barrier to funeral ministry and that a pattern of decline is due to increased competition, availability, reputation and confusion amongst the public as to what it means to have a Church of England funeral.

Further findings highlight that where clergy intentionally work closely with funeral directors and have local booking systems such as guarantee-a-minister in place the pattern of decline can be stemmed.

The statistics which have been posted on the Notice Board indicate that during the period of 'significant' rise in the funeral fee the percentage of deaths marked by a Church of England funeral has remained flat.

RACSC will closely follow the work of the funerals project in order to ensure that policy is solidly based on research.

The Revd Stephen Trott (Peterborough) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q3 Has the Remuneration and Conditions of Service Committee made an assessment of the cost to the Church of England if funeral services were to be conducted without charging a fee, as is the case for baptisms, and whether we can afford not to abolish funeral fees if the cost of funeral services is a barrier to our ministry as a Church?

The Bishop of Manchester to reply

A Latest statistics (2012) estimated that overall fee income contributed about £35 million a year to running the Church of England, of which about £15 million went towards the cost of stipends. We would need to request the PCC figure parishes submit in the annual parish return form to report separately funeral services in order to report accurately in future.

RACSC is often questioned about the practice of charging fees for occasional offices. Some believe that the fees are too high, especially those who minister in deprived areas of the country; some believe that they are too low, particularly those who work in more affluent areas. We are not aware of a strong desire amongst clergy or dioceses for funeral fees to be abolished entirely.

There is already discretion to waive fees where that is pastorally justified and fees contribute towards the cost of maintaining ministry and buildings in every community.

MISSION AND PUBLIC AFFAIRS COUNCIL

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

Q4 What plans are in place to help the Church of England engage constructively with preparations for the Climate Change talks in Paris in November 2015?

Mr Philip Fletcher to reply

A Church members are already praying and fasting for the climate on the 1st of each month, and making plans to join pilgrimages to Paris. We are also involved with *Faith for the Climate*, *Hope for the Future* and the *Interfaith Climate Network*.

The Bishop of London will participate in summit events at the invitation of the Archbishop of Paris. This week, he will host discussions - led by the Bishop of Salisbury, with the Secretary of State for Energy and Climate Change, climate change experts and church representatives - including updating the Lambeth Declaration signed by faith leaders prior to the Copenhagen summit.

Church House Publishing is planning to relaunch '*Don't Stop at the Lights – Leading your church through a Changing Climate*', updated to 2015, in the Spring.

There will be a special service at St Mary le Strand prior to the Climate March on 7 March.

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

Q5 Following the resolution passed by the Synod in November 2014 regarding the Spare Room Subsidy, what progress has been made to date in evaluating research, both social and statistical, into the effect of removing the Spare Room Subsidy?

Mr Philip Fletcher to reply

A As noted in the Financial Memorandum which accompanied the motion in November, MPA's existing staff capacity is insufficient to undertake new evaluative research on this topic. However, we have been keeping a watching brief on the research others are doing and, so far, we have seen nothing which contradicts or materially changes the conclusions which we outlined in our paper which accompanied the November motion. The kind of research that might change the game would be a longitudinal study showing the impact on communities, families and individuals over a significant period of time, but for obvious reasons

that is not yet feasible. MPA will go on monitoring research on this, and related, matters of social policy, especially as it plays into the church's pastoral agenda in local communities.

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

Q6 Following the resolution passed by the Synod in November 2014 regarding the Spare Room Subsidy, what progress has been made to date in promoting with Her Majesty's Government and partners from the social and housing sectors ways of ensuring access to suitable local housing for all, especially for those who are vulnerable, without increasing levels of debt?

Mr Philip Fletcher to reply

A MPA is in regular and friendly contact with the National Housing Federation and Housing Justice, among other bodies with a particular interest in these issues. NHF, in particular, is engaged in important qualitative and quantitative research on many aspects of welfare reform and has been generous in sharing its work with us. A small group of bishops with a particular interest in welfare issues are in contact with senior figures at the Dept. of Work and Pensions. Any meetings they have will be confidential, as this allows a free exchange of views, and the bishops will, as usual, be briefed in advance by MPA.

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

Q7 What steps is the Council taking – or requesting dioceses or deaneries to take – to encourage active participation by parishes and fresh expressions in the Cinnamon Network's faith action audit that is taking place this month, following its launch at Lambeth Palace on 17 September, and in advance of its national findings being presented to the incoming Government after the General Election?

Mr Philip Fletcher to reply

A Although MPA was involved in the discussions which led to the formation of the Cinnamon Network, the Network has taken on its own life. It has focussed strongly on work with the independent and Pentecostal churches and has less comprehensive engagement with some of the main denominations. As such, its reach into the Church of England is limited but its ability to capture activities in places we don't reach is hugely valuable. Simultaneously with the Cinnamon Network's audit, MPA and the Church Urban Fund have been conducting their own nation-wide study of church social engagement, published in a report entitled *Church in Action* on 4 February.

The Revd Catherine Grylls (Birmingham) to ask the Chair of the Mission and Public Affairs Council:

Q8 In the light of the growing issue of ‘funeral poverty’, what work is being undertaken by the Mission and Public Affairs Council, in association with the Funerals Project, to address the very real needs that are emerging?

Mr Philip Fletcher to reply

A MPA has not addressed funeral poverty as a specific issue. We recognise that funerals, among other “life events”, can put considerable pressure on people whose material resources are already stretched to cover day to day essentials. It is one consequence of the wider questions of poverty which we are working on in various ways – for instance, there are clear links to the work of the Task Group on Responsible Savings and Credit.

We are also aware of some diocesan initiatives, such as one in Lichfield, and are looking closely to see if these can be replicated more widely.

Mrs Mary Judkins (Leeds) to ask the Chair of the Mission and Public Affairs Council:

Q9 The Trussell Trust asks for a £1500 voluntary donation for any support they offer in setting up a ‘food bank’. What is the Church of England doing to support churches which want and need to set one up but can’t afford this initial outlay, and where that money could buy essential food?

Mr Philip Fletcher to reply

A Whilst many churches have set up food banks through the Trussell Trust, others are independent initiatives, tailored to local contexts. The one-off fee of £1,500, and the subsequent annual charge of £360, gives access to the Trussell Trust brand, webhosting and other advantages which, for many churches, represents excellent value. A full list of what the fee buys can be found at: <http://www.trusselltrust.org/start-a-foodbank>.

Independent food banks have to find other ways of accessing similar services, and the cost is likely to be comparable. It may be that finding start-up costs, either through the Trussell Trust or independently, helps to test the commitment of the churches concerned and acts as a safeguard against food banks being set up too optimistically and with too little support and investment to be sustainable. The fee buys essential support structures and shows that the volunteers are able to reach a base line of commitment.

Mrs Mary Judkins (Leeds) to ask the Chair of the Mission and Public Affairs Council:

Q10 After the presentation and short question time on religious persecution at the last group of sessions, what action has the Church of England taken to ensure that persecuted Christians are aware of the love and concern of the Church of England and its members? For example, has consideration been given to ensuring that their plight is given due prominence on every diocesan website, not just some?

Mr Philip Fletcher to reply

A The panel discussion at the last group of sessions on violence against religious minorities in the Middle East was widely reported by the religious press here and abroad. The Archbishop of Erbil's presentation at this group of sessions will be reported equally widely.

The Bishop of Coventry continues to play an active role on the All Party Parliamentary Group on International Religious Freedom. This work is publicised through the APPG's website.

Last month the Bishops of Coventry, Derby and Southwark met with Baroness Anelay, the Minister responsible at the Foreign and Commonwealth Office for human rights and religious freedom. MPA staff provide regular updates on this and other related work via social media.

It is the responsibility of each diocese to determine the content of its website and to decide how much prominence to give to this particular issue.

Mr Gerald O'Brien (Rochester) to ask the Chair of the Mission and Public Affairs Council:

Q11 Noting that the male/female ratio in CofE congregations is falling and the average age of congregations is increasing, in view of research findings by Monte Sahlin and David Roozen that the more men there were in a congregation the more likely it was that the congregation would attract young adults, what assistance is offered to parishes to prioritise the evangelisation of men?

Mr Philip Fletcher to reply

A Research findings in this complex field are usually tentative - for good reason. Members may have seen recent reports of research by Prof David Voas. Although the headlines highlighted the greater disposition towards religion of women compared to men, the report stressed how little is known about the reasons behind some of these statistics. It is a question that is very much on our minds at MPA because God calls

women and men equally to follow Christ and both must be reached if we are to address the priority of growing the church, numerically and spiritually. Some Fresh Expressions seem to be especially good at reaching men and I would be happy to share the information with the questioner. But I won't pretend that we are sufficiently confident of either the facts or the results of practical evangelism initiatives amongst men to offer advice to parishes yet.

FOR WRITTEN REPLY

Mr Paul Hancock (Liverpool) to ask the Chair of the Mission and Public Affairs Council:

***Q12** In the light of the 2002 General Synod resolution on abortion and the Mission and Public Affairs briefing paper of 2005, does the Council have any comments to offer on the guidance issued by the Department of Health in May 2014 entitled "Guidance in Relation to Requirements of the Abortion Act, 1967", with particular reference to the availability of impartial counselling?

BUSINESS COMMITTEE

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

Q13 The General Synod often calls on other bodies to act – as it did, for example, in November 2013 in its resolution on intentional evangelism. When asked about reviewing the effectiveness of such calls in November 2014, the Chair of the Business Committee did not mention any intention on the part of the Committee to review the effectiveness of such calls. Will the Committee therefore consider the possibility of conducting such a review, with a view to the Synod being better equipped to evaluate its own effectiveness?

The Revd Canon Sue Booy to reply

A The Business Committee's main role as set out in S.O. 115. (a) is to oversee the agenda for Synod and related business. The Committee does not have a remit to review the effectiveness of calls made by General Synod for activity in the wider Church. However, the Business Committee is always open to scheduling where possible business relating to the Quinquennial Goals, of which this is one. Should the Evangelism Task Group wish to bring an update on its work to the Synod at a future date, the Business Committee would be happy to consider it for a forthcoming Group of Sessions either in July or in the next Quinquennium.

Mr John Ward (London) to ask the Chair of the Business Committee:

Q14 What analysis has the Business Committee done as to whether the current listening process will make a material difference to whether or not PMMs raising questions relating to human sexuality should usefully be postponed until the next quinquennium?

The Revd Canon Sue Booy to reply

A I refer Mr Ward to the comments made in paragraph 12 of GS 1974, the Report from the Business Committee, in which the Committee reiterates its decision ‘not to schedule the PMMs by Mrs Andrea Minichiello Williams and Mr John Ward because the process of Shared Conversations has now been launched in the regions.’ It is not for the Business Committee to analyse the outcomes of these shared conversations. However, under Standing Order 115(a)(x) the Committee is entitled ‘to advise the Synod on the determination of priorities in regard to proposals affecting the allocation of Synod’s time’. Given the quantity of other urgent business which has needed to be brought to this and recent Synods and the fact that a separate process is now under way, the Business Committee has determined that other matters should be given priority in the allocation of Synod time.

CROWN NOMINATIONS COMMISSION

The Revd Dr Jo Spreadbury (St Albans) to ask the Chair of the Crown Nominations Commission:

Q15 The House of Bishops Pastoral Guidance on Same Sex Marriage (15 February 2014) states:

“(25) The Church of England will continue to place a high value on theological exploration and debate that is conducted with integrity. That is why Church of England clergy are able to argue for a change in its teaching on marriage and human sexuality, while at the same time being required to fashion their lives consistently with that teaching.”

Given the high value the Church places on “theological exploration and debate that is conducted with integrity”, is the Chair of the Crown Nominations Commission able to assure Synod that its policy and practice is, and will continue to be, that clergy who “fashion their lives consistently with [the Church’s] teaching” will not be barred from preferment on the grounds that they have argued for “a change in [the Church’s] teaching on marriage and human sexuality”?

The Archbishop of Canterbury to reply

A Yes. When candidates are being considered for a particular See their teaching on a range of issues is, however, among the many considerations that may properly be taken into account when considering their relative merits for that appointment.

CHURCH COMMISSIONERS

Mr Samuel Margrave (Coventry) to ask the Church Commissioners:

Q16 Can the Commissioners provide the Synod with the following figures relating to bishops' costs:

- the average cost of diocesan bishops' housing;
- the average cost of suffragan bishops' housing;
- the average annual cost for the ongoing maintenance of bishops' houses;
- the number of bishops living in houses with more than 6 bedrooms; and
- the number of bishops with chauffeurs, and the cost of providing them?

Mr Andreas Whittam Smith to reply as First Church Estates Commissioner

A According to our December 2013 valuation of diocesan bishops' houses (excluding Lambeth Palace) the average value was £2.26m.

The average cost of maintenance in 2013 was £61,079 per house.

Twenty six see houses have more than six bedrooms (excluding areas outside the bishops' demise which are let or occupied by staff).

Eleven bishops have drivers (four of these also act as gardener) at a total cost of £207,400p.a.

Suffragan bishops' housing is a matter for dioceses.

The Revd Canon Giles Goddard (Southwark) to ask the Church Commissioners:

Q17 In their deliberations on inter-generational equity that led up to GS1981, what advice did the Church Commissioners receive from the EIAG on climate change which is the most serious inter-generational issue, as the very existence of future generations is threatened by the amount of carbon dioxide that the our current generation continues to put into the atmosphere, including by companies in which the Church Commissioners' funds are invested?

Mr Andreas Whittam Smith to reply as First Church Estates Commissioner

A GS1981 is, of course, specifically about financial distributions policy but I admire Canon Goddard's ingenuity.

He is right to say climate change is a serious matter of intergenerational justice and that is why we take very seriously the advice of the Ethical Investment Advisory Group on this and other matters.

A new climate change policy is being developed and I, like the EIAG, am determined that it will be published as soon as possible after it has been approved. I expect this will be in the next couple of months.

ETHICAL INVESTMENT ADVISORY GROUP

The Revd Catherine Grylls (Birmingham) to ask the Chair of the Ethical Investment Advisory Group:

Q18 What progress has been made on the consultation with the National Investment Bodies on the EIAG review of investment policy in fossil fuels and when is the report likely to be published?

The Bishop of Manchester to reply on behalf of the Chair

A Since Synod last debated the issue of climate change the EIAG has been working intensively on the development of a comprehensive climate change policy that also addresses the issue of National Investing Bodies holdings in fossil fuel companies.

Development of a Climate Change Policy has required extensive dialogue and consultation with the NIBs given the breadth of the implications of such policy.

The policy is close to conclusion and it is expected that it will be published ahead of the next Synod.

ARCHBISHOPS' COUNCIL

FOR WRITTEN REPLY

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

***Q19** How many grants were eventually awarded from the Churches and Community Fund under theme 3 of the guidelines used for the 2012 to 2014 period ('to replicate models of successful community engagement across the wider church'), following the consultations with potential applicants that were reported – in an answer to a previous question – as being in place as at February 2014; and when will the

themes and guidelines for any money available for 2015 and future years be announced, and information posted on to the Church and Community Fund website?

FOR WRITTEN REPLY

The Revd Canon Dr Hazel Whitehead (Guildford) to ask the Presidents of the Archbishops' Council:

***Q20** Might the Archbishops' Council consider forming a new, small Task Group (smaller than the Archbishops' Council) whose role would be one of promoting cohesion and consistency of implementation, to ensure that the outcomes of the work of the four Task Groups and the Lord Green Report are not mutually contradictory and all lead in the same direction?

Mrs Joanna Monckton (Lichfield) to ask the Presidents of the Archbishops' Council:

Q21 What was the income of the Church of England from all sources in 2013, and what proportion of this came from the 'Parish Share'?

Canon John Spence to reply on behalf of the Presidents

A Each year we produce an aggregation of the published accounts of the dioceses, cathedrals and the National Church Institutions and the parish finance data published by our Research and Statistics department. 2012 is the most recent year for which full data is available when the total income of these independent bodies was £1,357 million. In 2012 parish share paid to dioceses was £318 million: equivalent to 23% of "total Church" income.

According to diocesan accounts parish share paid in 2013 was £321 million. We expect this to have been a very similar proportion of "total Church" income.

The Revd Dr Patrick Richmond (Norwich) to ask the Presidents of the Archbishops' Council:

Q22 Last year, the *Anecdote to Evidence* report suggested that amalgamating parishes was associated with decline, but the later report *Stronger as One* disagreed, reporting a complex relationship between standardised growth and church structures. David Goodhew and Bob Jackson, involved in *Anecdote to Evidence*, have questioned *Stronger as One*, saying that the effect of amalgamations shows up statistically only once one compares churches of similar size. *Released for Mission* is ambivalent but says its research started before the idea of 'focal ministry' had risen to prominence and calls for more research. Is more research planned on structures, amalgamations and leadership patterns or do other research questions now have a higher priority?

Mr Philip Fletcher to reply on behalf of the Presidents

A Research continues into the impact of benefice structures on growth. The *Stronger as One* report built on the initial work carried out as part of the Church Growth Research programme. Further statistical analysis, commissioned by the NCIs, is currently being carried out which includes testing a range of additional factors, including the relationship between church size and growth. This is a complex area of research and the evidence base is continuing to be developed iteratively and robustly. A note will be published within the next few months drawing together all of the evidence that is available to date. Building on the *Released for Mission* report, the NCIs will also undertake further work over time to evaluate the effectiveness of the different leadership patterns that dioceses are beginning to explore.

Mrs Mary Durlacher (Chelmsford) to ask the Presidents of the Archbishops' Council:

Q23 In last November's Final Approval debate on the draft Ecclesiastical Property Measure the Chair of the Steering Committee referred to the fact that the Archbishops' Council had yet to set a timetable for consulting on a draft of the Order setting the threshold below which consent would not be needed for a transaction from the diocesan authority. When will the Council put the necessary consultation in place so that the draft Order may be brought forward for approval by the Synod?

The Ven Christine Hardman to reply on behalf of the Presidents

A The Council will consult the Inter-diocesan Finance Forum at its meeting on 23 February, with a view to considering a draft Order later this spring. The intention is that an Order will be brought to the Synod for approval at the July 2015 group of sessions, so that it can be considered by this Synod before the end of the quinquennium.

Mr Gavin Oldham (Oxford) to ask the Presidents of the Archbishops' Council:

Q24 Is the Archbishops' Council satisfied that the Church of England twitter page shows just over 8,000 tweets and 46,000 followers to date (compared, for example, with 14,000 tweets and 102,000 followers for the Green Party) and, if not, what steps are planned to raise the profile and reach of the Church's social media activities?

Miss Rebecca Swinson to reply on behalf of the Presidents

A Over the past two years, the Communications Office has significantly enhanced the Church's social media footprint. In terms of Twitter, the number of people following the @cofe account has increased more than 100% over that time.

The Church of England's Twitter stream has the largest number of followers of any religious denomination in the country. It has fewer than the Archbishops' of Canterbury and York, however.

In terms of wider social media engagement, in addition to the Twitter account the Communications Office operates a YouTube channel, Facebook page, Pinterest account and Flickr account.

In addition the office produces:

- a daily media digest online seven days a week
- a weekly podcast available both on iTunes and SoundCloud
- a Tumblr blog highlighting the work of the Church
- a monthly online *InReview*

The Revd Canon Jane Charman (Salisbury) to ask the Presidents of the Archbishops' Council:

Q25 Given that around 80% of the membership of the Task Groups is male, including all the Chairs:

- Was the Appointments Committee consulted about their membership?
- Were the usual good practice guidelines applied in making appointments to them?
- can the Council explain why the process has resulted in such a poor gender balance?
- What steps will the Council take to avoid such an outcome in the future?

The Archbishop of Canterbury to reply

A I agree that an 80/20 gender balance in most contexts isn't good enough. In the case of the task groups it did not help that, despite progress in recent years, women remain under-represented not only among archdeacons, other senior clergy and of course bishops but also among others who have important contributions to make to exercises of this kind-such as diocesan chairs of finance and diocesan secretaries. The responsibility for these appointments rested with the Archbishops, not the Appointments Committee. So, it is for us to do better in future and for many others to help us by getting more women into the roles from which these sorts of groups tend to be drawn.

The Revd Hugh Lee (Oxford) to ask the Presidents of the Archbishops' Council:

Q26 What consideration was given to incorporating the experience and insights of Self Supporting Ministers (SSMs), including Ministers in Secular Employment, in the selection of the members of, and in the deliberations of, the three task groups and the other two reports that the Synod will be debating on Wednesday afternoon 11/2/15, and who is responsible for integrating the insights and experience of SSMs into the future life of the Church?

The Archbishop of Canterbury to reply

A The report on discipleship was prepared by the Bishop of Sheffield, who is the lead bishop for all ministry issues, including the distinctive contribution of self supporting ministers and those in secular employment. It would not have been possible to include all constituencies and sectors in the groups without making them too large, though there were two SSMs on the resourcing ministerial education group and the group on discerning and nurturing senior leaders was led by a distinguished self supporting clergyman. The other groups all sought to engage with dioceses on their mission and ministry needs as a whole, not solely with reference to stipendiary or indeed ordained ministry. The research undertaken for the RME group also explored the training experiences of SSMs.

Mrs Joanna Monckton (Lichfield) to ask the Presidents of the Archbishops' Council:

Q27 How many clergy served the Church of England in stipendiary parish ministry in 2013 and how many clergy were in paid employment in non-parochial posts?

The Bishop of Sheffield to reply on behalf of the Presidents

A Clergy statistics for 2013 are not yet available due to issues in extracting information from the new clergy database ('Resource Link'). In 2012 there were 7,195 full-time parochial stipendiary clergy and 245 full-time non-parochial stipendiary. In addition there were 429 part-time stipendiary clergy – it is not possible easily to identify whether they are in parochial or non-parochial roles.

HOUSE OF BISHOPS

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

Q28 Given that bishops are often called upon to make public statements or to chair church working parties which produce reports, what training in the use of the Bible and in hermeneutics is available to bishops to promote the appropriate use of Scripture in such statements and reports?

The Bishop of Sheffield to reply on behalf of the Chair

A In common with all the clergy bishops are encouraged to continue reading and studies which sustain and develop their initial ministerial education of which a crucial part is in the use of the Bible and hermeneutics. Diocesan Continuing Ministerial Development programmes are open to bishops and indeed they are positively encouraged to learn alongside others. Specifically for the episcopate, the College of Bishops provides a context for corporate study on current issues, including reflection on scripture and its application to them. This is often led by those academically well qualified in theological expertise. On particular matters which call for statements, bishops have access through their network of contacts to theological advice and expert comment, including on the use of Scripture in addressing issues. NCI Staff particularly in Mission and Public Affairs and the Secretary for Ecumenical Relations and Theology are available to bishops and regularly assist in this way.

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

Q29 What unambiguous assurances are required from candidates for ordination as bishop, priest or deacon, including assenting to the five principles in the House of Bishops' Declaration on Women in the Episcopate and renouncing membership of the Freemasons, and when were these introduced?

The Bishop of Sheffield to reply on behalf of the Chair

A The House of Bishops agreed at its December 2014 meeting that prior to being sponsored for selection, candidates for ordination should be asked whether they assent to the five Guiding Principles. Assent is a condition of proceeding to a Bishops' Advisory Panel or BAP. A note to confirm that the candidate has so assented is recorded in the sponsoring papers sent by the bishop to Ministry Division. This

procedure was introduced for candidates sponsored from January 2015. There is no specific similar procedure covering membership of the Freemasons. However, the range of a candidate's commitments is recorded in the sponsoring papers and BAP Advisers are diligent in exploring these and under the criteria for selection considering their consonance with Christian obedience.

Mrs Jennifer Humphreys (Bath & Wells) to ask the Chair of the House of Bishops:

Q30 What proposals are there for disseminating the lessons learned and insights gained from the Shared Conversations Initiative across the Church of England?

The Bishop of Sheffield to reply on behalf of the Chair

A By their very nature, the regional Shared Conversations are decentralised and each one will be shaped by the local context in which it occurs. For this reason, dioceses will have considerable freedom to follow up on the conversations in their region in whatever way is most appropriate for them. The lessons learned and the insights gained from the Shared Conversations will be different in each region, and thus the dissemination of these will also be different. It is hoped, and will be very much encouraged, that participants in the regional conversations will bring their learning and insights to their wider communities.

In terms of a reflection on the process as a whole, the precise nature of the follow-up is still to be worked out. Throughout the Shared Conversations, a Regional Advisory Group with a representative from each region will be meeting to share experiences of the process, as will a Steering Group and Reference Group. These meetings will shape the way the learning from the Shared Conversations as a whole is disseminated. Additionally, it is hoped that the lead facilitators who will be attending all of the conversations will also offer a reflection after the final regional conversation in March 2016.

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

Q31 Can the House confirm whether or not the report of the meeting between the LGBTI Coalition and David Porter concerning the Shared Conversations about sexuality which was posted on the Changing Attitude website on 23 January is accurate? If it is accurate, how is it compatible with what was said about the purpose of the Shared Conversations in GS Misc 1083?

The Bishop of Sheffield to reply on behalf of the Chair

A Private conversations have been offered and held with individuals and groups from a range of views and constituencies within the church to enable the process to move forward addressing the concerns that each have expressed. I am assured that what has been said at all of these private meetings is in keeping with the purposes of the conversations as set out in GS Misc 1083.

Mr Thomas Sutcliffe (Southwark) to ask the Chair of the House of Bishops:

Q32 If, as GS 1977 reminds us, discipleship is authentic learning from Jesus, will the House take positive, and perhaps ecumenical, steps to proclaim that love of our Muslim neighbours requires us not to insult their faith, and will it not just challenge the dubious reality and misleading implication of PR affirmations like “Je suis Charlie”, but also enable this Synod and others in our Church to hear thoughtful Muslim teachers explain what they think our God now wants and how they feel as our neighbours?

The Bishop of Leeds to reply on behalf of the Chair

A Whilst instant and orchestrated adoption of slogans raises many questions, they may nonetheless have their place as outward signs of the almost universal detestation of murder and violence committed in the name of any ideology. That the Paris killings and other atrocities have been committed in the name of religious faith fuels a suspicion of religion in general which harms Christians, Muslims and many others. So, it is not a bad thing to show solidarity so long as slogans don't displace the deep reflection and sensitive conversation which necessarily follow on after the shock has begun to recede. The tensions between protecting people's sensibilities and freedom of speech are too familiar to expand on here. However, I fully share the questioner's understanding of discipleship and commend to Synod the work of the Christian-Muslim Forum among other initiatives. There is much careful work taking place – more than can be outlined here.

Mr Gerald O'Brien (Rochester) to ask the Chair of the House of Bishops:

Q33 In view of the steadily diminishing percentage of confirmation candidates, members of electoral rolls and clergy that are male, has the House of Bishops considered what steps might be taken to ensure the adequate provision of male role models for young men in the church?

The Bishop of Bristol to reply on behalf of the Chair

A Although, intuitively, the church may lack good female, rather than male, role models, the question is a good one. Prof David Voas' recent study shows women as more sympathetic to religion than men, but notes that the reasons remain obscure. The fact that we still have a majority of male clergy doesn't address the role model question: historically, clergy were sometimes referred to as the "third sex" and the profession doesn't really reflect secular standards of masculinity. Jesus is, of course, the ultimate male role model – but popular culture does not see him as especially macho. There are tensions between cultural understandings of masculinity and the model of Jesus, which should not necessarily be resolved in the world's favour. The House has not given this topic specific consideration and I think we should challenge the way secular culture presents masculinity before changing our practices to collude with such worldly stereotypes.

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

Q34 What steps are being taken to pilot and review the Quality Assurance process this year, as mentioned by the Bishop of Durham in his reply to Question 24 at the November 2014 Group of Sessions, and what involvement and/or role does the National Safeguarding Panel and the National Safeguarding Adviser have in that Quality Assurance process piloting and review?

The Bishop of Durham to reply on behalf of the Chair

A A draft Safeguarding Quality Assurance process was put out for consultation to dioceses in August 2014 and was also discussed with the National Safeguarding Panel. The consultation closed in October 2014. Following comments received, a final recommendation for a QA process was submitted at the end of 2014 to the House of Bishops and the Archbishops' Council who agreed that it should be piloted in 2015 and launched in 2016. The plan is for a series of four QA pilots to take place in 2015. These pilots will be reviewed towards the end of the year and the results reported to the Archbishops' Council, the House of Bishops and the National Safeguarding Panel. The new National Safeguarding Adviser will be fully involved in overseeing the QA process piloting and review and the launch as well as reporting on its progress to the House, the Council and the National Safeguarding Panel.

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

Q35 Following the National Safeguarding Panel meeting on 9 December 2014 at which the Cahill Report (Archbishop of York's "inquiry into the Church of England's response to child abuse allegations made against Robert Waddington") was reviewed, what steps are being taken to implement the recommendations of the report?

The Bishop of Durham to reply on behalf of the Chair

A Many of the Cahill recommendations have been anticipated and are being addressed as part of the Church's national safeguarding work programme. Recommendations 1 and 2 are being supported by the increased production of national safeguarding policy and practice guidance to assist dioceses in following the existing House of Bishops policies. This approach will be reinforced by the roll-out of a safeguarding training programme, the forthcoming Safeguarding Legislation which is going through Synod and the introduction of the Safeguarding Quality Assurance process. Recommendations 4, 5 and 6 are being addressed in the current draft practice guidance on Responding to Serious Safeguarding Situations. Further work will be necessary to look at the other recommendations. The National Safeguarding Panel has already discussed the Cahill Report and the incoming National Safeguarding Adviser will be preparing a further interim report to the Panel when it next meets on 18th March.

Mr Thomas Sutcliffe (Southwark) to ask the Chair of the House of Bishops:

Q36 Considering that the presumption of innocence is a cornerstone of British justice, will the House of Bishops very carefully consider giving advice to bishops on the exercise of their power to suspend following a complaint under the Clergy Discipline Measure and, even more importantly, on how they use their discretion to encourage or invite clergy under investigation following an allegation of misconduct to 'step back' from ministry voluntarily – bearing in mind that the Church has no equivalent to a bail hearing in criminal proceedings to air issues and that the Church may be seen as dangerously close to applying a presumption of guilt?

The Bishop of Durham to reply on behalf of the Chair

A The idea that suspension under the CDM or a voluntary agreement to 'step back' from ministry involves any finding or admission of guilt is mistaken. As explained in the guidance given by the Clergy Discipline Commission in the Code of Practice under the Measure, the fact that a bishop suspends a cleric following a complaint does not mean that the

bishop has formed any view that the complaint is, or is likely to be, true. Nor will the cleric be prejudiced in the investigation of the complaint as a result of being suspended. The position is the same where a cleric voluntarily agrees to 'step back' from ministry. But either form of action should only be taken where it is considered to be necessary, after careful consideration of the balance between the interests of the cleric, the parish, the complainant and the wider Church.

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

Q37 Since the November 2014 group of sessions there will have been 400,000 more HIV and AIDS-related deaths, mostly in the seventy eight countries where homosexuality is a criminal offence and where "the penalty for disclosure ... is to be thrown out of the family home and work" (Norman Fowler: AIDS: Don't Die of Prejudice 2014). What steps has the House taken in that time, including "behind the scenes" interventions, to effect a reduction in prejudice in such countries where it has a presence?

The Archbishop of Canterbury to reply

A There has been no direct intervention during this time in the name of the House of Bishops.

However an example of effective intervention from the mission agency Us (formerly USPG) is its continuing work on a Stigma Index in association with the Zimbabwe National Network of People Living with HIV (ZNNP).

Dispelling some of the myths and misconceptions around the spread of HIV/AIDS, which leads to some of the stigma and discrimination, is a core activity of Mothers' Union in the majority of countries in which they work.

The Revd Prebendary Stephen Coles (London) to ask the Chair of the House of Bishops:

Q38 Given the care exercised over the participation in the laying on of hands during the episcopal consecration in York Minster on 2 February, has the House of Bishops considered what measures might need to be put in place to ensure that participation in all future consecrations can maintain a comparable quality of care?

The Archbishop of York to reply on behalf of the Chair

A The arrangements at any consecration service are for the relevant archbishop to determine. The Archbishop of Canterbury and I are united on the importance of continuing to exercise care in these

matters, not least to ensure that we honour the commitments given by the House of Bishops in the declaration which it agreed last May and in the five guiding principles which the Synod had already endorsed.

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

Q39 Given that the last review of the Crown Nominations Commission, led by Baroness Perry, was in 2001 (*Working with the Spirit*, GS 1405) and that it is nearly 5 years since the introduction of interviews, what plans are being considered for an external review of the Crown Nominations Commission to ensure that, going forward, it continues to be compliant with legislative frameworks and best practice as they change and develop?

The Archbishop of York to reply on behalf of the Chair

A The last external scrutiny in relation to the Crown Nominations Commission was conducted in 2010 by Baroness Fritchie, the former Commissioner for Public Appointments. Because her report concerned the circumstances of a particular CNC it could not be published but she made some general recommendations which were considered by the central members of the Commission. The latter regularly review how the Commission operates and we have the benefit of input from the Prime Minister's Appointments Secretary as well as our own, to ensure that we keep abreast of changes in law and good practice. The House of Bishops has no current plans for a further review of the Commission.

Mrs Anneliese Barrell (Exeter) to ask the Chair of the House of Bishops:

Q40 What is "the Wash House" (to which reference is made in Appendix 4 of the 'Green Report'), and to whom is it responsible?

The Bishop of Ely to reply on behalf of the Chair

A The Wash House takes its name from the old laundry building at Lambeth Palace where the staff supporting senior appointments and senior leadership development are based. The staff are led by the Archbishops' Secretary for Appointments and funded by the Church Commissioners as part of their support for the ministry of the Archbishops.

The Appointments Secretary is line managed by the Bishop at Lambeth. She provides direct support for both Archbishops in relation to the work of the Crown Nominations Commission under Synod Standing Order 122 and for the House of Bishops Development and Appointments Group chaired by me.

Mrs Anneliese Barrell (Exeter) to ask the Chair of the House of Bishops:

Q41 How many staff are there in the Wash House and how is its operation funded?

The Bishop of Ely to reply on behalf of the Chair

A There are six permanent staff working in the Archbishops' Secretary for Appointments (Wash House) department. An additional staff member is currently managing the Senior Leadership Development Project. The department is funded by the Church Commissioners as part of their support for the Archbishops' ministry.

The Revd Canon Dr Christopher Sugden (Oxford) to ask the Chair of the House of Bishops:

Q42 Can the Chair of the House of Bishops assure the Synod that there will be a proper and continuous provision for the oversight by and accountability to the House of Bishops and the General Synod of the proposed process for selection, training and oversight of the leaders of our Church?

The Bishop of Ely to reply on behalf of the Chair

A No changes are proposed in the processes for selecting people for individual posts. These continue to operate in accordance with arrangements endorsed by the Synod. Nor are there proposals for changing the oversight arrangements for senior appointments processes. The identification of those with particular potential who might benefit from development for future posts of wider responsibility will be a matter for diocesan bishops, in consultation with colleagues, in accordance with arrangements agreed by the House of Bishops. These will be reviewed and refined in the light of experience in the first year.

Mr Adrian Greenwood (Southwark) to ask the Chair of the House of Bishops:

Q43 To what extent, if any, did the 'Talent Management for Future Leaders and Leadership Development for Bishops and Deans' Task Group make use of the research carried out at Roehampton University and the London School of Economics by the Revd Dr Malcolm Torry and published in two books, *Managing God's Business*, published by Ashgate in 2005 and the 2 volume *Managing Religion: The Management of Christian Religious and Faith-Based Organisations* by Palgrave MacMillan in 2014?

The Bishop of Ely to reply on behalf of the Chair

A Dr Torry's work provides an important lens through which to view the organisational life of the Church. As indicated in the Synod paper, the report focussed internal reviews in relation to leadership and management challenges. This is a timely reminder of an important piece of work which needs to be reviewed as we move into the design phase.

Mr Samuel Margrave (Coventry) to ask the Chair of the House of Bishops:

Q44 According to GS 1610, prepared by the Cathedrals and Church Buildings Division, the average church spends £6,000 per year in maintenance costs and cites the average cost of installing disabled access in a church as being £49,000. Can the Synod be informed how many churches could be maintained or have disabled access installed for the 'additional cost of £2.083 million between 2014 and the end of 2016' referred to in Lord Green's report on Talent Management as being required to give effect to the new approach it advocates?

The Bishop of Ely to reply on behalf of the Chair

A The funds made available by the Church Commissioners are not distributed to dioceses for the maintenance of buildings or the installation of disabled access so strictly speaking the answer is none. The decision of the Spending Plans Task Group to commit additional funding for nurturing and developing senior leaders did, however, have an opportunity cost in that the money could not then be spent in other ways. The Group agreed with Lord Green's group and with the Archbishops that the Church had significantly underinvested in this area up to now and that increased expenditure was not only justified but necessary.

FOR WRITTEN REPLY

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

***Q45** Will the House give further thought to the composition of the Archbishops' Review Group (which, according to GS 1982, will oversee the implementation of the talent and leadership development programmes proposed in the 'Green Report') so as to ensure that there is sufficient and independent scrutiny, a healthy gender balance and proper representation from those involved in dioceses in ministerial formation, training and development?

SECRETARY GENERAL

Mrs Anne Martin (Guildford) to ask the Secretary General:

Q46 Could the Secretary General please supply General Synod members with a list of all the Task Groups in existence (including those presenting reports in this Synod, those not presenting reports and the Spending Plans Task Group), along with their current membership?

Mr William Fittall to reply

A The reports of five Task Groups have been circulated to the Synod in connection with the February Group of Sessions, namely, Resourcing the Future (GS 1978), Resourcing Ministerial Education (GS 1979), Simplification (GS 1980), Discerning and Nurturing Senior Leaders (attached to GS 1982) and Optimising the Role of the NCIs (GS Misc 1094). The membership of the groups is included in each report.

It is difficult to produce a comprehensive list of other task groups because there is no standard definition of the term and groups can be established to undertake focused work in a wide variety of circumstances by any number of national bodies. I have, however, placed on the notice board the membership of the Archbishops' Task Group on Evangelism, the Task Group on responsible Savings and Credit, the Spending Plans Task Group, the Turning up the Volume Group, the Church Buildings Review Group, the Environment Working Group and the Deployment Task Group.

The Revd Charles Read (Norwich) to ask the Secretary General:

Q47 What steps were taken to avoid the recently announced redundancies in the Ministry Division, as required under employment law?

Mr William Fittall to reply

A Employment law does not require the avoidance of redundancies when they are a necessary consequence of restructurings which are justified on business grounds. It does, however, impose certain procedural requirements in the interest of fairness. The policies and procedures of the National Church Institutions are entirely consistent with these and have been followed in the case of the Ministry Division restructuring, which involved 4 of the staff of the Division being placed at risk of redundancy.

Canon Christine McMullen (Derby) to ask the Secretary General:

Q48 Every email I receive from Church House Westminster carries a warning on my computer saying, 'Be careful this sender has failed our fraud detection checks'. Am I alone in this, and is there any truth in the warning?

Mr William Fittall to reply

A I cannot recall ever having failed a fraud detection test – or indeed passed one – and, so far as I am aware, neither has any of my Church House colleagues.

This is not a message that we attach to our emails and it is the first we had heard of its existence, though researches reveal that it is a known Outlook problem when messages are sent through a third party internet service provider. While it is salutary to treat all material issued from Church House with due caution, the solution is probably to add the Church of England domain to the recipient's safe senders list.

BOARD OF EDUCATION

Mrs Mary Durlacher (Chelmsford) to ask the Chair of the Board of Education:

Q49 What steps is the Board taking in relation to Government and OFSTED to ensure that the rights, freedoms and values of Christian schools are not prejudiced by reference to the perceived need to promote "British Values"?

The Bishop of Ely to reply

A The Church of England's Education Office has had significant engagement on this issue with the Secretary of State for Education and her officials as well as Her Majesty's Chief Inspector of Schools and Ofsted officials. They have each given assurances that the need to promote fundamental British values is not seen as being in conflict with the rights, freedoms and values of schools designated with a Christian character and that inspectors will not be expecting Church of England schools to be doing anything that contradicts the legal framework on which they are based.

Newly revised Department for Education guidance on promoting fundamental British values as part of Spiritual, Moral, Social and Cultural development in schools makes it clear that, whilst schools must encourage respect, it is not necessary for schools or individuals to 'promote' teachings, beliefs or opinions that conflict with their own, but nor is it acceptable for schools to promote discrimination against people or groups on the basis of their belief, opinion or background.

The implementation of the regulations by Ofsted inspectors and others will remain under the scrutiny of diocesan education teams and the Education Office itself. Any concerns arising from this would be taken up at a senior level.

The Revd John Cook (Oxford) to ask the Chair of the Board of Education:

Q50 In the light of the suggestion made by OFSTED to several Christian schools that they should allow non-Christian worship to take place in the course of their assemblies, what steps is the Board taking to ensure that the rights and freedoms of Christian schools, and the legal framework within which they operate, are respected?

The Bishop of Ely to reply

A I refer to my answer to question 49.

Ofsted has given the assurance that inspectors will continue to be trained to understand the legal framework within which schools with a religious character operate and that the worship in such schools must be carried out in accordance with their trust deeds.

Mrs Victoria Russell (Oxford) to ask the Chair of the Board of Education:

Q51 What representations does the Board plan to make to the Department for Education with a view to ensuring that children of primary school age at Christian schools are not asked questions by OFSTED inspectors which are of an inappropriate kind?

The Bishop of Ely to reply

A I refer to my answers to questions 49 and 50.

Ofsted has given assurance to the Education Select Committee that media reports about inappropriate questioning are not accurate and have also assured us that inspectors will continue to be trained to carry out inspections using appropriate language.

The Revd Eva McIntyre (Worcester) to ask the Chair of the Board of Education:

Q52 By what means is the resource *Valuing All God's Children* being actively promoted in our Church of England schools across the dioceses?

The Bishop of Ely to reply

A Following the widespread positive publicity on publication of the *Valuing All God's Children* report in May 2014, dioceses sent schools a PDF copy of the report and it has been widely distributed by email and

other electronic means. In addition to this, over 600 hard copies of the report have been printed and distributed from the Church of England's Education Office.

Diocesan Boards of Education have engaged with the contents of the report, some have provided specific training and workshops for head teachers, and we know that there has been widespread positive use of the report.

The general issues of well-being and prevention of all forms of bullying are monitored through the statutory inspection of Anglican schools and is now considered by inspectors in the light of this report. We are planning further training for inspectors on the areas covered by this report to ensure its continued impact.

The Revd Canon Dr Christopher Sugden (Oxford) to ask the Chair of the Board of Education:

Q53 The Parliamentary Under Secretary of State for Education recently emphasised the important work which Standing Advisory Councils for Religious Education (SACREs) and Agreed Syllabus Conferences (ASCs) do 'through their development of appropriate and demanding RE Syllabuses'. Will the Board do all it can to inform and resource Bishops and Diocesan Boards of Education in the task of devising such syllabuses and ensure that Locally Agreed RE Syllabuses will be guided principally by an interest in religious faith and underpinned by a well-grounded Christian Theology?

The Bishop of Ely to reply

A Through the work of the RE Development Group, the Board provides support and professional development for diocesan RE advisers, all of whom work closely with or are represented on local SACREs. The locally agreed syllabuses are informed by their expertise and understanding of the local context.

The publication of our review into the teaching of RE has been followed by a clear action plan to develop the quality of RE in schools. The introduction of the Christianity Project, which is currently being trialled and piloted across a number of dioceses and community schools, will ensure that theological literacy is properly developed and the quality of the teaching of Christianity improved. This will have a positive impact as dioceses continue to support and influence the work of Agreed Syllabus Conferences.

COUNCIL FOR CHRISTIAN UNITY

FOR WRITTEN REPLY

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

***Q54** In the light of the call for the simplification of our processes, could the Council explain the strategic approach to fostering fellowship and in particular the relative roles of the CCU, the Archbishop of Canterbury's Romanian Orthodox Consultative Council, the Anglican and Eastern Churches Association, and the Anglican-Oriental Orthodox Commission?

The Revd Paul Hutchinson (York) to ask the Chair of the Council for Christian Unity:

Q55 In relation to the resolutions passed at the November 2014 Group of Sessions of the Synod on the Anglican-Methodist Covenant, what progress has been made in appointments to the Joint Covenant Advocacy Group, and in the work of the Council for Christian Unity and the Faith and Order Commission? In the absence of any mention in the current Business Committee report (GS 1974), when may the Synod and the Methodist Conference expect to be able to receive the first of the annual reports referred to in recommendation 3 of GS 1971?

The Bishop of Peterborough to reply

A The Appointments Committee will be considering nominations for the three Anglican members of the Joint Covenant Advocacy Group at its meeting on 11th March, including the nomination of a Diocesan Bishop by the Archbishops of Canterbury and York to be the Anglican Co-Chair. The Methodist Council will make its appointments at a meeting on 1st April and an announcement of the full membership of the Group will be made thereafter.

The Faith and Order Commission and the Faith and Order Committee of the Methodist Church will hold a joint meeting in March to scope Recommendation 1 of GS 1971, with members of the two bodies already working together to prepare for that.

There will be a brief report to the General Synod (in the form of a GS Misc) and the Methodist Conference in July 2015 and a fuller report in July 2016.

MINISTRY COUNCIL

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

Q56 In para 46 (a) of GS 1977 *Developing Discipleship*, reference is made to a 'group of theologians, bishops and theological educators to work together to resource new theological conversations on discipleship and ministry.'

- (a) Please supply the names and relevant qualifications and experience of the members of the Group;
- (b) please can the Brief to the Group be published;
- (c) What is the time-scale for the Group to report back; and
- (d) please can the Group be asked to add 'evangelism' and 'mission' to their remit as urgent priorities for the expression of 'discipleship and ministry' for the Church of England in the 21st century?

The Bishop of Sheffield to reply

A I have arranged for the names and current roles of the members of the group, and its brief, to be placed on the notice board. This work is conceived as a reflective theological conversation between bishops, academic theologians and theological educators in preparation for a similar three-way conversation during the meeting of the College of Bishops in September 2015. Please be assured that evangelism and mission will be at the centre of our deliberations. This is in line with the title of the Common Awards themselves: Theology, Ministry and Mission.

Mr Gavin Oldham (Oxford) to ask the Chair of the Ministry Council:

Q57 Does 'working with children and young people' now comprise a mandatory part of ordination training?

The Bishop of Sheffield to reply

A Ordination training is a broad-based preparation for ministry and therefore includes working with children and young people. This might take the form of placement or in-context working with children's or young people's groups, schools and children's work in church. The Ministry Division has further ensured that there are good opportunities for study in this area in the Common Awards. Indeed it is collaborating with the Institute for Children, Youth and Mission to develop specialist modules in this area. These will be available to ordinands as well as to those preparing to be children and youth ministers. It is projected that these additional modules will be available from September 2015.

The Revd Canon Roger Driver (Liverpool) to ask the Chair of the Ministry Council:

Q58 How many current ordinands in training (within the Common Awards Programme of study) have a registered disability? Under the Common Awards Programme what support and help are Durham University contracted or obligated to provide to ordinands with disability?

The Bishop of Sheffield to reply

A The Ministry Division does not keep a record of the number of ordinands studying for the Common Awards who are disabled. However, as the Division provides advice on the support of disabled students to theological education institutions (TEIs) through the National Disability Adviser, it is aware of several current ordinands who are disabled. Under the Common Awards contract Durham University is required to make available to TEI staff advice on any issues faced by students with disability. It has been agreed that the University's Disability Support service will supply this where needed. The cost of assessments and of additional support is underwritten by Vote 1 where the student cannot access funding through Disabled Student Allowances or other grants.

The Revd Canon Roger Driver (Liverpool) to ask the Chair of the Ministry Council:

Q59 Of the number of ordinands who have a registered disability, how many have been formally assessed or screened by a qualified assessor at the outset of their course, to enable reasonable adjustments and focused support to be recommended? Whose responsibility is it to decide whether the reasonable adjustments and focused supported are provided?

The Bishop of Sheffield to reply

A I refer to my reply to the preceding question. In the current academic year thirteen ordinands have had a formal assessment of their educational needs paid for from Vote 1. In the academic year 2013-4 the figure was five. It is the responsibility of the theological education institution to make reasonable adjustments and provide focused support which enables the ordinand to participate fully in the educational programme. This is done in consultation with the ordinand and drawing on the expertise of the Church of England's National Disability Advisor and the advice of the Durham University's Disability Support service.

The Revd Christopher Hobbs (London) to ask the Chair of the Ministry Council:

Q60 When will the full Theological Education Institution-specific research data, which underpins the proposals in the Resourcing Ministerial Education report, be published for wider scrutiny?

The Bishop of Sheffield to reply

A The National Church Institutions are keen in general to make their data accessible to the research community and enable peer review. The annual Faith in Research conference is just one forum where this takes place. It is not however proposed to publish the research data in Theological Education Institution-specific form. The Task Group commissioned the research in order to study comparisons between pathways and forms of training rather than between individual TEIs. Where a TEI has asked for this data in specific form, an institutional level report has been provided for TEI staff.

The Revd Jonathan Frais (Chichester) to ask the Chair of the Ministry Council:

Q61 In the report *Resourcing Ministerial Education in the Church of England* (GS 1979), the Task Group says it hopes to see “a cohort of candidates for ministry who are younger, more diverse and with a wide range of gifts to serve God’s mission” (paragraph 8). What steps have been taken (or will be taken) to identify those training institutions which already excel in attracting such candidates and draw appropriate lessons for the wider church?

The Bishop of Sheffield to reply

A The Ministry Council is aware through the information which it holds about candidates and theological education institutions or TEIs of the size and age profile of each student body. Several TEIs have a concentration of younger candidates and these are not exclusively either residential or context-based. Candidates of the kind which the Task Group hopes to see appear to come from a range of traditions and are attracted to a variety of training pathways. If the increase of 50% in ordinand numbers sought by the Task group is to be achieved, TEIs of all kinds will need to excel and respond to the expectations which good quality candidates will bring. However, the growth which the Task Group advocates will come not only from the excellent work of TEIs but also in partnership with dioceses and parishes where the primary work of encouraging vocations is carried forward.

The Revd Jonathan Frai (Chichester) to ask the Chair of the Ministry Council:

Q62 In the report *Resourcing Ministerial Education in the Church of England* (GS 1979), the Task Group refers to findings which show “no distinction between college and course pathways” regarding ministerial effectiveness (paragraph 31). The research for this is posted on the ministry development website (paragraph 26). Under this website’s ‘Research & Consultation’ section, the ‘Resourcing Ministerial Education’ section has several reports, contributions and theses. Which of these many works (specifying sections within them, please) most clearly support this conclusion of college-course parity?

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

A There is indeed a great deal of research, which is why the report does not actually assert a crude ‘college-course parity’. Rather it notes: “The full range of pathways can therefore be used with confidence, recognising that each pathway has its own excellence and offers distinctive benefits.” This is a subtle and important distinction reflected in the detailed analysis in the reports. References for the relevant reports and sections which provide summaries of some of this analysis and warrant reading in their full context have been placed on the notice board for members of Synod to consult.

The Revd Prebendary Stephen Lynas (Bath & Wells) to ask the Chair of the Ministry Council:

Q63 Given the recent decision of one college (St John’s Nottingham) to cease all residential training, and the uncertainties surrounding all colleges and courses, what consultation:

- (a) took place with colleges and courses when preparing the report *Resourcing Ministerial Education in the Church of England* (GS 1979); and
- (b) will now take place to enable colleges and courses to plan for the transition to the desired 50% increase in ordinand numbers in five years’ time?

The Bishop of Sheffield to reply

A The RME report envisages a rising number of ordinands and other candidates for ministry and increasing investment in all forms of training in the Church of England. This indicates a positive and healthy rather than an uncertain future for theological education institutions (TEIs). During October 2014 a series of three consultations were held with TEI and diocesan staff around the first phase of the research

commissioned by the Resourcing Ministerial Education (RME) Task group. If Synod passes the motion to take forward the proposals, extensive consultation will follow with the same groups between March and July 2015 on how the proposed arrangements can work to the best advantage for all. This would include larger meetings and consultation in detail with smaller expert groups on how future arrangements should be designed to secure both increased numbers and the maintenance of high standards, as well as orderly transition to new arrangements.