

GENERAL SYNOD

July 2018

QUESTIONS

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MISSION AND PUBLIC AFFAIRS COUNCIL**Mr Clive Scowen (London) to ask the Chair of the Mission and Public Affairs Council:**

Q1 In view of recent reports that HM Treasury have agreed with the betting industry that the reduction of the maximum stake for Fixed Odds Betting Terminals to £2 which the Secretary of State announced last month (following Synod’s unanimous request in February 2017) will not be implemented until April 2020, what action has the Mission and Public Affairs Division taken, or will it now take, to press the Government to fulfil the Secretary of State’s pledge to “take a stand” and do “everything we can to protect vulnerable people” without further delay?

Mr Mark Sheard to reply as Chair of the Mission and Public Affairs Council:

A As soon as the reports to which this Question refers appeared, the Bishop of St Albans and others wrote to the press asking for swift implementation. The Mission and Public Affairs Division, with ecumenical colleagues, have written to relevant Ministers including the Treasury and will seek a meeting. The Bishop of St Albans and

MPA staff are working through parliamentary channels to explore the factors involved and to press for implementation as soon as possible and certainly by April 2019.

Canon Linda Ali (York) to ask the Chair of the Mission & Public Affairs Council:

Q2 In view of the UK Government's intention to leave the European Union in response to the 2016 Referendum, what steps has the Church of England taken to protect clergy from EU countries (and their families) currently working in the United Kingdom?

Mr Mark Sheard to reply as Chair of the Mission and Public Affairs Council:

A All UK residents who are EU citizens will be subject to the arrangements announced by the Home Secretary on 21st June, for a process of application for 'settled status' which he described as 'straightforward'. When the details become clear, dioceses and other relevant bodies will do everything possible to support and reassure those affected, and their families, and to intervene if the treatment of any of them should appear unfair.

Ms Jay Greene (Winchester) to ask the Chair of the Mission and Public Affairs Committee:

Q3 Does the Church of England plan to submit a contribution to any consultation arising from the Government's recent proposal for further research into the operation of civil partnerships? *cf* <https://www.gov.uk/government/publications/the-future-operation-of-civil-partnership-gathering-further-information>

Mr Mark Sheard to reply as Chair of the Mission and Public Affairs Council

A We continue to monitor developments in government, on this and related issues. Only a few days ago, the Supreme Court ruled that civil partnerships could not be retained solely for same sex couples, so we wait to hear how the government plans to incorporate that ruling into law. If and when there is a consultative exercise, we will certainly make a submission, and this will, for obvious reasons, involve the Coordinating Group for the *Living in Love and Faith* project as well as the MPA Council.

Ms Josile Munro (London) to ask the Chair of the Mission and Public Affairs Council:

Q4 What steps is the MPA Council taking to ensure that people of Gypsy, Roma and Traveller heritage are fully welcomed within our churches?

Mr Mark Sheard to reply as Chair of the Mission and Public Affairs Council:

A MPA/CMEAC host the Churches Network for Gypsy, Traveller and Roma (CNGTR) – an ecumenical group aiming to increase awareness and understanding of issues that affect these communities.

We are working with the network in developing a paper on welcoming Gypsy, Traveller and Roma people in the life of the church, and will seek the permission of the Business Committee for a General Synod debate next year.

BUSINESS COMMITTEE

The Revd Timothy Goode (Southwark) to ask the Chair of the Business Committee:

Q5 Given the Archbishop of Canterbury's call for a radical new inclusion and his observation of loving and monogamous gay relationships of "stunning quality" plus the guidance given by the Bishops of the Lichfield diocese welcoming LGBT people to the Church, which acknowledges the "great contribution" that LGBT Christians are making to our churches, how does the Business Committee's decision not to allow a debate on the Hereford Diocesan Synod motion until after the teaching document has been presented, avoid contradicting the above statements by implying that the teaching document could conclude that LGBTI Christians are not welcomed and valued by the Church?

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

A In deciding not to schedule any PMMs or DSMs on the subject of human sexuality, the General Synod Business Committee is not making any assumption about the future shape of the resources which are now entitled "Living in Love and Faith, Christian Teaching and Learning about Human Identity, Sexuality and Marriage". The creation of these resources constitutes a major piece of work, involving a wide range of individuals from a whole range of perspectives, including members of General Synod. We were not convinced that scheduling DSMs and PMMs which approached these issues from a particular viewpoint would help the Church of England to proceed productively and coherently on this matter. I would encourage all Synod members to attend the seminars and workshops on Saturday afternoon.

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

Q6 Will the Business Committee take steps to ensure the avoidance of food waste at fringe meetings in London, for example, by ensuring that organisers cater only for the number of people who have signed up for food in advance?

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

A The Business Committee is very aware of the need to minimise food waste at Synod meetings both in London and in York, especially since the Synod passed a motion on the subject in February of this year. In York, we have reduced food waste by ceasing to provide food for fringe meetings and abandoning the provision of packed lunches after July 2016 when 120 unclaimed packed lunches had to be disposed of. It is the responsibility of those General Synod members who organise fringe meetings in London to minimise food waste by ensuring that they give accurate numbers of those requiring meals. We have also passed members' concerns onto the Church House Conference Centre, who oversee the catering during London groups of sessions.

CROWN NOMINATIONS COMMISSION

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

Q7 Because there are people on the CNC with theological convictions which oblige them to oppose the consecration of women, every appointment, male and female, will necessarily be made "with reference to gender" despite the reference in the first of the Guiding Principles set out on the House of Bishops' Declaration on the Ministry of Bishops and Priests to "all orders of ministry being open equally to all without [any such] reference". The resulting higher bar for women compared to men was not covered specifically in *Discerning in Obedience* (GS 2080). What plans are there to reduce the bar for women and, correspondingly, to raise it for men?

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

A The Crown Nominations Commission have nominated women to 40% of diocesan sees considered since November 2014. The CNC is committed to working within the Five Guiding Principles, and members of the Commission must confirm that they are committed to the mutual flourishing of all the traditions of the Church of England and thus to the Five Guiding Principles.

The Revd Mark Lucas (Peterborough) to ask the Chair of the Crown Nominations Commission:

Q8 Given that the Church of England is committed to the mutual flourishing of all its members, including those evangelicals holding a traditional, biblical, complementarian view of gender equality in ministry (a group which represents a sizeable minority of the church), what plans are there to give them a voice in the House of Bishops by appointing diocesan bishops holding this traditional, time-honoured theological position?

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

A I would like to draw attention to my answer to Mrs Durlacher at Question 33.

Although there is currently no diocesan bishop who holds a complementarian view of gender, the Bishop of Maidstone is a suffragan bishop who attends and speaks at meetings of the House of Bishops thereby representing churches with this theological position.

The Central Members of the CNC are aware of the importance of mutual flourishing and are committed to the Five Guiding Principles. They will need to continue to reflect on what this means in practice and how it is considered in nominations.

The Development & Appointments Group have asked the Chair of the Implementation and Dialogue group to include senior appointments in its work as it considers examples of good practice and designs resources.

CHURCH COMMISSIONERS

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

Q9 Given the statement by Sibanye-Stillwater that its takeover of Marikana Mine owner, Lonmin was “like starting on a clean slate” and that it “can’t take on the liabilities of Marikana”, what steps have the Church Commissioners taken, as Lonmin shareholders, to see that the Lonmin commitment made in the aftermath of the 2012 ‘Marikana Massacre’, to build housing for the Marikana workers, is fulfilled?

Loretta Minghella to reply as First Church Estates Commissioner:

A The Commissioners have a clear policy on the extractive industries, adopted in 2017 following an extensive policy review by the EIAG. This includes clear expectations about the treatment of workers and communities.

We have engaged with Lonmin consistently and firmly since Marikana with a particular focus on the need to improve housing. We have written to the Sibanye-Stillwater Chief Executive seeking assurances about Lonmin honouring its commitments if the proposed take-over of the company completes.

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

Q10 To assist in presenting an integrated and transparent picture of the finances of the National Church Institutions will the Church Commissioners publish their budget or financial projection for 2018 and 2019 and commit to making such publication a regular practice in future?

Loretta Minghella to reply as First Church Estates Commissioner:

A Following each triennial actuarial review, the Commissioners prepare a three-year spending plan which is shared with beneficiaries such as dioceses, bishops and cathedrals. The current plan for 2017-19 was communicated in mid-2016.

However, each year, in the light of updated advice from the independent actuaries, we review whether it remains appropriate to make the planned sums available for distribution and communicate any adjustments to beneficiaries accordingly.

Our main general communication tool is the annual report which looks forward as well as back. I look forward to presenting this to Synod and taking questions on Monday afternoon.

Ms Jay Greene (Winchester) to ask the Church Commissioners:

Q11 What are the Commissioners doing to minimise the risk of loss of confidence, both within the Church and in wider society, incurred when the sale of glebe land happens without local consultation?

Dr Eve Poole to reply as Third Church Estates Commissioner:

A Dioceses must have regard to guidance issued by the Commissioners on how they should communicate about glebe sales, and respond to comments about such sales from the parish. Dioceses are required to notify the local incumbent and PCC about proposed sales of glebe land, although in future there will no longer be a right to make representations to the Commissioners about it (this was removed by section 11 of the Mission and Pastoral etc. (Amendment) Measure 2018 which took effect on 1 July 2018).

We have also previously advised dioceses that diocesan solicitors should expect to see a copy of the notice before completing any contract for a sale of glebe.

PENSIONS BOARD

The Revd Preb Stephen Lynas (Bath & Wells) to ask the Chair of the Pensions Board:

Q12 It is now some five years since the Board outsourced the provision and maintenance of their clergy pensioners' rented housing stock to Sanctuary Housing. What monitoring of the standard of service provided by Sanctuary to the Board is in place, and how does the Board monitor the tenants' satisfaction (or otherwise) with the timeliness and quality of work done on houses a) as ingoing works before occupation and b) when incidental maintenance and repairs are necessary?

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

A The standard of service for our rented housing is monitored through monthly reports on performance against a range of indicators set out in the contract with Sanctuary. It is managed through regular meetings at both Director and operational levels.

Ingoing works are inspected by a surveyor on completion, and the Board receives a post-work sign-off form and photographs. The Board seeks feedback from customers once they have been living in their new home for a month.

For day-to-day repairs and maintenance, Sanctuary's customer services staff telephone a sample of our customers to get feedback on the work that has been completed in their home. The results form part of the monthly performance report to the Board.

All complaints, compliments and other feedback – whether received directly or via Sanctuary – is regularly reviewed, and feeds into a process of continuously improving the service we provide.

CENTRAL READERS COUNCIL

Mr Clive Scowen (London) to ask the Chair of the Central Readers Council:

Q13 Is there any canonical or other legal obstacle to Readers/ Licensed Lay Ministers continuing to be licensed (rather than receiving permission to officiate) once they have reached the age of 70? If not, on what is the practice of not licensing Readers/ Licensed Lay Ministers beyond the age of 70 based?

The Bishop of St Edmundsbury and Ipswich to reply on behalf of the Chair of the Central Readers Council:

A It is House of Bishops policy as expressed in the Bishops' Regulations for Reader Ministry that Readers over the age of 70 should be authorised to exercise their office by way of written

permission and on a temporary basis. Under the Canons, a Reader may be licensed by the Bishop or may be authorised to exercise ministry temporarily by way of written permission and these Canons do not refer to the age of the Reader. It is therefore on the Bishops' Regulations that the practice of not licensing Readers beyond the age of 70 is based. Exceptionally a small number of Readers hold office under Common Tenure and the age limit provisions applicable to such office holders apply to them.

ARCHBISHOPS' COUNCIL

The Revd Canon Kate Wharton (Liverpool) to ask the Presidents of the Archbishops' Council:

Q14 Following Bishop Philip North's article in the *Church Times* (1 June 2018) about the disparity of assets between the northern and southern provinces, how does the Council intend to address this issue?

Canon John Spence to reply on behalf of the Presidents:

A The disparity of assets is not purely a north / south issue. For example, Birmingham and Canterbury have relatively low levels of assets.

In respect of Strategic Development Funding, it is worth noting that all bar one of the northern dioceses have received a grant or have an application in train. The guidelines for the Funding make clear that, in general, the greater a diocese's resources, the larger the financial commitment it will be expected to make to its project, although there is no formula about what amount each diocese should contribute.

The apportionment formula which determines the sums asked from dioceses towards its budget does consider the differences in historic assets held by dioceses and parishes. When considering its 2019 budget, the Council questioned whether this approach took sufficient account of assets and decided to review this aspect before the 2020 budget is presented to Synod next year.

Mr Keith Cawdron (Liverpool) to ask the Presidents of the Archbishops' Council:

Q15 Will the Archbishops' Council reconsider for future years the decision not to include in its Annual Report for 2017 details of the grants it has given to individual dioceses for Lowest Income Communities funding, transitional funding and restructuring funding, totalling as they do expenditure of almost £45m?

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

A A list of Lowest Income Communities Funding grants made to dioceses in 2017 has been provided in response to Father Benfield's question.

I consider the most appropriate place to publish details of these grants in future is as an appendix to the annual report of the Strategic Investment Board (SIB – the 2017 report is GS Misc 1198). I will ensure this is done in the 2018 report.

The Revd Paul Benfield (Blackburn) to ask the Presidents of the Archbishops' Council:

Q16 Which dioceses receive Lowest Income Communities Funding from the Council and what is the amount of such funding that each diocese receives?

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

A Lowest Income Communities (LInC) grants paid to dioceses in 2017, which were calculated in accordance with the agreed formula are listed below:

Diocese	2017 LInC Funding
Birmingham	£1,600,845
Blackburn	£1,205,636
Bristol	£354,892
Canterbury	£679,939
Carlisle	£388,205
Chelmsford	£689,908
Coventry	£402,855
Derby	£800,474
Durham	£1,415,457
Exeter	£895,507
Hereford	£266,910
Leicester	£806,642
Lichfield	£1,529,826
Lincoln	£946,613
Liverpool	£1,461,444
Manchester	£1,813,761
Newcastle	£815,870
Norwich	£762,698
Portsmouth	£428,134
Sheffield	£1,334,898

Diocese	2017 LInC Funding
Southwell & Nottingham	£1,025,261
Truro	£767,593
Worcester	£689,130
York	£1,101,465
Leeds	£1,664,426
Europe	£151,610
Total	£24,000,000

The Council has agreed the planned grant levels for 2018 and 2019. Funding for 2020-2022 will be considered as part of the wider planning for distributions from the Church Commissioners' funds in the next triennium.

The Revd Paul Benfield (Blackburn) to ask the Presidents of the Archbishops' Council:

Q17 What monitoring is done of the 25 dioceses that receive Lowest Income Communities Funding from the Council to ensure that the funding aids only the lowest income communities and parishes and is not used for the benefit of all communities and parishes in those dioceses?

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

A Dioceses are asked to report annually on their use of the funding. The first survey took place at the beginning of this year. Dioceses were asked to describe their current approach to distributing the funding in order to support and develop the Church's mission and growth in the lowest income communities. They were also asked to list which parishes received support.

An analysis of their responses will be considered by the Strategic Investment Board which is responsible for the distribution of this funding on behalf of the Archbishops' Council. The use of the funding will continue to be closely monitored.

This funding is committed for 2017-19 and its effective use will be reviewed during preparations for the 2020-22 budgeting period.

Mrs Hannah Grivell (Derby) to ask the Presidents of the Archbishops' Council:

Q18 How much funding has been provided by the Council by way of Strategic Development Funding towards the establishment of Resource Churches?

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

A Out of £44m of Strategic Development Funding awarded in 2017, £15.3m has been awarded to programmes to revitalise mission and ministry in cities and large towns which are centred on the establishment of Resource Churches. In some cases, the figures also include funding towards a wider programme of church planting and renewal.

The Ven Cherry Vann (Manchester) to ask the Presidents of the Archbishops' Council:

Q19 Has the Council established a committee for the purposes of exercising the functions conferred upon the Council by the Legislative Reform Measure 2018 and, if it has, who are the members of that committee?

The Revd Canon Simon Butler to reply on behalf of the Presidents of the Archbishops' Council:

A At its meeting in May 2018 the Council established a committee ('the Legislative Reform Committee') to exercise its functions under ss.1 to 7 of the Legislative Reform Measure 2018. Its members are the Revd Canon Simon Butler (Southwark) (Chair), Canon Adrian Greenwood (Southwark), Mrs Julie Dziegiel (Oxford), the Revd Graeme Buttery (Durham) and the Ven Douglas Dettmer (Exeter).

The Revd Stewart Fyfe (Carlisle) to ask the Presidents of the Archbishops' Council:

Q20 Pursuant to the Legislative Reform Measure, passed by Synod in July 2017 (GS 2027B):

- 1 What orders are the Archbishops' Council currently considering in order to remove or reduce burdens from ecclesiastical legislation; and
- 2 When are any such orders likely to be laid before the General Synod?

The Revd Canon Simon Butler to reply on behalf of the Presidents of the Archbishops' Council:

A Following the Royal Assent being given to the Measure on 10 May this year, the committee established by the Council to exercise its functions under the Measure will be meeting during of this group of sessions to begin the process of agreeing a programme of work to be taken forward by Legislative Reform Orders in the coming few years,

in the light of the Council's Quinquennial Goals. Once that has been developed, consultation on the terms of one or more draft Orders will take place in accordance with the Measure, with a view to laying them before the Synod in early 2019. Steps are also being taken to constitute the Scrutiny Committee, the role of which is to consider and report to the Synod on draft Legislative Reform Orders.

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

Q21 The unsung heroes of the Church of England are the huge numbers of Christians whose voluntary work in their communities provides a living witness day by day to "love your neighbour as yourself". Why does the Church not embrace these activities more visibly, so that those who currently see no relevance for the Christian faith in their lives might be inspired and seek to discover more by joining in these good works?

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

A The voluntary work of Christians is crucial, both inherently, and as witness – that's why serving churches tend to be growing churches. The church embraces these activities enthusiastically, both in theology and practice, and I could list numerous MPA-led programmes under the Archbishops' Council's Objective 4 – 'Pursuing the Common Good' – all of which are exceeded by local parish and diocesan work.

But we do need to enhance visibility. That's why we are now building a new section of the Church's website highlighting the Church's role in community action, and 'A Church Near You' already enables parishes to highlight the substantial work being done locally. We are determined to identify the Church much better in future with the unconditional Christ-like love being provided by so many of its members to those in need, and urge all dioceses to make the visibility of that commitment a central part of their mission.

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

Q22 What actions have those working to implement *Setting God's People Free* taken so far to encourage the 'man or woman in the pew' to get involved with any of the many long-standing professional organizations of Christian lay people, as appropriate - such as the Association of Christian Teachers, the Christian Medical Fellowship and the wider Transform Work UK network; and what plans are there for such encouragement in the future?

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

A The implementation of Setting God's People Free has focussed on work across dioceses to prioritise the calling of all God's people to seek to serve God in the workplace as well as in local communities, at school and college, through leisure and recreation activities. This includes the promotion of resources to support Christians in the workplace alongside work to enable more supportive culture towards faith in the workplace in worshipping communities. The importance of prioritising this cultural shift, and the Church of England resources to support this, has been promoted by *Transform Work UK*.

Given the rapidly changing nature of the workplace it is vital to engage with longstanding and newer groupings that help to stimulate a Kingdom understanding of work. The SGPF team interacts with a variety of such networks and encourages awareness and connection to such groupings through sharing of stories and experience in local contexts.

The Revd Canon Barney de Berry (Canterbury) to ask the Presidents of the Archbishops' Council:

Q23 Evangelism and the work of the Archbishops' Evangelism Task Group should be things that the whole Church of England can unite around. With two of the most gifted Evangelists in the Church feeling that they could no longer be part of the Group and resigning from it, what steps will the Council's Evangelism and Discipleship Team be taking to make sure that the implementation of the Group's recommendations is something around which we can all unite?

Canon Mark Russell to reply on behalf of the Presidents of the Archbishops' Council:

A We are passionately committed to helping communicate the good news of Jesus Christ relevantly to the nation and supporting our dioceses and parishes in this vital work. The newly formed Evangelism and Discipleship Team is committed to ensuring its work is something around which the whole church can unite and work together on. The team members themselves represent a wide cross section of the church. Whatever we are developing and resourcing is always done with the widest consultation possible with differing parts of the Church.

Miss Debbie Buggs (London) to ask the Presidents of the Archbishops' Council:

Q24 The concept of Jesus Christ as Lord and Judge is not explained on either the Church of England's website or Alexa. Did those who write and approve the theological content of these consider providing a link from the Church of England website to the gospel outline known as "Two ways to live" (www.matthiasmedia.com.au/2wtl/)?

The Bishop of Ely to reply on behalf of the Presidents of the Archbishops' Council:

A The content for both the Church of England website's 'Our Faith' section and the Amazon Alexa skill is based on the Church's *Pilgrim* discipleship resource, commissioned by the House of Bishops and written by Steven Croft, Stephen Cottrell, Paula Gooder and Robert Atwell.

Both the 'Our Faith' section and the Amazon skill highlight the Apostles' Creed – one of four core texts at the heart of *Pilgrim* – which, of course, sets out that Jesus "will come to judge the living and the dead". We would be wary of linking to a non-Church of England resource as we wouldn't be able to maintain editorial control if the content of the third-party website suddenly changed.

Mr Robin Lunn (Worcester) to ask the Presidents of the Archbishops' Council:

Q25 From the most recent data, how many dioceses have seen growth in the number of regular services held within their churches?

The Bishop of St Edmundsbury and Ipswich to reply on behalf of the Presidents of the Archbishops' Council:

A Since 2013 the annual Statistics for Mission return requested from every church each year has asked about the number of services during October. The most recent data relate to 2016.

Over the period 2013-16, the proportion of churches declaring a number of services has increased as churches have become more familiar with the question. The proportion of churches declaring zero services has also reduced over the period but it is likely this is also an improvement in data quality rather than a true decrease.

Mr Robin Lunn (Worcester) to ask the Presidents of the Archbishops' Council:

Q26 From the most recent data, how many parishes hold more than two services per Sunday? Is this greater than ten years ago?

The Bishop of St Edmundsbury and Ipswich to reply on behalf of the Presidents of the Archbishops' Council:

A Since 2013 the annual Statistics for Mission (SfM) return requested from every church each year has asked about the number of services during October. The most recent data relate to 2016. Therefore, it is not possible to provide a comparison with ten years previously as these data were not collected in 2006.

Considering data for 2016, 2,300 church SfM returns declared more than two services per week on average during October. This represents 17% of all SfM returns that gave numbers of services.

Some church SfM returns include figures for one or more other churches in the parish, and therefore the reported number of services given above may have taken place across two or more churches.

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

Q27 This May, the Church Times reported numerical research by the Rev Dr Robert Barlow suggesting (unsurprisingly) that most people did not like to travel to other villages and that "Rotating services in rural areas is 'a failure'"? The editor of *Rural Theology*, Canon Leslie Francis, said the wider Church of England needed to invest more in such research and in listening to and respecting the views of people in rural situations. Are there plans to do what Canon Francis suggests?

The Bishop of St Edmundsbury and Ipswich to reply on behalf of the Presidents of the Archbishops' Council:

A In recent years the Archbishops' Council and the Renewal and Reform Programme have published research on the rural church including *Released for Mission: Growing the Rural Church* (2015), *Going Deeper: church attendance statistics and clergy deployment* (2016) and *Strategies for Mission and Growth in Rural Multi-Church Groups* (2017). Good quality research, like that conducted by Revd Dr Barlow, is an important basis for strategic decision making in parishes, benefices and dioceses alike. Additionally, Germinate: Arthur Rank Centre, for example, has a range of tools and resources to assist rural congregations, PCCs and clergy to listen to their communities and learn from their views and experiences. Research has been encouraged as part of the SDF process for the benefit of the wider church. This includes specific rural mission programmes in two dioceses. The Archbishops' Council would encourage further research in this area, including where appropriate through the SDF process.

The Revd Dr Andrew Atherstone (Oxford) to ask the Presidents of the Archbishops' Council:

Q28 How will the Council's World Mission and Anglican Communion Panel be taking steps to encourage dioceses and parishes to build relationships with the newly-constituted Anglican Church in Brazil?

The Archbishop of Canterbury to reply as President of the Archbishops' Council:

A There are no plans to encourage links with the newly formed Anglican Church of Brazil. Relationships between parishes and dioceses of the Church of England with Churches not in communion with the Church of England are governed by the usual rules of ecumenical relations.

HOUSE OF BISHOPS

Mrs Susie Leafe (Truro) to ask the Chair of the House of Bishops:

Q29 What plans does the House of Bishops have to consider and respond to the "Letter to the Churches" issued by the Gafcon Conference in Jerusalem in June 2018?

Mr Andrew Bell (Oxford) to ask the Chair of the House of Bishops:

Q30 Given that GAFCON includes leaders of a large majority of Anglicans worldwide, how will the House of Bishops, on behalf of the Church of England, respond to the "Letter to the Churches" issued at their recent assembly in Jerusalem, and how will they relate to provinces not currently accepted as part of the Anglican Communion?

Dr Simon Clift (Winchester) to ask the Chair of the House of Bishops:

Q31 Recognising the significance for the Anglican Communion of the recent GAFCON Assembly in Jerusalem which included 38 Archbishops & 16 Primates representing an estimated 50 of the 70 million Anglicans in the world, what steps are being taken to build good relationships with GAFCON in order to respond to their letter to the Churches and to assure them that there are many of us here in Synod, across all three houses, who would share their commitment to the Scriptures and the historical teaching of the Church?

The Archbishop of Canterbury to reply:

A With permission, I will answer Questions 29, 30 and 31 together.

We place a very high value on maintaining good relationships with other churches. To this end, several conversations are taking place at episcopal level with different churches in order to ensure that our relationships with these churches continue to flourish. With regards to the letter issued by the recent GAFCON Conference, the House of

Bishops has no specific plans at this stage to consider the GAFCON Letter at a future meeting. However, we do believe that it is important to note and welcome events that happen around the world that aid the life and well-being of the Anglican Communion. It is always open for churches around the world to approach the Anglican Communion if they want to become provinces recognised by the Anglican Communion.

Mrs Vivienne Goddard (Blackburn) to ask the Chair of the House of Bishops:

- Q32** Since the coming into force of the legislation on women in the episcopate and the making of the House of Bishops' Declaration embodying the 'Five Guiding Principles',
- i. how many (a) women, (b) traditionalist catholics, (c) conservative evangelicals have been made bishops;
 - ii. how many (a) women, (b) traditionalist catholics, (c) conservative evangelicals have been made deans;
 - iii. how many (a) women, (b) traditionalist catholics, (c) conservative evangelicals have been made archdeacons?

The Archbishop of York to reply as Vice Chair of the House of Bishops:

A The number of appointments between November 2014 and June 2018 is as follows:

14 women have been appointed as Bishops, 3 as deans and 20 as Archdeacons.

In relation to traditionalist catholics and conservative evangelicals, such labels can be imprecise. If Mrs Goddard means those who are unable for theological reasons to recognise the priestly or episcopal ministry of women, then no Archdeacons or Deans have been appointed. Since the legislation has come into force two bishops have been appointed who do not ordain women.

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

Q33 With reference to the Archbishop of Canterbury's assurance, quoted in the forward to the 2018 FAOC resource for Study, 'The Five Guiding Principles' ("I say again that the Church of England is deeply committed to the flourishing of all those who are part of its life in the grace of God. It is not our intention that any particular group should wither on the vine."), what progress has been made or is planned so that the current solitary role the Bishop of Maidstone has in representing a significant percentage of conservative evangelical churches in the House of Bishops may be addressed in terms of

appointing more such Bishops and in according them voting rights in the House of Bishops, to give some balance to the growing numbers of women elected to the episcopacy, either as Diocesan or Suffragan Bishops?

The Archbishop of York to reply as Vice-Chair of the House of Bishops:

A I would like to draw attention to my answer to the Revd Mark Lucas at Question 8.

Although there is currently no diocesan bishop who holds a complementarian view of gender, the Bishop of Maidstone plays an important role attending and speaking at the House of Bishops thereby representing churches with this theological position. Only full members of the House have the right to vote and there are no current plans to change this.

The Central Members of the CNC and Diocesan Bishops are aware of the importance of mutual flourishing and are committed to the Five Guiding Principles. They will need to continue to reflect on what this means in practice and how it is considered in nominations.

The Development & Appointments Group have asked the Chair of the Implementation and Dialogue group to include senior appointments in its work as it considers examples of good practice and designs resources.

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

Q34 Sir Philip Mawer recommended at the end of his report on the See of Sheffield that “that the House of Bishops commissions a group with balanced membership to review what has been done to inform and educate clergy and laity about the Settlement agreed in 2014” (Press Statement 15 September 2017). Is the House of Bishops able to assure us that, in going about its work, that group will proceed on the basis that the Five Guiding Principles all have to be read and applied in such a way as to give effect to the statement in the first Guiding Principle that “all orders of ministry [are] open equally to all, without reference to Gender”?

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

A The Five Guiding Principles in the House of Bishops’ Declaration on the Ministry of Bishops and Priests were extensively debated in Synod in February 2014. When issued by the House in the light of that debate in June 2014, the House prefaced them by saying that

‘they need to be read one with the other and held together in tension’ (para 5 of GS Misc 1076). That remains the way the Principles should be read and applied by us all, including the Implementation and Dialogue Group which I chair (and which was set up in response to Sir Philip Mawer’s first recommendation).

I commend to Synod the Faith & Order Commission’s publication – *The Five Guiding Principles: A Resource for Study* (2018), which includes a helpful commentary on the Five Guiding Principles.

Ms Josile Munro (London) to ask the Chair of the House of Bishops:

Q35 What impact has the “turning up the volume” initiative had on increasing the numbers of BAME clergy in senior roles?

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

A The work of TUTV has made a strong contribution to highlighting the missional imperative of BAME inclusion and representation in our senior roles.

Since TUTV began its work in 2012, working group members have participated in the College and House of Bishops, and we have facilitated discussions in a number of bishops’ staff meetings. Whilst not solely attributable to the work of TUTV, the number of BAME bishops has more than doubled and at least four BAME clergy have been appointed as Archdeacons since 2012. BAME clergy make up approximately 10% of the participants in the Strategic Leadership Development Programme, and we have also provided development opportunities to a number of BAME clergy.

Mr Gavin Oldham (Oxford) to ask the Chair of the House of Bishops:

Q36 In 1948, the same year as the NHS was founded, the Lambeth Conference passed a resolution stating: *“We believe that the State is under the moral law of God, and is intended by Him to be an instrument for human welfare. We therefore welcome the growing concern and care of the modern State for its citizens, and call upon Church members to accept their own political responsibility and to co-operate with the State and its officers in their work.”*

Does this remain the Church’s position and, if so, how does the Church reconcile its support for universal distribution when that welfare system has demonstrably reduced the quantum of resources available for targeting help on the poor and most disadvantaged, as we are taught by the Christian Gospel?

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

A There is nothing in the 1948 Lambeth Conference resolution nor, indeed, in the work of Archbishop William Temple whose ideas it reflected, which reduces the concept of welfare to nothing more than supporting the poorest. On the contrary, in Temple's work there is a very strong theme that citizens' participation together in all social structures is essential to the welfare of everyone.

Theological reflections on welfare policy were most recently explored in the paper *Thinking Afresh about Welfare: The Enemy Isolation*, drafted for the House of Bishops and circulated for discussion in 2016. It can be found on the website.

There is no single Church of England position on welfare economics, although I hope we continue to hold that Christians can provisionally support a state which seeks to maximise the welfare of all its citizens and does not stigmatise the poor by marginalising structures which express solidarity with the disadvantaged.

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

Q37 Can the House outline to Synod the nature of the disagreements that currently are holding up the publication of the report of the Working Group on the Seal of the Confessional, and what steps the Chair is taking to find a resolution?

The Bishop at Lambeth to reply on behalf of the Chair of the House of Bishops:

A The Seal of the Confessional Working Group presented its Report to the House of Bishops in May. It should come as no surprise that there were differences of view about the retention or abolition of the Seal.

The House decided that the subject matter lent itself to wider consultation with the College of Bishops (comprising all diocesan and suffragan bishops). This is due to take place in the context of bishops' regional groups over the autumn prior to a discussion about the pros and cons of retaining the Seal in December (by which time the Archbishops' Council – which commissioned this piece of work – will also have had an opportunity to consider the Report).

Mr Stephen Hogg (Leeds) to ask the Chair of the House of Bishops:

Q38 Was what is stated about the seal of the confessional in part 3 of the *Guidelines for the Professional Conduct of the Clergy* prepared with the advice of the Legal Office; and, if so, has the Legal Office subsequently changed its legal advice that “if a penitent makes a confession with the intention of receiving absolution the priest is forbidden (by the unrepealed Proviso to Canon 113 of the Code of 1603) to reveal or make known to any person what has been confessed” or that the Canon imposes a “requirement of absolute confidentiality”?

Dr Lindsay Newcombe (London) to ask the Chair of the House of Bishops:

Q39 Since publicity has been given to advice from the Diocese of Canterbury and the Deaneries of Jersey and Guernsey, which appears to put at risk the seal of the confessional in those places, what measures have been taken to publicly reassure penitents that no changes have been made to the Canon Law and guidelines which assure absolute confidentiality of sins divulged during confession?

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

A With permission I shall answer the questions from Mr Hogg and Dr Newcombe together.

I can confirm that the Legal Advice summarised in Section 3 of *Guidelines for the Professional Conduct of the Clergy (2015)* remains the Church’s official position on the ministry of absolution. This is too long to include in full in this answer but a copy is available on the Notice Board in the Concourse.

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

Q40 Could the Chair of the House of Bishops confirm whether it remains the Church of England’s official position that lay people in registered civil partnerships are able (i) to be admitted to baptism, confirmation and communion without any questions as to the nature of their relationship and (ii) whether their children are eligible for baptism as set out in *Civil Partnerships – A Pastoral Statement from the House of Bishops of the Church of England* (July 2005)?

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

A According to the 2005 Pastoral Statement, ‘lay people who have registered civil partnerships ought not to be asked to give assurances about the nature of their relationship before being admitted to baptism, confirmation and communion.’ As the Statement also

explains, 'we believe an unconditional welcome should be given to children in our churches, regardless of the structure of the family in which they are being brought up,' a welcome that includes the offer of baptism 'provided there is a willingness, following a period of instruction', for parents and godparents to make the vows set out in the baptism service.

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

Q41 Has the House considered whether the following paragraphs, from the Evangelical Alliance's *Affirmations* (Biblical and Pastoral Responses to Homosexuality):

- "9. We believe that habitual homoerotic sexual activity without repentance and public promotion of such activity are inconsistent with faithful church membership ... we believe that either of these behaviours warrants consideration for church discipline.
10. We encourage evangelical congregations to welcome and accept sexually active lesbians and gay men. However, they should do so in the expectation that they, like all of us who are living outside God's purposes, will come in due course to see the need to be transformed and live in accordance with biblical revelation and orthodox church teaching. We urge gentleness, patience and ongoing pastoral care during this process and after a person renounces same-sex sexual relations."

which have been adopted by many Church of England evangelical churches, are consistent with the House of Bishops' current guidelines as set out in *Issues in Human Sexuality* (1991)?

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

A Members of the Church of England belong to a wide range of organizations that issue guidance on many different matters. The House of Bishops has not taken a view on the passage cited from the Evangelical Alliance.

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

Q42 Noting the "What we believe" section of the Church of England website, what does the Church of England believe regarding sin and repentance?

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

A The Church of England professes the faith revealed in the Holy Scriptures, to which its historic formularies bear witness. Regarding sin and repentance, that witness may be found in, for instance, Articles IX to XVIII of the XXXIX Articles.

Its teaching is expressed in its authorised liturgies, including those for Holy Baptism and the Prayers of Penitence that form an integral part of many services. All of these texts are available on the Church of England website. The 'What We Believe' page forms part of the 'Our Faith' section, intended to convey the Christian faith as the Church of England understands it in accessible language for inquirers with no church background. Various references to sin and repentance may be found in this section, including the 'Commission' from the Confirmation service and answers to the questions 'How do you become a Christian?', 'What is sin?' and 'What is baptism?'.

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

Q43 How will the insights and learning from the report due to be published later this year by the UK Government's Independent Inquiry into Child Sexual Abuse (IICSA) concerning the culture of the Church of England in respect of gender and sexuality be incorporated into the Teaching Document on human sexuality promised for 2020?

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

A The Co-Ordinating Group for *Living in Love and Faith* is expected to be attentive to developments in other areas of the Church of England's national life that are relevant for its work. When the report from IICSA is published, it will consider whether there are specific points for it to reflect on, and how to go about this. It is also likely that the report will be relevant to the work of the Pastoral Advisory Group.

Ms Christina Baron (Bath & Wells) to ask the Chair of the House of Bishops:

Q44 Who was aware of William Nye's letter to TEC's Task Force on the Study of Marriage, and the contents of the letter, at the time the letter was sent?

Ms Christina Baron (Bath & Wells) to ask the Chair of the House of Bishops:

Q45 Had William Nye's letter to TEC's Task Force on the Study of Marriage not been made public by TEC, when was it intended that the House would be informed of its sending and content?

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

A With permission, Chair, I will answer questions 44 and 45 together.

The Episcopal Church sought comments from all Anglican provinces ahead of their discussions on possible further changes to their

provisions on same-sex marriage. The Secretary General's reply was prepared by a number of members of Church House staff. The Archbishops were consulted, as was I, as chair of the Faith and Order Commission. It was intended to inform the House of Bishops of the reply ahead of the Episcopal Church's planned publication of all the responses. In the event, the Episcopal Church published the responses without the expected prior notification to the Church of England.

The Revd Canon Barney de Berry (Canterbury) to ask the Chair of the House of Bishops:

Q46 In the light of the Bishop of Maidstone's reply to the Bishop of Lichfield's *Ad Clerum*, do any House of Bishops' guidelines preclude clergy participation in enquirer-led discussions about the wisdom of their taking Holy Communion?

Mr Graham Caskie (Oxford) to ask the Chair of the House of Bishops:

Q47 Is there any canonical or other impediment to a priest providing pastoral advice about the meaning of the exhortations in the Book of Common Prayer Communion Service?

The Revd Peter Breckwoldt (Salisbury) to ask the Chair of the House of Bishops:

Q48 In the light of the Bishop of Maidstone's careful response to the recent Lichfield *Ad Clerum*, and its consonance with the BCP and Scripture (1 Corinthians), what advice will the House of Bishops give to clergy regarding parishioner-initiated discussion towards the wisdom of their taking Holy Communion?

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

A With permission, I will answer these three questions together.

The Exhortations for the Communion Service in the BCP urge the importance of preparation, including repentance for sins, so that we may 'worthily receive' the sacrament and know what Article XXV calls its 'wholesome effect'. While stressing the responsibility here of each person, the Minister also addresses any 'who by this means cannot quiet his own conscience herein', saying 'let him come to me, or to some other discreet and learned Minister of God's Word'. Canon B 15.2 states that 'The minister shall teach the people from time to time... that they come to this holy sacrament with such preparation as is required by *The Book of Common Prayer*.'

The House of Bishops expects clergy to carry out their responsibilities in this matter with attention to relevant statements of the House of Bishops and with the pastoral wisdom that it is their duty to cultivate.

The Revd John Dunnett (Chelmsford) to ask the Chair of the House of Bishops:

Q49 Since the Bishop of Maidstone's response to the May 2018 Lichfield *Ad Clerum* does not suggest that a priest should bar someone from Communion, will the House of Bishops publicly support his right to express his opinions as he did?

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

A Members of the House of Bishops are well aware of the differences of both emphasis and substance that exist among them and understand this to be part of the gift and challenge of working together as a House of Bishops in the Church of England. Furthermore, their freedom to express a diversity of views while bearing the common responsibilities of their calling is a means of engaging with one another in discerning God's guidance in a changing world.

Dr Christopher Angus (Carlisle) to ask the Chair of the House of Bishops:

Q50 Amending Canon 39 before this Synod aims to ensure that the observance of Canon B11 can become a reality such that provision is made for Morning and Evening Prayer to be said in at least one church in every benefice each day. Whilst it is up to the minister who has the cure of souls to make such provision, would the House of Bishops be prepared to actively encourage that provision to include the participation of the laity in leading those offices on a regular basis?

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

A Canon B 11 in its amended form provides a workable basis for the regular celebration of Morning and Evening Prayer (or the alternatives provided in *Common Worship: Daily Prayer*). This change was made at the request of the Rural Affairs Group, on the basis that it was unrealistic to expect those services to be held on a daily basis in every parish in a multi-parish benefice.

A requirement that they be held in at least one church in each benefice should be achievable. I very much hope that bishops will actively encourage their clergy and laity to promote this ministry of daily public prayer and to share responsibility for it. Where appropriate this could include the bishop authorising lay people to officiate at these services – a very helpful way of growing the corporate spiritual life of our parishes.

Mrs Chris Fry (Winchester) to ask the Chair of the House of Bishops:

Q51 What progress has been made in providing a mechanism for validating safeguarding training from related professions (for example social workers, probation officers, teachers and medical professionals) to be accredited by the Church of England?

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

A Section 3.4 page 8 of the Training and Development Framework states the following:

At present no accreditation is given against the **core** safeguarding training modules for prior learning that has not been provided by the Church of England. This is due to the church core safeguarding training modules situating safeguarding practice within the unique context of the Church and providing participants with the opportunity to relate their learning to their faith.

Where prior learning has been completed in relation to the **specialist** modules, the Diocesan Bishop, in consultation with the Diocesan Safeguarding Adviser, will be able to exercise discretion in giving accreditation for prior learning. For example, where a person requires training in safer recruitment but has completed an employment based safer recruitment training package within the last 12 months, this may be considered sufficient for them in fulfilling their Church related responsibilities and discretion may be used.

Mrs Chris Fry (Winchester) to ask the Chair of the House of Bishops:

Q52 What plans are there to provide practical national child safeguarding policies that can be adopted by PCCs and provide straightforward guidance on the day to day issues of safeguarding across the range of churches, from a small church with no regular children to a large church with multiple children's and youth activities?

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

A The House of Bishops' Parish Safeguarding Handbook has just been issued. The handbook summarises the safeguarding responsibilities for parishes outlined in the House of Bishops' Safeguarding Policies and Guidance. It is primarily aimed at Incumbents and Parish Safeguarding Officers, with specific sections aimed at PCCs and Leaders of activities for children, young people and/or adults who may be vulnerable. The handbook has been designed to be easily

consulted and provide quick answers to support the day to day safeguarding work of a parish. The handbook will be accompanied by a Parish Safeguarding Resource Pack, a pocket safeguarding guide and a safeguarding contact card, coming soon. Plus, the A3 safeguarding policy poster that is currently available.

All House of Bishops Safeguarding policy, guidance and resources can be found on the safeguarding pages of the Church of England website.

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

Q53 At the July 2017 Group of Sessions, I asked about an awaited Parish Safeguarding Handbook. In subsequent correspondence the Bishop of Bath and Wells kindly informed me “The draft Parish Safeguarding Handbook is being presented to the National Safeguarding Steering Group tomorrow (24th January)” and, depending on further work, “it is envisaged that the Handbook will be published in March of [sic] April of this year.” I have since found a ‘Draft Parish Safeguarding Handbook’ on some diocesan and parish websites. What is now the situation and the timescale for official publication of the Handbook?

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

A To date, many dioceses have produced their own parish safeguarding materials and guidance for local use. The House of Bishops Parish Safeguarding Handbook has just been issued. The handbook will be accompanied by a Parish Safeguarding Resource Pack, a pocket safeguarding guide and a safeguarding contact card, coming soon. Plus, the A3 safeguarding policy poster that is currently available. All House of Bishops Safeguarding policy, guidance and resources can be found on the safeguarding pages of the Church of England website.

Mr James Lee (Guildford) to ask the Chair of the House of Bishops:

Q54 Given the legal responsibility that PCC members have for safeguarding in churches, including for safe recruitment of those working directly with children and vulnerable adults, what consideration has been given to making it a requirement for all PCC members to be DBS-checked before they can sit on a PCC, rather than simply an optional requirement?

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

A There can be no requirement for all PCC members to have any form of enhanced DBS check. Under current UK legislation, enhanced checks can only be requested for those PCC members who work, or have substantial contact, with children and/or vulnerable adults or where the PCC qualifies as a children's or vulnerable adults' charity. PCC members will always qualify for basic DBS checks, but these only reveal unspent criminal conviction information. It is, therefore, left to local determination to decide when checks are appropriate for PCC members.

DBS checks are only one element of safer recruitment. A tiny percentage of individuals who abuse have prior convictions and in that respect therefore, DBS checks, whilst an essential component of safeguarding, are limited in terms of their value. Organisations must never rely solely on DBS checks when recruiting. For best practice advice, see the Safer Recruitment Practice Guidance on the Church of England website.

Mr Stephen Hofmeyr (Guildford) to ask the Chair of the House of Bishops:

Q55 What national guidance (i) was in place in 2007-2009, (ii) was in place subsequently and (iii) is being proposed (if any) for the conduct of reviews of alleged safeguarding failures?

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

A (i) There was no formal guidance in respect of the conduct of reviews of alleged safeguarding failures during this period.

(ii) The first guidance issued on learning lessons from alleged safeguarding failures was incorporated into 'Managing serious safeguarding situations relating to church officers' (June 2015), which has now subsequently been revised and strengthened within 'Responding to, assessing and managing safeguarding concerns or allegations against church officers', published in October 2017 (section 9). This can be found on the Church of England website.

(iii) A 'Lessons Learnt case review guidance' is currently in development and following a consultation exercise and agreement by the National Safeguarding Steering Group will be issued later in 2018.

Mrs Katharine Alldread (Derby) to ask the Chair of the House of Bishops:

Q56 Given the discrepancies in numbers between the original ('around 3300') and corrected ('around 2600') answers to my question in February 2018 regarding the number of safeguarding cases and allegations of abuse, please could an explanation be given as to why the National Safeguarding Team finds such difficulty in stating the number of safeguarding concerns/ allegations and the breakdown of the number relating to church officers?

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

A Each diocese is asked to collate and complete an annual safeguarding self-assessment. Since February, an NST Associate has been commissioned to analyse the data from 2016 and 2015 and the format for its collation. The analysis of this will be presented to the NSSG on July 12th. The self-assessment for 2017 data is currently with dioceses and as a result of the Associate's work the guidance has been strengthened and clarified to minimise data quality issues. The return is due by the end of July. Following the report to the NSSG and in the light of evidence given to IICSA, the NST will consider other ways to strengthen both the accuracy and regularity of monitoring and reporting arrangements.

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

Q57 At the February Group of Sessions I asked the supplementary question "After Carlile (ie the Report of Lord Carlile's Independent Review of the Bishop George Bell case) shall we see better transparency of process from start to finish in respect of the new Bell allegations than we did with the first?". I received the reassuringly unqualified answer "Yes".

Five months later, why are the terms of the second Bell review still unavailable in the public sphere, and can you give us an estimated time for conclusion and an outline progress report on process, not substance?

Mr David Lamming (St Edmundsbury & Ipswich) to ask the Chair of the House of Bishops:

Q58 With reference to the answer given by the Bishop of Bath and Wells to my supplementary questions at General Synod in February 2018 regarding the 'fresh information' about Bishop George Bell received by the National Safeguarding Team in December 2017 (Q58), and his answer that "the questions are being noted; I'll make sure you get a reply", and given (i) that the identity of the independent investigator (Ray Galloway) and the decision-maker (the Rt Worshipful Timothy Briden) have now been revealed in The Spectator magazine, and (ii)

that the Bishop answered “yes” to Martin Sewell’s supplementary question, “After Carlile, shall we see better transparency of process from start to finish in respect of the new allegations than we did with the first?”; will you please now inform Synod of (a) the terms of reference for the new investigation and (without revealing any confidential information) what Timothy Briden is to be asked to decide, and (b) the timescale (if any) set for the investigation to be concluded and a report published?

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

A Mr Galloway is performing a role analogous to an investigating officer, were this a secular criminal investigation. He will provide a report on the results of his investigation. Consistent with Lord Carlile’s recommendations, the Core Group will not decide whether allegations are made out, i.e. whether they are assessed to have occurred on the balance of probabilities. The Bishop of Chichester has asked Tim Briden to come to an independent judgment. Mr Briden will hear representations from all those with a proper interest. As the body which instructs the investigator, members of the Core Group have a legitimate interest in questions about Mr Galloway’s terms of reference. They will, as soon as practicable, be asked to consider their publication. Given previous criticisms, the Church has put in place a thorough process which allows for a fair and robust decision. I am therefore not able to give a fixed completion date.

Mr David Lamming (St Edmundsbury & Ipswich) to ask the Chair of the House of Bishops:

Q59 At the July 2017 General Synod group of sessions Martin Sewell asked (Q13), “Given the importance of transparency and accountability in raising public confidence in our safeguarding culture, will the House seek the co-operation of the Business Committee to ensure that members of Synod may extensively evaluate the Church’s responses to [the Gibb and Carlile] reports by no later than February 2018?” The Carlile report had not then been published but, in his reply on behalf of the Chair of the House of Bishops, the Bishop of Bath and Wells said that both reports would be considered “at the next full meeting of the House.” The Carlile report was published on 15 December 2017 and issued to General Synod members in January 2018 as paper GS Misc 1173. In February 2018, in answer to a question from the Ven Julie Conalty (Q50), Bishop Hancock said that that the National Safeguarding Steering Group were “working through its consideration of how to give effect to the

recommendations of Lord Carlile’s independent review into the case of George Bell” and that “the NSSG will report to the House of Bishops as soon as this process is complete.” In February 2018, the NSSG’s “Response to the George Bell Independent Review Recommendations,” was published on the Safeguarding pages of the Church of England website. However, there is no reference to that document in GS Misc 1192 (Summary of decisions by the House of Bishops and Delegated Committees, dated June 2018) and the only reference to the Carlile report is at paragraph 27 recording that the House of Bishops Standing Committee (HBSC) “considered a number of Safeguarding matters, including the Independent Reviews from Dame Moira Gibb and Lord Carlile QC...” at its meeting on 14 March 2018. Further, there is no reference to the Carlile report, or to the NSSG’s February 2018 paper in response to it, in paper GS 2092.

In the light of the above, what is the current status of the paper “National Safeguarding Steering Group Response to the George Bell Independent Review Recommendations”, when will the various ‘responses’ be implemented, and why is there no reference to those responses in paper GS 2092?

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

- A** The response of the National Safeguarding Steering Group to Lord Carlile’s independent review was published in February 2018 [and has been approved by the House of Bishops in accordance with its procedures]. In order to ensure a consistent approach where allegations are made against a posthumous office holder, the NSSG’s response sets out the principles which the National Safeguarding Team currently applies to the investigation and management of such allegations whether or not there is a civil claim. The paper GS 2092 relates to the key themes and priorities identified by the NSSG as a result of evidence given to IICSA to date and is not intended to have in view the matters considered by Lord Carlile.

Mrs Isabel Adcock (Chelmsford) to ask the Chair of the House of Bishops:

Q60 Given the recent correspondence circulated to members of the Synod by a complainant concerning her dissatisfaction with the Church's response to her, what steps have been taken by the House of Bishops and the National Safeguarding Team to secure the publication of the Gladwin report regarding Jersey and the Diocese of Winchester and the implementation of its recommendations?

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

A The Bishop of Winchester has sent the relevant recommendations of the review to the National Safeguarding Steering Group for consideration as to what actions are necessary to implement learning at a national level.

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

Q61 The completed report of Sir Roger Singleton on the Past Cases Review was only released shortly before Synod although it was evidently available some weeks beforehand. This joins GS 2092, the Elliott Report, the Carlile report and the terms of the Bell 2 Inquiry as subjects which Synod has not been given adequate time or opportunity to address at an appropriate time. Are these unfortunate timings entirely accidental, or are the early views of the Houses of Clergy and Laity not wanted by the House of Bishops?

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

A Following evidence given to IICSA in March by Sir Roger Singleton, a draft independent report into the adequacy of the Past Cases Review conducted by the Church of England in 2008-09 was presented to the National Safeguarding Steering Group in April 2018. At this point there were two outstanding dioceses upon which the Independent Scrutiny Team (IST) had yet to finalise their views. The findings of the report were agreed by the Archbishops' Council and House of Bishops in May 2018. The judgement of the IST in respect of the two outstanding dioceses was confirmed to the NST in mid-June and the report published at the earliest possible opportunity on 22 June. The NSSG, supported by the NST, is now working to implement the recommendations of the report and will consider an action plan at its next meeting on 12 July.

HOUSE OF CLERGY

The Revd Julian Hollywell (Derby) to ask the Chair of the House of Clergy:

Q62 Can the Chair update the Synod on the Working Group on Clergy Wellbeing's progress in the past year?

The Revd Canon Simon Butler to reply as Chair of the House of Clergy:

A The Group first met last November and has met on five occasions. Considerable progress has been made, working on the wide range of topics that relate to clergy care and wellbeing, all from within the framework of the Ordinal and mirroring the Guidelines for the Professional Conduct of the Clergy. It hopes to have a document containing a draft Covenant and supporting material to put out for wider consultation in the autumn.

Following a planned engagement with the House of Clergy in February 2019, it is hoped to bring this piece of work to the General Synod next July.

SECRETARY GENERAL

Mr Stephen Hogg (Leeds) to ask the Secretary General:

Q63 Further to question 62 at the February 2018 Group of Sessions of General Synod, what progress has been made on the revision of Members' Expenses, and can the Secretary General assure members that revised rates will be in place before the next London Group of Sessions?

Mr William Nye to reply as Secretary General:

A I confirm that work is in hand to ensure that a new policy for Members' and staff expenses will be in place before the next London Group of Sessions. In the meantime, the existing rates remain in place.

A benchmarking exercise has commenced to facilitate relevant sector comparisons of policy and rates for expenses such as travel and accommodation. This will enable a new policy to be drafted and appropriate rates to be put in place.

We are also exploring the possibility of using a travel management arrangement to help us get the best value-for-money in certain circumstances.

The Revd Canon Dr Judith Maltby (Universities & TEs) to ask the Secretary General:

Q64 The re-launched website of the Church of England in 2017 removed from public access previously available Synodical documents prior to 2011. With the principles of transparency and good governance in mind, may Synod know what consultation process was undertaken, and with whom, before removing public documents of the Church of England's national legislative and deliberative assembly from on-line access and therefore making them less accessible?

Miss Debbie Buggs (London) to ask the Secretary General:

Q65 When will General Synod papers from 2010 and prior years be available on the Church of England website?

Mr William Nye to reply as Secretary General:

A With permission, Chair, I would like to take questions 64 and 65 together.

The new Church of England website was built from scratch over the summer of 2017 and launched in November 2017. Given levels of resource in the General Synod Office and the results of a website analytics audit, a decision was made to prioritise uploading the most recent papers first. More functionality has been added to the website enabling prior General Synod papers to be better categorised and it is the hope of the Synod Office that we will begin work on uploading 2011-2001 papers over this summer.

In the meantime, a process has been put in place by the Synod Office to enable members to access previous papers:

- 2010 to 2005 to email synod@churchofengland.org
- 2005 and older, to contact the Church of England Records Centre.

The Revd Preb Stephen Lynas (Bath & Wells) to ask the Secretary General:

Q66 During the February 2017 group of sessions, I asked whether any plans were afoot to mark the centenary of Church of England Assembly (Powers) Act (usually known as the Enabling Act) 1919. Under God, we are for most practical purposes a self-governing Church, and at this time the consultative, legislative and deliberative roles of this Synod, not to mention other Synods and PCCs are critical in some very difficult debates and decisions. Now that some 17 months have passed since I last asked, what proposals are under discussion to mark this significant anniversary?

Mr William Nye to reply as Secretary General:

A I welcome the reminder of the forthcoming centenary of the Church Assembly, of which the General Synod is the successor body. I will request the General Synod Business Committee to give consideration at their next meeting to whether or how this anniversary might be marked at the July 2019 group of sessions.

Mr Chris Gill (Lichfield) to ask the Secretary General:

Q67 What costs were incurred in connection with the recent hearing in relation to the appeal against the result of the House of Laity election to the CNC (the judgment in which was delivered on 6 April 2018) and can a breakdown of those costs be provided?

Mr William Nye to reply as Secretary General:

A The only costs incurred in connection with the appeal related to the copying of documentation and its delivery to the members of the appeal panel (£199) and a sandwich lunch for the members and staff on the day of the hearing (£59).

NATIONAL SOCIETY COUNCIL

The Revd Christopher Robinson (St Edmundsbury & Ipswich) to ask the Chair of the National Society Council:

Q68 In July 2017 this Synod called on the Secretary of State to amend the Schools Admission Code to require admission authorities to allocate places to children of clergy and other workers required to live in tied accommodation, and on admissions authorities to accept letters of appointment as proof of residence ahead of children moving into the area. What steps have been taken to communicate this to the relevant bodies, and could a pro forma letter be produced by the Church of England Education Office to this end for use in school applications?

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

A Following the debate and subsequent letter to the Secretary of State, the Department for Education has made clear that it is sympathetic to the issues raised and will give them full consideration when the Admissions Code is revised. In doing so it will consider the implications of any possible changes, including the impact on local children, and as part of the process will liaise with the Education Office and other faith representatives to better understand the issue and explore possible solutions. Any changes to the Code are subject to a full statutory process, including consultation, and the Education Office will ensure Synod's view is widely understood as part of that process.

Mr William Belcher (Gloucester) to ask the Chair of the National Society Council:

Q69 Given the current financial constraints, what is the national Church's attitude and policy towards the future of small church schools?

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

A In March this year, we published a report, *Embracing Change*, which focuses on rural and small schools. The report not only draws together data to help us understand the challenge, but gives a range of pointers to schools and dioceses to support the provision of the quality education in rural areas which children in these communities deserve, whilst ensuring sustainability in the long term.

The report recognises the challenges and constraints of limited resources, sometimes poor infrastructure such as a lack of public transport or limited internet connectivity. Our recommendations include: the need for a focus on developing leadership for rural and small schools; for schools to work together in structural partnerships; and for the different stakeholders to work together to reenvision a vision for rural communities.

Mr Jeremy Harris (Chester) to ask the Chair of the National Society Council:

Q70 What consideration was given to inviting the Association of Christian Teachers or any other Christian organisation to be involved in producing the Church's guidance on responding to transgenderism in schools, as set out in *Valuing All God's Children*?

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

A *Valuing All God's Children* was published last year as a resource to help schools eradicate homophobic and transphobic bullying. It is not the Church's guidance on responding to questions about human sexuality or to people identifying as transgender. In producing the report we drew on many different resources and a wide range of those teachers and other professionals delivering the best practice in Church of England schools. The whole approach is underpinned by the Church of England vision for education, which is deeply Christian.

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

Q71 What guidance has been given to Church Schools on how to formulate both a policy and an appropriate response to those children under the age of 11 who are identifying as transgender, and has any consideration been given to advising parishes and dioceses on how they should respond to the decisions taken by their local Church Schools?

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

A *Valuing All God's Children* was published last year as a resource to help schools eradicate homophobic and transphobic bullying. It did not offer guidance on formulating policies for children identifying as transgender but did make clear the need for all pupils identifying as LGBT to feel supported and be offered appropriate care. It suggested some resources whilst making clear that the choice of resources is a decision to be made by the school as it knows its unique context best.

A vital aspect of any Church of England school is the link between school and church. That relationship is expressed through collaboration and partnership and most clearly through the prayerful pastoral care provided by the church. It is also formalised at governance level. Given these essential links it would be extraordinary for any such decisions to be taken in isolation.

CHURCH BUILDINGS COUNCIL

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

Q72 To what extent is the expectation that churches of high architectural significance should produce a Conservation Management Plan – with 10,000 to 30,000 words excluding appendices 'and copiously illustrated' (according to existing Church Buildings Council guidance) before it can apply for a faculty consistent with the Church of England's intention to simplify processes to free up its churches for involvement in mission?

Sir Tony Baldry to reply as Chair of the Church Buildings Council:

A There is no legal requirement for any church to compile a Conservation Management Plan before submitting a faculty. The requirement is for the compilation of a Statement of Significance and Statement of Needs, which should be commensurate with the significance of the church and the scale of the project. The Church Buildings Council does advise that Major Churches, that is exceptionally significant churches which meet certain criteria, should consider compiling such a Plan, because this will help them to fully understand their built assets and get the best out of them for mission and engagement with the community. Also, funders like the Heritage Lottery Fund often require these documents, especially for large grants. The Council offers support to those Major Churches which decide to compile a Plan. Almost all cathedrals and half of Major Churches already have one, and benefit from that.

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

Q73 What progress has been made in retaining the Listed Places of Worship Scheme or in creating an equivalent for after 2020?

Sir Tony Baldry to reply as Chair of the Church Buildings Council:

A The Government has, thanks to the sterling efforts of the Second Church Estates Commissioner, made a full commitment to continuing LPOW until 2020. After that time the Government cannot yet make such commitments, as a new spending round will have to be gone through. Myself, Dame Caroline, Bishop John Inge and many other supporters in parliament are already working on an approach to government, when the time is right, to ensure that churches do not end up disadvantaged by the VAT regime.

MINISTRY COUNCIL

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

Q74 How many ordinands will begin training in September 2018? Please provide a numerical breakdown for the four age bands (under 29, 30-39, 40-55 and over 55) with each age band divided into numbers of men and women.

The Bishop of St Edmundsbury and Ipswich to reply as Chair of the Ministry Council:

A The current estimated number of entrants in September 2018 is 582, compared with 547 in 2017 and 476 in 2016. Further detail on the breakdown requested is available on the Members' noticeboard. These estimates are based on the number of candidates attending Bishops' Advisory Panels between September 2017 and July 2018 and who will form the bulk of those entering training this September.

Canon Jenny Humphreys (Bath & Wells) to ask the Chair of the Ministry Council:

Q75 How are the Advisers for Bishops' Advisory Panels selected and trained? Do I understand correctly that someone who cannot receive the ministry of women priests can be an adviser on a Panel considering the suitability of a woman put forward by her diocese for ordination training?

The Bishop of St Edmundsbury and Ipswich to reply as Chair of the Ministry Council:

A Advisers are appointed by their Diocesan Bishop to serve for a period of 5 years. Guidance is issued to help Bishops appoint suitable candidates and indicate to potential Advisers the commitments involved. All new Advisers attend residential training before their first Panel, are de-briefed after that Panel and attend a

further training event within two years of their appointment. They are trained to assess evidence about the candidates objectively and with self-awareness about their personal views. In this evidence-based process, it is possible for an Adviser who cannot receive the ministry of a woman priest to be an Adviser on a Panel in the case of women candidates who are being put forward. This policy is followed in the light of the Five Guiding Principles and the value arising from a diversity of Advisers representing the diversity of the Church.

Mrs Katharine Alldread (Derby) to ask the Chair of the Ministry Council:

Q76 With respect to the requirement for ordination candidates to read *Issues in Human Sexuality* and agree to live within its guidelines, can the Council / House confirm that the text of *Issues* made available for DDOs and candidates on the Church of England website comprises only the Preface and Chapter 5: 'The Homophile in the Life and Fellowship of the Church'?

The Bishop of St Edmundsbury and Ipswich to reply as Chair of the Ministry Council:

A I am grateful for this question which alerted us to the fact that only part of the *Issues in Human Sexuality* document was loaded on Ministry pages of the Church of England website which are concerned with selection. This was an inadvertent omission as a result of a technical problem. I confirm that it is expected that candidates will have read and discussed with their DDO the full document as part of the process of discernment. Ministry Division staff will ensure that the full document is made available through the website.

Mr Nick Harding (Southwell & Nottingham) to ask the Chair of the Ministry Council:

Q77 In the light of the Education Office paper *Education and Mission: Schools, Churches and Families*, which was distributed to all Bishops and dioceses in January of this year, what measures are being taken in the selection of ordinands to ensure that they have a good understanding and range of skills relating to children and young people?

The Bishop of St Edmundsbury and Ipswich to reply as Chair of the Ministry Council:

A I am pleased to affirm that the House of Bishops is committed to ensuring that those who are selected for ordination training understand the vital importance of work with children, young people and families and can lead in enabling churches in this work. This is a central priority and not an optional extra. The selection criteria ask

for evidence about a candidate's commitment to the mission of the Church in the local community including schools, and that they can relate well with a diverse range of people, including children and young people. In terms of leadership and collaboration, while the criteria recognise that not that all clergy must be exceptionally skilled or expert at ministry with children, young people and families, it is clear that they all need the leadership capacity to represent the church effectively and take responsibility for facilitating the mission of the church to all ages .

Mr Nick Harding (Southwell & Nottingham) to ask the Chair of the Ministry Council:

Q78 In the light of the Education Office paper *Education and Mission: Schools, Churches and Families*, what changes are being made in the compulsory elements of IME 1-3 to ensure that ordinands have appropriate training for working with children, young people and families?

The Bishop of St Edmundsbury and Ipswich to reply as Chair of the Ministry Council:

A The House of Bishops is committed to ensure ordination training pathways reflect the priority of this area and equip clergy to enable work with schools and families. The formation criteria agreed by the House in 2014 for assessment of ordinands already include, for example, understanding how children learn, nurturing faith and understanding the Church of England's role in schools. The criteria extend to end of curacy assessment which requires commitment to Christian education in schools as part of the mission of the Church. I want to pay tribute to the work of many theological institutions (TEIs) where this area of learning is addressed well. The House will want to be convinced that all ordinands receive the same level of provision in all TEIs, particularly about partnership with schools and families. The House's process of regular review and quality assurance for TEIs run by Ministry Division will help in monitoring this.

The Revd Dr Andrew Atherstone (Oxford) to ask the Chair of the Ministry Council:

Q79 For each of the last five years, 2014-2018, how many ordinands have applied for grants from the Research Degrees Panel and how many have been successful? In that period, what was the RDP annual expenditure on research degrees and the financial range of awards?

The Bishop of St Edmundsbury and Ipswich to reply as Chair of the Ministry Council:

A The information requested may be found on the Members' noticeboard.

Mr Nigel Bacon (Lincoln) to ask the Chair of the Ministry Council:

Q80 Which of the recommendations in the report *Serving Together: The Report of the Lay Ministries Working Group 2015/6* has the Ministry Council accepted, and what progress has been made against them in the year following publication of the report?

The Bishop of St Edmundsbury and Ipswich to reply as Chair of the Ministry Council:

A The Ministry Council accepted all of the 18 recommendations of *Serving Together*, except for two. On legal advice the Council did not accept the recommendation for a Lay Ministries Discipline Measure. For lack of resources the Council did not appoint a full-time national officer for lay ministries. Progress against the other sixteen recommendations has been reported to the Council at every meeting since *Serving Together* was accepted. In particular, progress has been made on two major areas identified by the report, the theological deficit around lay ministries and the authorisation of lay ministers. Since *Serving Together* was published the degree of diversity between dioceses and the widening range of lay ministries, including lay pioneers and the lay roles entailed by Strategic Development Funding bids, have become even more apparent. The Council is therefore working to encourage greater common understanding between dioceses in order to progress the *Serving Together* agenda.

Mr Nigel Bacon (Lincoln) to ask the Chair of the Ministry Council:

Q81 When will this Synod be given the opportunity to discuss the report *Serving Together: The Report of the Lay Ministries Working Group 2015/6* and the response of the Ministry Council to its recommendations?

The Bishop of St Edmundsbury and Ipswich to reply as Chair of the Ministry Council:

A The Ministry Council has provided a report to this Synod on progress in dioceses in the number and variety of authorised ministries in GS Misc 1190, as requested in the February 2016 motion on Resourcing Ministerial Education. If the Business Committee decides that a discussion in the Synod of the development of lay ministries should take place at future sessions, the Ministry Council is ready to respond to that request and to help resource the discussion.

REMUNERATION AND CONDITIONS OF SERVICE COMMITTEE

The Revd Canon Simon Butler (Southwark) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q82 What reassurance can the Committee give to clergy who are concerned about the inclusion of their personal contact details in the proposed National Clergy Register described in paragraphs 56 to 58 of GS 2092 *Report of the National Safeguarding Steering Group*?

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

A As paragraph 58 states, the intention is that the national register will include details of all clergy with an authorised, and, therefore, public ministry and make them publicly available free of charge. However, the register will not include addresses, contact details and biographies, although these will continue to be available in *Crockford*. In exceptional circumstances, clergy may, on request, have their contact details withheld from publication in *Crockford*.

Paragraphs 10 and 11 of GS 2104X, the Explanatory Memorandum to the Church of England Miscellaneous Provisions (No 2) Measure, explain that clause 2 of that Measure is intended to provide a statutory framework for the national register. If that Measure is approved, detailed provisions for what is to be published in the national register will be contained in subsequent regulations that will, in turn, require the approval of the Synod.

The Revd Canon Professor Mark Chapman (Oxford) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q83 The Remuneration and Conditions of Service Committee has asked the dioceses for the numbers of clergy holding House for Duty posts and the policy in place which drives such appointments. What were the results of this enquiry? Have there been any attempts to monitor the numbers of hours worked by clergy appointed on this basis?

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

A As recorded in the paper for the House of Clergy debate on the Clergy Remuneration package, RACSC asked dioceses how many House for Duty appointments they had made. Responses were received from ten dioceses, making up a total of 29 appointments. Some indicated that they did not have this information available. This suggests there is limited capacity at diocesan level to provide further information.

Monitoring hours worked is difficult, as clergy office holders do not have set hours.