

GENERAL SYNOD

FEBRUARY 2019

QUESTIONS

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CHURCH BUILDINGS COUNCIL

FINANCE COMMITTEE

The Revd Canon Jane Charman (Salisbury) to ask the Chair of the Finance Committee:

Q1 Since 2017, the Church of England has been paying the government's annual Apprenticeship Levy of 0.5% on its clergy payroll amounting to c £1.6M over two years with a third instalment due imminently, but has not yet been able to recoup any of it. In view of the delays that have been experienced in working with the Institute for Apprenticeships to gain approval for an Apprenticeship that might be suitable for clergy training:

- What steps have been or will be taken to enable the work to be progressed more quickly; and
- What plans are there in place to address the situation in which, due to the impossibility of spending down a significant backlog of money in a short space of time, the Church of England through no fault of its own loses the opportunity to utilise some of these funds for the purpose for which they were levied?

Canon John Spence to reply as Chair of the Finance Committee:

A Many employers are finding it difficult to use the levy for training their workers.

However, progress continues to be made towards the approval of a Church Minister Apprenticeship. An Apprenticeship Standard was conditionally approved in July 2018. Despite this, ongoing delays from the Institute for Apprenticeships are preventing final approval and implementation.

The Second Church Estates Commissioner has recently written to the relevant Minister of State to seek resolution to this through a meeting between the Institute's senior staff and the appropriate Officers of the NCIs. Should that prove inadequate, a formal complaint would be raised with its Chief Executive.

It is also possible to fund other eligible clergy on some relevant Apprenticeships to meet specific needs. Changes to the funding rules also permit a proportion of Levy funds to be transferred to 'other employers', for example staff in dioceses, and this option is being explored.

MINISTRY COUNCIL

The Revd Dr Philip Plyming (Universities & TEIs) to ask the Chair of the Ministry Council:

Q2 What guidelines and policy advice has the Ministry Division issued to dioceses to enable them to offer appropriate options and support for female ordinands who have a baby while training for ministry?

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

A Ministry Division recognises the importance of supporting ordinands who become new parents during their training. Although arrangements for individual cases are a matter between the ordinand, DDO and TEI, financial support for up to 52 weeks is distributed through the pooling system and is thereby supported by the whole church.

RACSC is in the final stages of drafting guidance recommending that discretionary means-tested maintenance grants paid to those studying full time at a TEI should continue to be paid during any period of maternity or adoption related absence for up to one year to enable them to resume their studies; and that accommodation should continue to be provided during that period.

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

Q3 For each year since 2010; what percentage of new ordinands declared a disability as defined in the Equality Act 2010?

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

A Between 2010 and 2018 the percentage varies between 2% and 5%. The details are posted on the Notice Board.

Mr Andrew Williams (Coventry) to ask the Chair of the Ministry Council:

Q4 Both on a national basis and per Diocese, what are the number (and percentage of total numbers) of disabled people:

- Entering the vocations process for ordained ministry;
- Being recommended for training;
- Completing training; and
- Receiving a stipendiary vs non-stipendiary title post?

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

A In the 2017/2018 academic year, 4% of those sponsored for a BAP declared a disability, the same percentage were recommended for training and a slightly higher percentage, 5%, sponsored for a stipendiary post.

The numbers are posted on the Notice Board.

We have chosen not to give the breakdown by diocese as the numbers are so small that it would be possible to identify the individuals concerned.

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

Q5 How many clergy classed as Self Supporting Ministers in ministry statistics are in fact licensed to House for Duty posts?

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

A Ministers who are provided with a house for the better performance of their duties, but no stipend, may be licenced as assistant curate, priest in charge, or incumbent.

There is no such legal category as House for Duty license. It is unfortunately therefore not possible to identify the number of self-supporting clergy in House for Duty posts from their licence.

The Revd Canon Ruth Crossley (Carlisle) to ask the Chair of the Ministry Council:

Q6 Given the overall increase in people entering ordination training since the implementation of Resourcing Ministerial Education, what has been the proportionate increase or decrease in students entering the three different pathways: residential, fulltime non-residential, and part-time regional?

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

A The number of ordinands in training has increased by 23% since the introduction of RME for the academic year beginning September 2016. In the past two years the number training on context-based courses (i.e. full time, non-residential) has increased by 120%, the number training part time by 34%, and the number training full time residentially decreased by 14%.

Mr James Lee (Guildford) to ask the Chair of the Ministry Council:

Q7 Of the ordinands who began training in September 2017 and September 2018, please provide a numerical breakdown by training pathway (e.g. full-time residential, full-time non-residential, part-time) and by diocese?

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

A The number of ordinands beginning training in September 2018 was 587 (up 8% from 2017). Of the total, 189 entered full time residential training, 141 context-based (i.e. Full Time non-residential) training and 257 part time training. A detailed analysis by diocese is posted for reference.

The Revd Dr Ian Paul (Southwell & Nottingham) to ask the Chair of the Ministry Council:

Q8 What was the reduction in the take-up of places for residential ordination training, for each of the last two years and cumulatively, and what are believed to be the causes of this change?

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

A The reduction in those entering residential training was 8% in 2017 and 6% in 2018. Ministry Division is beginning the formal review asked by Synod of the impact of RME and expects to report in July 2020. This will include collecting data from dioceses regarding the reasons for the training choices made in the past three years. It is unclear what the factors are given the high increase in full-time context-based training, and DDOs and bishops are indicating that they continue to discern pathways for training on the basis of the best formation for the ordinand and the most appropriate models of ministry for their future curates and ministers.

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

Q9 What policy or strategy does the Council or the Division have regarding the spread of provision of ministry training so that when a TEI faces closure due to lack of finance or students, valuable resources are not lost to the Church and the sector does not become over-influenced by one provider?

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

A Ministry Council maintains a close relationship with the 22 Theological Education Institutions providing training for ministry in the Church of England including providing support advice for governance and finance when requested, or when the need is evident through the seven-yearly inspection regime.

TEIs are independently constituted charities with their own governing bodies and Ministry Council has no power to interfere with that governance. In the forthcoming review of Theological Education and the impact of RME we will be looking at how to develop sustainability, collaboration and innovation that reflects the needs of the Church.

REMUNERATION AND CONDITIONS OF SERVICE COMMITTEE

The Revd Prebendary Simon Cawdell (Hereford) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q10 Is the Remuneration and Conditions of Service Committee aware of how many dioceses conduct clergy “wellbeing” surveys or questionnaires; does it request any resulting reports from them for information; and if not, would it undertake to do so prior to the planned debate on clergy wellbeing at General Synod in July 2019, to resource the discussions?

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

A We support efforts made to improve clergy wellbeing – at both diocesan level and via the clergy covenant - although it is not currently part of the Committee’s role to monitor diocesan provision. Clergy wellbeing is best addressed locally where it can best be delivered, and we do not know whether any dioceses conduct these surveys. We consider that the Synod will be in a better position to take a view on how the NCIs might best support dioceses, parishes and clergy in providing for clergy wellbeing - and whether they should have a role

beyond sharing and encouraging best practice – after the conversations about wellbeing have taken place. The Synod would need to agree additional resources for any extension of the Committee’s role.

Mrs Jacqueline Stamper (Blackburn) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q11 In preparation for the debate on the draft Covenant for Clergy Care and Wellbeing to be held at the July 2019 General Synod, can the Remuneration and Conditions of Service Committee provide data on: (a) the numbers of clergy who have left ordained ministry (other than by retirement at normal retirement age); (b) the associated costs, e.g. of absence on long-term sick leave prior to leaving ministry; and (c) the lost investment in training costs for each priest ending ministry early? If the Committee does not already hold these data, could they undertake to collect and collate these data from the dioceses (anonymised to protect both individuals and dioceses) to underpin the debate in July?

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

A We are happy to explore with Mrs Stamper what information can be provided to underpin the debate on the draft Covenant in July and to support clergy wellbeing more generally (for example, aggregated statistics on clergy sickness).

However, existing sources of ministry information do not allow us to identify the number of clergy who leave ordained ministry other than by retirement. Research and Statistics are happy to discuss with Mrs Stamper specific areas of interest about these clergy and to report back to Synod on July on the feasibility of obtaining other information.

Other costs associated with leaving ministry are likely to vary and will be almost impossible to quantify. Supplying all the information requested would therefore require disproportionate staff time.

The average cost of training is between £19,000 and £43,000 depending on whether it is residential.

Mrs Jacqueline Stamper (Blackburn) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q12 *The Guidelines for the Professional Conduct of the Clergy* acknowledge “there is risk in all pastoral care”, and the Practice Guidance for Safeguarding recommends that “clergy should be offered appropriate supervision and support.” What has been the practical response in the dioceses/NCIs to these statements (both of

which concern the care and well-being of the clergy), and what financial resources have been committed across the dioceses/NCIs to “supervision and support” in respect of pastoral care, both for safeguarding and in general?

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

A Bishops are legally required to arrange ministerial development review (MDR) for their clergy, to keep these arrangements under review and provide continuing ministerial development (CMD). Bishops must arrange for MDR to be carried out at least every two years, keep a written record of the review, and have regard to guidance issued by the Archbishops’ Council in 2010. We do not have details of diocesan provision or expenditure, although we know that some dioceses have moved towards regular pastoral supervision.

The NCIs are very supportive of MDR and CMD through regular review and the sharing of good practice, but are not responsible for monitoring diocesan provision. If Synod were to give them such a role, additional resources would need to be found. I understand that, in a safeguarding context, the national safeguarding team would offer advice and guidance, but no sum of money is put against this work.

The Revd Canon Lisa Battye (Manchester) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q13 Some but not all dioceses recommend that their Full-Time clergy take five days off a month (with two taken consecutively on one week): to what extent does a diocese have discretion with regard to the number of days per week that it expects its clergy to be ‘on duty’?

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

A Clergy are legally entitled to an uninterrupted rest period of not less than 24 hours in any period of 7 days. Full time clergy are also entitled to 36 days’ annual leave. These are both minimum entitlements, and their statement of particulars may specify further entitlements, such as additional bank holidays, or specify restrictions on when rest periods and days off may be taken. There is therefore a degree of diocesan discretion.

MISSION AND PUBLIC AFFAIRS COUNCIL

Mr Stephen Hofmeyr (Guildford) to ask the Chair of the Mission and Public Affairs Council:

Q14 For more than 15 years the Reverend Bassi Mirzania has worked tirelessly as founding Chaplain to the Persian/Iranian community in Great Britain and witnessed a remarkable growth in converts. Her ministry has been totally reliant on donations. Although now formally retired, she continues to work. What steps are being taken (i) to fund this ministry in the future and (ii) to find a successor?

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

A The Revd Bassi Mirzania's ministry has made an inestimable contribution of the discipleship of Persian Christians, and it is wonderful to have the opportunity to highlight this. Her work is now being built on through the Presence & Engagement programme, as noted in GS2063. P&E has established a network for clergy with Persians in their congregation, and in the last year has facilitated the translation and approval of liturgy for Holy Communion in Farsi. This will be launched next month at a Celebration Service with groups of Persians from many Anglican churches in attendance. Thus while there are no plans to appoint a new Chaplain to Persians, the work of P&E combined with the identification of three bishops (Durham, Loughborough and Bradford) to champion this ministry means that its profile is being raised among dioceses and they are being encouraged to ensure clergy are equipped and supported to welcome and disciple Persians.

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

Q15 Has the Council identified any examples of good practice in Church of England parishes modelling 'good disagreement' on European Union exit by bringing together 'Leavers' and 'Remainers' in positive ways, whether face-to-face or on-line, and whether it has any plans to do so if hasn't already?

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

A The Council has not sought to collect examples of parishes bringing leavers and remainers together, although we are aware of parishes which have reached out to European Christian congregations to reassure them of solidarity and concern. We have also looked at issues of risk and mitigation regarding Brexit and are aware of parishes which are actively working to dispel tension in Leave voting areas.

The Mission Theology Advisory Group has produced a series of Brexit-related resources to enable parishes to create 'narratives of reconciliation', in Bishop Nick Baines' phrase. These have been well received and are available on the Church of England website.

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

Q16 Two weeks ago my parish suffered the second murder of a young black man by knife crime in the past eighteen months. What contribution to the response to this serious urban crisis can this Synod, the House of Bishops and the Archbishops' Council offer?

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

A The increase in knife-crime – not limited to London or BAME communities – is a terrible indictment of the division, exclusion and hopelessness ruining the lives of so many young people. The causes are complex and, the local context is key to addressing the problem. IPPR research clearly identified the link between social exclusion and school exclusion, demonstrating the association between poverty, parental mental ill-health, overall deprivation and school exclusions. Prof Gus John, a CMEAC member, has done much work on this subject and his important evidence to the Youth Violence Commission included findings that over 50% of teenagers (some as young as 12) in Young Offender Institutions had been permanently excluded from school. Prof John called for a nationwide zero exclusion policy CMEAC discussed Prof. John's evidence with him and has met the Bishop of Ely and the Director of Education to consider how CofE schools are operating their exclusions policies.

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

Q17 What representations has the Council made to the Lambeth Conference Company with a view to environmental matters being included within the agenda of the forthcoming Lambeth Conference?

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

A The Mission and Public Affairs Council has made various representations to the Lambeth 2020 organisation through the World Mission and Anglican Communion Panel. The Lambeth 2020 Design Group have considered environmental matters at an early stage in the development of the agenda.

The Revd Andrew Yates (Truro) to ask the Chair of the Mission and Public Affairs Council:

Q18 Since the adjourned Synod debate in July, what progress has there been on the development plan for the Church of England Environment Programme (CoEEP); and can Synod be reassured that this is aligned to all Five Marks of Mission?

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

A The Environment Working Group is about to publish its new Three Year Action Plan which was informed by the issues raised at the July synod and includes some 19 actions detailed within the Five Marks of Mission. The plan features potential partners, the actions to be taken during 2019, targets by 2022 and who leads.

CROWN NOMINATIONS COMMISSION

Miss Debbie Buggs (London) to ask the Chair of the Crown Nominations Commission:

Q19 In November 2014 a list of CNC members for each CNC was published, showing substitutes when individual members of the “central six” were unable to attend for CNCs from 2010 to 2014. Please would you publish a new list to cover 2014 to 2018 (and ensure that it is also included in the Report of Proceedings)?

Miss Debbie Buggs (London) to ask the Chair of the Crown Nominations Commission:

Q20 In future could a complete list of the CNC members (i.e. the central members, any substitutes and the diocesan representatives) be published for each CNC as soon as its composition is known?

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

A With permission, I will answer Miss Buggs’ questions together.

The names of CNC members for vacancies since 2014 have been published on the Senior Appointments section of the Church of England website at www.churchofengland.org/aaad. This will continue to be updated for future vacancies.

A copy of the list of members has been posted on the Noticeboard, and will be included in the Report of Proceedings.

LITURGICAL COMMISSION

Mr Robin Lunn (Worcester) to ask the Chair of the Liturgical Commission:

Q21 What plans does the Church have, and what resources are available, for services to commemorate the 50th anniversary of arguably the greatest event of the 20th century, the first Moon landing in July 1969?

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

A The Commission is content to delegate arrangements for this anniversary to ministers in their exercise of the discretion allowed by Canon B 5.

The Revd Canon Jane Charman (Salisbury) to ask the Chair of the Liturgical Commission:

Q22 Does the national church intend to produce any liturgical or other resources to mark the UK's departure from the European Union, what form are these likely to take and when might they be available?

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

A There are no plans at present to issue specific liturgical resources for this purpose. Within the existing provision, there are texts in *Common Worship: Festivals* for special intentions (the Guidance of the Holy Spirit, the Peace of the World) and in the Seasonal Material connected with the Theme of Unity in *Common Worship: Times and Seasons*. A number of individuals and organisations (including the Archbishop of York and the Association of English Cathedrals) have released prayers in relation to Brexit, which may be used judiciously by ministers exercising their discretion as allowed by Canon B 5.

The Revd John Dunnnett (Chelmsford) to ask the Chair of the Liturgical Commission:

Q23 How much time did the Liturgical Commission give to consideration of the House of Bishops' draft *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition*?

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

A In addition to the participation of the Chair, Vice-Chair and staff members in the initial drafting of the Guidance, the whole Commission discussed the original General Synod Motion at length in October 2017, discussed the implications of the proposed Guidance in May 2018, and applied careful scrutiny to the text of the Guidance during a significant proportion of its meeting in October 2018.

CHURCH COMMISSIONERS

The Revd Canon Dagmar Winter (Newcastle) to ask the Church Commissioners:

Q24 Given the wide variety of clergy now employed by a DBF will consideration be given to adjusting the rule that this makes them ineligible to be Church Commissioners?

Loretta Minghella to reply as First Church Estates Commissioner:

A Yes.

The Church Commissioners Measure 1947 requires that “A person shall be disqualified from being a Commissioner so long as he is a salaried official of any central or diocesan body in the Church of England” so it will require legislative change rather than simple policy change.

However, it is a change I would like to explore.

The Revd Simon Talbott (Ely) to ask the Church Commissioners:

Q25 In the Briden Report dated 17 January 2019 it is stated (paragraph 4) that “the complainant known as ‘Alison’ (not her real name) was represented throughout by Mr William Chapman of Counsel instructed by Switalskis Solicitors.” Has the Church (whether the Archbishops’ Council, the Church Commissioners, or any other church body) paid or agreed to pay the legal costs of such representation and, if so, what is the amount of those costs?

Loretta Minghella to reply as First Church Estates Commissioner:

A Church bodies must respond appropriately to any allegation of sexual abuse by a member of the clergy, no matter how senior, or by any person who holds office in the Church. Consistent with Lord Carlile’s recommendation, in its response to the allegations made by Alison, the Archbishops’ Council sought to ensure that the process was fair to all parties, and allowed them to provide appropriate assistance to Mr Briden on the points both legal and factual which required his decision. The family of the late Bishop George Bell wished to have the support of a very senior QC and a junior barrister. In order that she could participate on an even-handed basis, fairness required that Alison should have the benefit of appropriate legal support. The Commissioners agreed to meet the reasonable and proportionate costs of that support. It is not our practice to publish the amounts we pay in legal costs.

Mr Nigel Bacon (Lincoln) to ask the Church Commissioners:

Q26 What is the value of the Church Commissioners' investments in companies which have retail banking operations in the UK?

Loretta Minghella to reply as First Church Estates Commissioner:

A The Commissioners' most recent disclosure of our top 20 most valuable equity holdings was in our annual report for 2017 and included two companies with retail banking operations in the UK. They are HSBC Holdings PLC (valued at £47.63m as at the end of December 2018) and Lloyds Banking Group PLC (£29.11m). Financial Services comprise a large portion of global equity markets, so it is always likely that, at any one time, we may hold some additional positions in other financial stocks that have retail banking operations in the UK.

The Revd Prebendary Simon Cawdell (Hereford) to ask the Church Commissioners:

Q27 The Government is supporting Community Led Housing across the country as one of the ways of developing more affordable and sustainable housing. Community Led Housing is often enabled through supportive landowners offering their land at discounted prices to enable the community to build housing which will fit the need of local people and remain affordable in perpetuity. Where these have developed, often through Community Land Trusts, they make a great contribution to meeting local need. In Hereford we are awaiting news of a large planning application on Church Commissioners' land, known as Three Elms site. This site could greatly benefit from the Commissioners allowing some of the development of affordable housing to be built by a Community Land Trust. Will the Commissioners consider working with such a group to bring greater local benefit through discounted land sale terms to enable an affordable Community Led Housing scheme to be established?

Loretta Minghella to reply as First Church Estates Commissioner:

A The Commissioners' staff are aware of the desire for a Community Land Trust (CLT) to be established at Three Elms.

Whilst the Commissioners facilitate housing they are not housing providers or a housing charity, and are precluded by charity law from disposing of land held for investment at a discount to market value.

Provision of a CLT at Three Elms could be facilitated if it constituted affordable housing, as defined by Herefordshire Council. We have not discussed CLT as a means of providing affordable housing with Council officers. We would be happy to explore the point further.

Mrs Enid Barron (London) to ask the Church Commissioners:

Q28 Since the debate on Investment and Climate change in July 2018 what progress has there been through the Transition Pathways Initiative in supporting the transition to a low carbon economy and to the National Investing Bodies' climate strategy?

Loretta Minghella to reply as First Church Estates Commissioner:

A 287 companies have now been assessed against the TPI methodology, which is now supported by investors with \$12 trillion of assets. TPI is now a core benchmarking tool for the Climate Action 100+ engagement initiative which is backed by investors with \$32 trillion of assets.

Through TPI and engagement, the Church's national investing bodies are at the forefront of investor activity to promote the urgent transition towards temperatures well below 2 degrees (in line with the Paris Agreement).

Key recent engagement achievements include Shell agreeing to establish rolling targets to halve its net carbon footprint by 2050 and BP agreeing to align its capital expenditure with the goals of the Paris Agreement.

The Rt Revd Donald Allister (Bishop of Peterborough) to ask the Church Commissioners:

Q29 What progress has been made with the implementation of the recommendations of the Cathedrals Working Group Report approved by Synod in July 2018?

Dr Eve Poole to reply as Third Church Estates Commissioner:

A Since July Synod, the Cathedrals Support Group (CSG), which I chair, has been overseeing at national level the implementation of the Cathedrals Working Group report. Each of the CSG workstream leads is twinned with someone from the cathedral community to take forward their particular area of work.

The main CSG objective for Q1 – Q2 2019 is the preparation of the draft legislation for the new Cathedrals Measure which will start its passage through Synod in July 2019. The Chair and members of the CSG meet regularly with representatives of the cathedral community, including the College of Deans, the Association of English Cathedrals, and the Cathedrals Administration and Finance Association.

We are issuing regular email bulletins about progress, to which all interested parties are invited to subscribe. The latest edition of the Cathedrals Bulletin and a FAQ on the CSG can be found on the Church of England website at:

<https://www.churchofengland.org/about/our-cathedrals/cathedrals-working-group/implementation-cathedrals-report>

Mrs Julie Dziegiel (Oxford) to ask the Church Commissioners:

Q30 What progress has been made in discussions with the Charity Commission with regards to the registration of Cathedrals under the Charities Act as recommended by the Cathedrals Working Group report?

Dr Eve Poole to reply as Third Church Estates Commissioner:

A With the help of the Church House Legal Office, I have now had a number of useful meetings with the Charity Commission to discuss the practical and legal implications of the proposal for the new Cathedrals Measure to bring Cathedrals within the Charities Act 2011, which, if agreed by Synod, would require Cathedrals to register with the Charity Commission.

These meetings and discussions are on-going and are expected to continue throughout the drafting of the new Measure.

Further information about progress can be found in our FAQs on the Church of England website at:

<https://www.churchofengland.org/about/our-cathedrals/cathedrals-working-group/implementation-cathedrals-report>

Canon Elizabeth Paver (Sheffield) to ask the Church Commissioners:

Q31 What steps have the Commissioners taken to streamline their Mission and Pastoral Measure processes in response to the simplification strand of Renewal and Reform?

Dr Eve Poole to reply as Third Church Estates Commissioner:

A In support of efforts to simplify NCI structures and processes, we have now streamlined our Committee structure, combining the Mission & Pastoral and Church Buildings (Uses & Disposals) Committees to provide a 'one-stop-shop' for dioceses. As well as integrating our adjudicatory roles, this mirrors a similar move to combine these committees at diocesan level.

We can also now draft and publish schemes on behalf of dioceses. This builds on other streamlining in recent years, e.g., the introduction

of sifting arrangements, whereby we now hold public hearings in only a small number of more complex contested cases. Recent legislative simplifications are reflected in our updated guidance and training for dioceses, including new arrangements for deanery plans and local mission projects.

Nationally, I am Deputy Chair of the Strategic Church Buildings Support Group which provides member-level co-ordination across the pastoral and buildings portfolio. We hope this group will identify further simplification opportunities in due course.

Ms Susie Leafe (Truro) to ask the Church Commissioners:

Q32 Who is responsible for paying for the English bishops and their spouses to travel to and attend the 2020 Lambeth Conference?

Dr Eve Poole to reply as Third Church Estates Commissioner:

A The English bishops may pay for their attendance at, and travel to, the 2020 Conference from the annual grants provided by the Church Commissioners to fund their working costs.

Decisions on other requests for funding, including for bishops' spouses, will be made following advice from the Triennium Funding Working Group, on which the Church Commissioners, Archbishops' Council and the House of Bishops are represented.

ARCHBISHOPS' COUNCIL

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

Q33 Will the Council take any steps to highlight on the Church of England website and elsewhere the vital role played in the mission and ministry of the Church by churchwardens, particularly given that – even in the absence of collated national statistics – they collectively form a nationwide workforce of volunteers likely to exceed the total numbers of paid clergy and licensed Readers combined, even allowing for the unfilled places in many parishes?

Mr Adrian Greenwood to reply on behalf of the Presidents of the Archbishops' Council:

A Churchwardens play a vital leadership role in the life and governance of church congregations across the country, as well as having significant responsibilities for church buildings. The Council is very keen to ensure that all such lay leaders are thanked, affirmed and celebrated in their parishes, Deaneries and Dioceses. Parishes themselves can add details of the role their Churchwardens play

through the *A Church Near You* website, which collectively receives more than 10 million views each year and many Churchwardens plan a key role in running this vital resource. Opportunities to affirm the role of Churchwardens through the Church's *Faith in Action* video series will also be explored. Please note: my wife is a Churchwarden.

Dr Chris Angus (Carlisle) to ask the President of the Archbishops' Council:

Q34 Whilst it has welcomed the BBC's initiative called 'Year of Beliefs' has the Church of England questioned why the only regular religious television programme previously to be broadcast in peak-time, 'Songs of Praise', has these past few months been marginalized to a slot early on Sunday afternoons?

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

A The Church House Communications Office have been in direct contact with the BBC regarding the scheduling of "Songs of Praise". The BBC have informed them that the new scheduling time has been introduced in order to ensure that the programme holds a consistent place in the schedule after the lunchtime news and is not dislodged by the over-running of any sporting events being broadcast later in the day. The BBC have also stated that scheduling "Songs of Praise" after the lunchtime news ensures a consistent audience share and allows the programme to be available via iPlayer for a longer period on the Sunday.

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

Q35 What were the reasons lying behind the Archbishops' decision to form the Triennium Funding Working Group described in GS Misc 1216?

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

A The Archbishop of Canterbury and I wanted to encourage the Archbishops' Council and Church Commissioners to work together on spending plans for the next triennium as they have in previous triennia. We were also keen for the House of Bishops to be part of these discussions on how national Church funds can be most effectively used to help our dioceses and parishes in their challenges and opportunities.

We believe that this is a time of particular opportunity for the Church and we have encouraged the Group to think creatively how funds from the national Church should be best used to support various Renewal and Reform workstreams as well as our commitment to maintain a Christian presence in every community.

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

Q36 At the July 2018 General Synod, several speakers noted the simultaneous financial challenges of increasing the number of ordinands in training and funding the additional curacies resulting from this, without knowing exactly when money will be saved through the expected increase in clergy retirements in the 2020s. What strategies to meet these challenges are being considered?

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

A From discussions with dioceses we are aware that most, if not all, dioceses will see insufficient savings from retirements from the current stipendiary clergy cohort to fund the costs of the welcome increase in ordinands which will soon result in additional curacies.

To keep the 2019 apportionment increase to a reasonable level the Council has budgeted to use £2m of its reserves and obtained a one-year grant of £0.5m from the Corporation of the Church House. But this is not sustainable.

The House of Bishops has identified the increased number of ordinands and curates as one of the priorities for national Church funding in the next triennium. The Triennium Funding Working Group mentioned in GS Misc 1216 will be exploring options for unlocking national Church funding to support dioceses with this challenge and opportunity, and is expected to make recommendations for the Archbishops' Council and Church Commissioners to consider.

Ms Josile Munro (London) to ask the Presidents of the Archbishops' Council:

Q37 Given an aim of Renewal and Reform is to increase the number of vocations, is there also a strategy to increase the number of title posts to ensure that all newly ordained people have such a post?

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

A Yes. The rationale of increasing the number of vocations is to train and form priests to replenish the pool of incumbents. This pool which will be depleted by retirements which are expected to peak over the coming decade. An increased number of curacy posts is part of the strategy.

We know from recent dialogue with dioceses that most have an aspiration to significantly increase the number of curacies over the coming years. But dioceses are conscious of the associated financial challenge and so the Church Commissioners and Archbishops' Council are exploring the potential for national Church support towards these additional diocesan costs.

Mr Christopher Pye (Liverpool) to ask the Presidents of the Archbishops' Council:

Q38 It is some time since the publication of the Church Commissioners' report *The Historic Resources of the Church of England* (published in 1983), and the Recommendation No 23 regarding the equalisation of the capital and income resources behind each person in stipendiary ministry from the report *Faith in the City* (1985). Has a point been reached when the capital and income resources are equal for all stipendiary workers in all diocese, and, if not, when will it be reached?

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

A We stopped calculating resources per stipendiary minister several years ago, recognising the increasing diversity of ministry resource – such as lay and ordained, stipendiary and non-stipendiary. But, as shown in the replies to Archdeacon Heathfield's questions, the level of resources remains unequal across the dioceses.

There was an attempt around 20 years ago to explore collecting contributions from the better resourced dioceses to be redistributed amongst the least resourced, but this came to nothing.

Resources and general deprivation are taken into account in the calculation of the diocesan apportionment and Lowest Income Communities grants. There is no specific plan to work towards equalisation of diocesan resources, though I would encourage the better resourced dioceses to explore opportunities for assisting those in more challenging circumstances.

The Ven Julie Conalty (Rochester) to ask the Presidents of the Archbishops' Council:

Q39 Noting the focus on 'Resource Churches' in recent funding announcements, what lessons have been learned from bids for Strategic Development Funding to date as to the types of projects that are well placed to succeed, both in terms of obtaining funding, and also in meeting their objectives for church growth or otherwise advancing Christ's Kingdom on earth?

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

A All proposals are considered by the Strategic Investment Board on the basis of how well they meet the main criteria of making a significant difference to a diocese's overall mission and financial strength. The Board has no bias towards particular approaches – it is responding to demand. It is for dioceses to determine what to apply for, which will include considering what approaches are bearing fruit elsewhere.

Every project is subject to monitoring and evaluation to ensure that they bear fruit in terms of growth and the development of the wider Kingdom.

It is early days, but out of the wide range of projects funded to date, evidence is emerging about the activity which tends to bear fruit, not just in terms of numerical growth, but in areas such as discipleship and contributing to the common good. This was summarised in the Strategic Investment Board 2017 annual report (GS Misc 1198).

The Revd Canon Mark Barker (Rochester) to ask the Presidents of the Archbishops' Council:

Q40 Noting the success of the communication about Strategic Development Funding and its availability, together with the oversubscription in 2017-2019, does the Archbishops' Council have sufficient staff capacity to manage bids for Strategic Development Funding efficiently and effectively?

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

A As with all departments in the National Church Institutions, staff capacity is kept under regular review. As the amount of SDF awarded increases, we will of course ensure that staffing is commensurate with the need to deliver the funding efficiently, including undertaking effective monitoring and evaluation, and dissemination of learning across the wider Church.

The Revd Graham Hamilton (Exeter) to ask the Chair of the Archbishops' Council:

Q41 What research has been commissioned by the Archbishops' Council on the effects of large resource churches funded by the SDF upon other churches in their locality, both Anglican and other denominations?

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

A As with all projects supported by Strategic Development Funding, those involving resource churches are subject to monitoring and evaluation to examine the impact they are making, not just in their locality, but more widely across the diocese.

The aim of Resource Churches is to act as resource for the diocese as a whole – for example, by revitalising cities and towns, producing ordinands, starting new congregations and supporting parishes in other ways. Evidence to date suggests they are fulfilling those aims and are producing new disciples.

Mr John Freeman (Chester) to ask the Presidents of the Archbishops' Council:

Q42 Can the Archbishops' Council please arrange to issue the forthcoming annual "Table of Fees" by the end of August of the preceding year? This will enable couples wishing to pay for their weddings early to be aware of the cost to avoid any future embarrassment should they be asked to pay any increase.

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

A It will not be possible to issue the Table by the end of August because the draft fees Order specifies that the increase in fees is to be based on the change to CPI in August. This figure will not be available until towards the end of September. Previous orders have specified that the fees increase should be based on the September RPI figure. As a result, this order does make it possible to publish the table a month earlier than in previous years, although not quite as early as Mr Freeman has requested.

The Ven Simon Heathfield (Birmingham) to ask the Presidents of the Archbishops' Council:

Q43 Drawing upon the knowledge of, and data available to, the Finance and the Research & Statistics functions within the NCIs, what is the total value of all historic assets (including endowment and glebe assets held under the Endowments and Glebe Measure 1976) held at diocesan level across all of the dioceses, showing, in tabular form:

- a. the range of these assets in league table form from richest to poorest diocese;
- b. the value of these assets on a per person basis for the population of each diocese;

- c. the average weekly Church of England attendance in each diocese, as a percentage of the population; and
- d. the percentage of each diocese's population in who live in the 10% most deprived lower super output areas nationally?

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

A This information is provided on the noticeboard.

The Ven Simon Heathfield (Birmingham) to ask the Presidents of the Archbishops' Council:

Q44 In the light of the analysis of historic diocesan assets requested earlier, would the Council support some work being undertaken to consider the level of historic diocesan assets and how these assets and the income arising from them impact sustainable giving, mission and ministry across the whole church?

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

A The Council will be willing to explore the correlation between assets per head, giving per congregation member and number of clergy.

Miss Emma Forward (Exeter) to ask the Presidents of the Archbishops' Council:

Q45 What is the Church doing to encourage parishes to use contactless payment machines most effectively?

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

A Detailed information, FAQs and short films are available on the Parish Resources and Parish Buying websites. These explain the need for, and the benefits of, contactless machines and how to use them. Diocesan Giving Advisors are eligible for free card readers so that they can demonstrate them with confidence in their meetings with parishes. By the end of March 2019, staff from Church House Westminster will have given 15 training sessions in dioceses on how to use the machines, and have trained diocesan giving advisors through regional meetings. A contactless giving day involving 25 dioceses was held earlier this month to explore the full range of devices available on Parish Buying and the place of contactless giving alongside other forms of giving, all of which are important to the church's ministry and mission.

Mr Graham Caskie (Oxford) to ask the Presidents of the Archbishops' Council:

Q46 In the answer to a Supplementary Question last February, the Archbishop of Canterbury replied to a question regarding practical steps of encouraging ministry within the family that "I would hope within a year or so that we should have the first materials coming out". What progress has been made in this regard?

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

A GS 2121, the paper accompanying the debate on Growing Faith, sets out the vision of the Bishops which has been developing over the course of the year as well as a range of anticipated activity in this area. We will be encouraging ministry with children and young people through churches, schools and households across resources through Setting God's People Free, Renewal and Reform, Education and Evangelism & Discipleship and a key element of this will be the development of a resource hub to signpost to helpful resources and materials. As part of the *Growing Faith* debate, reference will be made to the Thy Kingdom Come Adventure Prayer Map which is an excellent new resource being promoted as an example of the kind of development *Growing Faith* is seeking to encourage within families.

HOUSE OF BISHOPS

Miss Jane Patterson (Sheffield) to ask the Chair of the House of Bishops:

Q47 How much time was allocated to consideration of the House of Bishops' *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition* in the Pastoral Advisory Group?

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

A There was an initial review of the project on 21 March 2018, followed by detailed discussion of the text on 26 September 2018 and again on 29 October 2018. Minutes of the meetings of the Pastoral Advisory Group do not record specific timings for each item.

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

Q48 Has the House considered offering advice to bishops on whether a cleric who has entered into a same-sex marriage but chooses to get divorced in order to abide by the current guidelines of the Church of England can continue to hold permission to officiate, or (if it has been revoked as a result of their having entered into the marriage) can have it restored to them; and, if they have not issued any such guidance, will they now do so?

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

A As set out in GS 1158, one of the responsibilities of the Pastoral Advisory Group is 'Offering advice when requested to bishops regarding specific cases they are dealing with in the areas of both pastoral care and discipline involving clergy in same-sex relationships, and clergy responding to lay people in same-sex relationships, to assist the sharing of knowledge and an appropriate level of national consistency in approach.' Were the situation described in the question to arise, the bishop issuing the permission to officiate would be welcome to consult the Group.

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

Q49 Can it be confirmed that the position as set out in the House of Bishops guidelines in *Issues in Human Sexuality* that clergy abstain from active homophile relationships remains unchanged?

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

A The House of Bishops' position remains that clergy should abstain from any sexual activity outside marriage, marriage being 'in its nature a union permanent and lifelong, for better for worse, till death them do part, of one man with one woman' (Canon B 30).

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

Q50 Given that increasing numbers of people are reverting to their biological genders after transgender procedures, does the House of Bishops intend to give any guidance about recognising such reverting?

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

A The House has commissioned the Living in Love and Faith project to help the whole church understand better contemporary developments regarding gender and sexuality and respond to them in the light of faith.

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

Q51 What consideration has the House of Bishops given to the theoretical foundations of the relatively recent concept of gender (as differentiated from sex), and its relationship to Christian anthropology?

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

Q52 Has the House of Bishops considered, or is it planning to consider, whether there are circumstances under which a typically biologically male person (with XY chromosomes and typically male phenotype) can be ontologically female, and vice versa?

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

A I will reply to Questions 51 and 52 together.

The House has commissioned the Living in Love and Faith project to help the whole church understand better contemporary developments regarding gender identity and sexuality and respond to them in the light of faith.

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

Q53 The Vice-Chair of the Liturgical Commission said in debate that to “produce a generic liturgy specifically for the welcome of transgender people could be cumbersome and complicated, and arguably insensitive”, yet the House of Bishops has now produced its *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition*. How is this inconsistency to be explained?

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

A The Affirmation of Baptismal Faith, which has existed since the early days of *Common Worship*, is not a new liturgical rite, nor a ‘liturgy... for the welcome of transgender people’. Rather, it ‘recognis[es] and celebrat[es a person’s] identity in Christ’, as paragraph 2 of the Guidance makes clear. It is used in many different ways in churches of all kinds, for a variety of pastoral reasons.

The Revd Canon Alistair McHaffie (Blackburn) to ask the Chair of the House of Bishops:

Q54 In the light of the guidance issued by the House on the use of the service of Affirmation of Baptismal Faith in the context of gender transition, what consideration has been, or will be, given by the House as to how clergy should pastorally care for family members and friends who would find it difficult to celebrate the gender transition of a loved one and for whom such a transition is a matter of grief and trauma?

Mrs Gill de Berry (Salisbury) to ask the Chair of the House of Bishops:

Q55 What consideration was given by the House of Bishops when preparing Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition to its impact on friends and family of those with gender dysphoria for whom the identity transition is pastoral and personally problematic?

Mrs Sarah Finch (London) to ask the Chair of the House of Bishops:

Q56 Does the House of Bishops have any plans to produce guidance about how to give pastoral support to those suffering from gender dysphoria, and to their families?

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

A I will respond to Questions 54, 55 and 56 together.

The House of Bishops does not issue detailed guidance to clergy on pastoral care for people in every kind of circumstance: it has confidence in the processes of selection, formation, supervision and on-going ministerial education in the Church of England to support clergy in their pastoral work. Furthermore, bishops are always willing to assist their clergy either personally or through diocesan staff when individuals are faced with unfamiliar pastoral situations in which they do not feel confident in relying on their own experience and expertise.

The Revd Canon Alistair McHaffie (Blackburn) to ask the Chair of the House of Bishops:

Q57 Can the House clarify whether clergy may decline a request to conduct a service of Affirmation of Baptismal Faith in accordance with its recent guidance if it is, for them, a matter of conscience?

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

A The statement issued by the Secretary to the House of Bishops on 10th January stated that 'Any priest who feels unable to offer this rite in this context is free not to do so. They should find appropriate ways to offer welcome and pastoral care, as they would to all people.'

The Revd Angus MacLeay (Rochester) to ask the Chair of the House of Bishops:

Q58 What support will bishops give to any clergy accused of transphobia because they are not willing to offer the celebratory service permitted in the 2018 *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition*?

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

A The Guidance does not ask any clergy to offer a ‘celebratory service’. It notes that ‘the occasion should have a celebratory character’, as befits any situation where the Affirmation of Baptismal Faith marks ‘post-baptismal experiences of personal renewal and commitment’. The House has recognised that within the diversity of the Church of England, some clergy will not wish to encourage the Affirmation of Baptismal Faith in the context of gender transition, and no member of the clergy should be made to suffer for taking that view.

The Revd Angus MacLeay (Rochester) to ask the Chair of the House of Bishops:

Q59 In preparing the 2018 *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition* did the House of Bishops address the question raised in *Some Issues in Human Sexuality* in 2003 about whether it is possible to accept the reality of gender transition without also accepting a gnostic separation between the body and the soul?

The Revd Charles Skrine (London) to ask the Chair of the House of Bishops:

Q60 Will the House of Bishops publish its rationale for considering that Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition, is ‘neither contrary to, nor indicative of any departure from, the doctrine of the Church of England’?

The Revd Canon Andrew Cornes (Chichester) to ask the Chair of the House of Bishops:

Q61 Why has guidance been issued on how to ‘encourage the unconditional affirmation of trans people’ with a commended liturgy which is to ‘have a celebratory character’ before any careful theological work on this controverted issue has been undertaken, comparable to that being currently worked at on sexuality in the Living in Love and Faith project?

Mr Carl Hughes (Southwark) to ask the Chair of the House of Bishops:

Q62 How did the House of Bishops give consideration to the theological debate about gender transition before Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition was approved, and will it publish the theological reasoning which underlies the guidance?

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

A I will respond to Questions 59 – 62 together.

There has been no change to doctrine or teaching as a result of the publication of this guidance, which provides explicit advice about how to use an authorized rite (the Affirmation of Baptismal Faith) in one of the contexts in which its use was originally envisioned: to recognise ‘post-baptismal experiences of personal renewal and commitment’. The focus on the unchanging identity of a person in Jesus Christ is clear. It is precisely because baptism is a dominical sacrament and at the heart of the Church that a transgender person, or any other person, might wish to affirm the promises made in their baptism.

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

Q63 In view of the widespread concern expressed by many laity, clergy and bishops from diverse parts of the Church of England, will the House of Bishops now (i) withdraw *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition*, and (ii) refrain from issuing any further guidance on this topic until the Living in Love and Faith project completes and publishes its work?

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

A The Pastoral Guidance represents the result of a motion that was clearly carried in all three Houses of this Synod, which has been acted upon by the House of Bishops. The Pastoral Guidance does not pre-empt the work of Living in Love and Faith, which is committed to exploring matters relating to gender identity and transition.

Brigadier Ian Dobbie (Rochester) to ask the Chair of the House of Bishops:

Q64 What consultation took place in developing the House of Bishops’ *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition* with the spouses and children of people who have transitioned, and how did the experience of such people help shape the pastoral guidance?

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

Q65 In preparing *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition*, what consultation did the House of Bishops have with those who experience gender dysphoria but who believe that faithful discipleship calls them not to seek gender transition?

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

Q66 Whom did the House of Bishops consult regarding the impact of gender transition by an individual on the individual's immediate friends and family, before issuing its Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition?

Mr Carl Hughes (Southwark) to ask the Chair of the House of Bishops:

Q67 In selecting consultants to advise on the preparation of Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition, what process was adopted to ensure that more than one perspective was represented?

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

Q68 What criteria were used to draw up the range of people (clergy and lay, trans men and women, ages and different theological traditions) consulted in drawing up Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition?

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

Q69 What criteria were used to draw up the range of people (e.g. clergy and lay, trans men and women and their families, age, different theological tradition, as well as those who have de-transitioned) consulted in the preparation of Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition?

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

A I will respond to Questions 64 – 69 together.

In addition to the participation of three trans women clergy, members of the drafting group considered published and unpublished resources from a variety of backgrounds, and the Guidance in draft form was scrutinised by the diverse membership of three bodies (the Liturgical Commission, the Pastoral Advisory Group, and the House's Delegation Committee) before being presented to the whole House for approval.

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

Q70 Will the House of Bishops confirm that they accept the widespread expression of concern regarding their *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition* as a genuine engagement with that Guidance, and are they, like those signing the letter *A Response to the House of Bishops Guidance on Transgender Welcome*, "unreservedly committed to welcoming everyone to our churches and communities of faith, so that all might hear and respond to the good news of repentance and faith in Jesus Christ"?

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

A The House is aware of the concern regarding the Guidance expressed by a significant number of people within the Church of England and remains committed to enabling all to receive the good news of repentance and faith in our Lord Jesus Christ.

Miss Jane Patterson (Sheffield) to ask the Chair of the House of Bishops:

Q71 Did the House of Bishops consider deferring the drawing up of *Pastoral guidance on the use of the Affirmation of Baptismal Faith in the context of gender transition* so as not to pre-empt the outcomes of the careful work being conducted by the Living in Love and Faith process?

Dr William Belcher (Gloucester) to ask the Chair of the House of Bishops:

Q72 Against the backdrop of the continuing Living in Love and Faith (LLF) discernment process, what is the justification for the House of Bishops (and certain Dioceses) pre-empting the eventual conclusions of LLF by issuing their own guidance on human sexuality issues now?

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

A I will respond to Questions 71 and 72 together.

In line with the parameters set out in GS Misc 1158, the House is supporting both the vital theological work of Living in Love and Faith and the activities of the Pastoral Advisory Group, which is addressing questions regarding identity and sexuality within the framework of the Church of England's current teaching. In preparing the Guidance, the House of Bishops was responding to the Synod motion in July 2017, clearly passed in all three Houses, which asked it to consider the matter. The House's decision – to commend the Affirmation of Baptismal Faith and to commission some guidelines as to how this existing rite could be used in a particular pastoral context – does not pre-empt the theological work being done in the Living in Love and Faith process.

The Revd Charles Skrine (London) to ask the Chair of the House of Bishops:

Q73 How did the House of Bishops select the Scripture readings suggested in *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition*, and to what extent did it give consideration to the way in which their use in such a service would lend them to being interpreted in a particular way?

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

A The readings were selected from suggestions in various resources during the drafting, including those suggested by transgender people. The readings in which a biblical character receives a new name (which form a minority) are not intended to offer a superficial parallel between these biblical characters (Sarah, Israel, Peter) and individuals in the present day; they are transformative moments of faith for those characters. In general, any reading may be used at any service at the discretion of the minister, except where the Lectionary and Rules dictate otherwise.

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

Q74 In view of the House of Bishops' *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition*, what is the teaching of the Church of England regarding the meaning of the sacrament of baptism?

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

A The Guidance has not altered the teaching of the Church of England on baptism, which is expressed in a number of sources, including its Historic Formularies, its ecclesiastical law and its authorized liturgies.

Mr Brian Wilson (Southwark) to ask the Chair of the House of Bishops:

Q75 When agreeing that the existing liturgy for Affirmation of Baptismal Faith could be used for a purpose other than that for which it had been first drafted, namely the 'celebration' of a change of name following a declared change of gender, from whom was legal advice taken that this new liturgical use did not constitute a new liturgy that required the assent of General Synod?

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

Q76 Did the House of Bishops take legal advice as to whether Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition, is "neither contrary to, nor indicative of any departure from, the doctrine of the Church of England"?

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

A I will answer Questions 75 and 76 together.

The Church of England's Legal Office is represented at every meeting of the House of Bishops Delegation Committee as well as every meeting of the House. Legal advice was offered in relation to the use of

the Affirmation of Baptismal Faith in this context, confirming that in using the Affirmation of Baptismal Faith in the context laid out in the Pastoral Guidance, people will be affirming the vows made at their baptism, following experiences of personal renewal and commitment: precisely the ‘purpose for which [the rite] had been first drafted’.

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

Q77 In the light of the publicity surrounding recent open letters and petitions, would the House of Bishops confirm that the *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition* produced in response to the request of General Synod following the Blackburn DSM in July 2017, and which states “The Church of England welcomes and encourages the unconditional affirmation of trans people equally with all people, within the body of Christ, and rejoices in the diversity of that body into which all Christians have been baptised by one Spirit” remains in use; and that those using the Guidance can plan with confidence for appropriate services of worship as we go forward?

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

A The position of the House remains that summed up by the Secretary to the House in his statement of 10 January: ‘It commends and encourages the use of An Affirmation of Baptismal Faith for the purpose of a transgender adult wishing to reaffirm their Christian faith and mark their transition.’

The Revd Shaun Morris (Lichfield) to ask the Chair of the House of Bishops:

Q78 Can the House of Bishops confirm that, under their *Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition* of December 2018, they would commend reaffirmation of baptismal faith in a celebratory service to mark the gender transition of a married ordinand or their spouse but that, under their February 2014 *Pastoral Guidance on Same Sex Marriage*, such a married ordinand would, as a result of that transition, cease to be eligible to take vows of ordination?

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

A The House prefers not to comment on hypothetical or individual circumstances.

However, the Guidance states that: ‘Everyone’s journey through life is unique. Baptism is the place where we find our true identity in Christ. As with all pastoral encounters with people negotiating major life

events, ministers will wish to respond sensitively and creatively to the person's circumstances.' Where questions arise for bishops regarding care and oversight of trans ordinands and clergy, they are welcome to consult the Pastoral Advisory Group, part of whose role is 'to assist the sharing of knowledge and an appropriate level of national consistency in approach.'

Mrs Kathy Playle (Chelmsford) to ask the Chair of the House of Bishops:

Q79 Will the House of Bishops either provide or commend theological resources for parish clergy being asked to support people considering gender transition, with particular reference to the role that gender continues to play in the life of the redeemed people of God?

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

A The House has commissioned the Living in Love and Faith project to help the whole church understand better contemporary developments regarding gender identity, transition and sexuality and respond to them in the light of faith.

Mr Philip French (Rochester) to ask the Chair of the House of Bishops:

Q80 In welcoming the issue of GS 2117, the *Code of Practice on Co-operation by the Church of England with Other Churches*, might the Synod be advised as to how our ecumenical partners (including, specifically, those who are represented in this Synod) have been consulted in the drawing up of this Code of Practice?

The Bishop of Chichester to reply on behalf of the House of Bishops:

A Key to consulting other churches has been the Methodist Anglican Panel for Mission in Unity (MAPUM), which has worked on the Code of Practice at several meetings. MAPUM, besides looking at how the Church of England practises its ecumenism together with the Methodist Church, benefits from the active membership of representatives from the Roman Catholic Church and the United Reformed Church, who are full members of the Panel. Identifying a specific issue, for instance, it set up a working party with Methodists to consider Joint Confirmation. The Council for Christian Unity, which has an observer from the Baptist Union of Great Britain as well as others from the churches already mentioned, has also looked at the Code carefully. In addition, there have been informal consultations between National Ecumenical Officers and at the Enabling Group of Churches Together in England.

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

Q81 Does the House of Bishops maintain records of how many applications are made by its members for faculties under Canon C 4.5 to dispense with the impediment otherwise created by remarriage after divorce and, if it does, how many were made in the last year for which such records are available?

The Archbishop of York to reply:

A The House of Bishops does not maintain these records, but the Archbishops' Offices do. A total of 109 applications for faculty under Canon C 4.5 were made in 2018.

The Revd Canon Mark Barker (Rochester) to ask the Chair of the House of Bishops:

Q82 Noting gratefully the arrangements set out in GS Misc 1216 to establish a Triennium Funding Working Group, is it anticipated that the Triennium Funding Working Group will be able to assure the availability of additional monies to support the funding of ministry growth and the training of increased numbers of curates, over and above SDF?

The Archbishop of York to reply:

A The task of the Triennium Funding Working Group is to examine options for the use of funds of the national Church and to make recommendations to the House of Bishops, the Board of the Church Commissioners and to the Archbishops' Council, for each body to take into account in exercising its responsibilities in determining distributions and the use of national Church funds for this period.

Decisions on the availability of additional monies will be taken by the Commissioners and Council in exercising their trustee responsibilities. But they are well aware of the three main priorities for distributions in 2020-2022 identified by the House of Bishops of Funding Ministry Growth, Strategic Development Funding and Lowest Income Community Funding.

The Revd Mark Lucas (Peterborough) to ask the Chair of the House of Bishops:

Q83 According to the five guiding principles the Church of England is committed to the 'mutual flourishing' of all its members and clergy. With particular reference to points four and five, what protocols are in place to monitor the flourishing of those of a traditional perspective? And has the House formed a view as to the extent to which there is mutual flourishing at Episcopal and Archidiaconal level?

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

A The Implementation and Dialogue Group has undertaken a general review of good practice in ‘mutual flourishing’ in dioceses. The Group received responses from 36 dioceses and a number of examples of good practice for mutual flourishing were highlighted. The Group will be following up with five dioceses to undertake in depth discussions to examine what is in place in these dioceses to support the flourishing of those of a traditional perspective, particularly in relation to the treatment of vacancies, church planting and BMOs, with an aim to be able to share this across dioceses.

The House has not yet formed any views, as this work is still in progress. A report will be presented to the House of Bishops in May, in advance of the Group’s final report in December 2019.

The Revd Canon David Banting (Chelmsford) to ask the Chair of the House of Bishops:

Q84 In para 16 of the House of Bishops’ Declaration (GS Misc 1076) in 2014, the House stated that “The House is committed to enabling parishes in one part of the country to receive broadly comparable and consistent arrangements to those provided in another ...”. What guidance is the House of Bishops offering (or the Implementation and Dialogue Group proposing) to deliver this necessary and equitable consistency and ensure that it is in place and observed across all dioceses, with regard to responses to and provision for parishes that petition for “episcopal arrangements to be made, according to their theological convictions, under the House of Bishops’ Declaration” – and especially where the Diocesan Bishop is male?

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

A The Implementation and Dialogue Group has engaged with five dioceses to undertake focus groups to understand how the House of Bishops’ Declaration and Five Guiding Principles are experienced in lived reality. It is hoped that these focus groups will provide examples of mutual flourishing in practice.

The Implementation and Dialogue Group will be reporting to the House of Bishops in December but there has not yet been consideration of whether guidance will be produced as a result.

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

Q85 Following assurances given in the responses to Questions last July with regard to how the principles of mutual flourishing might be reflected in nominations, in particular that the Chair of the Implementation and Dialogue group had been asked by the Development & Appointments Group to include senior appointments in its work as it considers examples of good practice and designs resources; what progress can be reported?

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

A The Implementation and Dialogue Group invited the Chair of the Development and Appointments Group to its meeting in November to consider senior appointments as part of its discussions. There were a number of questions raised through this interaction and work on this will continue. Members of the IDG have been invited to attend a future DAG meeting to take forward these discussions.

Mr Philip French (Rochester) to ask the Chair of the House of Bishops:

Q86 Given the high uptake and welcome impact of Strategic Development Funding grants from the Church Commissioners in 2017-2019 (with £44M awarded in 2017 alone, to be drawn down over a number of years), what ambition does the House of Bishops entertain for the level of such funding in 2020-2022?

The Archbishop of Canterbury to reply:

A The House of Bishops has agreed that Strategic Development Funding should be one of the priorities for the use of the Church's national funding in 2020-22. The Archbishops have agreed the creation of a Triennium Funding Working Group, drawing on members from the House of Bishops, Archbishops' Council and Church Commissioners to advise on spending plans, including the quantum of Strategic Development Funding.

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

Q87 Can the House of Bishops clarify how many people have been rejected for ministry on the basis that they have refused to sign a statement agreeing to the Church of England's position in *Issues in Human Sexuality*, that requires would-be LGBTI ordinands to commit to celibacy for life?

The Bishop of St Edmundsbury and Ipswich to reply as on behalf of the Chair of the House of Bishops:

A The current practice of the House of Bishops is to ask that candidates assent to the Guidelines contained in *Issues in Human Sexuality* at the point when their Diocesan Director of Ordinands sends in their

Sponsoring Papers, six weeks before they attend a Bishops Advisory Panel. To that extent, there is no national data kept on those candidates who are unable to so assent and who therefore do not progress to a Bishops Advisory Panel. Such data could only be obtained by a survey of 250 DDOs.

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

Q88 Is the House aware of the use of legally-binding Non-Disclosure Agreements by any of its members in handling non-safeguarding matters such as clergy appointment, capability, discipline, pastoral breakdown (including in curacy posts), etc? If so, what guidelines are offered to bishops in requiring/imposing such agreements?

The Bishop of St Edmundsbury & Ipswich to reply on behalf of the Chair of the House of Bishops:

A I refer to the replies given by the Secretary General to questions 103 and 104.

Because there is no obligation on Church of England entities or office holders to disclose the existence of non-disclosure/confidentiality agreements to the House of Bishops or otherwise, I cannot comment on the use of such agreements by members of the House. The House has not offered guidance on whether to require or impose such an agreement because the assessment in any case is fact specific and any office holder would need to take their own legal advice.

Mrs Sarah Finch (London) to ask the Chair of the House of Bishops:

Q89 In the light of the Primates' Decision in 2016, that there should be consequences for The Episcopal Church's acceptance of same-sex 'marriage', has the House of Bishops considered to what extent the Church of England can be in Communion with The Episcopal Church, now that the three years have expired?

The Archbishop of Canterbury to reply as Chair of the House of Bishops:

A The House of Bishops has not considered this issue. The Primates' Meeting has set up a Task Group to maintain conversation between Primates within the Anglican Communion and to enable those within the Anglican Communion who take very different views on certain issues to walk together. The Task Group will report back to the next Primates' Meeting, which will take place in January 2020.

The Revd Canon Priscilla White (Birmingham) to ask the Chair of the House of Bishops:

Q90 Given the statement in *Issues in Human Sexuality* that there should be an 'open and welcoming place' in the Church for committed same-sex lay couples, reaffirmed in para.18 of the 2014 *House of Bishops Statement on Same-Sex Marriage*, and that Readers are defined in Canon E4 as a lay ministry, can the House of Bishops confirm that throughout the Church of England, as in a number of dioceses, same-sex marriage is not in itself an impediment to Admission or Licensing as a Reader?

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

A The House of Bishops does not hold comprehensive information on this subject, though it is aware of a diversity of approaches. Responsibility for determining suitability for Reader ministry, as for shaping its priorities and practice within the framework of the ecclesiastical law, lies with diocesan bishops. The 2014 Statement referred to in the question did not express a view with regard to Licensed Lay Ministries, including Readers, who marry a person of the same gender.

The Revd Dr Andrew Atherstone (Oxford) to ask the Chair of the House of Bishops:

Q91 When will the report of the "Seal of the Confessional" working party be published?

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

A The House has had two discussions about the report. It has agreed that improved training should be developed and work on this is underway. The House hopes to be able to make the full report available for publication in the next few months.

The Revd Mark Lucas (Peterborough) to ask the Chair of the House of Bishops:

Q92 Within each of the following groups of Church leaders:

- Diocesan Bishops
- Suffragan and Area Bishops
- Archdeacons
- Cathedral Deans

What proportion hold the traditional complementarian view of male-female relationships, or are otherwise, theologically or ecclesiologically, unable to accept the ministry of a woman bishop?

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

A There is no central record of bishops, deans or archdeacons who, on grounds of theological conviction, cannot accept the ministry of women bishops.

As a proxy, the diversity monitoring data collected at the appointment stage indicates that:

- 2 diocesan bishops
- 8 suffragan bishops
- no deans

identify themselves as either traditional catholic or conservative evangelical. There is no central record of this data for archdeacons.

However, the labels which people use to describe their church tradition do not necessarily correlate with whether they are able to accept the ministry of women bishops.

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

Q93 Has the House of Bishops considered encouraging the Archbishop of Canterbury to revisit the judgement he expressed on 15 December 2017 (on publication of the Carlile Review) that “a significant cloud is left over [Bishop Bell’s] name”, particularly in view of the Briden Report dated 17 January 2019 and the recent statement by Lord Carlile that “The Church should now accept that my recommendations should be accepted in full, and that after due process, however delayed, George Bell should be declared by the Church to be innocent of the allegations made against him.”?

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

A The National Safeguarding Steering Group accepted all but one of the recommendations made by Lord Carlile. In particular, it accepted that any posthumous allegation should be assessed on the civil standard, i.e. whether the information presented is made out on the balance of probabilities, not the criminal standard, and following appropriate due process. The legitimate quest for certainty in connection with allegations made against the late Bishop George Bell has been defeated by the nature of the case and the passage of time. Bishop Bell cannot be proven guilty, nor can it be safely claimed that the original complainant, ‘Carol’, has been discredited. There is an uncertainty which cannot be resolved. The House asks those who hold opposing views on this matter to recognize the strength of each other’s commitment to justice and compassion.

The Revd Paul Benfield (Blackburn) to ask the Chair of the House of Bishops:

Q94 Given the conclusion of Chancellor Timothy Briden in his report dated 17th January 2019 that the most recent allegations of misconduct against the late Bishop George Bell are “unfounded”, what consideration is being given by the House of Bishops to protect the reputation of clerics (living or deceased) who have had unfounded accusations against them reported in the press?

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

A The National Safeguarding Team is in the process of drafting addendum practice guidance which will provide guidance on how to address posthumous complaints made against Church of England office holders. The addendum guidance is currently due to be presented to the National Safeguarding Steering Group in November 2019. This guidance will, against a background of the appropriate requirements of due process and established legal principle, set out the principles and procedures to be followed when handling past safeguarding allegations.

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

Q95 Following the IICSA hearings in March 2018 the inadequacies and injustices of the present Clergy Discipline Measure were publicly acknowledged. Archbishop Justin was reported as saying “We are starting a review of the CDM and this is certainly something we have to look at” ... “The Synod is capable of moving quickly when it needs to and when it wants to, but you have to prepare the ground”. Can the House please update us as to the progress of that review, confirm a target date for the presentation of proposals, advise us if a briefing paper on the system’s deficiencies will be forthcoming as tangible evidence of that ground preparation, and advise what else General Synod members can do to ensure that they are sufficiently informed to play their part to repair the failings of the system with all due speed?

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

A The Bishop of Lincoln and I have conducted a survey of diocesan bishops’ experience of the Measure generally; the NST has analysed of the results of its own consultation on the application of the Measure in the safeguarding context; and the Clergy Discipline Commission has started to consider a range of issues, including delay. The results of all these pieces of work will be brought together in a paper for the May meetings of the Commission and the House of Bishops, which will identify both the perceived problems and possible ways of addressing

them, with a view to detailed proposals for both administrative and legislative reform being developed as soon as possible thereafter. The aim is to have some clear proposals by the time the Synod meets in July. In the meantime, Synod members can assist this process by contributing their own thoughts, via the Legal Office.

Mr Ben Hodson-Franks (Birmingham) to ask the Chair of the House of Bishops:

Q96 The Bishop of Bath & Wells stated in an answer to a question (Q55) at the July 2018 group of sessions that ‘Lessons Learnt case review guidance’ was in development and that following consultation and agreement by the National Safeguarding Steering Group, would be published in Late 2018. Given the huge value that such reviews can add to the whole Church’s learning regarding our safeguarding procedures and any shortcomings, and as part of our responsibility in responding to survivors justly and with integrity, can the House of Bishops confirm that this guidance has now been published?

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

A The House remains committed to ensuring that the Church learns from past and current cases in order to improve its safeguarding practice in the future. This is reflected in current House of Bishops’ guidance, ‘Responding, assessing and managing safeguarding concerns or allegations against church officers’ (Section 9.2). We have delayed finalising the guidance to allow the opportunity to address specific issues that have arisen from recently completed reviews in several dioceses. The ‘lessons learnt case review’ guidance therefore remains in draft form and it is envisaged that this will be published in June 2019 subject to approval by the National Safeguarding Steering Group and House of Bishops.

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

Q97 It is now 2 years since the horrific abuse perpetrated by the late Chairman of the Iwerne Trust, John Smyth QC, came to light. Following the Ruston Report and his exclusion from the Iwerne Trust project in England, Smyth was nevertheless able to continue working with young men in Africa. In a statement issued on 12 August 2018 on the Church of England website, following the news of Smyth’s death in South Africa, the Bishop of Bath and Wells, the Rt Revd Peter Hancock, said, “It is important now that all those organisations linked with this case work together to look at a lessons learnt review, whilst continuing to offer both formal and informal support to those who have come forward as survivors.” Given the support, prevalence, and seniority of Anglican clergy within the Iwerne project, what has the Church been doing to

ensure that transparency and accountability happens, and what outreach and support has been offered to those who suffered at Smyth's hands?

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

A Since February 2017, the National Safeguarding Team, working in co-operation with Hampshire Police, has sought to ensure that all those affected by the alleged abuse committed by John Smyth were offered support and counselling. Following John Smyth's death, the criminal enquires continued. In late October 2018 Hampshire Police confirmed that no other charges would be brought against anyone else regarding his alleged abuse. Since then, the NST has been in active dialogue with the key organisations relevant to John Smyth's involvement in the Iwerne Camps, with a view to securing a collaborative approach to the commissioning of a lessons learnt review. The Church believes that a meaningful review requires the engagement of all relevant organisations. To date, the Church has not been able to secure this agreement with the other organisations, but we continue to be in active dialogue regarding this.

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

Q98 Is there any evidence of any significant risk of office holders or institutions in the Church of England being at risk of legal proceedings initiated by office holders or institutions in other provinces as a result of Church of England clergy who are seen here as presenting a safeguarding risk being allowed to minister in another province without that fact being made known to the receiving province?

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

A I am not aware of any evidence to suggest that there is a significant risk in that regard: the Legal Office is in fact aware of only one case, dating from decades ago, in which such a situation may have arisen. Nor should such situations arise in future, as the House will be updating its guidance on inter-provincial movements of ministers to put in place arrangements consistent with good practice and the 'Protocol for disclosure of ministry suitability information between the churches of the Anglican Communion' (agreed at the Anglican Consultative Council (ACC 16)) under which sending provinces are expected to share relevant information on clergy and other ministers with receiving provinces.

Mr Carl Fender (Lincoln) to ask the Chair of the House of Bishops:

Q99 Is the House satisfied that the approach adopted by the Church when dealing with allegations of misconduct in the safeguarding context is fully consistent with secular legal practice in relation to the burden of proof, procedural fairness and related matters?

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

A The House considers that it is essential to demonstrate a capacity to respond appropriately to any allegation of misconduct which is made in the Church of England, whether relating to safeguarding or some other matter. Allegations of misconduct may be addressed through a variety of mechanisms, including disciplinary procedures and civil claims. The consideration of any allegation of misconduct whilst being sensitive to the particular procedure should be consistent with the requirements of due process as established in secular legal practice, so far as that is possible given the nature of the allegation or complaint.

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

Q100 In the light of the independent reviews undertaken by Lord Carlile and Tim Briden, and the need both to follow established methodology and legal precedent and to recognise the fallibility of witness memory after many decades have elapsed between events and allegation, what guidance will the House provide on the principles and procedures for the handling of historic safeguarding allegations to ensure that, before reputations are destroyed, decisions on them are made in accordance with legal principle and without the intrusion of subjectivity, bias, or extraneous consideration?

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

A Consistent with the approach agreed by the National Safeguarding Steering Group following the conclusion of Lord Carlile's review, the process followed by Mr Briden enshrined, so far as possible, the requirements of due process in order to be fair to all parties concerned. The National Safeguarding Team is in the process of drafting addendum practice guidance which will provide guidance on how to address posthumous complaints made against Church of England office holders. The addendum guidance is currently due to be presented to the National Safeguarding Steering Group in November 2019. This guidance will, against a background of the appropriate requirements of due process and established legal principle, set out the principles and procedures to be followed when handling historic safeguarding allegations. In drafting the guidance, the NST and Legal Office will take account of the points made in the question.

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

Q101 The Church commissioned and paid for the Elliott Review, the Moira Gibb Report¹, the Carlile Review² and the Singleton Review³ all of which contained direct or implicit criticisms of decisions of, and/or the process followed by, Church office holders and bodies. Not one of these reports has been presented for debate on the floor of General Synod. Is this lack of presentation the result of settled policy, oversight, or case by case decision, and will (and when) all or any of them be made the subject of consideration by those elected to call decision-makers to account?

¹ 'An Abuse of Faith', June 2017, GS Misc 1172

² 15 December 2017, GS Misc 1173

³ Report of the Independent Scrutiny Team into the Adequacy of the Church of England's Past Cases Review, June 2018

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

A The reports cited were commissioned by the National Safeguarding Team and were formally received by the House of Bishops or the National Safeguarding Steering Group (NSSG) acting on behalf of the House. These bodies considered the recommendations made in the reports and tasked the National Safeguarding Team (NST) and the dioceses to implement many of them. Many of the actions reported to Synod in GS Misc 1213 at this group of sessions and GS 2092 in July have some basis in the recommendations of several of the Lessons Learned Reviews including those cited. The approach taken reflects the fact that the detailed consideration of the 'lessons learned' reviews is the proper function of those with responsibility for safeguarding policy and operations.

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

Q102 How many specialist Exorcists are employed by the Church of England, and how many exorcisms have been performed in the last five years?

The Bishop of Sodor and Man to reply on behalf of the Chair of the House of Bishops:

A The Church of England does not employ Specialist Exorcists. The diocesan bishop remains the normative minister of exorcism and deliverance in each diocese, as made clear in the notes to *Common Worship: Pastoral Services*. The bishop delegates this ministry as appropriate to an appointed Adviser or Team. Clergy nominated as Bishop's Adviser for the Ministry of Deliverance (or equivalent title) will normally fulfil this role alongside their stipendiary post.

Statistics for Exorcisms are not held centrally or in public records, as the Guidelines on the Ministry of Deliverance specify the minimum of publicity. A consolidated figure is therefore not readily available, but could be obtained by a process of consulting all diocesan records.

SECRETARY GENERAL

The Revd Rosie Harper (Oxford) to ask the Secretary General:

Q103 Please provide your best estimate of the number of Non-Disclosure Agreements concluded within the past 5 years involving a) the Church nationally and b) Dioceses, together with a list and the numbers of those Dioceses which can provide accurate data?

Mr William Nye to reply as Secretary General:

A Non-disclosure/confidentiality agreements may be used in a variety of circumstances by the NCIs or dioceses, many of which are legitimate and proper, for example undertakings given to the Independent Inquiry into Child Sexual Abuse in connection with its work. There is no obligation on Church entities or office holders to report the existence of non-disclosure agreements (and, indeed, they may be prevented from doing so), for which reason I am not able to speculate on how many agreements may have been entered either by the NCIs or dioceses.

The Revd Rosie Harper (Oxford) to ask the Secretary General:

Q104 Recent guidelines will require Dioceses to provide details of serious safeguarding allegations/concerns to the Charity Commissioners. Has consideration been given to requiring all Non-Disclosure Agreements, and the reasons for them, including those drawn up as part of an agreement to discontinue action as part of the Clergy Discipline Measure, being similarly lodged, so that the incidence and distribution thereof may be known to both the National Church, and an outside agency, to ensure that they are not utilised excessively, or inappropriately?

Mr William Nye to reply as Secretary General:

A I repeat my reply to question 103. Non-disclosure/confidentiality agreements will often not relate to allegations of misconduct or serious matters of concern of the type which would require a serious incident report to the Charity Commission. By their nature they are often confidential to the parties and their advisers and their details cannot be shared except where there is a legal obligation to disclose. There is no legal obligation on Church of England entities or office holders to report the existence of such agreements and I am not aware of any relevant external agency or regulator that operates a register of non-disclosure agreements to which Church of England bodies could make such a report.

CLERK TO THE SYNOD

Mrs Rosemary Lyon (Blackburn) to ask the Clerk to the Synod:

Q105 How much did it cost to send replacement voting papers to Synod members in December 2018 and in January 2019?

Dr Jacqui Phillips to reply as Clerk to the Synod:

A In December 2018, the election by the House of Laity to the Church Commissioners had to be reissued. The total cost was £351.64. This included postage, printing and staff time.

In January 2019, the election by General Synod to the Dioceses Commission had to be reissued. The total cost was £504.04. This included postage, printing and staff time.

Mr Christopher Pye (Liverpool) to ask the Clerk to the Synod:

Q106 I have noticed that in recent elections held by this Synod the age of each candidate is stated in their electoral address. Surely the Church should be taking the lead in eliminating all forms of discrimination, including ageism?

Dr Jacqui Phillips to reply as Clerk to the Synod:

A Under Standing Order 133(1) the voting papers for any election to which Standing Order 132 applies (which include elections in which the Synod, one or more of its Houses, the Convocations or any other class of the Synod's members constitute the electorate) are currently required to contain the candidates' years of birth – which (under Standing Order 132(6)) must accordingly be provided when they are nominated.

These requirements are not inconsistent with the Equality Act 2010, since none of its provisions apply to these elections. So whether the current requirement should be maintained is accordingly a matter of policy. The Business Committee will therefore be looking at this issue at its meeting in March, following which it will refer it to the Standing Orders Committee for consideration. If Synod members have views on the matter, they are invited to send them to the Business Committee initially.

Mr Adrian Greenwood (Southwark) to ask the Clerk to the Synod:

Q107 What external evidence was sought and taken, and from whom, by the Revision Committee and Steering Committee for the proposed new Church Representation Rules about (a) the desirability of and (b) the likely impact of introducing a rule to restrict lay members of Deanery Synod to two consecutive terms of office, unless a particular APCM votes to dis-apply the Rule (M 8 (7))?

Dr Jacqui Philips to reply as Clerk to the Synod:

A The Revision Committee's report shows that it proceeded as required by Standing Order 56, considering the Measure clause by clause together with proposals for amendments submitted by 15 members of the Synod. The Committee heard oral submissions from the three members who exercised their right to speak, including Mr Greenwood. He proposed an amendment to enable the annual parochial church meeting (APCM) to impose a limit on the number of terms a person might serve as an elected deanery synod member. The Committee's report states that it considered there was merit in Mr Greenwood's proposal which could encourage growth and energy and allow flexibility. But the Committee decided that the proposal should be given effect in a way that was consistent with the existing term limit for churchwardens, i.e. a default maximum term of 6 years which could be disapplied by the APCM if it wished to do so.

Mr Adrian Greenwood (Southwark) to ask the Clerk to the Synod:

Q108 Did the Revision and Steering Committee for the proposed new Church Representation Rules actively consider imposing restrictions on numbers of consecutive terms of office for membership of Diocesan Synod and General Synod? And, if so, on what grounds did they reject this idea?

Dr Jacqui Philips to reply as Clerk to the Synod:

A The Revision Committee considered a proposal submitted to it by Mr Greenwood that provision be made enabling a deanery synod to prescribe a maximum number of terms of office for continuous service as a member of a diocesan synod. The Committee's report records that it rejected the proposal because it "considered that as it was often difficult to get people to stand for election to diocesan synods, introducing a limit on the number of terms a person could serve was likely to be unhelpful". No proposals were made to the Committee for limiting the number of terms a person could serve as a member of the General Synod.

Mr John Wilson (Lichfield) to ask the Clerk to the Synod:

Q109 In the light of the form of proposed new Rule M 8(5) of the Church Representation Rules, can the Clerk confirm (a) whether General Synod has considered the issue of limiting the number of consecutive terms General Synod and Diocesan Synod members can serve and (b) if it has, when was the last time it did so?

Dr Jacqui Philips to reply as Clerk to the Synod:

A No consideration was given to the issue in 1997 in *Synodical Government in the Church of England – A Review* (GS 1252) (“the Bridge Report”). But it was raised in relation to serving on the General Synod in the 2003 report of the legislative drafting group charged with implementing the Bridge Report (GS 1484-7X). It recognised that limiting terms of office would encourage new people to stand who might otherwise be deterred from challenging a sitting member. But it saw stronger arguments against, including an impact on experience, vacancies not being filled, depriving electors of choice and altering the balance between Houses (bishops not being subject to such limits). The group noted that there was already a substantial turnover of members each quinquennium. The Revision Committee for the legislation came to the same view later in 2003. The issue has not been considered since then.

Mr John Wilson (Lichfield) to ask the Clerk to the Synod:

Q110 In the light of the form of proposed new Rule M 8(5) of the Church Representation Rules, which (if any) office holders of:

- (a) the Synod or its Houses; or
- (b) the national Church institutions

who are elected by the Synod, or by any of its Houses, are subject to any restriction on the number of consecutive terms for which they may serve; and in the case of the offices that are subject to such a restriction, what is considered to be the rationale for that?

Dr Jacqui Philips to reply as Clerk to the Synod:

A Elected office holders in the Synod and its Houses – e.g. the Prolocutors and the Chair and Vice Chair of the House of Laity – are not subject to restrictions on the number of consecutive terms they may serve. Members of the Archbishops’ Council elected by the Houses of the Synod are subject to a maximum term of office of 10 years. There are currently no limits on the number of terms a person may serve as a Church Commissioner or a member of the Church of England Pensions Board. The Charity Commission recently endorsed recommended good practice that charity trustees should be limited to

nine years' service while recognising that charities must develop their own policies in line with the requirements of their governing documents. The Charity Governance Code's rationale includes the statement that "it is important to have a rigorous approach to trustee recruitment, performance and development".

NATIONAL SOCIETY COUNCIL

The Revd Peter Breckwoldt (Salisbury) to ask the Chair of the National Society Council:

Q111 In the light of the Education Secretary urging of faith leaders to convert more of their schools into academies, what plans does the Church of England have to encourage more schools to take up this opportunity? And where schools wish to join a Multi Academy Trust, are there plans to offer support from the National Church to encourage Diocesan Board Academies trusts (MAT's), where they exist, to actively seek partnerships with non-church schools?

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

A The Church of England is the largest provider of Academies, with over 1000 Church of England school having converted to academy status. Whilst many schools have benefited from this process it is not the only solution and dioceses are encouraged to consider a range of options to ensure the schools in their care are best served and able to offer the quality of education all pupils deserve. The Memorandum of Understanding between the DfE and Education Office sets out the need for dioceses to develop a strategic plan that works for the benefit of all their schools securing their provision for generations to come. At a national level we support dioceses as they consider alternatives and have agreed model articles and documentation that enables community schools to be part of diocesan and church school-led MATs.

Mr Robin Lunn (Worcester) to ask the Chair of the National Society Council:

Q112 Is the syllabus/course "Understanding Christianity" being taught in the majority of Church of England schools? What plans are there to extend its reach?

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

A Since its launch in 2016, Understanding Christianity has been extremely well received and is now being taught in the overwhelming majority of Church of England schools. The resource is accompanied by 15 hours of continued professional development for teachers and we are delighted that nearly all of the 5000 training packs of the original print run have been dispatched and the training for teachers

implemented. In addition to approximately 4,500 Church of England schools using Understanding Christianity, a growing number of community schools are also using it. We will be encouraging the remaining 200 Church of England schools to take up the training and dioceses are increasingly being asked to deliver training for community schools, thus extending the reach.

The Revd Paul Langham (Bristol) to ask the Chair of the National Society Council:

Q113 Given the disheartening statistics in GS 2124B which reveal the stark reality of the Church of England's poverty when it comes to the presence of children and young people, what efforts have been made to determine the common factors which have enabled the 680 churches with more than 25 children and young people, and the 30 which have more than 100, to do so?

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

A There have been some suggestions in recent research such as *Rooted in the Church* or *From Anecdote to Evidence* of a correlation between factors such as the numbers and engagement of clergy and other licensed ministries or the presence of active children's and youth ministries and the presence of children and young people in worshipping congregations, but determining a causal link was not the purpose of that research. GS 2121 sets out a range of activity planned to ensure we capture the learning from those congregations which are engaging effectively with children and young people.

The Revd Paul Langham (Bristol) to ask the Chair of the National Society Council:

Q114 Are statistics similar to those provided in GS 2124B available to show how churches of other denominations are faring in this regard?

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

A The church attendance figures in GS 2124B are drawn from Church of England Statistics for Mission. The URC publishes national statistics and the Methodist Church and Roman Catholic Church report on a district/diocesan basis rather than national, and newer denominations don't report in this way so it is difficult to make meaningful comparisons. The attitudinal surveys and the statistics regarding the age at which people come to and leave faith in GS 2121 relate to other denominations as well as the Church of England and suggest a common theme in terms of the importance of childhood in people coming to faith, with children in Catholic families being more likely to remain Catholic into adulthood.

CHURCH BUILDINGS COUNCIL

The Ven Gavin Kirk (Lincoln) to ask the Chair of the Church Buildings Council:

Q115 In how many cases in 2018 was the advice of the Church Buildings Council sought, (a) at the direction of a Chancellor following the lodging of a Faculty petition and (b) by a parish at the request of a DAC?

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

A In 2018 14 cases were referred by Chancellors for advice from the Church Buildings Council, 165 were sent by the parish at the request of the DAC.

The Council always prefers to see cases before they get to the Chancellor. It finds that advice given earlier in the process is more likely to be helpful and more welcome by the parish. Chancellor referrals appear to the parish to introduce further delay at the end of what can be a long process.

The Council is working with the Rules Committee to change the faculty rules to encourage best practice in early consultation and, it hopes, reduce further the number of chancellor referrals.

New delegated authority now available to the DACs and the Council increases flexibility for dealing promptly with matters where there are clear policies in place to inform a response.

The Revd Canon Giles Goddard (Southwark) to ask the Chair of the Church Buildings Council:

Q116 How many Church of England churches have now received Eco-Church Awards, and how many dioceses EcoDiocese Awards?

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

A There are over 850 Church of England Eco Church registrations and at the last count there were 177 Bronze, 45 Silver and 4 Gold awards.

There are 18 Eco Dioceses and 4 with bronze awards – congratulations to Salisbury, Winchester, Guildford and Birmingham. It is the aim of the Environmental Working Group's 3-year plan to reach 2000 Eco Churches and 30 Eco Dioceses by 2022.

The Revd Andrew Dotchin (St Edmundsbury & Ipswich) to ask the Chair of the Church Buildings Council:

Q117 What plans are there to recruit to the now vacant Environmental Policy Officer post?

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

A A replacement will very soon be sought, with a job advert poised to go out in the next two weeks through the Church of England's *Pathways* recruitment service. The job title has been changed to Open and Sustainable Churches Officer, to reflect the focus of this role on supporting our parishes to be more environmentally and socially sustainable. Please encourage any suitable candidates to apply.

The Revd Canon Giles Goddard (Southwark) to ask the Chair of the Church Buildings Council:

Q118 What steps are being taken to ensure that the Listed Places of Worship Grants Scheme continues beyond 2020? Is the scheme likely to be affected by any post-Brexit transition arrangements?

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

A The Church Buildings Council is working with all three Church Estates Commissioners, and the Historic Religious Buildings Alliance, as well as with DCMS officials, to evaluate the value of the LPOW scheme to churches and their communities, and work for its continuation.

The next opportunity to have discussions with Government on this important issue will be when a Comprehensive Spending Review is announced. No date is yet set for this.

VAT levels are currently governed by EU law. If the UK leaves the EU then, at some point, it will be part of the legislative agenda to re-evaluate current valuations. We will be alert to any such opportunity and represent the importance of a low or zero rate on repairs and restoration of historic buildings.

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

Q119 What is the estimated annual total cost to parishes of Insurance Premium Tax, and what is being done both to explain to Government how this tax impacts PCCs, and to seek the removal of this financial burden on churches?

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

The estimated cost is £5.1m per year. The National Church Institutions opposed the introduction of the increased rate in 2017, on the basis that since 2014 the tax will have been doubled and this is a disincentive to properly insure and care for buildings. Our suggestion was a charity exemption, as provided for under the 1994 Finance Act. The Charity Finance Group (of which the Church of England is a member) wrote to the Chancellor on this in 2017 but did not receive a reply. Exemption would cost the Treasury approximately £50 million.

A The Church Buildings Council is including the costs of IPT in its work with Government on possible future funding partnerships. It is separate to the issues of the Listed Places of Worship grant scheme, as IPT applies to all churches, whether listed or not. We remain certain that a charity exemption is the best solution.

Canon Peter Adams (St Albans) to ask the Chair of the Church Buildings Council:

Q120 Recent reports are that the Heritage Lottery Fund are beginning to ask for naming rights associated with their grants, so for example “the National Lottery Wing” at an art museum. They are also exploring the sale of lottery tickets at funded venues. Given that many churches still face considerable moral questions around application for Heritage Lottery grants, and what can appear almost a stranglehold on the heritage funding sector by the HLF, what opportunity has the Church Buildings Council had for representation of the Church of England’s views on this issue? If not, will they consider making known the considerable problems this will cause to churches around the nation?

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

A I am not aware of any church being required to name part of the building after the National Lottery, nor being required to sell lottery tickets. If you know an example, please let me know as these are not appropriate ways to acknowledge Lottery funding in churches.

The HLF (now the National Lottery Heritage Fund) has given generous support to churches and cathedrals over twenty-five years. The Council has regular conversation with Lottery officials and with the government department responsible for it (DCMS) about priorities for Lottery funding. We particularly stress the importance of supporting volunteers running Church projects through training and simple application processes. We will monitor the new NLHF 5-year strategic plan and work to help churches get grants.

The Council is working with Government and other funders to try to increase options for funding for church buildings, including through the Taylor Review pilots in Suffolk and Manchester.