

# GENERAL SYNOD

JULY 2019

## QUESTIONS

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

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## SECRETARY GENERAL

**Mr Adrian Greenwood (Southwark) to ask the Secretary General:**

**Q1** Please supply the numbers of members in, respectively, the House of Clergy and the House of Laity who were born in the years 1935–1939; 1940–1944, 1945–1949 etc. up to 2001.

*Mr William Nye to reply as the Secretary General:*

**A** The Secretariat has records of the year of birth for 80% of all Synod members easily available which totals 380 members. Of these, the breakdown of the years of birth for the House of Clergy and Laity is as follows:

Year	House of Clergy	House of Laity
1930 – 34		1
1935 – 39		4
1940 – 44	1	15
1945 – 49	2	30
1950 – 54	2	36
1955 – 59	47	22
1960 – 64	46	24
1965 – 69	21	31
1970 – 74	20	12
1975 – 79	17	4
1980 – 84	4	8
1985 – 89		6
1990 – 94		4
1995 – 99		2

**The Revd Charles Skrine (London) to ask the Secretary General:**

**Q2** In the light of the alarming findings from the 2017 Statistics for Mission Returns referred to in GS2124B, showing that only 30 (0.28%) of our churches had more than 100 u16s, only 170 (1.61%) of our churches had more than 50 u16s, and only 680 (6.45%) of our churches have more than 25 u16s, would you please publish (on the website and the noticeboard) the names of those 680 churches (perhaps alphabetically within each of the three different bands used in GS 2124B)?

*Mr William Nye to reply as the Secretary General:*

**A** A document containing three tables, one for each of the different bands used in GS 2124B, and listing churches alphabetically has been published. This will be displayed on the Questions noticeboard near the information desk at General Synod and, in due course, will be uploaded to the Synod website. There is variation in the information provided by churches year by year. Therefore, the

churches included in these lists are of churches that reported child (aged under 16) attendance of 26-50, 51-100, and 101 or over in all three of the years 2015 to 2017. These lists do not include churches for which an estimate of child attendance was made in any of the years 2015-7 due to the church not completing a Statistics for Mission return. Also, the lists do not include those churches for which their Statistics for Mission annual return included more than one church unless the average number of children reported per church included in the return met these totals.

**Mrs Caroline Herbert (Norwich) to ask the Secretary General:**

**Q3** From GS 2124B, paragraph 1: “30 churches have more than 100 u16s and 170 churches have more than 50 u16s. Anecdotally, this has been attributed to factors such as staffing (including level of appointment and training), church tradition, service patterns, presence of church schools, schools work, location/context, and prayer meetings specifically for the youth work.”

Has any research been done, or is any such research planned, to identify common factors present in these churches, so that good practice can be shared?

*Mr William Nye to reply as the Secretary General:*

**A** Growing Faith will bring together learning from parish clusters in trailblazer dioceses so that we can disseminate good practice. As part of the analysis described in the answer to Question 13 we are analysing data for churches with 25 or more children aged 0-16, looking at a 5-year pattern of growth or decline in comparison with wider congregation numbers. This research will consider, for each church: size; location; employment of a youth, children's or family worker; tradition; connection with Church schools; connection with organisations or youth projects (e.g. Boys Brigades, Girls Brigades, Church Lads, Church Girls and Messy Church). Working with the Strategic Development Unit, this will be turned into a report which we hope to have available later in the year.

**The Revd Canon Wyn Beynon (Worcester) to ask the Secretary General:**

**Q4** Can the Secretary General tell Synod if the communication and publicity policy has ever been reviewed from a theological perspective?

*Mr William Nye to reply as the Secretary General:*

**A** The Communications Department takes theological direction and oversight from a group of bishops (+Manchester, +Repton, +Chelmsford, +Norwich, +Worcester) who oversee the strategy, style

and approach. Through regular formal and informal dialogue they are able to influence the activities of the Department from a theological perspective.

**Mrs Enid Barron (London) to ask the Secretary General:**

**Q5** Following the Environmental Programmes motion which was passed in February, has the Archbishops' Council now received a framework plan from the Environmental Working Group, and what are its expectations in terms of tracking progress on that plan?

*Mr William Nye to reply as the Secretary General:*

**A** The Archbishops' Council strongly supported Synod's desire to see additional resources allocated to environmental work and it has taken a great deal of staff work to incorporate this expenditure in the 2020 budget which awaits Synod's approval later in this group of sessions. Once we are assured of the budget, we can make the necessary appointments to progress the work, including prioritising the EWG's work programme which was shared with Synod in February. Meanwhile, work has continued in collaboration with Research and Statistics, to design a workable and affordable National Carbon Footprint Tool. We have made a great deal of progress on this but, despite using existing data capture processes as far as possible, it will still be costly and we are exploring sources of external funding. A full report will be made to the Archbishops' Council when we are in a position to demonstrate further concrete progress.

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

**Q6** In 2017, the re-launched website of the Church of England removed Synodical and other official documents prior to 2011, which were previously accessible and searchable on the old website. May Synod be updated on the progress to restore the electronic accessibility of previously available public documents as well as efforts to improve the functionality of the website, at least to the standard of its predecessor?

*Mr William Nye to reply as the Secretary General:*

**A** The new Church of England website launched in November 2017. Following extensive research, a decision was taken to put far more emphasis on helping people exploring faith to go further on their Christian journey.

In 2018 new functionality was deployed to categorise General Synod and other papers on the site. The Synod Office expected to upload the 2011 – 2001 papers onto the website over the summer of 2018.

However, given resource constraints in the Synod Office this has not been possible. Bulk automatic upload functionality for large numbers of documents will be implemented this year.

In the meantime, a transparent process, which is also detailed on the website, has been put in place by the Synod Office to enable members to access all previous papers:

- 2011 to 2006 to email [synod@churchofengland.org](mailto:synod@churchofengland.org)
- 2005 and older, to contact the Church of England Records Centre.

**Mrs Christina Baron (Bath & Wells) to ask the Secretary General:**

**Q7** As the abolition of tithe has removed any differences in entitlement to such income as between rectors and vicars, what legislation would be required to remove all references to rectors and style all incumbents vicars?

*Mr William Nye to reply as the Secretary General:*

**A** Legislation by Measure would be required. In addition to making general provision for all rectories to become vicarages, specific amendments would need to be made to a number of existing enactments.

**The Revd Prebendary Sarah Schofield (Lichfield) to ask the Secretary General:**

**Q8** Given the attention paid in this quinquennium to individuals and communities currently under-represented in the leadership of the Church of England, is the Secretary General aware of any strategies under development at national or diocesan level to encourage a more varied range of people to stand in the 2020 elections to General Synod?

*Mr William Nye to reply as the Secretary General:*

**A** The Communications Department is starting to prepare a programme of work to encourage diverse candidates to stand for election for General Synod. It is anticipated that this wide-reaching marketing campaign will use adverts and social media to engage with the next generation.

**Miss Prudence Dailey (Oxford) to ask the Secretary General:**

**Q9** Is the Church of England logo copyright?

*Mr William Nye to reply as the Secretary General:*

**A** Steps are being taken by the Archbishops' Council to ascertain what legally enforceable intellectual property rights it has in the Church of England logo.



**Dr John Appleby (Newcastle) to ask the Secretary General:**

**Q10** I welcome report GS Misc 1218 on speeches and questions by members at the February sessions. Totalling the figures provided shows that 117 men made 190 contributions, and 71 women made 100 contributions. I also note that contributions per head were similar if those speaking five or more times are discounted. How do these statistics compare with the balance of membership on Synod?

*Mr William Nye to reply as the Secretary General:*

**A** The current split of Synod by sex is 36% women and 64% men, this equates to 169 women and 303 men. The current membership of Synod is 472. The speaking contributions show that 42% of women spoke and 39% of men spoke.

**Mrs Rosemary Lyon (Blackburn) to ask the Secretary General:**

**Q11** What criteria are there for judging the success or otherwise of the 2014 arrangements to promote “mutual flourishing”?

*Mr William Nye to reply as the Secretary General:*

**A** The Implementation and Dialogue Group of the House of Bishops was established in February 2018 to consider what has been done to inform and educate the Church about the House of Bishops’ Declaration and the five guiding principles. Part of its work has been to establish what successful mutual flourishing means in practice based on engagement dioceses. Alongside the work with dioceses, there will be a theological seminar which is taking place on 10<sup>th</sup> and 11<sup>th</sup> July to consider the theology behind living with difference and encouraging the flourishing of those that you might disagree with. It is hoped that there will be further theological seminars on this subject in future.

The Group is aiming to report back to Synod in 2020, and it will expect to report on how successful the arrangements from the 2014 settlement have been. Further information on the work of the Group to date can be found in GS Misc 1231.

## **NATIONAL SOCIETY COUNCIL**

**The Revd Graham Hamilton (Exeter) to ask the Chair of the National Society Council:**

**Q12** The Bishop of Ely stated in July 2018 that ‘Valuing All God’s Children’ “was published to help schools eradicate homophobic and transphobic bullying” (Q70). Will the Council affirm that this policy also protects teaching staff and school governors who question the legal and scientific accuracy of some material being used for training and education in schools?

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

**A** 'Valuing All God's Children' was published specifically and only for the purpose of eradicating homophobic and transphobic bullying. It was never intended as a contribution to the debate about the theology, science, or sociology of issues of human sexuality as that is rightly being considered as part of Living in Love and Faith. Every school will have a range of policies which set out the expectation for the way staff and governors carry out their roles and function and how they are to be treated with the dignity and respect they deserve.

**The Revd Canon Mike Booker (Ely) to ask the Chair of the National Society Council:**

**Q13** What evaluations have been made by the Church of England of the impact of the 1996 *Youth a Part* report, in particular assessing the effectiveness of the work of full-time Christian youth workers who have been trained in response to Recommendation 11.5 of that report?

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

**A** Reviewing the recommendations of Youth a Part and other Church of England reports on children's and youth ministry led to the further research carried out in Rooted in the Church and the subsequent development of Growing Faith.

The Evangelism and Discipleship team is currently working with the Research and Statistics Department, carrying out an extensive review of the data to determine how many churches employ a youth or children's worker and the impact this has with regards to the growth or decline of their attendance figures of those aged 0-16. We hope this work will be completed in next few months.

**Mr Ben Hodson-Franks (Birmingham) to ask the Chair of the National Society Council:**

**Q14** Has the Council considered issuing guidance to DBEs and Church Schools, promoting the use of Inclusion and Diversity programmes, such as 'Jigsaw' and 'No Outsiders'?

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

**A** It is the role and practice of the DBE to offer guidance to Church schools in the diocese on such matters. The Education Office is developing resources that will provide DBEs and schools with a framework, based on our vision for education, to help them develop their policy on relationships education and relationships and sex education and offer a useful lens through which they can assess the resources and approach of external programmes and providers. We hope to have these resources available in the Autumn.

**Mrs Mary Durlacher (Chelmsford) to ask the Chair of the National Society Council:**

**Q15** In view of the complexity relating to gender dysphoria and the need for school policies to be informed by good science and the latest medical research, when might there be an update to the list of Additional Resources at the end of *Valuing All God's Children*?

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

**A** As explained in the introduction to the list of resources available to schools seeking additional help in the provision of anti-bullying training: "They are suggested rather than recommended, and the choice of resources is a decision to be made by the school that knows its unique context best...Please check they have a proven track record, come recommended by someone you trust and are sensitive to the ethos of Church schools." Given that some still interpret these resources as a list of 'recommended' organisations or viewpoints on issues beyond the scope of VAGC, we have removed these pages from the publication and will await the publication of the Living in Love and Faith resources before considering next steps.

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

**Q16** What assessment has been undertaken by the Education department nationally, or any Diocesan Board of Education, of the material used in schools by Mermaids or Stonewall in order to ascertain whether it is consonant with Church of England teaching on marriage and sexuality, and with what outcome?

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

**A** The Education Office carried out a survey in May to evaluate the impact of Valuing All God's Children and understand which external providers are being used in relation to the prevention of bullying. A summary of results is available at

<https://www.churchofengland.org/sites/default/files/2019-06/VAGC%20survey%20two%20sided%20summary.pdf>

There is an increasing number of organisations offering resources in this area and the reason we specifically did not recommend or endorse any organisation or resource is because we do not have the capacity to assess or monitor such a prolific range of resources or the way different organisations are developing their thinking in this fast changing area of debate. Instead we are developing a helpful framework, based on the Church of England vision for education, through which schools will be able to assess any resource or organisation they choose to engage with.

## **CHURCH BUILDINGS COUNCIL**

### **Mrs Mary Durlacher (Chelmsford) to ask the Chair of the Church Buildings Council:**

**Q17** Would the Chair of the Church Buildings Council please give a report on the progress of the pilot projects which emerged from the Taylor Review of church building sustainability?

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

**A** The pilot projects in Suffolk and Manchester are now at their mid-point, and will finish in March 2020. A mid-point review was attended by the Director of Churches and Cathedrals. The results are promising: a high level of engagement with the pilot, with nearly 300 churches involved. Unsurprisingly there has been high demand for the minor repairs fund, run by Historic England, with nearly £400,000 allocated so far. Professional evaluation is being carried out as the pilots run, and will provide us with robust evidence of the successes of the scheme, and areas which could be improved.

The Department for Culture, Digital, Media and Sport remains very engaged, and CBC officers have regular meetings with them. The importance of churches remaining open is at the heart of the pilots, and they are demonstrating that the targeted support and funding proposed by the Taylor Review makes a substantial difference to parishes.

### **The Revd Canon Chris Newlands (Blackburn) to ask the Chair of the Church Buildings Council:**

**Q18** The fire at the Cathedral of Notre Dame in Paris showed the wide appeal of historic churches to those of all faiths and none. Would the Chair of the Church Buildings Council please update Synod on discussions to secure funding that meets the widely known need for money to pay for basic repairs and maintenance, in order to keep our churches safe and secure?

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

**A** The need for funding for basic repairs and maintenance was affirmed by the Taylor Review of Church Building Sustainability, which said:

“The reasons for Government’s interest and investment in historic churches are manifold: it is recognised that listed status has been placed upon buildings which are not primarily owned and seen as ‘heritage’ buildings, but rather as places of worship and community hubs. The continued investment of sequential Governments is testament to the recognition of this importance.”

The Government-funded pilot projects are giving us the evidence of how local investment can make a difference and allow churches to maintain and open their buildings. We hope these pilots will lead to further sustained funding.

CBC officers regularly meet with representatives of the major philanthropic funding bodies, including the Lottery funders, to ensure churches are recognised, and in the best position to benefit from these funds.

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

**Q19** On the basis of the data available within the NCIs, for each diocese what is the expenditure by PCCs to repair and maintain their church buildings showing, in tabular form for (1) listed and (2) unlisted buildings:

- (a) the average annual expenditure per church building
- (b) the average annual expenditure per worshipping community member
- (c) the average annual expenditure per parishioner?

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

**A** Precise answers to this question are not possible; we do not centrally collect this information. Below are relevant facts we do know:

- Since 1999 a total of £2.6bn has been invested in CofE buildings; £1.74bn into repairs and £856m in new build projects.
- The majority of this comes, as it always has, from local people supporting their church, and also from philanthropists and charitable bodies.
- Of this total over the same time period public money via Government and lottery sources has provided just over £810m.

It is not reasonable to average this out per year or per church, as episodic costs and repair funds skew the figures.

The CBC is aware that the loss of the Grants for Places of Worship scheme in 2017 was a cruel blow; we are actively working on ways to compensate this loss, including through the Taylor Review pilot projects.

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

**Q20** Would the Chair of the Church Buildings Council please inform Synod how the Council is improving support for the 300 plus 'major churches' identified by Historic England?

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

**A** Professor Hill is correct to say that there is a new group of churches called Major Churches, which was agreed between the CBC and Historic England. The CBC is open to applications from parishes or dioceses for churches which may meet the criteria, which are stated on our website. We have created a new Cathedral and Major Churches Officer post, looking at synergies, for example in project support and guidance on managing and caring for complex historic buildings. Many Major Churches have received enhanced support from the CBC: for example in Leeds diocese, Leeds Minster and Kirkburton All Hallows. The CBC is also supporting the new Major Churches Network, which recently replaced the Greater Churches Network, set up to give these churches a voice and peer support. The CBC will host seminars for the MCN every alternate year between their conferences.

**Mrs Wendy Coombey (Hereford) to ask the Chair of the Church Buildings Council:**

**Q21** Would the Chair of the Church Buildings Council please update Synod on work that has been done to date, and that is ongoing, to support small rural churches in extending community use of their buildings, including through the Festival Churches initiative?

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

**A** Festival Churches were a key recommendation of the Church Buildings Review endorsed by Synod in 2016, and I am pleased to report that there has been a great deal of activity since then. Following the amendment by Synod of Canon B 14A, an Association of Festival Churches has been formed, of which I am Chair. Research shows that, when asked, a third of churches in rural areas see themselves as potential Festival Churches.

There are rural-focused projects in Exeter, Ely and Hereford, and we are working with several other dioceses to test new governance and funding models. We are working to help provide the resources they need to get communities truly engaged with the life of their church. We also support innovative use of leases so communities can make more use of rural church buildings, alongside worship, and are looking at legislative changes to simplify this.

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

**Q22** Would the Chair of the Church Buildings Council please update Synod what progress has been made on the Bats in Churches project, and how those afflicted by bats may find out more about it?

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

**A** The project partners, including the CBC, were successful in gaining a substantial Lottery Fund grant towards this project and it has been running since the beginning of the year. A total of 102 churches will benefit from support over the five-year span of the project, and the first 20 projects are already happening. New techniques for excluding or restricting bats within churches are being tested, making use of a new class of Bat Licenses which Natural England has introduced. A number of projects involve volunteers from the community in managing and even exploiting the presence of bats, for school projects and the like. Bats might even prove to be a tool for mission, if we can get them to behave politely. The Bats in Churches team have set up a website and will be issuing regular newsletters to report on progress.

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

**Q23** Given concern about species decline and loss of biodiversity, in what ways are PCCs being encouraged to manage their churchyards to maximise biodiversity, including by recording and sustaining the biodiversity present?

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

**A** Plants and animals are essential for sustaining the ecosystems that give us food, fuel, health and wealth. As Christians we are called to care for our God-given creation. Churches and their churchyards are an important part of the diverse natural habitat of England. We estimate that 10,000 of our 16,000 churches have churchyards: the area of a small national park. It's a precious resource which can make a huge difference to the biodiversity of the UK.

The CBC has extensive guidance on encouraging biodiversity in churchyards, and on ways to engage local people in caring for them: <https://www.churchofengland.org/more/church-resources/churchcare/advice-and-guidance-church-buildings/biodiversity>.

*Caring for God's Acre* is an excellent independent resource nationally to support groups and individuals to investigate, care for, and enjoy burial grounds.

The EcoChurch scheme includes large sections on biodiversity. All churches and dioceses are encouraged to work towards achieving Eco Status. 1000 churches and 17 dioceses are currently signed up.

**Mr Samuel Margrave (Coventry) to ask the Chair of the Church Buildings Council:**

**Q24** Are the National Church Institutions aware of the £1.6m Security fund launched by HM Government to tackle hate or other crime in Churches and Mosques through the funding of equipment such as: CCTV, security lights, alarms, etc; and can you tell this Synod what work has been done to promote applications to this fund and if known, its take up so far?

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

**A** The National Church Institutions have promoted funding for prevention of hate crime through communications to dioceses and locations on the advice of police. The NCIs are working with the Home Office during the development of the 2019 funding scheme, which is expected to launch in July. We have also been in dialogue over the delivery of the hate-crime awareness training that was announced.

Proposals before Synod on Monday for changes in the faculty rules will assist churches installing security equipment as they allow Archdeacons to authorise some security equipment, including CCTV.

The funding is specifically for hate crime. A positive development of the present fund is that fear of hate crime is sufficient to apply, not evidence of a crime. This will allow those under greatest threat to be protected.

**Mrs Jay Greene (Winchester) to ask the Chair of the Church Buildings Council:**

**Q25** The newly amended Electronic Communications Code (December 2017) is having a notable impact on parishes with electronic communications equipment on their property, many of whom are facing a significant loss of income and are tied into keeping this equipment with the associated costs and challenges to maintenance but now with no financial benefits. What is the Church of England doing to protect the interests of parish churches who are affected by this change in legislation?

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

**A** The Accord between the Government and the Church of England was signed in February 2018, to support access to mobile phone connectivity in areas of poor provision and particularly in rural areas. The Accord followed the introduction of the new Electronic Communications Code in December 2017. We understand that it is taking some time for the ramifications of the new Code to be worked through.



We are currently working towards a Memorandum of Understanding (MOU) with some of the major mobile network operators, which sets out a consensual agreement on the terms and processes that will apply for church sites to host telecommunications infrastructure under the Code.

In addition we have developed new expert guidance for parishes, including information on available grants and on how to work with providers: <https://www.churchofengland.org/connectivity>.

## MINISTRY COUNCIL

### **The Revd Andrew Dotchin (St Edmundsbury & Ipswich) to ask the Chair of the Ministry Council:**

**Q26** Recognising that we are at the beginning of a 10-15 year projected increase in the absolute number of deaths as the baby boom generation ages, the missional importance of funeral ministry amongst the unchurched, and the need for consistent and resilient training for this ministry:

What training in bereavement care and the leading of funeral services is given by Theological Education Institutions; dioceses and DDOs during IME 4-7; and dioceses as part of Continual Ministerial Education?

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

**A** The House of Bishops Formation Criteria for IME1 and IME2 refer to the need for ordinands and curates to understand the theology and contextual expression of liturgy including the pastoral offices, such as the funeral service, and to be able to offer Christian pastoral care in a wide range of circumstances to individuals according to their need.

TEIs and dioceses will vary in their approach to ensuring that ordinands and curates develop this knowledge and these skills, but all will engage in doing so. The key training in practice happens in the title post, and here we are reliant on the training incumbents, and diocesan IME 2 programmes.

There has been significant opportunity in recent years for ministers to develop their funeral practice through the work of The Revd Canon Dr Sandra Millar, Head of Life Events, including an annual Funerals Conference, GraveTalk, and material on the Church Support Hub.

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

**Q27** Does the Church of England provide national guidelines or policies for parishes and other expressions of Church that describe the role of 'interns' and what is expected of those who undertake internships?

*The Bishop of St Edmundsbury & Ipswich to answer as Chair of the Ministry Council:*

**A** Guidance is offered in the case of the Ministry Experience Scheme (MES) providing best practice guidelines on a range of issues for participating dioceses. For instance, guidance on the best practice around supervision or recruitment. These guidelines are often updated in the light of new experience and feedback that local schemes provide.

The young adults who do an MES year are referred to as 'participants' not 'interns'.

**Mr Clive Scowen (London) to ask the Chair of the Ministry Council:**

**Q28** In the light of the fact that clergy may now hold licensed posts on common tenure beyond the age of 70 indefinitely, with the consent of the bishop and PCC, what progress has been made since I last asked towards enabling licensed lay ministers/readers to continue to be licensed beyond the age of 70, rather than having mere permissions to officiate?

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

**A** It is House of Bishops policy, as expressed in the Bishops' Regulations for Reader Ministry, that Readers over the age of 70 should be authorised to exercise their office by way of written permission and on a temporary basis. In some dioceses the routine granting of PTO for Readers reaching the age of 70 has been abolished, and in such cases Readers continue to be granted full licenses for shorter periods at the discretion of the Diocesan Bishop.

The Central Readers Council has removed the upper age limit from its new constitution, so that licensed Readers can maintain their membership regardless of age.

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

**Q29** To what extent will the Resourcing Ministerial Education Review Group, established since the February Group of Sessions, be required and enabled to explore the impact of the RME changes on the long-term viability of the three different training pathways (full-time residential, full-time non-residential, part-time)?

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

**A** The Terms of Reference of the Review, which have been made available, demonstrate that the Review required to consider the sustainability of TEIs as key partners of the Church of England and in doing so will explore the impact of the both funding changes and training choices made in partnership between ordinands, DDOs and Sponsoring Bishops.

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

**Q30** How many ordinands began training in September 2018? Please provide a numerical breakdown for each diocese, with each diocese divided into numbers on each Training Pathway.

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

**A** The information requested has been made available on the noticeboard.

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

**Q31** How many ordinands will begin training in September 2019? Please provide a numerical breakdown for the four age bands (under 29, 30-39, 40-55 and over 55) with each age band divided into numbers of men and women.

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

**A** We are unable to provide these figures as they will not be available until after ordinands begin training. Since candidates are still attending Bishops' Advisory Panels, we also do not have complete figures for those who have been recommended to start training in September 2019.

**The Revd Anne Stevens (London) to ask the Chair of the Ministry Council:**

**Q32** What steps is the Ministry Division taking to address the shortfall of women staff (especially at the most senior level) in the Church of England's Theological Education Institutions?

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

**A** Until 2018 there were six women in senior leadership in the Church of England's 22 Theological Education Institutions. Since that time two female TEI principals have become bishops.

Ministry Council has taken steps to increase the number of women with the qualifications to be theological educators by encouraging

TEIs to put more women forward for research degrees. In 2018 the Research Degrees Panel received an equal number of applications from men and women.

Ministry Council has also established an explicit focus on increasing the number of young women ordinands, which one might expect in due course to lead to more women becoming theological educators.

Ministry Council would wish to encourage diversity among the staff of its partner TEIs and can draw attention to a lack of diversity in the Period External Review process. However, the TEIs are independently run charities whose Councils and Boards take responsibility for recruitment and staffing.

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

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

**Q33** What support for the cost of a funeral and/or life insurance for Stipendiary Clergy, their spouses and Civil Partners is offered by Dioceses: when there is a death in service; and when there is a death in retirement?

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

**A** We do not hold any information nationally about the level of support provided for the cost of the funeral of a cleric or clergy spouse, such as offering a grant towards the cost, and do not have details about dioceses contributing to the cost of life insurance. It is for the diocesan bishop, not the centre, to determine the level of support here. The DBF and PCC might agree to waive the parochial fee in particular cases where there was financial hardship. In the case of death in service, the clergy pension scheme provides a lump sum payment (of three times the previous year's National Minimum Stipend, tax free) as well as pension payments to a surviving spouse or civil partner.

**Mr Chris Gill (Lichfield) to ask the Chair of the Remuneration and Conditions of Service Committee:**

**Q34** It has recently been reported that a Church of England Bishop has, on more than one occasion, told groups of clergy that if they disagree with the approach the Diocese is taking on matters of human sexuality, they should follow their consciences and leave. Without dwelling on that particular situation could the Chair of the Remuneration and Conditions of Service Committee explain whether

there are any circumstances in which a member of the clergy, who sadly felt that they had no other alternative than to follow advice of that kind, might be entitled to financial compensation for loss of office?

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

**A** If clergy choose to resign their office for any reason, there is no legal entitlement to compensation. Any legal entitlement to compensation on grounds of conscience would require the Synod and Parliament to approve the necessary legislation.

## **MISSION AND PUBLIC AFFAIRS COUNCIL**

**Mr Stephen Hogg (Leeds) to ask the Chair of the Mission and Public Affairs Council:**

**Q35** In February 2019 Synod passed a PMM on setting up a Homelessness Task Force. What progress has been made?

**The Revd Dr Sean Doherty (London) to ask the Chair of the Mission and Public Affairs Council:**

**Q36** What progress has been made towards the establishment of a task force on homelessness, following Synod's call in February this year for the Archbishops' Council to do so?

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

**A** With permission, Chair, I would like to take questions 35 and 36 together.

I am pleased to say that, thanks in great part to the work that the mover of the motion, Andrew Grey, has put in personally, there has been very good progress. A round table meeting with representatives of major homelessness charities will have taken place by the time Synod meets and will have helped us identify shared priorities of the future and we have collected and collated a considerable amount of material about what dioceses are doing already in this field. Synod urged haste in this work, and so the MPA Council itself, which includes bishops, clergy and laity as specified in the motion, is convening as the Task Group for part of each of its meetings. This circumvents the lengthy process of appointing from all three houses and harnesses the Council's enthusiasm for the work.

**Mr Carl Fender (Lincoln) to ask the Chair of the Mission and Public Affairs Council:**

**Q37** Has the Mission and Public Affairs Council done any work or had any involvement with public bodies or Parliament about the impact of legal aid cuts?

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

**A** As the post of Home Affairs Adviser has been vacant since January, we have not had the staff resources to initiate work in this area. We hope to have a new Adviser in post in September, or soon after, and will consider carefully whether any form of intervention by MPA would be effective at that point.

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

**Q38** What progress has been made (by the NCIs) since the motion *Valuing People with Down's Syndrome* was passed by General Synod in February 2018?

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

**A** Representatives of MPA, Ministry Division, Education, Communications and Lambeth Palace along with the Bishop of Carlisle met with representatives of Mencap and other organisations to discuss the best ways of putting 'Valuing People with Downs Syndrome' into practice. A 'tool-kit' for use by parishes and schools is being prepared for a digital launch late 2019/early 2020. The MPA policy adviser and the Bishop of Carlisle met with the Under-Secretary of State for Health to discuss issues surrounding Non-Invasive Pre-Natal Testing and are working with Mencap and others in promoting provision of balanced information by Public Health England and better care guidelines by the Institute of Health Visitors and the Royal College of Gynaecologists.

**Mr Jeremy Harris (Chester) to ask the Chair of the Mission and Public Affairs Council:**

**Q39** How did the Church of England respond to the Government's consultation on "Reform of the legal requirements of divorce"?

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

**A** The MPA Council made a very full submission to this consultation last year. Following Synod's decision in 1994, we agreed that "irretrievable breakdown" should remain the sole ground for divorce. However, we criticised the concept of "no fault" divorce as, we believe, all marital breakdown involves some human fault, although not necessarily on one side only. We argued that the Government's proposal to introduce a simple notification process fell down on a number of points, notably: it did nothing to encourage reflection and re-examination of the situation, did nothing to support the resilience of marriages and removed the important element of consent. The consultation raised many other questions of detailed process. While we share the Government's objective of reducing family conflict, we were not persuaded that the proposals on divorce had been sufficiently thought through.

**The Revd Canon Priscilla White (Birmingham) to ask the Chair of the Mission and Public Affairs Council:**

**Q40** Given the imminent changes (December 2019) to the way in which marriages will be registered and their implications for clergy conducting weddings and storing registers, what discussions have taken place at a national level on these changes?

**The Revd Canon Priscilla White (Birmingham) to ask the Chair of the Mission and Public Affairs Council:**

**Q41** Given the imminent changes (December 2019) to the way in which marriages will be registered and their implications for clergy conducting weddings and storing registers, what steps are being taken to ensure that clergy are well-informed about this change and ready for action on January 1st 2020?

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

**A** With permission, Chair, I will take questions 40 and 41 together.

Senior staff at Church House have met officials from the General Register Office (GRO) on a number of occasions this year. No commencement date for the changes has yet been announced by the Government. Staff have impressed upon the GRO that they must provide the clergy with adequate information and training to prepare them for the changes referred to. Staff have in particular emphasised to GRO officials the need for a programme of clergy training to be carried out and completed by the GRO before the changes are brought into operation.

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

**Q42** What steps, if any, is the Council taking to ensure that the parish statistics dashboards produced by the Research & Statistics Team in Church House for every parish within the Church of England are made more widely available to the man or woman in the pew, to enable them to monitor trends in church attendance at a local level?

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

**A** Each year the Research and Statistics team produce two dashboards for every parish in the country – one based on Statistics for Mission information, and one of their return of Parish Finance. These are sent to each diocese for onward dissemination to their parishes.

Several dioceses have indicated that they wish all contact with their parishes to be via the Diocese, so we are unable to directly contact parishes ourselves. Some dioceses have taken up Research and Statistics on their offer to send dashboards to specified parish contacts. Others publish all their dashboards on their diocesan

website. In one or two dioceses, the dashboards are not disseminated further than the diocesan offices. There is no national/ diocesan agreement that the information provided by churches and parishes is in the public domain, so this information is not publicly released at church level.

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

**Q43** The motion on Environmental Programmes passed at the February 2019 group of sessions called on every diocese to have a designated member of the bishop's staff team to lead and advocate for its environment programme. How many dioceses have implemented this policy?

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

**A** One Bishop has a professor of environmental issues as her Chaplain who also serves as DEO.

The 14 DEOs who are paid members of the diocesan staff, and most if not all the volunteer DEOs, are expected to report to their Bishops. Because of different arrangements across dioceses, it seems sensible not to be too prescriptive about the precise definition of the bishop's "staff team".

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

**Q44** How many dioceses have a full-time or part-time diocesan environment officer?

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

**A** DEOs have always included a large number of volunteers often from the ranks of the retired. A retired volunteer could in some cases be effectively a full-time DEO.

Currently we have 14 DEOs who are diocesan staff and have diocesan email addresses although less than half are employed as full-time DEOs. 8 DEOs are members of the clergy. Of the part time and volunteer DEOs, a number are in full-time environmental jobs.

There are currently 10 DEO vacancies, at least two of which were formerly full-time positions.

At least one diocese prefers to have an environment group rather than an individual DEO.



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

**Q45** What plans are in place to help ensure that every part of the Church of England achieves the Government’s national target of being carbon neutral by 2050?

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

**A** The Church’s current target is to cut its carbon footprint by 80% by 2050.

The Environmental Working Group will discuss HMG’s more ambitious target at its next meeting. The church has a long way to go: we are a large, complex organisation, most churches have limited funding and are managed by volunteers, and it is not easy to make many heritage buildings energy efficient.

However:

- Thousands of churches have moved to green energy through Parish Buying and the Green Journey.
- 17 Dioceses have signed up as “Eco Dioceses” – 5 have “bronze” status.
- The R&S team are building an “energy calculator” tool to be piloted next year
- The Transition Pathway Initiative brings our influence as a major investor to bear, supported by investors managing over £10b assets.
- Many dioceses are installing renewable energy.
- Many churches are undertaking Energy audits.
- Two church schools are included in the Eco Schools Hall of Fame.

## **APPOINTMENTS COMMITTEE**

**The Revd Prebendary Cate Edmonds (Exeter) to ask the Chair of the Appointments Committee:**

**Q46** Will the Appointments Committee consider enlarging the membership of the Steering Committee for the draft Cathedrals Measure to include a current clergy member of a cathedral chapter?

*The Bishop of Blackburn to reply on behalf of the Chair of the Appointments Committee:*

**A** I am glad to confirm that the Ven Jo Kelly-Moore, Archdeacon of Canterbury – one of the members of this Committee – is a Residentiary Canon and a member of the Canterbury Cathedral Chapter. So, there is no need to enlarge the membership of the Committee to take account of your concern.

## **BUSINESS COMMITTEE**

**Mrs Caroline Herbert (Norwich) to ask the Chair of the Business Committee:**

**Q47** What is the intended purpose or purposes of the collation and publication of statistics on the number of times individual members of Synod speak in a group of sessions (as provided in GS Misc 1218)?

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

**A** The statistical summary of speakers from the last Synod is intended primarily to assist those on the panel of chairs to assist them in their task of balancing contributions from members. The publication of the data in this form is made available to all for the sake of transparency, and for the interest of members.

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

**Q48** MACSAS (Minister and Clergy Sexual Abuse Survivors) said in response to the Social Care Institute for Excellence (SCIE) 2019 report that the Church's General Synod must be allowed proper time to debate these findings – preferably at an Extraordinary Meeting at which survivors can contribute their expertise, as recommended by the report.

What plans are there for such debate?

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

**A** There are currently no plans to hold an Extraordinary Meeting of Synod.

The Business Committee has committed to ensuring that Safeguarding is given time on the Synod Agenda, as illustrated by the separate item on Safeguarding Questions and the Safeguarding Update on the afternoon of Sunday 7<sup>th</sup> July.

**Mrs Enid Barron (London) to ask the Chair of the Business Committee:**

**Q49** In the light of the provisions of the Environmental Programmes motion passed by Synod in February, has the Business Committee made provision for a progress report from the Environmental Working Group to be on the agenda every three years?

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

**A** The Business Committee only considers requests for business which relate to the next Group of Sessions and makes a provisional Forecast of Business for the next Group of Sessions in each Agenda. The Business Committee is not in a position to be able to guarantee

that provision can be made for a progress report from the Environmental Working Group on the Synod agenda every three years.

It would be for the EWG or their successors to ensure that a timely request was made to the Business Committee to schedule time for an appropriate report to the Synod in 2021.

**The Revd Canon Catherine Grylls (Birmingham) to ask the Chair of the Business Committee:**

**Q50** Since the launch of the Anglican Alliance some years ago at Synod we have heard nothing directly of its work; would it be possible to have a presentation to Synod on the impact of the Anglican Alliance before Lambeth 2020, and in particular to hear how the Anglican Alliance has ‘added value’ to both Companion Links, the work of the mission agencies and others to the benefit of communities across the world?

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

**A** If the Business Committee received a request for future Synod business on this item, it would be considered alongside other requests the Committee has received.

## **CLERGY DISCIPLINE COMMISSION**

**The Revd Stephen Trott (Peterborough) to ask the Chair of the Clergy Discipline Commission:**

**Q51** From a recent letter from an Archdeacon to the clergy of a diocese in the province of York: “*Stephen Slack, Head of the Church of England Legal Office and Chief Legal Adviser to the Archbishops and General Synod, has written to advise that “a large number of dioceses” have received warnings that official complaints are to be made against particular clergy for alleged non-compliance with national safeguarding policy as expressed in the National Safeguarding Handbook (2018) which can be viewed on the Church of England website.*”

Will the Archbishops’ Council give consideration to whether it is an appropriate use of the Clergy Discipline Measure to trawl parish websites and to make CDM complaints against the clergy of those parishes where it is considered that PCC websites should be updated?

*Dr Jamie Harrison to reply on behalf of the Clergy Discipline Commission:*

**A** It is the role of the Clergy Discipline Commission, rather than the Archbishops’ Council, to monitor how the Clergy Discipline Measure is used. The Commission is aware of complaints made under the Measure in respect of parish websites. The Commission does not,

however, comment on the merits of individual cases, but all complaints made will be dealt with appropriately in accordance with the provisions of the Measure. The first stage under the Measure is a preliminary scrutiny of the complaint when a view is formed as to whether the person making the complaint has a proper interest in doing so, and whether there is sufficient substance in the complaint to justify proceeding with it.

## **CROWN NOMINATIONS COMMISSION**

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

**Q52** Having regard to the first of the guiding principles contained in the House of Bishops' Declaration on the Ministry of Bishops and Priests to the fact that all orders of ministry will be open to all without reference to gender, and given that the Crown Nominations Commission has members who do not support the consecration of women, how can the Chair of the Commission ensure that women are not discriminated against as candidates for appointment as diocesan bishops?

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

**A** The Archbishop of Canterbury and I as Chairs of the Crown Nominations Commission take the importance of ensuring that candidates are not unfairly discriminated against very seriously. The process itself is key in this: the preparation of the role specification, the candidates' papers, references, interviews, and psychometric reports all provide evidence for the CNC members to weigh up and consider prayerfully.

The members of the CNC have committed to work within the Five Guiding Principles. The House of Bishops' Declaration states that the Five Guiding Principles "need to be read one with the other and held together in tension". The CNC members experience and work with this tension as they discern nominations for diocesan sees.

## **CHURCH COMMISSIONERS**

**Mr Andrew Gray (Norwich) to ask the Church Commissioners:**

**Q53** What consideration have the Commissioners given to the recommendation in the Report of the Dioceses Commission in its Review of the Sees of Beverley, Ebbsfleet, Maidstone and Richborough that they give urgent consideration to increasing their support for those sees to allow each post holder to employ a senior chaplain who could share in the administrative load, particularly in

relation to parish visits and clergy appointments and that their support should explicitly include reasonable assistance with driving, and what are the conclusions from such consideration?

*Dr Eve Poole to reply as Third Church Estates Commissioner:*

**A** The Acting Chair of the Dioceses Commission wrote to me about this matter on 7th May and I have placed it on the agenda for our next Bishops & Cathedrals Committee meeting on 10th July. The request came in too late to be considered as part of the work of the Triennium Funding Working Group, but I note the pressure the Provincial Episcopal Visitors are under and will ensure the Committee sees the Dioceses Commission's letter at our meeting next week. I cannot of course pre-judge the Committee's discussion.

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

**Q54** The Church Commissioners have established an enviable long-term record of delivering on their objectives of maintaining the real value of their assets whilst managing them in a responsible and ethical way. What consideration has been given to ways of increasing exposure to investments with a positive social impact theme that are not only compatible with continuing to deliver financial performance, but also contribute to the common good?

*Loretta Minghella to reply as First Church Estates Commissioner:*

**A** We aim to achieve this in two ways:

In terms of our own investment portfolio, we have committed £40m to 'impact' investments via two funds (one a waste stream opportunities fund and the other an impact private equity fund). We continue to look for other opportunities to make these investments which deliver strong financial returns in line with our fiduciary duty but make particular contributions to the common good. We have hired an additional member of staff to help us find those opportunities.

Secondly, the Commissioners were asked at their AGM on 26 June to allocate £20m to the Archbishops' Council as seed funding for a revolving social impact investment programme. This will enable the Church to invest in a way which contributes directly to the alleviation of social, financial and environmental challenges without needing to secure market-rate financial returns.

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

**Q55** What measurable policy changes can be identified as a result of the Transition Pathway engagement with fossil fuel extraction companies, particularly in terms of Scope 3 emissions?

*Loretta Minghella to reply as First Church Estates Commissioner:*

**A** The most notable progress in the national investing bodies' engagement with fossil fuel companies in recent months has been made with Shell, Glencore and BP.

In December, Shell agreed to set short-term targets linked to executive remuneration to implement its ambition to halve its net carbon footprint by 2050. In February, Glencore agreed to cap its global coal production capacity at current levels. And in May a shareholder resolution was passed with 99% support at BP's AGM requiring the company to provide annual assurance of the consistency of its capital expenditure with the goals of the Paris Agreement.

**The Ven Michael Chamberlain (Sheffield) to ask the Church Commissioners:**

**Q56** The recent news that the Church of England has been ranked second globally in an industry survey of Responsible Investors is to be welcomed and celebrated, with due thanks and appreciation given to the Church Commissioners and the Church of England Pensions Board. The policy of engaging creatively with the fossil fuel industry is bearing fruit. However, the Exxon Board blocked the well-supported resolution from the Church Commissioners to substantially reduce its greenhouse gas emissions from being considered at its 2019 AGM. In view of this intransigence, are further steps being considered by the NIBs in relation to Exxon, or is it time to disinvest?

*Loretta Minghella to reply as First Church Estates Commissioner:*

**A** Following their AGM, Exxon are crystal clear about the dissatisfaction of the Commissioners and the many other investors with whom we are working about the company's current approach to climate strategy, disclosure and engagement.

The National Investing Bodies stand full square behind our collective commitment to General Synod last July that we will engage urgently and robustly with companies rated poorly by TPI and, beginning in 2020, start to disinvest from the ones that are not taking seriously their responsibilities to assist with the transition to a low carbon economy; furthermore we will ensure that by 2023 we have disinvested from fossil fuel companies that we have assessed, drawing on TPI data, as not prepared to align with the goal of the Paris Agreement to restrict the global average temperature rise to well below 2°C.

**The Revd Canon Catherine Grylls (Birmingham) to ask the Church Commissioners:**

**Q57** Given that the carbon footprint of the Church Commissioners' investments listed equities portfolio rose by 77% over five years, as reported in the 2018 Annual Report, what action are the Church Commissioners taking to reduce it, and keep on reducing it year on year, and how much progress in quantitative terms has been made in moving from investments in fossil fuel companies to investments in renewables and other low carbon companies?

*Loretta Minghella to reply as First Church Estates Commissioner:*

**A** I am grateful for this opportunity to explain that the footprint we are able to measure and disclose is for our listed equities portfolio only – that represents 40% of the Commissioners' overall fund.

The end of year figures quoted are a snapshot at one point in time and we, too, were surprised at the footprint for 31 December 2018 so we re-ran the analysis for 31 January 2019. Our footprint had fallen by 23% in that month and was more aligned with the benchmark. Our portfolio generates significantly (67.5%) higher revenues from clean tech products and services than companies in the benchmark index.

Our policy on climate change will be to put companies that are not aligning themselves with the transition to a low carbon economy on our restricted list. We expect this to lead to the worst performing fossil fuel producers and utilities becoming restricted, and perhaps some industrial companies too. We have committed to starting to implement further climate change restrictions next year and expect this to lead to reductions in our carbon footprint for 2020 onwards.

**Mr Gavin Oldham (Oxford) to ask the Church Commissioners:**

**Q58** What are the Church Commissioners doing to engage with large tech companies on ethical issues?

*Loretta Minghella to reply as First Church Estates Commissioner:*

**A** All the large tech companies in which the Commissioners have significant holdings are included in the Commissioners' 2019 engagement programmes on either corporate governance or corporate tax, or both. The National Investing Bodies have asked the Ethical Investment Advisory Group to undertake a review of ethical issues associated with their investments in big tech companies. This is now getting underway and will inform future engagement with the sector.

## **The Revd Dr Mark Bratton (Coventry) to ask the Church**

### **Commissioners:**

**Q59** Given that BP's Board of Directors has been commended for its carbon emissions policy, how will the Church Commissioners respond to the facts that BP has excluded their Scope 3 emissions (from the burning of their products), which account for 85-90% of the company's overall emissions, and their Chief Economist declined to give any timetable for achieving net-zero carbon emissions when asked publicly on 11 June 2019?

*Loretta Minghella to reply as First Church Estates Commissioner:*

**A** BP made a major commitment in February to investors participating in the Climate Action 100+ engagement initiative, agreeing that it would back the initiative's shareholder resolution requiring the company to provide annual assurance of the consistency of its capital expenditure with the goals of the Paris Agreement. This is a significant discipline to impose on the businesses through the transition to a low carbon economy and will mean that BP is focused on investments that are advantaged in a well below 2 degrees scenario, and foregoes investments that are not.

## **ARCHBISHOPS' COUNCIL**

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

**Q60** Following the recommendation in "Released for Mission" that multi-church groups should be encouraged to improve administration and such provision "should be a legitimate call on mission funding", how many strategic development grants to fund administrative support for multi-church groups or deaneries have been:

- (a) applied for;
- (b) approved.

*Canon John Spence to reply as Chair of the Strategic Investment Board on behalf of the Presidents of the Archbishops' Council:*

**A** The need for Strategic Development Funding to make a significant difference to the mission strength of a diocese Funding for administrative support at parish or deanery level is a component of a number of Strategic Development Funding awards, but we are not able to give a definitive number for how many include multi-church groups.



**The Revd Catherine Pickford (Newcastle) to ask the Presidents of the Archbishops' Council:**

**Q61** Of the strategic development funding so far distributed, what percentage has gone to parishes which are amongst the 20% most deprived nationally?

*Canon John Spence to reply as Chair of the Strategic Investment Board on behalf of the Presidents of the Archbishops' Council:*

**A** Strategic Development Funding is awarded to dioceses rather than parishes, and whilst we do not use the 20% most deprived parishes as a specific threshold, we do track the proportion of funding which dioceses are planning to use in the most deprived communities. We estimate that 30% of Strategic Development Funding has been deployed this way. Note that not all the funding can be attributed to individual parishes where diocesan-wide schemes are funded, and so this figure can only be an estimate.

Some examples of how Strategic Development Funding is being used to support mission in deprived parishes can be found in the SIB annual report, and the Resourcing the Future projects booklet in Synod members' papers. We are also working with those dioceses that are recipients of Lowest Income Communities funding with the aim of focusing those grants intentionally on the poorest parishes/deaneries.

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

**Q62** Noting that several dioceses have not yet applied for Strategic Development Funding, how much of the money released for the Fund by the Church Commissioners remains unspent?

*Canon John Spence to reply as Chair of the Strategic Investment Board on behalf of the Presidents of the Archbishops' Council:*

**A** Details of the amount proposed for Strategic Development Funding are included in the GS 2140 paper "Triennium Funding Working Group: National Church Spending Plans for 2020-22". As this explains:

"SDF is a ten-year programme (2017-2026). Assuming that the current level of funding continues to increase in line with earnings up until 2026, it is estimated that the total amount of SDF available over the ten-year period will be £270m."

Following the awards made in June 2019, around £130m will be left to distribute to dioceses until 2026, although this will depend on the outcome of future spending reviews.

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

**Q63** What provisions are in place, or being put in place, for an independent, objective and continuing process of assessment of the effectiveness of Strategic Development Funding in turning around the decline of the Church of England so that the Archbishops' Council, the Church Commissioners and the General Synod can tell whether we are deploying the funds in the right way to achieve this objective?

*Canon John Spence to reply as Chair of the Strategic Investment Board on behalf of the Presidents of the Archbishops' Council:*

**A** Every Strategic Development Funding project is subject to on-going monitoring and evaluation. This includes some element of independent evaluation. A progress update on every project is provided to the Strategic Investment Board at each meeting. More detailed assessment of projects takes place at their mid-point and end.

All of the above feeds into the evaluation of the overall programme. Clear criteria to assess the effectiveness and impact of the SDF were set out by the Church Commissioners and the Archbishops' Council when the programme was agreed in 2017. Progress is reported to both bodies each year in the Annual Report of the Strategic Investment Board. The SIB includes a Church Commissioner and two others chosen for their expertise and independence. We are resolved to undertake a formal assessment and review, at a time when sufficient funds have been spent and progress made, to enable a sound assessment and will consider whether a further independent exercise is justified.

**Mrs Anne Foreman (Exeter) to ask the Presidents of the Archbishops' Council:**

**Q64** In addition to the monitoring and evaluation that all projects supported by Strategic Development Funding are subject to, please will the Archbishops' Council consider commissioning research across denominations to determine the full cost and impact, in both financial and human terms, of Resource Churches on local communities?

*Canon John Spence to reply as Chair of the Strategic Investment Board on behalf of the Presidents of the Archbishops' Council:*

**A** The question appears to start from a position that resource churches are a cost rather than a benefit to the communities concerned. In its role, the Strategic Investment Board takes a completely objective look at the growth and other outcomes sought,

and every application is thoroughly assessed on that basis. A proposal which sought growth solely at the expense of other churches (of whatever denomination) would not be supported.

Resource churches are intended to be proactive resources for dioceses as a whole – revitalising mission in cities and towns, producing ordinands, starting new congregations and supporting parishes in other ways – and are being assessed and evaluated on that basis.

Evidence to date suggests they are fulfilling those aims, producing and nurturing new disciples and making a significant social impact. We will continue to ensure that the net impact of resource churches is evaluated over time.

**The Revd Charles Skrine (London) to ask the Presidents of the Archbishops' Council:**

**Q65** In view of the reduction in (i) total giving from regular planned givers after many years of increases (from £337.9 million in 2015 to £336.4 million in 2016) and (ii) the number of planned givers (from 633,000 in 2007 to 525,000 in 2016), as reported in the 2016 Parish Finance Statistics and to which you drew attention in your address to Synod in July 2018; and since the continuation or acceleration of those reductions in giving and givers would have a significant effect on parishes, given that the median parish receives over 25% of their income from planned givers; would you please publish (on the website and the noticeboard) a table of the number of planned givers by Diocese for the years 2007-2016 showing any analysis that has been carried out of future trends?

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

**A** Total planned giving and numbers of planned givers are published annually in *Parish Finance Statistics*. The latest publication reports figures for the years 2008 to 2017 and includes trends in planned givers and weekly planned giving per giver over this period. The publication is supplemented by an annexe breaking down figures by Diocese and is accessible online at <https://www.churchofengland.org/more/policy-and-thinking/research-and-statistics/key-areas-research#parish-finance-statistics>. For the number of planned givers by Diocese for the years 2007 to 2016 see Table 2 of *Diocesan Total Parish Finance Tables 2016*.

While future trends may be extrapolated from historic numbers of planned givers, further work would be needed to review the assumptions on which these were based. Indicative annualised percentage change rates for each diocese are reported in Table 2 of *Diocesan Total Parish Finance Tables 2017*.

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

**Q66** Data released at the February sessions of Synod revealed vast disparities in the level of historic asset held by different dioceses, from 65p to £92 per head of population. In the light of this will the Archbishops' Council invite the ten dioceses who hold the highest level of historic asset to a meeting to explore sustainable patterns of inter-diocesan generosity compliant with charitable law?

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

**A** We recognise the huge disparity in historic assets held by dioceses. However, comparing historic assets only tells part of story. Some dioceses rely on these assets to achieve balanced budgets, and all dioceses are independent charities with their own constraints on how their assets can be used.

The National Church Spending Plans for 2020-22 (see GS 2140) include new funding streams for Strategic Ministry Funding (helping to support dioceses with the costs of additional curates) and Diocesan Sustainability Funding and we will take account of diocesan resources in determining the scale of support we provide.

We are one Church and the concept of inter-diocesan generosity is, like inter-parish generosity, a good one. We would encourage those dioceses with the greatest assets to consider together how they could create an initiative in this sphere.

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

**Q67** Following the assurances given by John Spence and the Bishop of Portsmouth at the February sessions of Synod, would the Archbishops' Council initiate some work to assess the theological and missional strategy underlying the continued charging of fees for funerals and weddings?

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

**A** After discussing these issues and consulting the Life Events Team and the Inter-Diocesan Finance Forum, RACSC and the Finance Committee remain unconvinced of the case for changing the policy Synod has adopted since 2011 that parochial fees should contribute towards the costs incurred by the Church and that clergy should have discretion to waive fees in cases of financial hardship. Any diocese, working through its DBF and parishes, could test the effect of fee waivers linked to a promotional campaign. We prefer a local evidence-based approach to an initiative from the centre.

Parochial fees are estimated to provide £73m p.a. in income for the Church. Fees form a small part of the overall expenditure on a wedding or a funeral. The work of the Life Events Team has found little evidence to suggest that the level of the fee has a significant effect on the number of Church of England weddings and funerals.

**Mrs Rhian Parsons (Leicester) to ask the Presidents of the Archbishops' Council:**

**Q68** What progress has been made in implementing the motion passed by this Synod in February 2019 commending the vision of the Estates Evangelism Task Group to see a serving, loving and worshipping Christian community on every significant social housing estate in the country and calling upon the Archbishops' Council, the Church Commissioners and the NCIs, through their work under the Renewal and Reform programme, to enable the voices of people from estates and other marginalised communities to be heard and heeded in the life of the Church of England?

**Mr Richard Morgan (Ely) to ask the Presidents of the Archbishops' Council:**

**Q69** What progress has been made in implementing the motion passed by this Synod in February 2019 commending the vision of the Estates Evangelism Task Group to see a serving, loving and worshipping Christian community on every significant social housing estate in the country and calling upon the Archbishops' Council, the Church Commissioners and the NCIs, through their work under the Renewal and Reform programme, to enable the voices of people from estates and other marginalised communities to be heard and heeded in the life of the Church of England?

*Dr Jamie Harrison to reply on behalf of the Presidents of the Archbishops' Council:*

**A** With your consent, Chair, I would like to answer Questions 68 and 69 together.

The work on Estates Evangelism is a key strand of Renewal and Reform. The Estates Evangelism Task Group, Chaired by Bishop Philip North, also works closely with the National Estate Churches Network which is doing excellent work in this area. It has been hugely impressive to see how, simply by talking constantly about the importance of people and communities on estates – and showing that we are putting resources and energy into championing them – clergy, church workers and lay people from estates are rising up to make their voices heard. About 200 attended the NECN's recent conferences in Bradford and Birmingham, and that is just some of

the people who are feeling a new sense of empowerment. To appreciate the proactive work of the Task Group, you need to look at their impressive work programme which I will make available to Synod members in the usual way.

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

**Q70** Will the Parochial Church Council (Powers) Measure 1956 and, particularly Section 1, be included within the forthcoming scoping review by the Legislative Reform Task Group?

*Revd Canon Simon Butler to reply as Chair of the Legislative Reform Committee on behalf of the Presidents of the Archbishops' Council:*

**A** Yes. If Mr Greenwood would like to write to me about his thoughts about the Measure, we would be happy to consider them.

**Mrs Christine Fry (Winchester) to ask the Presidents of the Archbishops' Council:**

**Q71** In the last 10 years, how many weddings have not proceeded as a result of objections being raised when banns were published?

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

**A** There is no requirement on anyone to report an objection raised when banns are published. Therefore, there is no national record of this information, and I am not aware that this information is collected anywhere, either by the NCIs or dioceses.

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

**Q72** In the light of the research: *Chaplains on Campus: Understanding Chaplaincy in UK Universities* by Dr Kristin Aune, Professor of Sociology of Religion at Coventry University, and its findings of the positive impact Chaplains make to society, will the Archbishops' Council bring forward an opportunity for this Synod to debate the report and its findings?

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

**A** We welcome this research which was made possible through funding from the Church of England's Church Universities Fund. It shows the positive impact chaplains make to the pastoral care of staff and students, including the exploration of faith, which is a vital part of our vision for higher education. Chaplains, including those in schools and colleges, are an integral part of our Christian mission and would be an extremely worthwhile focus for debate by Synod, especially in relation to 'Growing Faith'.

## HOUSE OF BISHOPS

**Mr Andrew Presland (Peterborough) to ask the Chair of the House of Bishops:**

**Q73** What steps, if any, is the Council taking to promote the understanding of the ‘big story of salvation’ and the other main concepts of Christianity among people of all ages – e.g. by building on the *Understanding Christianity* resources recently produced for use with children in schools?

*The Bishop of Ely to reply as Chair of the National Society Council on behalf of the Chair of the House of Bishops:*

**A** Understanding Christianity has been a huge success and is being used in over 5,000 schools. The way it presents and teaches the core concepts of Christianity through the biblical narrative and using the beautiful big story freeze makes it extremely accessible and we are aware of dioceses and churches using it as a basis for work with all ages. The Education Office has received a generous donation to develop an App based on the ‘Big Story’ which is likely to be focused for the 12-14 age group in a way which encourages Growing Faith so that connections are further developed between church, school and households. As part of this we intend to encourage the use of the big freeze in every church and find other ways to ensure the big story of salvation is widely understood.

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

**Q74** How do the Bishops intend to respond to widespread concern about the teaching and promotion of transgenderism through “Mermaids” and other organisations to young children at Church of England schools?

*The Bishop of Ely to reply as Chair of the National Society Council on behalf of the Chair of the House of Bishops:*

**A** School governing bodies (in consultation with their local parental community) will be developing policies for relationships and sex education as the new regulations take effect from September 2020 and we are developing a framework to enable them to do so in the light of the Church of England vision for education. We are aware of some strong views that have been expressed within the Church, both in favour and against schools drawing on the services of ‘Mermaids’ and other organisations. We will take these views into account as we develop our framework, informed also by the work of Living in Love and Faith.

**The Revd Stephen Trott (Peterborough) to ask the Chair of the House of Bishops:**

**Q75** In the five years since the 2014 House of Bishops' Declaration on the Ministry of Bishops and Priests was published, how many of the clergy for whom the Declaration was intended have been appointed to senior office as Bishops, Deans, Archdeacons, or as Residentiary Canons?

**The Revd Graham Hamilton (Exeter) to ask the Chair of the House of Bishops:**

**Q76** Since the enactment of the legislation on consecrating women to the episcopate and the adoption of the Five Guiding Principles for mutual flourishing, how many women have been made bishops, Deans or Archdeacons, and how many traditional Catholic or conservative Evangelicals unable for theological reasons to recognise the priestly or episcopal ministry of women have been appointed to such senior positions?

*The Bishop to the Forces to reply as Chair of the Development and Appointments Group on behalf of the Chair of the House of Bishops:*

**A** With permission, I will answer questions 75 and 76 together.

Since the enactment of the legislation in 2014:

- 22 women have been ordained Bishop;
- 4 women have been appointed Deans
- 23 women have been appointed Archdeacons
- 31 women have been appointed Residentiary Canons

The diversity monitoring data for those appointed to senior roles since that time indicates that:

- 1 diocesan bishop;
- 2 suffragan bishops; and
- 1 archdeacon

identify themselves as either traditional catholic or conservative evangelical. However, the labels which people use to describe their church tradition do not necessarily correlate with whether they are unable for theological reasons to recognise the priestly or episcopal ministry of women.

**The Revd Timothy Goode (Southwark) to ask the Chair of the House of Bishops:**

**Q77** How many people with a visible physical disability are involved in the Senior Leadership and Development Programme?



*The Bishop to the Forces to reply as Chair of the Development and Appointments Group on behalf of the Chair of the House of Bishops:*

**A** Six participants (representing 3.7% of the total) stated on the diversity monitoring questionnaire that they have a disability as defined by the Equality Act 2010. We do not ask participants to differentiate between “visible” and “hidden” disabilities.

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

**Q78** Given the answer to my question (Q92) of last February regarding the ability to thrive of those holding a traditional, biblical, reformed, complementarian view of ministry across the genders, what steps have since been taken to address balance, and encourage mutual flourishing in each of the House of Bishops; the College of Bishops; the Archidiaconate; and among Cathedral Deans, and how will future balance be assured?

*The Bishop to the Forces to reply as Chair of the Development & Appointments Group on behalf of the Chair of the House of Bishops:*

**A** The Development & Appointments Group have referred this issue to the Implementation and Dialogue Group, and we await their report. There have been conversations between the Archbishops’ Secretary for Appointments and the Bishops of The Society about how clergy who may have potential for senior appointments and on theological grounds cannot receive the ordained ministry of women can best be encouraged and supported in the discernment of their future ministry. A further development programme for such clergy is being planned in partnership with Forward in Faith and the Bishop of Maidstone. A number of clergy who are participating in the Strategic Leadership Development Programme have also met with the Bishops of Ebbsfleet and Maidstone to discuss their ministry and development.

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

**Q79** Given that the *Turning Up the Volume Project* was first initiated in 2012 what progress has there been made, specifically in identifying and consecrating (with the guidance of the Holy Spirit) BAME (Black, Asian and Minority Ethnic) men and women as Bishops as well as other senior clergy?

*The Bishop to the Forces to reply as Chair of the Development & Appointments Group on behalf of the Chair of the House of Bishops:*

**A** When the Turning Up The Volume (TUTV) task group was established in 2012, 1.1% of clergy in senior appointments were of BAME heritage, compared to 2.8% of clergy overall.

Since then, four BAME clergy have been appointed as bishops, and

four as archdeacons, some of whom have now retired. Currently 3.2% of the total number of senior appointments (5.2% of bishops, 1.5% of archdeacons and 2.3% of deans) are from BAME backgrounds. This compares to 3.7% of all clergy.

Other initiatives are also contributing to this agenda: 10% of the participants of the Strategic Leadership Development Programme are BAME, and the recent Wilfred Wood programme is helping to prepare BAME clergy for wider leadership responsibilities. CMEAC has led the roll-out of Unconscious Bias training, addressing the risk of bias in appointments processes. Clearly, there is still more work to do, but the increasing representation in senior appointments is encouraging.

### **The Revd Timothy Goode (Southwark) to ask the Chair of the House of Bishops:**

**Q80** In 2016, during the debate on the report GS 2026 ‘Nurturing and Discerning Senior Leaders’, I expressed concern about the lack of representation of disabled people in senior leadership roles, and Synod was assured that this would be ‘an additional focus for 2017-2019’. Can the House update Synod on progress made, including the steps that have been taken in that time and the challenges that still need to be faced?

*The Bishop to the Forces to reply as Chair of the Development & Appointments Group on behalf of the Chair of the House of Bishops:*

**A** Since the 2016 Synod debate, we have met with the Committee for Ministry Amongst Deaf and Disabled People (CMDDDP) to better understand what the challenges may be and how these might be addressed, as well as to share learning from the work to increase BAME representation.

We are also working with specific individuals who are considered to have the potential for wider leadership roles, although it must be remembered that not all disabilities are visible and not all disabled people wish to be identified as such.

Making the whole church a place of welcome for disabled people has become incorporated into the Archbishops’ Council’s Objective 9, and we hope to see progress in due course.

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

**Q81** Who is currently responsible for drafting, and scrutinizing, the new IME/CME training materials on “the sacramental ministry of reconciliation”, and the resources for the Church of England

website, as proposed by the Report of the Seal of the Confessional Working Party?

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

**A** I have been asked to lead a small ad hoc group following up the House's recent consideration of the Report on the Ministry of Confession. That group will include colleagues from the Ministry Division and the National Safeguarding Team.

As reported in GS Misc 1221, the House delegated detailed work on the training resources to the National Safeguarding Steering Group, but I shall be ensuring through the group to which I referred that all relevant considerations are taken into account. My group will also liaise with the Communications Unit as necessary in respect of on-line resources.

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

**Q82** In November 2014, the Bishop of Dover told Synod that letters had been sent to the Deaneries of Jersey and Guernsey to start the process of ensuring that the Bishops and Priests (Consecration and Ordination of Women) Measure would be included in the laws of Jersey and Guernsey. Could you tell us when it is expected that this process will be completed?

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

**A** As members may be aware, the Archbishop of Canterbury has set up a Commission to review the relationship between the Channel Islands and the wider Church of England. That process may well lead to some legislative changes (as flagged up in the Business Committee's forecast of future business).

Any changes would need agreement of the relevant legislative bodies on the Islands as well as of this Synod. My understanding is that, although a start has been made on the necessary legislative drafting work, those bodies' preference is to extend the women bishops legislation at the same time. So we are probably looking at some time next year. It is not possible to be more precise at this stage, but this is a matter of practical process not – as far as I am aware - any theological reservations about women in the episcopate.

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

**Q83** Is it the explicit intention of the House of Bishops to ensure that the LLF process is a safe place for LGBTI+ people?

*The Bishop of Coventry to reply as Chair of the Living in Love and Faith Coordinating Group on behalf of the Chair of the House of Bishops:*

**A** The explicit intention of the House to ensure the LLF process is a safe place for all participants, including LGBTI+ people, is articulated in the Memorandum of Understanding to which all LLF members subscribe. The matters being discussed within the LLF process are often sensitive and relate to the very core of people's identity. The LLF groups are committed to conducting their work with utmost attention to the mutual respect and care required of them. Members of the groups are keenly aware of how these discussions affect some of their members with greater immediacy and depth than others and are conscious that, regretfully, good intentions, are not always fulfilled. They are thankful for the diverse range of engagement with the project and are determined to continue to develop and learn from their relationships with one another, including through their partnership with the Pastoral Advisory Group.

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

**Q84** Please could the Bishop advise the Synod how the concern expressed by Revd Dr Christina Beardsley when she withdrew from the co-ordinating group for Living in Love and Faith, that 'the principle of not talking about us without us has been diluted', is being addressed, other than by replacing her on the group?

*The Bishop of Coventry to reply as Chair of the Living in Love and Faith Coordinating Group on behalf of the Chair of the House of Bishops:*

**A** The Living in Love and Faith groups has a number of ways of ensuring that the work is done with LGBTI+ people. First, through the membership of its groups which include LGBTI+ people. Second by organising meetings between LLF members and LGBTI+ individuals in order to enable LGBTI+ people to discuss and respond to the draft resources from the perspectives of their lived experiences and understanding. Third, by inviting individuals to read and respond to the draft resources. Fourth, by incorporating the work of the Wider Participation process into the work of producing the draft resources. This will include giving unmediated voice to some of the lived experience stories of over 50 individuals.

**The Revd Canon Wyn Beynon (Worcester) to ask the Chair of the House of Bishops:**

**Q85** Has the House of Bishops considered undertaking a theological exploration of Male Headship Theology?

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

**A** It has not.

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

**Q86** Given that the Church of England's teaching about marriage is that it is a lifelong and exclusive union between one man and one woman, if one person in a couple undergoes gender transition, has consideration been given as to whether they are still married according to the teaching of the Church of England?

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

**A** The Pastoral Advisory Group considered this question in the context of one specific case and I cannot comment here on the personal circumstances involved or draw a general theological principle from a single instance. However, we noted two important points. When a couple marry in church they promise before God to be faithful to each other for better for worse, for richer for poorer, in sickness and in health – come what may, although we preach compassion if they find this too much to bear. Secondly, never in the history of the church has divorce been actively recommended as the way to resolve a problem. We have always prioritised fidelity, reconciliation and forgiveness, with divorce as a concession when staying together proves humanly unbearable. In the light of those two points, if a couple wish to remain married after one partner has transitioned, who are we to put them asunder?

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

**Q87** What consideration has the House of Bishops given to the implications of the Government's proposals for "no fault divorce" for the Church's teaching that marriage is lifelong?

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

**A** The MPA Council made a very full submission to the Government's consultation on this subject last year. Following Synod's decision in 1994, the Council agreed that "irretrievable breakdown" should remain the sole ground for divorce. However, the response criticised the concept of "no fault" divorce as the Council believed that all marital breakdown involves some fault, although not necessarily on one side only. We argued that the Government's proposal to introduce a simple notification process fell down on a number of points, notably: it did nothing to encourage reflection and re-examination of the marital situation, did nothing to support the resilience of marriages and removed the important element of

consent. The consultation raised many other questions of detailed process. While the MPA Council shared the Government's objective of reducing family conflict, it was not persuaded that the proposals on divorce had been sufficiently thought through.

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

**Q88** How many Non-Disclosure Agreements have the Archbishops, Bishops and their Councils or Boards issued in the last 10 years?

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

**A** Figures are not available nationally for the number of clergy whose resignation has been the subject of a non-disclosure agreement over the ten years. Figures for the staff of Archbishops employed at Lambeth Palace and Bishopthorpe, staff in Diocesan Bishops' offices employed by bishops in their corporate capacity, and staff employed by the National Church Institutions would take a disproportionate amount of staff time to compile .

**The Revd Canon Ruth Newton (Leeds) to ask the Chair of the House of Bishops:**

**Q89** How is the Church of England responding to the Anglican Consultative Council's Environmental Resolution #ACC17 and in particular the call to promote a day during the Season of Creation as a day of public repentance?

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

**A** As Synod will know from previous debates on environmental matters, a great deal of material has been made available to churches for use during Creationtide. This includes penitential material. As parishes have considerable freedom to use Creationtide material imaginatively, we have not felt it necessary, or indeed advisable, to be prescriptive about nominating a particular day as a day which focuses specifically on repentance.

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

**Q90** Given reports of a church offering to cover up crosses and a picture of Jesus so that Islamic prayer could take place in the church, what is the Church's policy on multi-faith worship in the light of Canons F15 and F16 and the Church Report *Multi-Faith Worship*?

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

**A** The Presence and Engagement programme has produced guidelines for churches on hosting services and events where people of other faiths will be in attendance. These note that Church of England churches are set apart for worship according to the rites and ceremonies of the Church of England forever, and Canon Law must be adhered to. Diocesan Interfaith Advisers have shared these guidelines in their dioceses and are available to support clergy with their implementation.

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

**Q91** Given reports of clergy being told by the Bishop of Chelmsford that they are 'free to leave' the Church of England if they disagree with the approach of the Diocese on matters of human sexuality, what disciplinary remedy is available to these clergy?

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

**A** I have not said what is attributed to me in the question. Nor have I suggested that the teaching of the Diocese of Chelmsford on human sexuality is any different from the teaching on that subject in the rest of the Church of England. For the purposes of answering the specific question that has been asked, I am advised that in the event that a bishop were to say that a member of the clergy or anyone else was free to leave the Church of England, that would be a statement of fact and would not of itself be misconduct.

## **QUESTIONS 92–111: SUNDAY 7 JULY 2019**

### **CHURCH COMMISSIONERS**

**Mr Martin Sewell (Rochester) to ask the Church Commissioners:**

**Q92** Bishops do not carry insurance, and claims against them are required to be directed to the Church Commissioners; lawyers acting for complainants state that they are encountering significant delays in the Church Commissioners providing instructions to their lawyers so that claims can be dealt with.

What factors have been identified by the Church Commissioners as requiring attention to avoid inefficiency, delay, and distress to complainants?

*Loretta Minghella to reply as First Church Estates Commissioner:*

**A** Requests made to the Church Commissioners for assistance are managed by the Legal Office. In ordinary circumstances claims are managed expeditiously. We understand that there have been delays in the management of claims this year, which both I and staff regret. These delays have been a consequence of exceptional factors in the first half of this year. Most significantly, the Legal Office has been heavily occupied with work to tight external deadlines in connection with the Independent Inquiry into Child Sexual Abuse at a higher level than expected.

By way of reassurance as to the future conduct of claims, we are confident that the Legal Office's workload will reduce towards normal levels once the IICSA hearings come to an end on 12 July. I can also confirm that the Legal Office has sought and obtained instructions such that appropriate steps have been taken to progress outstanding claims.

**Mr David Lamming (St Edmundsbury & Ipswich) to ask the Church Commissioners:**

**Q93** In answer to my supplementary question to the written answer to the question (Q.25) from the Revd Simon Talbott at the February 2019 group of sessions regarding the funding of the legal costs of the complainant known as 'Alison', in particular, asking whether any offer was made to fund the representation of Bishop George Bell's surviving 84-year-old niece, when seeking to ensure that the process followed by the Briden investigation was fair to all parties, the First Church Estates Commissioner stated that the Commissioners had "a very narrow role in cases of this kind, which is to consider whether or not to meet requests to fund the costs to be incurred by a bishop in his or her office, and so we responded to the particular question put to us, which was whether or not we would fund Alison's representation. That was the decision that we were asked to take, and it is the decision we did take."

Would the Church Commissioners please state the basis on which it was determined that the legal costs of Alison's representation were costs "incurred by the bishop in his office," giving the statutory authority for such payment and identifying in the Commissioners' Annual Report for 2018 where the payment is recorded?

*Loretta Minghella to reply as First Church Estates Commissioner:*

**A** Safeguarding is an episcopal responsibility. House of Bishops' guidance emphasizes that a diocesan bishop must ensure that his or her diocese puts in place arrangements to support survivors of abuse. In the language of the NSSG's response to the Carlile Review, once Alison had brought forward claims of abuse to him,



the Bishop of Chichester was the “decision-making body”. The Bishop of Chichester chose to delegate the decision to a commissary, the Right Worshipful Timothy Briden, but he retained ultimate responsibility for ensuring meaningful support for Alison, whom the Church asked to participate in the process. Such support was a cost of Bishop Martin’s office, since it flowed from his obligations as bishop, which the Church Commissioners were entitled to meet under section 5 of the Episcopal Endowments and Stipends Measure 1943. In line with their established practice, the Commissioners’ accounts do not record costs in relation to individual cases.

## HOUSE OF BISHOPS

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

**Q94** The Church Times (10 May 2019) reported that the hearings of the Independent Inquiry into Child Sexual Abuse this July will ‘scrutinise, among other topics ... the House of Bishops’ forthcoming teaching document on gender and sexuality’ and the Lead Bishop for Safeguarding, the Bishop of Bath and Wells, in his response to the May 2019 IICSA report on Chichester and Peter Ball, responded ‘It is absolutely right that the Church at all levels should learn lessons from the issues raised in this report’. Will the forthcoming ‘Living in Love and Faith’ show evidence of learning lessons from the IICSA hearings of March, July 2018, and July 2019, as well as the report of May 2019, about attitudes in the culture and practice of the Church of England towards women and LGBT people?

*The Bishop of Coventry to reply as Chair of the Living in Love and Faith Coordinating Group on behalf of the Chair of the House of Bishops:*

**A** The purpose of the Living in Love and Faith resources is primarily educational: the plan is for the resources to be widely used by parishes, deaneries, dioceses, the House and College of Bishops and members of General Synod to enable teaching and learning. In this way LLF will demonstrate its learning from the IICSA process by promoting a culture of mutual respect, clarity, openness and transparency across the Church in relation to matters of human identity, sexuality, gender and marriage. It will also provide appropriate correctives to misinformation about human sexuality and identity. We hope that the Pastoral Principles will establish a

helpful culture for using the LLF resources by enabling the Church to address the evils of prejudice, silence, fear, ignorance, hypocrisy and misuse of power, all of which have played their part in the tragic realities of sexual abuse that have been the subject of the IICSA hearings.

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

**Q95** In his written answer to my question (Q.93) in February 2019, asking whether the House of Bishops had considered encouraging the Archbishop of Canterbury to revisit the judgment he expressed on 15 December 2015 (on publication of the Carlile Review) that “a significant cloud is left over [Bishop Bell’s] name”, particularly in view of the Briden Report and statement by Lord Carlile that “The Church should now accept 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 at Lambeth replied that “the legitimate quest for certainty in connection with the 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.” Given that Chancellor Timothy Briden was able to say, after a thorough and fair investigation, that similar allegations made by the complainant known as ‘Alison’ were “unfounded”, what is the difference between the two cases?

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

**A** In any allegation of abuse, each case must be taken on its own merits and the evidence weighed in deciding whether on the balance of probabilities, such allegations are ‘made out’. In the case of Carol, applying this evidential threshold test in her civil claim led to a settlement being made. It did not lead to a finding of fact that George Bell was either innocent or guilty. In respect of the allegations made by Alison, after an independent investigation and consideration by the core group and subsequently Timothy Briden, her allegations were not considered to meet this same evidential threshold. The NSSG is and will be carefully considering evidence given to IICSA and the views already expressed by IICSA in the development of guidance for responding to posthumous allegations.

**Mrs Carolyn Graham (Guildford) to ask the Chair of the House of Bishops:**

**Q96** Some victims experience difficulty in being referred between Dioceses when cross boundary issues arise. What clear rules (if any) exist for determining who holds responsibility?

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

**A** House of Bishops' practice guidance 'Responding to, assessing and managing safeguarding concerns or allegations against church officers' (2017) alongside 'Responding well to those who have been sexually abused' (2011) is the basis for ensuring that victims and survivors are well supported regardless of where they live. Whilst the guidance provides a basis for ensuring good co-operation between dioceses and between dioceses and relevant statutory agencies, it will be made more explicit in future revisions to minimise these situations from occurring. The 'Responding Well' guidance will be reviewed with the direct engagement of victims and survivors. This work will be supported by an information sharing protocol and the development of the national casework management system.

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

**Q97** What steps are being taken by the National Safeguarding Team to protect LGBTI+ children against practices in churches that can harm their mental health?

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

**A** Parish and diocesan safeguarding practice and policies are central to ensuring this and the National Safeguarding Team offers advice and support as required. In addition, 'Valuing All God's Children' was produced in 2017 specifically with the prevention of bullying of LGBTI+ children in schools in mind, but it is available as a resource to churches and other settings too to ensure LGBT children are treated with dignity and respect. The 'Living in Love and Faith' resources will help educate churches about matters relating to LGBTI+ people, including mental health issues. The Pastoral Advisory Group will continue to work on producing resources that help churches develop good practices of pastoral care of LGBTI+ people. These resources will be considered by the NST prior to their publication.

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

**Q98** How many Dioceses have a staff member specifically designated to deal with the pastoral care of complainants?

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

**A** Pastoral care is provided to ‘complainants’ in a variety of different ways within dioceses and should always form part of the Church’s response to those who describe themselves as victims or survivors of abuse, regardless of the nature of the abuse or the context in which it took place. The most recently completed diocesan safeguarding annual return indicated that at the end of 2017, there were just over 100 Authorised Listeners across 24 dioceses appointed to provide direct pastoral care to those affected by allegations of abuse. Other dioceses have commissioned voluntary sector organisations to provide advocacy support including specialist survivor support workers such as Independent Sexual and Domestic Violence Advocates. The NST now has a part-time Safeguarding Advocate. The Safe Spaces project is also intended to strengthen independent trauma-informed advocacy support to survivors of church-related abuse.

**Mrs Jay Greene (Winchester) to ask the Chair of the House of Bishops:**

**Q99** What is being done to produce a “one stop” service for victims, with the burden of resolving jurisdictional disputes being undertaken by the Church, rather than by placing upon victims the burden of navigating cross referral and delay?

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

**A** The NST, via a specialist procurement organisation, will shortly be publishing an Invitation to Tender for providing an independent helpline in partnership with the Catholic Church in England and Wales. The service will also aim to strengthen advocacy support to victims and survivors of church-related abuse. The project will be supported by dedicated posts in each denomination who will liaise and co-ordinate with dioceses to seek to ensure the assessed needs of each individual are met. In response to the SCIE report published on 4 April 2019, the NSSG has committed to the revision of ‘Responding well to those who have been sexually abused’ practice guidance and the development of a Survivors’ Charter, both aimed at bringing greater consistency in terms of response to disclosures and provision of services to victims and survivors across all dioceses in the future.

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

**Q100** How many survivors came forward and participated in the Social Care Institute for Excellence (SCIE) feedback survey that was reported to General Synod last July?

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

**A** The findings of the SCIE feedback survey with survivors were published as part of the SCIE report published by the Church of England on 4 April 2019 entitled 'Final overview report of the independent diocesan safeguarding audits and additional work on improving responses to survivors of abuse'. A total of 60 survey submissions were made to SCIE, of which 47 reported being victims or survivors of ecclesiastical abuse – abuse perpetrated by clergy and others with specific roles in the Church. The full report can be downloaded at

<https://www.churchofengland.org/sites/default/files/2019-04/SCIE%20Final%20overview%20report%20of%20the%20independent%20diocesan%20safeguarding%20audits%20and%20additional%20work%20on%20improving%20responses%20to%20survivors%20of%20abuse.pdf>

The response of the National Safeguarding Steering Group can also be found on the Church of England website.

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

**Q101** *The Church Times* reported on 4th April 2019 that the Social Care Institute for Excellence (SCIE) concludes that lack of a “command and control structure” from the national Church means that inconsistencies in the way parishes and dioceses deal with child abuse are inevitable. It recommends employing diocesan safeguarding advisers nationally rather than having safeguarding officers managed by diocesan bishops and their staff “without any requirement to have safeguarding knowledge and expertise”. The National Safeguarding Steering Group (NSSG) has decided against this recommendation. A senior CofE official said that cultural change was the priority, and, therefore, each bishop had to maintain control over diocesan safeguarding and remain personally invested in the work.

Why does the NSSG think that Bishops have to be in control of diocesan safeguarding to be personally invested in safeguarding and cultural change?

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

**A** When the NSSG considered this it was felt that safeguarding should be embedded locally. Improving safeguarding practice and behaviour can best be achieved by strong diocesan leadership which needs to be integrated fully into the wide range of initiatives

which Bishops lead including their expectations of clergy. Culture change in the context of safeguarding requires developments in the way people think, feel and act and should not be separated from the spiritual, pastoral and secular functions for which Bishops are responsible. The NSSG is considering possible ways of further supporting diocesan safeguarding teams.

**The Revd Canon Rosie Harper (Oxford) to ask the Chair of the House of Bishops:**

**Q102** In setting out the terms of reference of the July hearings of IICSA the counsel to the Inquiry Fiona Scolding QC posed the question “How far does the structure of the Church and the way that it is governed affect or impact upon its ability to prevent or minimize sexual abuse or respond adequately to such allegations and complaints?”

Is it safe for us to assume that when the final report is delivered, the House of Bishops will be open to significant structural change, including mandatory reporting and the removal of all or part of Episcopal responsibility for Safeguarding and Victim support, if that is the plain recommendation?

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

**A** The Church of England, under the auspices of the Archbishops’ Council, has sought to engage openly and effectively with the Independent Inquiry into Child Sexual Abuse (IICSA) investigation into the ‘Anglican Church’. The NSSG will shortly publish its response on behalf of the Church to the Inquiry’s report of the Diocese of Chichester and Peter Ball case studies, which supports the five recommendations made by IICSA. The House of Bishops will consider carefully any recommendations the Inquiry makes as a result of evidence provided to the national and wider public hearings taking place during the first two weeks in July. In the interim, the NSSG will consider what actions can be taken to make improvements, building on the work previously outlined to General Synod in July 2018 (GS2092) and subsequent reports. Where improvements can be made, the Church should not wait for the Inquiry’s report.

**Mr Andrew Gray (Norwich) to ask the Chair of the House of Bishops:**

**Q103** Given the frequency of victim abuse having been perpetrated on individuals by multiple offenders within the Church, is there any known work being undertaken to map the links between known offenders both in their Church capacity and associated organisations?

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

**A** Each diocese works closely with those responsible for offender management within the statutory agencies as part of multi-agency public protection arrangements. The NST has not formally undertaken any mapping of 'multiple offenders' within the Church, although it is aware that some mapping of local intelligence has taken place between dioceses and local police forces in relation to specific police operations concerning non-recent abuse. The NST is now in dialogue with Operation Hydrant to explore ways of better working together with regards to allegations of non-recent sexual abuse against church officers. The national case management system will provide an important resource to enable a better understanding of individuals who may pose a risk who move between dioceses and other church bodies. Discussions are ongoing with ecumenical partners as to how such information is and can be shared to strengthen risk management processes.

**Mrs Carolyn Graham (Guildford) to ask the Chair of the House of Bishops:**

**Q104** Given that there may be some difficulty with collating reliable statistics concerning multiple safeguarding complaints across multiple Dioceses, has consideration been given to allocating unique Diocesan related numbers to each safeguarding complaint, complainant and respondent to assist the NST to map the extent of our problems?

**Mrs Carolyn Johnson (Blackburn) to ask the Chair of the House of Bishops:**

**Q105** How many Dioceses have a staff member specifically designated to deal with the pastoral care of safeguarding complainants who require sensitive support?

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

**A** With permission, I will answer questions 104 and 105 together.

The National Safeguarding Team (NST) is currently in the process of commissioning a provider to develop a national casework management system for all dioceses and other church bodies including the NST. As part of this system, those individuals who become known to the Church either as victims or survivors of church-related abuse or people who may pose a risk to others will

have a unique identifier which will enable improved information-sharing between dioceses, other church bodies and the NST. A dedicated project manager has now been appointed to progress this extensive development over the next two years. An information-sharing protocol is currently being consulted on, which will assist in the sharing of information for safeguarding purposes in compliance with data protection and GDPR requirements.

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

**Q106** Where a safeguarding concern has been reported to a cathedral or a diocese, but in the view of the reporter the matter has not been dealt with adequately; to whom can the matter be referred for review, and what power does that reviewer have?

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

**A** All church bodies, including dioceses and cathedrals, are expected to have clear and well publicised complaints procedures in accordance with House of Bishops' guidance on safeguarding. It is recommended that an element of complaints procedures will include independent investigation. In some dioceses, there is recourse to write to the Independent Chair of the Diocesan Safeguarding Advisory Panel if they are not already explicitly part of such complaints processes. In July 2018, General Synod supported the development of an independent safeguarding ombudsperson service to be accessed when such complaints processes have been exhausted. A specification has been developed by the Legal Office, in consultation with the NST, and further discussions are now taking place as a result of consideration by the National Safeguarding Panel and National Safeguarding Steering Group. It is envisaged that this will be reconsidered by the end of 2019 following further consultation with survivors and other interested parties.

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

**Q107** When can we expect an announcement of the timetable and scope of the joint inquiry into the activities of the late John Smyth QC by the various organisations with which he was associated including the Church of England?

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

**A** The Terms of Reference have now been drafted for an independent learning lessons review in respect of the handling of the allegations against the late John Smyth. They are in the process of being shared with all known survivors for comment. An independent reviewer has been identified to undertake this review. He will liaise



directly with the other institutions with whom John Smyth was involved during the period of time when the abuse was alleged to have occurred to the extent to which they are prepared to co-operate. The known survivors of John Smyth will be encouraged to contribute directly to this independent review in order that every opportunity is maximised to understand their experiences and enable their views to shape the findings, recommendations and the subsequent improvements to current and future safeguarding practices. It is expected that the review will be concluded by late 2019 or early in 2020.

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

**Q108** To the best of your knowledge how many outstanding cases of abuse are there, which have not yet achieved a resolution, broken down by Diocese?

**The Very Revd David Ison (Deans) to ask the Chair of the House of Bishops:**

**Q109** How many cases of allegations of safeguarding failures pertaining respectively to clergy, to lay officers, and to others (e.g. volunteers or members of congregations) are currently being handled in all Church of England dioceses and at national level?

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

**A** With permission, Chair, I would like to take questions 108 and 109 together.

In any report that relates to data, it is important to recognise that behind each statistic is a person and that 'resolution' might mean different things to different people. The data available to the national Church was published by the National Safeguarding Team on 19 June 2019 and relates to safeguarding data taken from annual safeguarding returns, collected by dioceses from 2015-17. The report contains information about safeguarding concerns and allegations reported to dioceses each year along with data relating to risk assessments and safeguarding agreements. Each diocese is responsible for recording this data. The report can be found at <https://www.churchofengland.org/sites/default/files/2019-06/Safeguarding%20Data%20Report%202015-2017%20for%20publication%20%28003%29.pdf>

The annual return for 2018 data will be sent to dioceses shortly.

**The Very Revd David Ison (Deans) to ask the Chair of the House of Bishops:**

**Q110** How many cases of safeguarding failures are the subject of proceedings under the Clergy Discipline Measure 2003?

*The Bishop of Bath and Wells to respond on behalf of the Chair of the House of Bishops:*

**A** Complaints against priests and deacons are made at diocesan level to the relevant bishop. Complaints against bishops are made at provincial level to the relevant archbishop. Information and papers in respect of individual complaints are therefore held by the relevant diocese or by Lambeth or Bishopthorpe, as the case may be. As indicated in the response to Questions 108 and 109, the NST has recently published data in respect of safeguarding activity within dioceses between 2015-2017. The report indicates that disciplinary measures were taken out in 72 safeguarding related cases in 2017, of which 39 were under the Clergy Discipline Measure.

**The Revd Canon Rosie Harper (Oxford) to ask the Chair of the House of Bishops:**

**Q111** Many victims will have achieved closure through legal settlement, external Counselling, personal resilience or family support, but others may not.

Given the inherent difficulty of predicting how abuse affects individuals, and our pastoral duty to support the broken, is the Church willing and able to subsequently commit resources to go above and beyond its minimal legal obligations, to support those who have ongoing unmet need, after formal settlement has been concluded between lawyers?

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

**A** The Church provides a range of different forms of support to victims and survivors, regardless of whether they are making a civil claim or not. The independent report commissioned by the NST from SCIE published on 4 April 2019 provides a richness of experience from survivors as to what a good response could and should look like. The NSSG has committed to undertaking 3 key pieces of work, one of which is to co-design a Survivors' Charter with survivors.

In respect of civil redress, General Synod agreed, as part of the debate in July 2018 in respect of GS 2092, for the NST and Legal Office to undertake some exploratory work into the Church's approach to redress whilst continuing to support more established civil settlement processes for claims made in respect of insured and uninsured cases. It is intended that this work will commence late 2019 or early in 2020.