

GENERAL SYNOD

NOVEMBER 2019

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CHURCH COMMISSIONERS

The Revd Andrew Yates (Truro) to ask the Church Commissioners:

Q1 In the light of the extensive references to engagement in the latest Annual Report, has “Investor action on climate change” on the part of the Church Commissioners resulted in any companies committing to significantly reduce their carbon emissions, and what criteria will be used to judge whether the engagement has been successful or to decide on divestment by 2023?

Loretta Minghella to reply as First Church Estates Commissioner:

A Yes. BP and Glencore have committed to align their capital expenditure with the ‘Paris’ goals (the latter also committing to cap global coal production capacity). Shell has set a long-term ambition to halve its net carbon footprint. More generally, the Transition Pathway Initiative (TPI) tracks hundreds of companies’ performance on climate change and encourages their alignment with the requirements of ‘Paris’.

We are active members of Climate Action 100+ which seeks commitments from the world’s largest corporate greenhouse gas emitters to reduce emissions consistent with ‘Paris’ and a number of these companies have made net zero 2050 commitments. By the end of 2020 it is proposed that the National Investing Bodies would no longer invest in CA100+ fossil fuel and OECD-based power companies that we have assessed, drawing on TPI data, as not prepared to align with a well below 2°C scenario.

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

Q2 Have the Church Commissioners considered making a grant available to clergy to purchase a low-cost electric vehicle and to install charging points in vicarages?

Loretta Minghella to reply as First Church Estates Commissioner:

A No. As reported to General Synod in July, the Church Commissioners’ spending plans for 2020-22 have been finalised following discussions between the House of Bishops, Archbishops’ Council and the Commissioners.

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

Q3 What consideration has been given to updating the Parsonages Design Guide with respect to the environmental impact of these buildings, and so enhance the Church’s ability to exercise leadership by example on ecological concerns?

Dr Eve Poole to reply as Third Church Estates Commissioner:

- A** The Commissioners are considering the possibility of issuing an Environmental Supplement to the Guide during 2020. Separately, we are looking to review of the Sustainability of the See Houses, beginning with a pilot project on four houses, to be completed, hopefully, in the first quarter of 2020. This work would also inform the preparation of any supplement to the Design Guide and alongside this we intend to seek the advice of the Environmental Working Group and draw on existing good practice in dioceses.

ARCHBISHOPS' COUNCIL

Mr Nigel Bacon (Lincoln) to ask the Presidents of the Archbishops' Council:

- Q4** Of the Strategic Development Funding so far awarded, what are the total values of grants awarded to dioceses for projects targeted specifically at (a) rural and (b) urban contexts?

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

- A** Strategic Development Funding is awarded to help dioceses deliver activity to make a significant difference to their mission and financial strength.

Information is not gathered systematically on whether projects target specifically rural or urban contexts. Many are diocesan-wide; in others, an intervention may take place in a particular area while aiming to develop mission more widely.

Where we can determine them, we estimate that £18m has been targeted at rural contexts, and £73m at urban contexts. This is similar to the ratio between rural and urban populations. In the next triennium, SDF will be targeted on the largest urban areas and on young people and deprived areas. Relative to their population, these urban areas currently receive around half the ministry provision compared to smaller towns and rural areas. Rural areas may benefit from other funding streams and the sustainability of dioceses with large rural areas will be kept under review.

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

- Q5** What steps, if any, are being undertaken to encourage voluntary inter-diocesan mutual support in order to achieve some re-balancing of diocesan resources throughout England?

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

- A** The Council's Finance Committee has had discussions on this subject and plans to have a further discussion in February. As you say, the best approach is for this support to be offered voluntarily and so our initial thinking is that the Council can best encourage dioceses to think about this issue by collating and sharing existing examples of inter-diocesan mutual support, clarifying what is already possible and sharing analysis of diocesan resources. We are committed to reporting more fully to General Synod in July.

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

- Q6** What scope does a diocese have for deciding the geographical area where its Low Income Communities Funding can be used, taking account of both: i) the underlying evidence of deprivation as measured by the Office for National Statistics, and; ii) a diocese's own knowledge of the geographical pattern of existing funding and unmet need within its area?

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

- A** The primary responsibility for mission and resource allocation lies with dioceses – Lowest Income Communities (LInC) Funding targets monies to give dioceses some extra capacity for the strategic reallocation of funds towards the Church's mission in the lowest income communities.

The mechanism distributes the funding at a diocesan level, with individual dioceses having responsibility for deciding which low-income parishes or communities should benefit.

Dioceses therefore have full scope to determine use of the funds so long as they respect the purposes for which they have been allocated. By 2020, it is expected that all the funding will be allocated to lowest income communities or that there will be a plan in place to do so. The national church can provide examples of best practice for distributing LInC. These all make use of deprivation statistics in determining how the funding is allocated at parish level.

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

Q7 Following the Bishop of Willesden's answer to my question in July 2019, what progress has been made by the Legislative Reform Scoping Group in considering whether and, if so, to what extent the Parochial Church Council (Powers) Measure 1956 and, in particular Section 2, should be included within the forthcoming scoping review?

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

A The Legislative Reform Scoping Group has met once and did not discuss the Parochial Church Council (Powers) Measure 1956. It remains an item for consideration.

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

Q8 It is becoming increasingly apparent that civil funeral celebrants are using religious texts and prayers in the context of civil or humanist ceremonies. Will the Archbishops' Council examine current funeral practices and, if it considers it appropriate, take steps – if necessary by Measure – to ensure that there is an appropriate differentiation between civil/humanist ceremonies and religious funerals, as is already the case with civil and religious marriages?

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

A The Life Events team, in conjunction with the Liturgical Commission and ecumenical Churches' Funerals Group, is currently reviewing popular funeral practices – both Christian and secular – with a view to providing better guidance and additional resources for Christian ministers so that they can be more flexible and creative in their approach to offering funerals.

It would not be possible to differentiate as suggested between secular and religious funerals in the same way as marriages, as the former is not a legal ceremony.

HOUSE OF BISHOPS

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

Q9 How many parishes in the Church of England are receiving ministry from the Bishop of Maidstone in accordance with arrangements made under the House of Bishops' Declaration on the Ministry of Bishops and Priests?

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

A There are 69 parishes with which the Bishop of Maidstone has a formal relationship under the House of Bishops' Declaration.

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

Q10 In the light of the Bishop of Maidstone's request that those parishes which receive his ministry give transparent information on their website and in general communication about their position regarding male headship, what reassurance can the House of Bishops provide that this request is being met?

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

A This is not a matter which the House of Bishops has addressed.

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

Q11 On the matter of transparency on the web sites of Headship churches and in the light of the Bishop of Maidstone's assertion that "There is no point in putting things down that do not mean anything" (*Church Times* 1 February 2019); what is the House of Bishops doing to assure itself that such statements that are made "mean something" to seekers as well as finders and that they avoid reference, for example, to the *House of Bishops' Declaration* which is a readily recognisable document only to a few?

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

A This is not a matter which the House of Bishops has addressed.

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

Q12 What consideration has been given within the senior leadership development programmes as to the appropriate level of theological qualification required to be a suffragan or diocesan bishops?

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

A There has been significant theological discussion and reflection on the range of issues covered within the senior leadership development programmes, but it does not fall within the remit of the programmes to determine an appropriate level of theological qualification required to be a suffragan or diocesan bishop.

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The CNC (for Diocesan appointments) and Diocesan Bishop in discussion with their advisory group (for Suffragan roles) consider how theological ability should be evidenced as they produce the role specification.

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

Q13 How many men and women respectively have been appointed as deans, archdeacons and suffragan bishops over the last three years?

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

A The number of men and women appointed as deans, archdeacons and suffragan bishops in the last three years (based on the date the individuals took up post) is shown in the table below:

	2017		2018		2019	
	Male	Female	Male	Female	Male	Female
Deans	3	1	6	1	3	0
Archdeacons	8	6	7	4	15	6
Suffragan Bishops	1	1	2	4	1	8

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

Q14 What plans are there to review and standardise the process of appointment of suffragan bishops?

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

A The process of appointing suffragan bishops has recently been discussed by the Development and Appointments Group, and will be an agenda item for a meeting of the House of Bishops next year.

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

Q15 At the York Synod, Bishop Tim Thornton as Chair of the CDM Working Party indicated that its recommendations would take “at least a year”; is it yet possible to give a clearer estimate as to when the Working Party’s recommendations might be available for Synod to consider?

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

A The Working Party is now well under way and at its next meeting in December it is hoped that we can map out a timetable both for some issues that may well be addressed relatively quickly and for the more significant potential changes which of course may well have to take longer given processes that will be needed.

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

Q16 What guidance do the House of Bishops give as to how the teaching of Holy Scripture and Lambeth 1:10 should be upheld to prevent a candidate being selected for ordination who has openly entered into, or is living openly in, a so-called “same sex marriage”?

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

A The House of Bishops pastoral guidance on same sex marriage, states that the House is not willing for those who are in a same sex marriage to be ordained to any of the three orders of ministry. In addition, it considers that it would not be appropriate conduct for someone in holy orders to enter into a same sex marriage, given the need for clergy to model the Church's teaching in their lives.

The guide to the Bishops Advisory Panel selection process states that Bishops' Advisers would expect the Diocesan Director of Ordinands and Sponsoring Bishop to have explored fully matters to do with human sexuality with all candidates before going to a BAP.

The Rt Revd Pete Broadbent (Suffragan Bishops) to ask the Chair of the House of Bishops:

Q17 Given the valuable ministry carried out by Healthcare Chaplains and the lack of staff resources within the NCI's since the demise of the Hospital Chaplaincies Council to advise and resource Church of England Healthcare Chaplains, what initiatives are being taken to provide other sources of support and networking?

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

A I am grateful to the questioner for drawing attention to the vital ministry of healthcare chaplains. MPA, with my direct support as lead bishop on healthcare, continues to support healthcare chaplaincy on many fronts, including regular meetings with Bishops' Healthcare Chaplaincy Advisers (most of them practicing healthcare chaplains) who bring concerns from across the NHS and act as a bridge between chaplains and dioceses. MPA also supports “The Network” which is a gathering

of organisations representing healthcare chaplaincy practitioners from different religious and belief organisations and where the Church of England has two seats filled by serving healthcare chaplains. MPA is currently working with the Strategic Leadership Development Programme on a project exploring how chaplains – including those in healthcare – are supported by, and contribute to, the life of dioceses.

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

Q18 Has the House of Bishops made any comment on the Westminster Parliament's recent decision to change the legislation for abortion in Northern Ireland?

The Bishop of Carlisle to reply as lead bishop on healthcare

A The House does not normally comment on any issue which pertains solely to parts of the UK which are served by other provinces of the Anglican Communion.

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

Q19 Does the House of Bishops offer any guidance to its members who are invited to speak on broadcast media on how to avoid offending Anglican listeners?

The Bishop of Manchester to reply on behalf of the Chair of the house of Bishops:

A All new bishops receive media training. However it is impossible to predict or control what will cause offence to Anglican listeners at any given time. Each bishop is responsible for his or her comments and speaks according to his or her conscience. It is worth mentioning that only very rarely is a bishop asked to speak in an official capacity as a spokesperson: usually they comment on an individual basis.

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

Q20 In recent weeks media publicity has been given to the controversial inclusion of a same-sex 'marriage' (at Rutherglen URC) in BBC TV's Songs of Praise, broadcast on 18 August 2019, and the resignation of Sikh peer Lord Singh of Wimbledon (Indarjit Singh) as a contributor to Radio 4's Thought for the Day in response to the BBC's censoring of contributors' scripts, citing, in particular, the attempt to stop him broadcasting remarks commemorating Guru Tegh Bahadur's execution for speaking out against the forced conversion of Hindus to

Islam in Kashmir in the seventeenth century for fear that it would offend Muslims, commenting that “it was like saying to a Christian that he or she should not talk about Easter for fear of giving offence to the Jews.”

In the light, in particular, of these events, what is the current strategy of for engaging with the BBC in relation to its coverage of religion and the Christian faith, including consultation about or representations relating to coverage in daily services and Songs of Praise and on Thought for the Day?

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

A The strategy with regards to the BBC is one of proactive engagement. Senior members of the national communications team and a group of bishops who are most often invited to comment on broadcast media meet regularly with senior BBC executives to review this and other matters.

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

Q21 There has been considerable disquiet regarding various events that have taken place in cathedrals over the last year. What guidance is given as to what is appropriate in mother churches of dioceses?

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

A Cathedrals are required, under the Cathedrals Measure, to be centres of worship and mission. The Chapter of each cathedral is responsible for implementing plans and policies which support this.

Summer plans for mission at cathedrals raised some disquiet but much more praise. Visitor numbers rose 70-100% compared to 2018.

- At Rochester donations at candle stands – indicating at least a basic form of religious observance – increased by 62%.
- At Lichfield visitor numbers increased by 30% and children’s attendance increased by 146%.
- At Liverpool the Gaia exhibition welcomed 200,000 visitors, with increased attendance at mid-week and Sunday services.
- At Norwich 40,000 visitors came during the 11 days the helter-skelter was in place.

In each cathedral the plans aimed to encourage under-represented groups (particularly local families) to visit, and encounter God in ways

they might not have expected. That missionary creativity has been a fundamental tenet of cathedral life through hundreds of years and is part of the reason for the continued growth of visitor numbers and worshippers.

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

Q22 In the light of the Qur'an being read during a service in Westminster Abbey on 10th September 2019, what guidance do the Bishops give on the use of non-Christian religious texts in Christian worship services?

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

A This service was a memorial in Westminster Abbey for the late Lord Ashdown, sometime High Representative to Bosnia and Herzegovina and, honouring Lord Ashdown's outstanding contribution to peace in that region, included a passage of the Qur'an read by the Grand Mufti of Bosnia.

It is axiomatic that all texts used in services of the Church of England are subject to canon law: they must 'be reverent and seemly and shall be neither contrary to, nor indicative or any departure from, the doctrine of the Church of England in any essential matter' (Canon B5). The Church of England Presence & Engagement Guidelines for Civic Services note that readings from non-Christian religious texts should be carefully chosen to avoid 'any element hostile or contrary to the Christian faith...'

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

Q23 Does the House of Bishops' guidance on using the affirmation of baptismal vows in the context of gender transition still have the approval of the House of Bishops?

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

A The status of the Pastoral Guidance has not changed. As I indicated in my answers to questions in February, the Guidance responds to a specific request to make provision. There may well be further issues that need to be addressed through the work of the Living in Love and Faith process, which is due to be completed in 2020.

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

Q24 In light of the mounting concern both among Christians and in the wider society about children questioning their identity as male or female, what guidance do the Bishops propose for Church of England schools dealing with this issue?

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

A Schools are required to navigate these complex issues with pastoral sensitivity and within the legal requirements of the Equality Act 2010, especially whilst teaching relationships and sex education. The Living in Love and Faith (LLF) resources will include material relating to identity, gender and human sexuality, including the concerns of transgender and gender diverse children, that will help the Church of England provide further guidance in due course.

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

Q25 On each theological training route, and according to the varying national requirements for competence in biblical languages to be found in each route, how many ordinands attain the required levels of competence?

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

A Study of biblical languages is included as a requirement or option in some pathways across all the different forms of training. This is encouraged by the Quality and Formation Panel: for example, the Panel recently encouraged an institution to articulate how it would enable ordinands on a pathway to build on the compulsory course taken by all.

Research undertaken by a biblical studies tutor with the institutions teaching Common Awards concluded that there was in these institutions 'continued significant commitment to biblical languages.' There are approximately 75 people involved in taking credits in Greek or Hebrew in the Common Awards programmes in any given year. However, there is no national requirement or minimum standard of attainment for ordinands.

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

Q26 In February 2014, guidance on Same Sex Marriage was published for the clergy and people of the Church of England. I am looking forward to the publishing of the "Living in Love and Faith Report." However,

prior to the Report's publication, what further help and support can be offered to maintain good fellowship within a diocese for those seeking to uphold the traditional teaching on marriage?

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

A The teaching of the Church of England on marriage, which is set out in Canon B30 and The Book of Common Prayer, is the basis of practice in relation to marriage for all clergy, as is also set out in the Canon. Although there may be different views about whether this teaching should be changed, this should not affect practice. The Pastoral Principles, produced by the Pastoral Advisory Group, are a resource that parishes and dioceses may wish to use to help them to live well together in the context of difference.

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

Q27 At the 2019 York Synod Sir Roger Singleton indicated that tenders for the Safe Spaces Project were being sought with plans for pilot projects being in place "by the end of this year". Can we please have a brief update as to progress on this long-awaited initiative?

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

A The invitation to tender for the Safe Spaces project has taken place and an evaluation panel for prospective providers happened on November 11th. This Panel included both officers and survivors. The recommendations of the Panel evaluation will be discussed at the next Safe Spaces Management Board in November and next steps determined.

The Revd Valerie Plumb (Oxford) to ask the Chair of the House of Bishops:

Q28 A sincere and meaningful apology to victims is often a required and necessary part of settlement of claims; what guidelines exist, or are planned, to offer appropriate support to those charged with delivering this sensitive responsibility on behalf of our Church?

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

A The Church recognises that at present only limited guidance about apologies is available. However, the Church accepts that it would be beneficial for this to be developed and a commitment was made in the closing submission to the IICSA hearings to provide greater clarity

over the offering of meaningful apologies and what support can be offered to victims and survivors during any claims process.

Full information about this commitment can be found here (page 16): <https://www.iicsa.org.uk/key-documents/14343/view/closing-submission-behalf-archbishops-council-church-england.pdf>

The development of this guidance is planned for 2020.

Regarding support available to staff working in this area, the questioner may also wish to consider the response to question 29.

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

Q29 Given that the Independent Inquiry into Child Sexual Abuse (IICSA) has revealed the vital role of individual clergy and laity who provide support to victims and survivors in the disclosure process to church authorities, what policies and provisions are in place to ensure that those who support survivors are themselves supported?

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

A The Church understands that working with people who have experienced trauma and abuse can be difficult for staff involved and that it has a duty of care to support both clergy and laity in this vital work.

Whilst Dioceses are strongly recommended to ensure their Diocesan Safeguarding Advisors have access to professional supervision, it is recognised that the current arrangements for the support, supervision and training of DSAs needs strengthening. The National Safeguarding Team (NST) is developing proposals which seek to address this gap. This includes the development of a specialist training module for anyone who supports survivors of abuse as part of their work.

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

Q30 When investigating historic abuse and cover up, some Churches have written specific letters to clergy requiring them to state what they know, when, and to sign the reply. Is the Church of England undertaking similar direct approaches to those with important relevant information?

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

A The Church of England expects all of its clergy to be honest about what they know about any historical abuse or allegations raised from the past and to convey any relevant information to safeguarding

advisers and statutory agencies where involved. This also applies where case reviews are undertaken of past cases and specific written requests of some clergy can be made in these circumstances. Where historical abuse allegations have been made and are being investigated by police, clergy would be required to make witness statements in accordance with police procedure.

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

Q31 General Synod has not yet been given the opportunity to debate the independent review by Lord Carlile of Berriew QC, published nearly two years ago on 15 December 2017, into the way the Church of England dealt with a complaint of sexual abuse made by a woman known as ‘Carol’ against the late Bishop George Bell (“the Carlile Review”). Having regard to (i) the circumstances in which the Review was commissioned, (ii) the conclusions of Lord Carlile, (iii) the public responses to the Review by the Archbishop of Canterbury and the Bishop of Chichester, and (iv) the wide media interest in the case; will the House of Bishops now request the Business Committee to schedule a ‘take note’ debate on the Carlile Review at the group of sessions in February 2020 so as to ensure that it can be considered by members of Synod in this quinquennium?

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

A The House of Bishops will request the Business Committee to ensure the General Synod has the opportunity at each group of sessions to consider safeguarding matters. This may not best be achieved by debates on individual cases or reports

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

Q32 In answer to a question raised by Archdeacon Julie Conalty at the York Synod, Sir Roger Singleton indicated that proprietary chapels present specific problems of oversight as they “fall outside of conventional rules and discipline”. Is any work being undertaken to urgently address this problem, by which we appear to be exposed to moral, financial and reputational risk, with seemingly inadequate means of oversight and control, and potential victims are denied the protection of our increasing institutional efforts to safeguard all vulnerable people who may believe that our writ runs in these places?

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

A Licenced clergy who minister within a proprietary chapel are subject to the Clergy Discipline Measure 2003 (CDM). Under section 5 of the Safeguarding and Clergy Discipline Measure 2016, all authorised clergy must have “due regard” to safeguarding guidance issued by the House of Bishops. The ministry of clergy who work in proprietary chapels will also be considered as part of the ongoing review of the CDM.

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

Q33 For the benefit of victims, can you please set out with clarity the structure of responsibility for managing, receiving, and actioning the Makin Report into historic abuse by John Smyth?

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

A The structure of responsibility is as follows: the Reviewer will send the Review in a non-editable electronic format (pdf is best) to the Director of Safeguarding. The Director of Safeguarding will share the Review with the National Safeguarding Steering Group at the earliest opportunity. The National Safeguarding Team will publish the Review. The Director of Safeguarding may, in consultation with the Lead Bishop for Safeguarding and the Deputy Director for Communications, apply any redactions for a genuinely good faith reason, for example to preserve the anonymity of a participant in the Review or to comply with any legal obligation. Following this receipt of the review the NSSG will respond in writing to the recommendations detailing any actions to be taken.

Mr Chris Gill (Lichfield) to ask the Chair of the House of Bishops:

Q34 I understand that a number of Dioceses have faced resistance from parishes in their attempts to ensure PCC members undergo DBS verification and appropriate safeguarding training in order to undertake their leadership role as Trustees. Such resistance is largely based around the fact that the Church Representation Rules do not require this of PCC members. Clearly this has little regard for all that abuse survivors have gone through and it doesn't do anything to help the significant culture change that seemingly is still required within the Church. What plans does the Bishop for Safeguarding or House of Bishops have for changing the rules in order to ensure that PCC members are required to undertake proper safeguarding verification

and training for their important role as Charity Trustees and Church Leaders with responsibility for safeguarding?

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

A PCCs have a very important role in safeguarding. They are required to have “due regard” to House of Bishops’ guidance relating to the safeguarding of children and vulnerable adults which includes guidance on safer recruitment and safeguarding training. The particular DBS check which an individual can be required to undertake depends on the particular circumstances of their role and the relevant provisions are set out in the general law. In order further to minimise safeguarding risks, with effect from 1 January 2020 amendments to the Church Representation Rules will prevent anyone who is on a barred list or who has been convicted of an offence mentioned in Schedule 1 to the Children and Young Persons Act 1933 from being nominated, chosen, or elected, or from serving on a PCC, and the amended rules include provision for suspension of PCC members in certain cases. These provisions, when in place, will be another step towards making a Safer Church.

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

Q35 When a safeguarding allegation is made against someone, what advice is currently given to dioceses about the point in the investigation at which they (the accused) should, if at all, be told the details of the nature of the alleged offence/allegation against them?

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

A The existing Practice Guidance: *Responding to, assessing and managing safeguarding concerns or allegations against church officers* states the following:

3.4 Informing the respondent

The statutory agencies, where involved, will inform the DSA about when they can tell the respondent an allegation has been made. However, it may be that the statutory agencies themselves inform the respondent as part of their own investigative practices i.e. where an arrest is necessary. Where the statutory agencies are not involved, the core group will determine when and what the respondent should be told in relation to the concern or allegation.

SECRETARY GENERAL

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

Q36 Given that all Parochial Church Councils (PCCs) and many other Church of England parish, diocesan and national bodies (e.g. Diocesan Boards of Finance and Education) have charitable status and are regulated by the Charity Commission (but not yet cathedrals); have you considered the need for the ‘central administration’ to offer advice or guidance as to how they should respond on an ‘apply or explain’ basis to the latest Code of Governance for Charities issued in 2018?

Mr William Nye to reply as Secretary General:

A The Charity Governance Code is a voluntary code which charities can choose to sign up to as a practical tool to help them to improve their governance. There is no legal requirement for any charity to sign up to the Code and it is not enforced by the Charity Commission. Only those charities which choose to sign up to the Code need to “comply or explain” why they have or have not complied with any specific part of the Code.

Therefore, it is for the trustees of each PCC, DBF and NCI charity to decide whether or not they wish to sign up to the Code and use it as a tool to improve their governance, rather than a legal requirement on which the “central administration” should provide advice or guidance.

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

Q37 A number of dioceses have had to postpone training sessions for clergy and parish administrators about the changes to marriage registration procedures.

- a) What is the current position regarding the timing of changes?
- b) What representations have been or are being made, to the General Register Office and Her Majesty’s Government about the timing of the changes, and about detailed concerns that many parish priests have expressed?

Mr William Nye to reply as Secretary General:

A The General Election has halted negotiations on this matter. Things may become clearer when we know who the relevant Minister will be in a new Government, but clearly no change can now be implemented until well into 2020. MPA and the Legal Office have been in close discussions with the GRO since the Spring. It is unfortunate that the GRO’s draft plan to introduce wide-ranging changes by December became public knowledge before agreement with Churches and other

stakeholders had been secured. We have challenged the practicality and timing of the proposals and believe that desirable changes – especially including mothers’ names on registers – can be achieved both quickly and simply if separated from wider procedural proposals. When election purdah intervened, we had secured a promise that no changes would be introduced before April. But a new Government may have its own view. We will engage robustly with the new Government.

CLERK TO THE SYNOD

The Rt Revd Pete Broadbent (Suffragan Bishops) to ask the Clerk to the Synod:

Q38 What provision is made in the new Church Representation Rules to enable documents such as applications for inclusion on a church electoral roll, and nominations for election at an annual parochial church meeting, to be completed and signed electronically and submitted by email, and for voting in elections to be conducted electronically?

The Revd Canon Dr Jeremy Worthen to reply as Acting Clerk to the Synod:

A The new Church Representation Rules will be issued by Church House Publishing on 30 November. The new Rules make comprehensive provision for the use of email communication, with an email satisfying any requirement in the Rules for a written communication. A footnote to Rule 1 explains that applications for inclusion on electoral rolls may be completed and signed electronically and submitted by email. Similarly, a nomination for election to a PCC or deanery synod that is sent by email will be treated as being in writing. The Rules do not stipulate the form in which an electoral roll must be kept, so it may be kept in paper or electronic form. When the roll is published following revision, it may be published in electronic form if the PCC decides to do that. The Rules make special provision for electronic voting in elections to diocesan synods and the General Synod.

The Ven Julie Conalty (Rochester) to ask the Clerk to the Synod:

Q39 At the February 2016 Group of Sessions, in answer to part of a question that I asked, the Clerk to the Synod indicated that the self-declared figures for ethnic background for the 2015-2020 General Synod would be made available in early March 2016.

Were those figures published in 2016 as promised and, if so, where can they be found? And can Synod please be provided with the simple breakdown by House of the race and ethnic background of its members?

The Revd Canon Dr Jeremy Worthen to reply as Acting Clerk to the Synod:

A I am sorry these figures were not published in 2016.

According to the information available to us, the proportions of BAME Synod members in each House are as follows.

Bishops: 3.8%

Clergy: 3.8%

Laity: 4.3%

We plan to improve our collection and reporting of this data for the next Quinquennium.

NATIONAL SOCIETY COUNCIL

Mrs Chris Fry (Winchester) to ask the Chair of the National Society Council:

Q40 In the light of current controversies about the treatment of children with gender dysphoria, what plans do the Church of England have to address this issue and provide Biblical and evidence-based guidance to schools?

The Revd Canon David Hague (Chelmsford) to ask the Chair of the National Society Council:

Q41 In the light of the recent and adverse publicity received by the organisation *Mermaids* over their role in Church of England schools, what further consideration is being given to revising the guidance offered by the Church of England Education departments on teaching about human identity and sexuality in Church schools?

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

A With permission I will answer questions 40 and 41 together.

Valuing All God's Children was guidance published to support schools in eradicating homophobic and transphobic bullying, not as a contribution to the theology, science and sociology of issues of human identity and sexuality. The Living in Love and Faith (LLF) resources will include material relating to identity, gender and human sexuality, including the concerns of transgender and gender diverse children, that will help the Church of England provide further guidance to Church of England schools in due course.

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

Q42 In the light of the political parties' education policies at this General Election, what plans does the Church of England have to encourage more schools to take up this opportunity to join academies, including in partnership with non-church schools?

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

A The Church of England is the largest provider of Academies, with over 1400 Church of England schools having converted to academy status. Diocesan Boards of Education consider a range of options to ensure the schools in their care are able to offer the quality of education all pupils deserve, securing Church of England education provision for generations to come. At a national level we have agreed model articles and documentation that provide for appropriate levels of church governance and enable community schools to work with Church schools within the same multi-academy trust.

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

Q43 Almost all children and young people aged between 9 and 16 – over five million across England – were issued by Government with an individual Child Trust Fund account, now worth on average more than £1,000, during their first year from birth: but one third of these accounts, particularly focused on the most disadvantaged, are now lost to the young person/family concerned. Bearing in mind the Church's extensive role in education, what can the Council, and Diocesan Boards of Education, do to raise awareness of the need to re-link these accounts and, in so doing, ensure the provision of life skills alongside them (a central purpose of the scheme)?

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

A Financial education is included as part of the curriculum for maths and citizenship in secondary schools. We have brought the issue of Child Trust Funds to the attention of our secondary schools, but it should be noted that only 7% of secondary aged students are in a Church of England secondary school. The Education Office works in partnership with *LifeSavers*, a key part of the Archbishop of Canterbury's initiative to tackle irresponsible lending and promote saving, helping children and their families learn about money. This programme is focused on primary schools and we are happy to work with them to see how the wider issue can be raised most effectively.

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

Q44 Bishop Steven, responding to the latest 2018 Statistics for Mission 2018 said “We may not be called in this generation to be a bigger church. I believe we are called to be a more Christ-like church and a deeper church and it's there that we need to focus our energies whilst being as open and accessible as we can to the whole community and serve the whole nation.” Will the same principle be applied to the decision-taking over the future of small rural Church of England primary schools where viability for support appears to be set at a figure of 200 pupils, so that funding and support is not withdrawn from smaller schools, which would have the effect of removing those essential links between church, school and community that make for understanding and transformation?

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

A Last year the Education Office published a report *Embracing Change: Rural and Small Schools* <https://www.churchofengland.org/sites/default/files/2018-03/Rural%20Schools%20-%20Embracing%20Change%20WEB%20FINAL.pdf> setting out the context and challenges for small and rural schools. It discusses two main questions: what do we need to have in order to deliver an excellent 21st Century education and equip children to flourish? And how does the current distribution of Church of England schools serve God's mission? Each diocese is encouraged to apply the principles in that report in developing a strategy for small and rural schools and promoting the collaborations and partnerships between schools that are essential to sustain education at the heart of rural communities.

CHURCH BUILDINGS COUNCIL

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

Q45 What number or percentage of church buildings are without a disabled toilet?

Mrs Wendy Coombey to reply on behalf of the Chair of the Church Buildings Council:

A When a question was asked as part of Statistics for Mission in 2015, 64% of respondents reported having a toilet (of any kind) in their church.

A Church Near You has an ‘accessible toilet’ tag. 6,092 churches are tagged as having accessible toilets. 2,940 churches have accessible

car parks. These figures aren't exhaustive but give a rough indication of coverage.

The Church Buildings Council is currently working on new guidance on making churches accessible to all, which will include advice on accessible toilets and Changing Places.

MINISTRY COUNCIL

The Revd Barry Hill (Leicester) to ask the Chair of the Ministry Council:

Q46 Given, anecdotally (as no national records are kept), a significant and growing proportion of clergy are married to each other, bringing a range of particular ministry opportunities and wellbeing challenges, that it has been many years since national guidance about 'clergy couples' and that practice varies widely, would the Ministry Division and the Research and Statistics Unit:

- (a) include the percentage of 'clergy couples' in its annual Ministry Statistics publications, so trends in regions, forms of ministry, incumbency by gender, etc. can be better understood; and
- (b) commission significant research into the best of diocesan support and practice and, in the light of that, update guidance to couples/dioceses?

The Bishop to the Armed Forces to reply as Acting Chair of the Ministry Council:

A Keeping national records on clergy who are married to one another is not a straightforward matter. Being compliant with GDPR requires there to be a clearly defined purpose for collecting this information and the consent of the data subjects. There will need to be a regular updating process which will depend on clergy couples informing the NCIs when they get married or divorced.

The current priorities of the Ministry Division and RACSC mean that, without additional resources, they are not in a position to agree to take on new work, including updating guidance on clergy couples. RACSC is carrying out a review of clergy remuneration. This will look at a number of broader issues that also affect clergy couples such as self-supporting clergy and guidance on compensation in the form of additional stipend to clergy who do not live in the provided house.

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

Q47 What research has the Ministry Division undertaken to assess the impact of the introduction of Universal Credit on ordinands training with families?

The Bishop to the Armed Forces to reply as Acting Chair of the Ministry Council:

A The Review of Ministerial Formation (RMF) is setting up a working party to consider the appropriate levels of family maintenance for ordinands in training. The impact of Universal Credit will be part of this review.

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

Q48 What policy advice does the Ministry Division give to dioceses to ensure that grants for married ordinands are adjusted for any children born during training?

The Bishop to the Armed Forces to reply as Acting Chair of the Ministry Council:

A The Ministry team uses annually Financial Support for ordinands in Full-Time training which sets out expenditure guidelines for different number so children. Advice is given to dioceses that these levels of expenditure should be applied on a pro-rata basis for children born during training.

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

Q49 All stipendiary ordinands receive a standard ordination grant (as opposed to a resettlement / moving grant) to cover purchase of robes and service books. Ordinands to non-stipendiary posts do not receive the same amount and the amount paid varies from diocese to diocese. What is being done to address this inequality?

The Bishop to the Armed Forces to reply as Acting Chair of the Ministry Council:

A The Archbishops' Council as Central Stipends Authority recommends a minimum grant to be paid, when taking up a full-time stipendiary post as assistant curate, deacon, or licensed lay worker for the first time, of 10% of the National Minimum Stipend. Some dioceses may choose to pay more than the minimum and to pay the same grant to both stipendiary and self-supporting clergy. These grants are met from

diocesan funds and it is for dioceses to determine what provision they wish to make, particularly for their self-supporting clergy, who will not be receiving a stipend.

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

Q50 How many ordinands began 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 to the Armed Forces to reply as Acting Chair of the Ministry Council:

A The table below sets out the numbers and gender of ordinands in the age bands requested:

Age	Female	Male	Total
Under 30	37	66	103
30-39	57	89	146
40-55	146	79	225
Over 55	58	20	78
Total	298	254	552

For clarification Ministry Division publishes these statistics with slightly differing age bands (in line with RME funding). These are shown below:

Age	Female	Male	Total
Under 32	45	96	141
32-39	49	59	108
40-54	136	73	209
55 and over	68	26	94
Total	298	254	552

REMUNERATION AND CONDITIONS OF SERVICE COMMITTEE

The Revd Dr Ian Paul (Southwell & Nottingham) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q51 If we are to move away from a culture of deference as the Archbishop of Canterbury has requested (in relation to safeguarding processes), what consideration has been given to the role of stipend differentials in perpetuating this culture of deference?

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

- A** We are not aware of any evidence to suggest that the level of stipend paid contributes to a culture of deference, which may be more likely to be caused by the perceived power and status attached to a particular role and person, as suggested by the Gibb Report's recommendation for a national register of clergy with PTO who do not receive stipend.

MISSION AND PUBLIC AFFAIRS COUNCIL

Mrs Elizabeth Bird (Hereford) to ask the Chair of the Mission and Public Affairs Council:

- Q52** Has the Mission and Public Affairs Council done research on Food Banks run by churches, as to whether they are having an influence in their community?

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

- A** In 2018, MPA published a report with The Children's Society on the effectiveness of local crisis support in England (*Not Making Ends Meet*). This found that food banks and other voluntary groups were the first resort for people in crisis, but that provision was fragmented – greater coordination and leadership from central and local government was needed. MPA is involved in the subsequent TCS-led coordinated crisis support programme in four pilot local authorities. MPA, with Research & Statistics and CUF, carries out a triennial survey of church-linked social action. The latest report (January 2018) found that 93% of churches support food banks in some way, including: running one (19%), hosting one (8%), providing volunteers (32%) or donating food or money (69%). For users in the community, and in promoting neighbourliness, food banks clearly have an influence for good. Whether they should be part of the social landscape anywhere, is another matter.

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

- Q53** What is the position of the Church of England regarding the changes to the law in Northern Ireland on abortion and marriage from 22 October 2019 under the Northern Ireland (Executive Formation etc) Act 2019?

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

A The Church of England has not commented on the Northern Ireland (Executive Formation etc) Act 2019. This is in keeping with its established practice of not commenting on UK legislation in jurisdictions outside the Church of England's remit other than when such legislation might have a direct effect in England. We note that the Church of Ireland Primate has commented on this issue:
<https://www.ireland.anglican.org/news/9128/statement-by-the-archbishop-of>

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

Q54 What actions is the Council taking to make dioceses, deaneries and parishes aware – if not already – of the opportunities that social prescribing within the NHS can provide for patients to be told about church-run activities that boost people's health and wellbeing, such as lunch clubs and walking groups?

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

A Since 2017, the Council and the Bishop of Carlisle have been promoting the Church-based 'Green Health' initiative. This project has focused on therapeutic gardening, utilising Church-owned land in both urban and rural settings. In 2018, in conjunction with the *Church Times*, 'The Green Health Awards' scheme encouraged parishes to partner with other care providers including hospitals and GP practices in developing these opportunities for improving the physical, mental and social wellbeing of local communities. This was followed with a national Green Health conference at Lambeth Palace in June 2019. The Bishop of Carlisle and the Church of England's National Adviser on Medical Ethics and Health and Social Care Policy have been in contact with the newly established National Academy for Social Prescribing and a meeting with the Chair is scheduled for early 2020 to discuss ways in which the Church can participate further in social prescribing initiatives.

BUSINESS COMMITTEE

Mrs Mary Talbot (Europe) to ask the Chair of the Business Committee:

Q55 With reference to the consultation exercise carried out in July 2019 on Term Lengths for Deanery Synod members, can the Business Committee comment on progress, and specifically on whether the proposed limit of two consecutive three-year terms will come into effect on 1 January 2020?

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

A The proposed limit of two consecutive three-year terms will come into effect on 1 January 2020 on which date such parts of the Church Representation and Ministers Measure 2019 which are not yet in force will be brought into force without exception. The Business Committee were presented with a summary of the consultation process and is drafting a paper which will be presented to the Synod at the February Group of Sessions summarising the consultation and proposing next steps.

Dr Andrew Bell (Oxford) to ask the Chair of the Business Committee:

Q56 When will information be posted on the General Synod section of the Church of England website about the 2020 General Synod elections? Such information is important so that those potentially interested in standing for election can discover what is involved, when the elections will be held, and what they need to do in order to be a candidate.

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

A The election rules and guidance for the 2020 elections will be presented to Synod in February. If Synod approve these, they will be published on the website following the Group of Sessions. The Synod team will provide promotional resources to support dioceses to encourage as many people to stand as possible.