

GENERAL SYNOD

FEBRUARY 2020

QUESTIONS

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

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REMUNERATION AND CONDITIONS OF SERVICE COMMITTEE

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

Q1 The Central Stipends Authority Report makes reference to a forthcoming review of clergy remuneration. Can the Chair please confirm the methodology of this and whether, as with the report 'Generosity and Sacrifice', comparisons will be made with other professions when assessing the reasonableness of the overall package of stipend, housing, pension and benefits in return for the service given by office holders?

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

A Work is underway on the review of clergy remuneration, which will take place during 2020, reporting to Synod in February 2021. The review will consider the adequacy and appropriateness of the package. The review will adopt a broad approach, drawing on a range of methodologies and making full use of existing research and data to inform conclusions. The overall package will be considered in the context of other earnings, but a straightforward comparison with other professions is problematic given the nature of the clergy role, other elements of the package, such as the non-contributory final salary pension (now a rarity across other professions), and the house provided for the better performance of duties. Further, it would no longer be straightforward to make the specific comparison with the salary of a primary school headteacher as recommended in 'Generosity and Sacrifice' because of changes in salaries and remuneration in education.

MISSION AND PUBLIC AFFAIRS COUNCIL

Mr Adrian Greenwood (Southwark) to ask the Chair of the Mission and Public Affairs Council:

Q2 What reading and other resources can the MAPC commend so that members of General Synod can better understand (a) what factors and influences led the Pilgrims to sail to the 'new world' (b) what lessons of that time, if any, are relevant for the Church of England and British society, more widely, at the start of the 2020s, and (c) how the Church of England can in this season set an example of seeking and promoting the 'commonwealth' of society while respecting individual conscience in religious belief and worship?

The Bishop of St Albans to reply as Vice-Chair of the Mission and Public Affairs Council:

A A number of excellent books have been written in recent years on English seventeenth century religion and the experience of the Pilgrims. These include Alec Ryrie's *Protestants: The Faith that Made the Modern World* (2017), Susan Hardman Moore's *Pilgrims: New World Settlers and the Call of Home* (2007) and Stephen Tomkins's *The Journey to the Mayflower: God's Outlaws and the Invention of Freedom* (2020). Each has enduring lessons about the experience of, and necessity for, religious freedom and the difficulties of living out a vision of Christian society in practice.

MPA is developing several strands of work addressing questions of religious freedom, domestically and globally. We are also working with other partners on wider issues of religious understanding, including the Near Neighbours and Together Network programmes. We will be asking the Business Committee to consider a debate on global freedom of religion and belief for a forthcoming group of sessions.

The Revd Canon Alistair McHaffie (Blackburn) to ask the Chair of the Mission and Public Affairs Council:

Q3 In 2016 General Synod passed the following motion (GS 2019A):

That this Synod:

(a) request the Church of England Public Affairs Council to evaluate, with others as appropriate, the impact of sanctioning upon benefit claimants; and

(b) Call on Her Majesty's Government to implement recommendations numbered 58 to 63 inclusive made in December 2014 by the All Party Parliamentary Inquiry Report into Hunger in the UK 'Feeding Britain' in respect of the use of sanctions upon benefit claimants.

What progress has been made by the Church of England Public Affairs Council and Her Majesty's Government?

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

A MPA is closely monitoring the impact of sanctions and other welfare policies, as well as supporting Bishops in lobbying for policies to reduce poverty and destitution. The overall rate of sanctioning has continued to decline since its peak in 2013 and is now similar to the period prior to 2010. However, benefit sanctions remain a significant contributor to food bank use, according to The Trussell Trust's State of Hunger report. Two specific concerns remain: first, the average duration of sanctions is still significantly higher than previously, following the introduction of longer sanctions for more severe or multiple non-compliance; secondly, converting hardship payments from grants to loans has reduced uptake. As a result, many sanctioned claimants are having to survive for longer and on even lower incomes. At the same time, there is growing evidence that sanctions are largely ineffective in their stated aim of promoting employment.

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

Q4 Following the debate in July 2019 on the motion *No easy Answer* concerning serious youth violence, what progress has been made by the bodies concerned in implementing the work called for by that motion?

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

A In discussion with secular and faith partners, we are now exploring development of training resources to help inform and support church leaders and church communities in the prevention of, and responses to, Serious Youth Violence (SYV).

We are learning and collecting information from dioceses on their efforts to tackle SYV, for example the Southwark Diocese Board of Education (SDBE) carried out research on school exclusions and the impacts on SYV.

London diocese is working on an initiative that will bring together the greater London dioceses, secular and community partners to establish a SYV forum that will work collaboratively at policy and action levels.

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

Q5 What progress has been made following the debate and motion passed in February 2019 on *Centuries of Marginalisation, Visions Of Hope: Mission and Ministry Among Gypsy, Roma and Traveller Communities?*

The Revd Canon Jane Charman (Salisbury) to ask the Chair of the Mission and Public Affairs Council:

Q6 At its February 2019 group of sessions, Synod passed the following motion with 265 votes in favour, one against and no abstentions:

‘That this Synod, mindful of the Church of England’s commitment to combat racism in all its manifestations:

- a) call upon the Church’s leadership, including the Lords Spiritual, other bishops, senior staff, the Mission and Public Affairs Division and others, to speak out publicly against racism and hate crime directed against Gypsies, Irish Travellers and Roma, and urge the media to stop denigrating and victimising these communities;
- b) request every diocese to appoint a chaplain to Gypsies, Travellers and Roma, to provide pastoral care, harness the potential for church growth among these communities and help combat racism in the Church and wider communities;
- c) request the Mission and Public Affairs Council, in its forthcoming work on housing, to evaluate the importance of provision of sites for Gypsies and Travellers in wider housing policy, and recommend Church bodies to play their part in lobbying for and enabling land to be made available for such sites; and
- d) request the Lords Spiritual and staff of the National Church Institutions to meet with representatives from Her Majesty’s Government and Loyal Opposition, as well as leaders from Local Government, including the Local Government Association, to co-ordinate and collaborate on shared plans to make traveller stopping points available across England, to develop community cohesion.’

Could the Mission and Public Affairs Division advise Synod what progress has been made towards delivering on each of these resolutions or, if it is not known what progress has been made, what steps will be taken to find out?

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

A With permission Chair, I will answer Questions 5 and 6 together.

MPA and CMEAC are working with the Churches Network for Gypsies Travellers and Roma (CNGTR) and have:

- devised a GTR chaplaincy role description which was sent to all diocesan bishops
- developed and delivered a learning day for chaplains and those providing pastoral care with and among gypsy, traveller and Roma communities. More than 40 people attended.

- created a ‘road-show’ on offer to dioceses and faith communities to raise awareness and understanding of GTR culture.

MPA, through contacts in the dioceses, is monitoring the incidence of community tensions of all kinds and working with staff in the Home Office to build a national picture.

Our work on housing and homelessness policy includes consideration of clause (c). Both government and opposition are still settling down following the General Election and discussion on this and other topics will be possible once it is clearer who is responsible for what.

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

Q7 Given the likely positive benefits of local churches taking a proactive role in community tree planting within their area, such as: reducing carbon emissions; boosting the wellbeing of people involved; demonstrating active concern about the environment; and providing opportunities for discussion with people who don't belong to a church; in what ways is the council encouraging churches to engage in community tree planting, including by providing guidance on the issues involved?

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

A Our principal concern is to encourage the care and maintenance of the CofE's large existing tree stock. This can provide opportunities to involve local communities and we encourage the understanding that the Church's trees are the Community's trees. New plantings on Church land depend on the support of Archdeacons and can involve faculties and planning consent. Some dioceses are looking into possible new plantings on Glebe Land. It is always important to choose appropriate types of tree and to ensure that there is sufficient means to manage and protect young trees. Discussions are currently taking place with the organisers of successful plantings of small orchards in Scottish churchyards to see whether similar initiatives can be undertaken in England particularly in urban areas. These projects include training in tree management. The Archbishop's Lent book and the two *#Live Lent* booklets encourage an awareness of the importance of trees and tree planting.

Mr Gavin Oldham (Oxford) to ask the Chair of the Mission and Public Affairs Council:

Q8 As a Christian whose faith is significantly driven by reason (logic), I am full of admiration for the work that scientists do in unwrapping God's technology. What is the Church doing to help explore the scientific basis for spiritual reality, particularly in recognition of the gravitational

nature of unseen dark matter and dark energy which floods the universe, so closely aligned with our understanding of the divine nature of unconditional love?

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

A MPA is a partner with the Universities of Durham and York in a major project addressing the gap in understanding between science and religion. The Bishop of Kingston is also a partner. This programme, Equipping Christian Leaders in an Age of Science, has been running for four years and has just been awarded £3.4m by the Templeton Religion Trust for its next phases. Although many in the Church will be starting further back than the example suggested in the question, and the programme covers a wider range of scientific disciplines in their relation to theology and Christian ethics, building and strengthening the connections between scientific and spiritual perceptions is among the objectives of the work.

BUSINESS COMMITTEE

Mrs Margaret Sheather (Gloucester) to ask the Chair of the Business Committee:

Q9 When an item of Synod business is to be dealt with by means of a presentation followed by questions, it would be very helpful if at least an outline of the points to be addressed in the presentation could be provided with the Synod papers. This would enable members to consider in advance what questions they might want to raise. Can this please be arranged?

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

A The Business Committee will consider this suggestion at a future meeting to see if this can be accommodated at future Groups of Sessions.

Ms Jayne Ozanne (Oxford) to ask the Chair of the Business Committee:

Q10 Will the Synod be asked to Take Note of the Living in Love and Faith report?

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

A The Business Committee will make a decision when it receives a request for a debate, but as yet no such request has been received.

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

Q11 The House of Bishop's *Growing Faith* document debated in February 2019 commended thoroughgoing attention both to the voice of children and young people and to the implications for children, young people and households of Church strategy and decision making. It concludes

“General Synod may also want to consider committing itself to always assessing the impact of its own policy, practice and priorities through the same lens.” What consideration is being given to making such a commitment?

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

A The bishops’ vision for Growing Faith was supported enthusiastically by Synod and the bishops will continue to lead the vision for Growing Faith here. The Business Committee responds positively to requests for agenda items on ministry with children and young people. The Growing Faith adventure is supported in each diocese by a Growing Faith Champion. The network of Growing Faith Champions is a positive forum where ideas and resources are shared. Champions are expected to continually challenge their diocese to consider the impact of any policy or decision on the wider mission with children and young people. Where those champions are also members of Synod we would expect that they will also ask Synod to consider its work through that lens. We hope each member of Synod, in the spirit of Growing Faith, will consider the impact of everything we do upon our mission with children and young people.

Professor Muriel Robinson (Lincoln) to ask the Chair of the Business Committee:

Q12 Given the desire to broaden the range of membership of General Synod, has the Business Committee given any thought to ways in which those who have young children, or who wish to start families in the near future, could be supported in attending sessions in London and York, so that such people can be encouraged to stand for election or re-election?

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

A There is currently no fixed policy for the support of parents with young children. However, I am aware that in a previous Quinquennium arrangements were made to support a mother with young children to make space available for the children and a family carer, so that parent and children could spend time together in the margins of the Synod. I am sure that staff would be willing to help with similar appropriate arrangements if they were needed in future.

FAITH AND ORDER COMMISSION

The Revd Canon Lisa Battye (Manchester) to ask the Chair of the Faith and Order Commission:

Q13 What plans are there ensure that the recommendations of the recent Faith and Order Commission report, *God’s Unfailing Word: Theological*

and Practical Perspectives on Christian-Jewish Relations are embedded in the life of the Church of England?

The Bishop of Coventry to reply as Chair of the Faith and Order Commission:

A The Presence and Engagement team at Church House are developing a two-year strategy to support seminars, workshops and training events across dioceses and TEIs relating to *God's Unfailing Word*, to follow on from the launch in November at the Queen's Foundation Birmingham. One such resourcing event has already taken place at Southwark Cathedral, which included discussions with Jewish rabbis. We would encourage leaders across the Church to welcome and partner in such initiatives as they are proposed in the coming months.

PENSIONS BOARD

The Revd Canon Jonathan Alderton-Ford (St Edmundsbury & Ipswich) to ask the Chair of the Pensions Board:

Q14 Is it the policy of the Pension Board to refuse essential improvements to their properties where either one or both of the occupants now have significant medical needs, for example the provision of stair-lifts and walk-in showers for those who are incapacitated?

Mr Clive Mather to reply as Chair of the Church of England Pensions Board:

A The Pensions Board assists its existing customers in gaining access to support with their local authority, enabling them to remain within their homes when it is appropriate. We draw on the expertise of health care professionals in adult social care teams, making referrals on behalf of our customers in order for them to be assessed by an Occupational Therapist (OT). In some cases, we will make use of our own appointed OT.

For existing customers, we do not install any equipment without the input of a professional OT. With some properties, however, OT's may advise that the home is not suitable for adaptations or will not meet the long term needs of the resident and recommend rehousing. In these situations, the Pensions Board would work with the resident to find suitable other accommodation, this may also include through other housing providers.

The Revd Canon Jonathan Alderton-Ford (St Edmundsbury & Ipswich) to ask the Chair of the Pensions Board:

Q15 Where it is clear that improvements to clergy retirement properties are essential for the wellbeing and safety of its occupants, who has the responsibility to finance such alterations: is it the Pension Board or the local authority?

Mr Clive Mather to reply as Chair of the Church of England Pensions Board:

A Minor adaptations such as grab rails and mobility aids are usually facilitated and paid for by the local authority with no cost to the customer or the Board.

For major adaptations, including wet rooms and stairlift installation, (where the cost is in excess of £1,000), we assist our customers in applying for a Disabled Facilities Grant to help fund the works. The Grant is means tested.

If they do not qualify for grant assistance, owing to the level of their income and/or savings, we will assess their circumstances and meet the full or part of the costs.

We do not believe that the charitable funds should be used to subsidise the State where it may have a responsibility to fund works.

General aids and adaptations are included as a matter of course in the refurbishment of a vacant property.

ARCHBISHOPS' COUNCIL

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

Q16 The Quinquennium has seen a proliferation of overlapping new initiatives from the centre, some with catchy and not so catchy titles, such as Motivating the Million, Setting God's People Free, Evangelism and Discipleship, Growing Faith, and Everyday Faith. What plans are there to coordinate and consolidate new initiatives so that central strategy can be comprehensible, communicable and focussed?

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

A A series of reports and proposals passed through General Synod in recent years has affirmed the need to focus on a number of key areas of work to support the nurturing of faith for individuals and congregations. However, this has also led to the proliferation of project and report names which may mean little to our congregations. We plan to simplify, consolidate and better coordinate these by being clearer in our use of language and graphics. Outward-facing communication will increasingly focus on those things which have the endorsement of Synod and are therefore national priorities. This includes Everyday Faith (implementing part of the report Setting God's People Free) and our connection with young people through Growing Faith. Other initiatives will be in service to dioceses' own strategies and priorities or involve a high-quality offer (such as Follow the Star) in which parishes can freely choose whether to participate.

Mrs Carolyn Graham (Guildford) to ask the Presidents of the Archbishops' Council:

Q17 I note the helpful information on the parish resources website. Would you provide guidance on the Church of England website as to whether it is a legitimate activity under GDPR (and therefore permissible) for names and contact details of elected lay members of deanery and diocesan synods to be shared among other elected members of that synod for the purposes of contacting each other on synod matters?

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

A We consider that there is a proper lawful basis for names and contact details of elected members of deanery and diocesan synods to be used for the purpose of carrying out their official duties. We have published a privacy notice in connection with the processing of personal data in connection with electoral rolls which sets out the lawful basis for processing for GDPR purposes. It makes clear that certain data about individuals on the roll will be made public including addresses. It is available with guidance on the Parish Resources website at: <https://www.pariahresources.org.uk/pccs/apcms/>.

The Ven Pete Spiers (Liverpool) to ask the Presidents of the Archbishops' Council:

Q18 Can the Archbishop's Council please publish information in table form showing, together with the amounts each received, which Dioceses received in 2017-19:

- a) Lowest Income Communities Funding
- b) Transitional funding
- c) Sustainability Funding

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

A A table of the Lowest Income Communities Funding and Transitional Funding grants received by each diocese in 2017-19 has been placed on the noticeboard.

The diocesan sustainability fund mentioned in GS 2140 did not start until 2020. The first step of any diocese considering applying for these funds should be a discussion, initially with the Strategy & Development Unit, about the background to the potential application and whether this is the most appropriate approach to address the needs the diocese has identified.

The Ven Pete Spiers (Liverpool) to ask the Presidents of the Archbishops' Council:

Q19 Given one of the conclusions of the Strategic Investment Board Annual Report GS Misc 1227 is that 'the financial challenge facing

dioceses is more significant than it was when the first peer reviews took place'; what are the criteria used in awarding Sustainability Funding?

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

A The aim of the funding is to support major change programmes which enable dioceses to develop a thriving and sustainable future ministry model, which will, in turn, provide a platform for growth.

It is expected that the funding will support a relatively small number of dioceses, targeted on those with the least historic and current resources.

The first step of any diocese considering applying for these funds should be a discussion about the background to the potential application, and we anticipate that most potential applicants will require capacity support to develop the case for a more substantive programme of change.

In advance of applications, the Strategic Investment Board is proactively analysing all the financial information to assess which dioceses are most likely to be eligible for sustainability funding.

Canon Jenny Humphreys (Bath and Wells) to ask the Presidents of the Archbishops' Council:

Q20 Could an explanation be given as to why the Society of St Wilfred & St Hilda was awarded £140,100 of Strategic Capacity Funding in October 2019 when such awards are usually reserved for dioceses?

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

A The Archbishops Council made £1m of Strategic Development Funding available for non-diocesan bodies in 2017-19, for proposals which could make a significant difference to the growth of the Church, and which would complement activity undertaken directly by dioceses.

The overall aim of this specific award is to support a Mission Co-ordinator to help identify, promulgate and develop examples of good missional practice which is leading to growth, in those parishes where the Bishops of the Society of St Wilfrid and St Hilda offer sacramental and pastoral care under the House of Bishops' Declaration.

The post-holder will be employed and funded through a diocese, to provide HR and line management support, in partnership with the Society.

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

Q21 Whilst accepting the principle that SDF funding should be directed to projects that have the biggest impact per head of population, is it the intention to exclude rural areas entirely from SDF funding, even if they seek a smaller grant to reflect the fact that a project might reach a proportionately smaller target cohort?

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

A In targeting the funding towards large urban areas, the Strategic Investment Board has stated that it will consider funding for other areas, which could include rural areas, if a particularly strong case is made.

Such a case would still need to reflect the wider aim of the funding, which is to support major change programmes, which fit with dioceses' strategic plans, and make a significant difference to the diocese's mission and financial strength; and to reflect the aims of targeting funding on one or both of deprived communities or younger generations.

Mrs Debrah Mclsaac (Salisbury) to ask the Presidents of the Archbishops' Council:

Q22 What evidence was taken into account in reaching the decision taken to restrict SDF funding to the largest urban areas?

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

A The sums available for award in 2020-22 represent a lower level of funding compared with that awarded in 2018 and 2019.

In considering how best to focus the limited funds on the Church's strategic challenges going forward, the Strategic Investment Board was informed by data which showed that the proportion of population attending church is significantly lower than average in large urban areas, among younger generations, and in deprived communities; and data on the levels of ministry investment per capita in those areas. The concern to develop church attendance among these areas and groups was supported by the Triennium Funding Working Group, whose members were drawn from the House of Bishops, Archbishops' Council and Church Commissioners.

The larger urban areas covered by the criteria contain 62% of the population of England, 84% of the most deprived areas, and ministry investment per capita in those cases is some 30% lower than in the rest of England.

The Revd Canon Ruth Newton (Leeds) to ask the Presidents of the Archbishops' Council:

Q23 Given the statement that "Strategic Development Funding supports major change projects which lead to a significant difference in dioceses' mission and financial strength" (CofE website Jan 2020); is it the intention, under the new SDF funding criteria, to adversely affect the mission and financial strength of dioceses such as Carlisle and Truro, which have very few centres of population large enough to qualify for a grant?

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

A No. The primary responsibility for resourcing mission and finance rests with dioceses: the overall goal of Strategic Development Funding is to support diocesan investment in the growth of the Church by making additional funds available – not to fund it in its entirety.

Representing around £21m a year of the Church's overall economy of £1.6bn, the SDF available in 2020-22 was never going to be able to resource every missional need in every community. The hope is that, over time, the learning will inform how wider diocesan budgets are applied.

Strategic Development Funding also needs to be considered as a 10-year programme. Of the £130m awarded to date, we estimate that £18m has been targeted at rural contexts. This represents a significant investment in helping develop rural ministry for the future. Carlisle and Truro were awarded funding for two programmes each in 2014-19, plus Capacity Funding, totalling £2.6m and £3m respectively.

The Revd Charles Read (Norwich) to ask the Presidents of the Archbishops' Council:

Q24 What policy and criteria, if any, does the Archbishops Council have for determining whether a TEI will receive financial support if it encounters financial difficulties?

Dr Lindsay Newcombe (London) to ask the Presidents of the Archbishops' Council:

Q25 Will the criteria which were applied when the decision was made to provide financial assistance to Westcott House be communicated to the governing bodies of other TEIs to allow them to make applications for financial assistance when circumstances require it?

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

A With permission I will answer questions 24 and 25 together.

It is not the Council's policy to lend to TEIs or other Church institutions. Where requests are made, these are considered on a case by case

basis. As indicated in the answer given to Dr Newcombe's question, we were responding to a particular situation in a humane and Christian way.

The Council, through the Ministry Council, has commissioned a review of the financing of ministerial formation which will consider, amongst other issues, the real need to move to a viable TEI sector which is more sustainable and collaborative. With this in mind, we are reaching out to TEIs to understand their finances better and to see how longer-term plans can be developed that will also align with the Council's *Vision for Ministerial Formation*.

Dr Lindsay Newcombe (London) to ask the Presidents of the Archbishops' Council:

Q26 Is it now the policy of the Archbishops' Council to use its funds to guarantee all TEIs against financial failure? If not, what criteria were applied when the decision was made to provide financial assistance to Westcott House?

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

A The Archbishops' Council does not have a general policy regarding loans to TEIs or indeed any other Church institutions.

In considering whether to offer Westcott House an interest-bearing secured loan facility, the Council recognised the importance of ensuring continuity for ordinands currently at Westcott and the Trustees' on-going work developing a revised business plan. A key condition of the offer was the provision of adequate security.

The Council seldom provides loans and will need to sell investments to fund any drawings on the facility once it is in place. Interest needs to be charged on the loan as the Council uses income from its investments to reduce the sum requested from dioceses by way of the diocesan apportionment.

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

Q27 In GS2141 the 2020 Budget for the Archbishops' Council forecast the number of ordinands starting training in 2019/2020 as 545, representing a 7.2% decline year on year but a cumulative increase in total numbers training of 15.7% since 2016/17. Please would you publish (on the website and the noticeboard) the actual number for 2019/2020 and any available adjusted forecasts for future years?

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

A There were 552 ordinands beginning training in 2019 of whom 547 were funded through Resourcing Ministerial Education. Budget

forecasting is on the basis of a 6.5% rise per year for the next four years which would lead to 587 starters in 2020. A clearer picture of actual numbers tends to emerge in late Spring of each year. However, it must be noted that this is the final year of the current discernment system and that the Shared Discernment Framework will begin implementation from September 2020. For this reason, linear growth will be unlikely and these figures will be under constant review. Estimates beyond 2020 are tentative and are generally aspirational.

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

Q28 What percentage of the apprenticeship levy paid has been spent in the last 12 months on training for clergy or Church staff in respect of (i) the national clergy payroll (ii) the National Church Institutions payroll?

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

A The relevant percentages are:

- National clergy payroll: nil
- National Church Institutions' payroll: 32% in respect of 11 apprentices

We have approved in principle the transfer of levy paid to fund the training of five apprentices employed by 'associated employers' within the Church.

We continue to vigorously engage at all levels with the Institute for Apprenticeships and Technical Education and others to develop ways in which larger amounts of apprenticeship levy can be deployed in service of the Church's ministry. A Church Minister apprenticeship has been approved, but the maximum funding band allocated is lower than for any comparable degree apprenticeship and is not sufficient for this to be viable. This decision is being actively challenged.

The Church of England is by no means unique among levy-paying employers in finding it difficult to make use of the money it is paying. The Government expects levy-paying employers on average to recoup 50% of their contributions.

The Revd Canon Mike Booker (Ely) to ask the Presidents of the Archbishops' Council:

Q29 Given the significant differences between teenagers and toddlers, what recent progress has been made in enabling more detailed statistical recording of the Church's engagement with different age groups of children and young people across the 0-16 age range?

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

A In recognition of these differences, the annual Statistics for Mission return asks for numbers of a church's worshipping community in the age groups 0-10 and 11-17. Looking forward, the Big Church Survey will be run across all dioceses in May/ June 2020. This will collect individual ages of those in a church congregation, enabling for the first time a finer breakdown of ages of children and young people.

Mr Jonathan Cryer (Leicester) to ask the Presidents of the Archbishops' Council:

Q30 The C of E continues to collect statistics on the numbers of children and young people attending church only on a Sunday morning. Many young people are engaging with the Christian message and showing a commitment to Christ, but in other places such as schools, colleges or youth clubs and at other times in the week. Can the Church find a way to count these young people, thereby recognising and valuing their existence and validating the efforts of church youth workers?

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

A Recognising the importance of midweek attendance, the Research & Statistics unit has, since 2000, collected, through the annual Statistics for Mission return, attendance figures for children and young people at both Sunday and midweek church services and other acts of worship each October, including asking specifically about attendance at fresh expressions of church and services for schools. Churches are also asked each year about their work leading acts of worship in schools. In 2018 a one-off question about youth provision was included. The figures are published each year at national and diocesan aggregate level in the annual Statistics for Mission report, and detailed church-level figures are made available to churches, dioceses, and others to support their work.

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

Q31 Can the Archbishops' Council update the Synod on the Government's intentions with regard to regulations for the registration of marriages under the Civil Partnerships, Marriages and Deaths (Registration etc) Act 2019?

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

A Following discussion with the General Register Office throughout 2019, staff met the then Minister to discuss GRO's proposal for a two-stage process involving a Registration Document later submitted to the Registrar who would then issue a Certificate. We continue to object to a

proposal which involves an additional complication for couples, means that church weddings would no longer be a “one stop shop”, and risks creating a perception that the issue of the Certificate, rather than the wedding service, would be the “real” moment at which a couple were married. However, that Minister left Parliament at the General Election. Staff and GRO met again after the Election, and it was clear that they intended to lobby brief an incoming Minister about their existing plan.

We therefore ensured that the incoming Minister received a carefully prepared document setting out the Church’s position. To date, we have had no response from the Minister.

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

Q32 Have consultations with HM Government with regard to regulations for the registration of marriages under the Civil Partnerships, Marriages and Deaths (Registration etc) Act 2019 included discussion of the fact that many clergy are not properly equipped to make judgements about whether or not a person who does not hold a British passport has British nationality and thus whether or not they are entitled to be married after banns?

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

A Discussions with the General Register Office have focussed entirely on arrangements for marriage registration. They are not concerned with ecclesiastical marriage preliminaries (banns, common or special licences) which will be unaffected by any changes made to the way marriages are registered. However, the Law Commission is planning a comprehensive review of marriage law, from preliminaries to registration, and that will be an appropriate place to raise concerns in this area. Staff are in touch with the Law Commission review panel and will ensure that this concern is voiced clearly at the proper time. In the meantime, guidance for the clergy on the documents which the parties must produce as evidence that they are British, European Economic Area or Swiss nationals is provided by the General Register Office in its *Guidebook for the Clergy*. All clergy should be aware of the *Guidebook* and refer to it as necessary.

HOUSE OF BISHOPS

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

Q33 Is the House of Bishops aware that many members of General Synod are grateful that their recent Pastoral Statement on Opposite-Sex Civil Partnerships has upheld the Church’s existing teaching; believe that it would have been wholly inappropriate for the House to have refrained

from publishing the statement because of the impending publication of Living in Love and Faith; and wish the Prolocutors' demands for the House of Bishops to apologise for publishing the Statement to coincide with the advent of opposite-sex civil partnerships to be refused?

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

Q34 Many people have appreciated the reiteration of the Church's doctrine of marriage in the recent House of Bishops' statement on Civil Partnerships. Can the House confirm its support for the document?

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

A The House of Bishops is aware of the nature and breadth of views among all three houses in General Synod over these questions, and of the hurt that these differences cause. In particular, they are aware that there are many who feel strongly that it was helpful to reaffirm existing teaching. Nevertheless, whilst the statement simply restated existing teaching, the House acknowledges that the manner and tone of its publication caused very deep hurt and offence. The Archbishops have already apologised on behalf of all bishops for the way in which this has damaged trust.

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

Q35 In view of the widespread reaction to the upholding of established Church of England doctrine concerning marriage and celibacy, as seen in the response of the Prolocutors of the Convocations to the House of Bishops' Statement on Opposite-Sex Civil Partnerships, will the House of Bishops take steps to set out in similarly clear and unambiguous terms what the established doctrines of the Church are, so that the lay leadership who find themselves increasingly tasked with the oversight of parishes where vacant incumbencies will not be filled are suitably equipped to affirm and uphold with sensitivity the established teaching of the Church?

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

A According to Canon A 5, 'The doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the Thirty-nine Articles of Religion, The Book of Common Prayer, and the Ordinal.' Canon B 30 sets forth the Church of England's doctrine of marriage. Within these parameters, Anglicans may have differing views on some matters. How to hold, discuss and embody doctrine sensitively is a

crucial issue at the heart of the work of the Pastoral Advisory Group and Living in Love and Faith. The Pastoral Principles, designed by PAG and available on the CofE website, are an initial resource for all in the church to explore how to relate better across deep difference.

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

Q36 Following the House of Bishops' recent declaration that marriage consists of "a lifelong union between a man and a woman, contracted with the making of vows," what advice can the Church of England expect on the status of marriages within the Society of Friends (conducted without vows under English law since 1753) and in the Orthodox churches (also without vows)?

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

A The Church of England recognises that the law of the land enables people to marry under a variety of arrangements and does not dispute that they are married in law. Civil partnerships are explicitly not marriages and the arguments advanced in the Supreme Court included the desire to ensure that the connotations of marriage itself, not just religious marriages, should not apply. While it is true that Churches express differently in their liturgies the couple's acceptance of the divine gift of marriage and the human responsibilities that flow from it, the making of vows that characterizes this acceptance in the case of the Church of England is a clear marker of the difference between marriages and civil partnerships.

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

Q37 If the recent pastoral statement by the House of Bishops on civil partnerships, made public in January 2020, reflects the doctrine of the Church of England; what discipline is there for bishops and clergy who encourage and promote sex outside of marriage?

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

A Discipline of the clergy is provided for by the Ecclesiastical Jurisdiction Measure 1963 and the Clergy Discipline Measure 2003. Proceedings in relation to matters involving doctrine, ritual or ceremonial are governed by the 1963 Measure; other proceedings are governed by the 2003 Measure. It is not possible to say more than that in answer to the question without expressing an opinion on a question of law or providing a solution to a hypothetical problem.

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

Q38 Does the House of Bishops agree with the Nashville Statement by the Council on Biblical Manhood and Womanhood?

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

A The House of Bishops has not considered the Nashville Statement. It is not the House's custom to comment on doctrinal statements produced independently from the Church of England by other churches or groups of Christians. The LLF process is considering, in detail and within the framework of Anglicanism, the matters raised in the Nashville Statement.

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

Q39 For me the recent pastoral statement from the House of Bishops concerning civil partnerships has been helpful, reminding me of the Church's teaching on marriage and of sexual relationships outside of marriage and how that should be dealt with in my life if I am to honour God in that regard. However, I would be grateful if the House of Bishops could clarify the comments at Paragraph 29 & 30 where it states that "... lay people who have registered civil partnerships ought not to be asked to give assurances about the nature of their relationship before being admitted to baptism, confirmation and communion." Would the House of Bishops please outline their reasoning for these paragraphs, particularly in light of the rubric to The Order for the Administration of The Lord's Supper or Holy Communion within the Book of Common Prayer?

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/book-common-prayer/lords-supper-or-holy-communion>

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

A The matters referred to in the rubric are now covered by Canon B 16. A person may be refused admission to Holy Communion only "by reason of malicious and open contention with his neighbours, or other grave and open sin without repentance". A person who has registered a civil partnership is not, merely for that reason, a person to whom the Canon applies. As the House's statement explains, the legislation leaves open the nature of the commitment that a couple choose to make when forming a civil partnership; it is not predicated on the intention to engage in a sexual relationship. We also said, "The Church should not collude with the present assumptions of society that all close relationships necessarily include sexual activity." The laity are not asked to give assurances about other matters, and we do not consider that the position in relation to civil partnerships is materially different.

Professor Muriel Robinson (Lincoln) to ask the Chair of the House of Bishops:

Q40 By what process did the House of Bishops agree the tone, content and timing of the recent Pastoral Statement on Civil Partnerships, particularly in the light of the fact that the Living in Love and Faith report has not yet been published?

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

Q41 What was the process that led to the recent statement on civil partnerships between members of opposites sexes, in particular in relation to its drafting, its endorsement and its being issued?

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

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

Following the Supreme Court ruling on opposite-sex civil partnerships, the Delegation Committee considered a paper later discussed at the House of Bishops' May meeting. The House agreed that the 2005 advice on same-sex Civil Partnerships be adapted to cover the new legal context, reflecting the current teaching of the Church. The Delegation Committee considered a draft which went to the House as deemed business. One Committee member and two members of the House requested minor changes. In December, the House agreed the changes and asked for the advice to be published. It subsequently became clear that the timing and nature of publication had not been discussed as fully as needed. At the January College of Bishops, both Archbishops took responsibility for the timing, acknowledging failures in process, and that the tone did not reflect the significant learning of the Shared Conversations, LLF and the work of the Pastoral Advisory Group.

Mr Simon Friend (Exeter) to ask the Chair of the House of Bishops:

Q42 What checks and balances can be introduced to ensure that statements, such as the recent one from the House of Bishops on Civil Partnerships, do not get released without full consideration of the implications?

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

A The College began to consider how to improve processes at its January meeting and will do further work in the months to come. Going forward, an appropriate member of the House should always be consulted immediately before the final decision is made to release a statement on behalf of the House, even if agreement had been reached at an earlier point. More robust discussion and feedback

needs to be encouraged, as well as changes in clarifying exactly how statements should be released and used. Relevant consultation also needs to be extended, such as further consultation with LLF and PAG on matters relating to sexuality and marriage.

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

Q43 Why was the pastoral guidance on civil partnerships issued before the Church has received and discussed “Living in Love and Faith”?

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

A Pastoral guidance on civil partnerships was already in existence, and existing guidance was updated to include opposite-sex civil partnerships. This guidance is meant to answer potential questions within the current teaching of the Church. The LLF process aims to foster better, more informed and generous, discussion of these deeply contested questions in the rapidly changing context of contemporary society. Any change in official doctrine would pre-empt the work that is being done, though it is hoped that both LLF and PAG would enable a change of culture and tone.

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

Q44 Was the Pastoral Advisory Group consulted before the pastoral guidance on civil partnerships was issued?

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

A Although the pastoral guidance was considered as Deemed Business before the House of Bishops, which includes bishops involved in both PAG and LLF, it was not considered by the whole Pastoral Advisory Group. The statement published by the Archbishops takes responsibility on behalf of all bishops for the failures involved in the process.

Canon Robert Hammond (Chelmsford) to ask the Chair of the House of Bishops:

Q45 How many female bishops are members of the House of Bishops Delegation Committee?

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

A One. The Right Reverend Karen Gorham, the Bishop of Sherborne.

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

Q46 What procedural or other steps are taken at meetings of the House of Bishops to ensure that matters agreed by the Delegation Committee have the confidence of the full House?

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

A The House of Bishops Delegation Committee is a committee of the House of Bishops constituted in order to relieve the House of the full volume of business otherwise before it. It considers matters appropriate to its terms of reference agreed by the House, which includes business referred to it by the House or the Standing Committee. Either the Standing Committee or five members of the House may remit a decision from the Delegation Committee to the House of Bishops. A summary of the Committee's business is reported to the House, including in person by the chair of the Committee.

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

Q47 Please could you advise the Synod how decisions about what constitutes appropriate business for the Delegation Committee are made?

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

A The Delegation Committee is a committee to which business is delegated in order to relieve pressure on the business considered by the whole House. Any matter may be referred to the Delegation Committee by the House of Bishops and by its Standing Committee, except Article 7 business, especially some items of policy to be considered in detail. Areas routinely considered by the Delegation Committee (and covered in its terms of reference) include business arising from the Council for Christian Unity, the Ministry Division and Ministry Council, the National Society and the Education Division, and the Remuneration and Conditions of Service Committee.

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

Q48 Paragraph 22 of Paper GS Misc 1238 (Summary of decisions by the House of Bishops and by its delegated committees) reveals that the recent pastoral statement by the House, "Civil Partnerships – for same sex and opposite sex couples," dated December 2019 and published on the Church of England website on 22 January 2020, was agreed by the House of Bishops Delegation Committee (HBDC, comprised of 9 bishops: 5 diocesans, 3 suffragans and the Bishop at Lambeth) on 22 November 2019 "as deemed business for the House" and, accordingly,

was not considered by the whole House when it met from 9-11 December 2019. Please explain the procedure for the House dealing with matters as 'deemed business' and for members of the House to require that items designated by the HBDC as deemed business should, rather, be considered and voted on by the whole House.

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

A Deemed Business for the House operates in a similar way to matters that are deemed business for this Synod. For a matter of deemed business to be debated requires five members of the House to indicate to the Secretary of the House of Bishops by the due time that they wish it to be considered. In the case to which Mr Lamming refers, the draft pastoral statement was circulated to members of the House with their agenda indicating that it was deemed business, and notification was required by 5pm on Friday 6 December 2019. No request for debate was received. In fact the statement was briefly considered by the whole House, as the Chair of the Delegation Committee proposed a small drafting amendment to the Statement, which the House voted to accept.

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

Q49 Given the discontent around Pastoral Statements and Guidance from the House of Bishops, does the House of Bishops have any plans to revisit the December 2018 Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition <https://www.churchofengland.org/sites/default/files/2018-12/Pastoral%20Guidance-Affirmation-Baptismal-Faith.pdf>, particularly given the increasing number of people now reported to be de-transitioning?

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

A As I indicated in my answer to Mr Caskie's question in November, the status of the Pastoral Guidance has not changed, and the House does not have plans to revisit it. The Living in Love and Faith resources will invite the Church to engage in further learning, among other things, about matters related to gender identity and transition. A period of discernment will follow the whole Church's engagement with the LLF resources after they are published. It is not possible to pre-empt what will follow from this process.

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

Q50 As the Living in Love and Faith project enters its final months, how does the estimated total cost of the project compare to the amounts

paid out in compensation to survivors of abuse in the Church of England?

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

A The total cost of the LLF Project is currently estimated at £600,000. Survivors of Church-related abuse may currently obtain financial compensation which can include sums to cover treatment, usually paid by insurance or the Church Commissioners where claims are not insured. The provision of restoration or redress to victims of clerical abuse is complex and forms part of the work of the Independent Inquiry into Child Sexual Abuse whose recommendations we await in summer 2020, which will inform next steps, including budget setting. The National Safeguarding Team does not collate statistics which record the amount paid out to victims or survivors of clerical abuse because that information is not available to it. Most claims which allege clerical abuse in the Church of England are brought against parishes and are handled by the relevant insurer in each case without the input of the National Safeguarding Team.

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

Q51 What is the anticipated cost of the Living in Love & Faith project and how is this being funded?

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

A The estimated cost of the Living in Love & Faith project across 2018-2020 is £600,000. This has been funded from a variety of sources: the diocesan apportionment, an Archbishops' Council restricted fund, the Church Commissioners, and a grant from a charitable trust. These financial figures do not take into account the very substantial 'in kind' contributions of over 40 people to the production of the resources.

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

Q52 In what way will the recent research into the correspondence received by the Bishop of Grantham be taken into the LLF process?

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

A The recent research into the correspondence received by the Bishop of Grantham will be referred to in the LLF resources as, among other things, it will describe the current situation with regard to human identity, sexuality and marriage both in the Church of England and wider society.

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

Q53 The phrase 'faith and practice of the Church of England' appears in the draft Cathedrals Measure (Clause 4 (1) (a)) and the draft Diocesan Boards of Education Measure (Clause 2 (1) (a)) and, I am informed,

other legislation. Given the special role that bishops have, individually and collectively, in teaching and upholding the faith and practice of the Church of England, of what resources is the House of Bishops aware to which Deans and Cathedral Chapters, or Directors and Boards of Education, may refer for guidance on what constitutes “the faith and practice of the Church of England”?

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

A According to the Preface to the Declaration of Assent, the Church of England ‘professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation. Led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, The Book of Common Prayer and the Ordering of Bishops, Priests and Deacons.’ With regard to the Church of England’s practice, ecclesiastical law and forms of service that are authorized or commended would also be relevant.

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

Q54 Whilst appreciating that the Church is obliged to develop doctrine to deal with many challenges of modern life, what plans are there to help people develop a better understanding of their God-given conscience and to include this in our teaching throughout the Church of England?

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

A In 2016, the House of Bishops approved and commended for study *Communion and Disagreement*, a document published by the Faith and Order Commission. It includes in chapter 2 a discussion of conscience, which is developed in more detail in the supporting paper also available on the Church of England’s website, ‘Communion, Disagreement and Conscience’, written by Professor Loveday Alexander and Professor Joshua Hordern.

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

Q55 Following the withdrawal of PTO to the Revd Jonathan Fletcher in the context of abuse allegation, investigation, and victim support costs to the Church of England, what steps have been taken, by letters to clergy or otherwise, to ensure that Churches known to have historically welcomed and promoted his ministry, neither permit him to worship without a comprehensive Safeguarding Agreement in place, nor hold him out as teaching with the authority of our Church and under its insurance cover, formally or informally?

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

A Following the withdrawal of Permission To Officiate to the Revd Jonathan Fletcher, action was taken to ensure that those known to have historically welcomed and promoted Jonathan Fletcher’s ministry

were informed of the withdrawal, and that he no longer had the Bishop's authority to preach. The Diocese of Southwark is continuing to seek a comprehensive Safeguarding Agreement with the Revd Jonathan Fletcher, which would stipulate arrangements for worship and all other involvement in any Church of England church in the Diocese and beyond.

The Ven Julie Conalty (Rochester) to ask the Chair of the House of Bishops:

Q56 Following the extensive coverage in the Telegraph in late December of the allegations against The Revd Jonathan Fletcher, has there been a formal and public response from the Church of England?

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

A The Diocese of Southwark, working with the Church of England Communications Team, responded with a full statement to the questions asked by the Daily Telegraph and other media outlets.

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

Q57 While the announcement that Thirty One: Eight has been commissioned by Emmanuel Wimbledon to undertake a Learned Lessons Review in relation to the allegations against the Revd Jonathan Fletcher is welcome – is there any intention to commission a wider review to look, in particular, at allegations of attempts to silence or manipulate victims by Anglican Church leaders?

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

A The nature of the learning lessons review process is determined on a case by case basis and once the Thirty One: Eight review has reached a conclusion, there will be dissemination of all learning. Decisions regarding further review work will be taken at that point, and also take into account other learning lessons reviews due to report in 2020. We would urge victims and anyone with any information for the review to come forward to their DSA or via the helpline.

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

Q58 There are currently three enquiries under way into the activities of the late John Smyth Q.C. by the Church of England, Winchester College, and the Scripture Union. A fourth may be commissioned by the Titus Trust when litigation is ended.

What protocols (if any) exist between the organisations, to avoid the re-abuse of victims/survivors by requiring them to retell and re-live their experiences multiple times?

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

A We are very much alive to the need to ensure that the review process does not cause further harm to victims and survivors. There is no formal protocol between the organisations, which would have taken time to agree, but we have taken steps to liaise with those organisations to enquire whether we can share the work product of their reviews, with the consent of survivors, rather than ask survivors to re-live their experiences. We have also suggested that the review team should draw on existing evidence, where available, such as where survivors have given their accounts to police or local authorities, so long as this can be done in a way that is consensual and protects their rights.

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

Q59 Without compromising appropriate confidentiality, can you outline the nature of the problems presented by the GDPR regime which substantially delayed the commencement of the Makin inquiry into the allegations against the late John Smyth?

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

A The commencement of Keith Makin's review was delayed for several reasons, including communication between a number of institutions in order to explore whether they would participate in the review and consultation regarding the terms of reference. We take our data protection obligations seriously and it has been necessary to resolve some complex data protection questions. In particular it has taken time to design and implement appropriate data security measures and to provide appropriate template documentation in order to allow the review team to make lawful requests for data sharing of survivors and third parties.

The Revd Canon Peter Adams (St Albans) to ask the Chair of the House of Bishops:

Q60 Would the Safeguarding team be able to give a number of victims / survivors of clergy abuse that are currently actively seeking compensation and redress from the church?

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

A The National Safeguarding Team does not collate statistics which record the number of victims or survivors of clerical abuse who are seeking compensation or redress because that information is not available to it. Most claims which allege clerical abuse in the Church of

England are brought against parishes and are handled by the relevant insurer in each case without the input of the National Safeguarding Team.

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

Q61 How much money has been set aside in this year and next year's budget for restoration and redress for victims of clerical abuse?

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

A Survivors of Church-related abuse may currently obtain some redress in a number of ways: by way of financial compensation which can include sums to cover treatment, usually paid by insurance or the Church Commissioners where claims are not insured; apologies; and, where requested, provision for therapeutic support and counselling where we are able to do so. We are considering whether we could offer more, but the provision of restoration or redress to victims of clerical abuse is complex and forms part of the work of the Independent Inquiry into Child Sexual Abuse whose recommendations we await in summer 2020, which will inform next steps, including budget setting.

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

Q62 Many survivors of Church abuse find that disclosing their abuse to the Church results directly in loss of income, housing difficulties and a precarious future. One survivor of rape and abuse by a senior clergyman and a bishop has calculated that they have lost over £70,000 over the past five years as a direct result of disclosing. Does the Church agree that no survivor should be financially disadvantaged because they have disclosed their abuse?

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

A I cannot comment on the specific details of any case without knowing the facts, but the Church of England is working to put in place guidelines and processes which will address these situations. Whilst it is too early to say what the outcome of that work will be, the principle which lies behind this question is one that has already been raised and is something that will need to be considered.

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

Q63 In the light of a figure of £200 million mentioned by Bishop Paul Butler to survivors and referred to on 21 March 2018 at IICSA in Archbishop Welby's evidence, how much money has actually been allocated in the

AC or CC budget this year and next, specifically for the care and restorative justice of survivors of clergy abuse?

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

A As I explain in my reply to question 61, the National Church is looking at this issue and awaits a recommendation from IICSA whose hearings underlined the Church's poor response to survivors of abuse. Survivors of Church-related abuse may currently obtain some redress in a number of ways: by way of financial compensation which can include sums to cover treatment, usually paid by insurance or the Church Commissioners where the claim is not insured; apologies, and, where requested, paid provision for therapeutic support and counselling where we are able to do so. The Archbishops' Council has made specific financial provision for the Safe Spaces project which will, when the service is in place, provide an independent support service for survivors of church-related abuse.

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

Q64 Are changes being proposed to national safeguarding guidance to draw attention to the potential of some theologies to cause harm or promote a culture of abuse?

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

A The significance of theology for addressing abuse within the church was explored in *Forgiveness and Reconciliation in the Aftermath of Abuse*, published by the Faith and Order Commission in 2017.

The Revd Canon Andy Salmon (Manchester) to ask the Chair of the House of Bishops:

Q65 When the Independent Inquiry into Child Sexual Abuse has finished hearing from the Church of England, are there plans for a pastoral letter from the Archbishops to help churches implement the lessons learned about safeguarding?

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

A Both Archbishops welcomed the interim report published in May 2019 and urged all those in the Church of England to read, reflect and learn from it. The Archbishops will similarly welcome the final report published by the Independent Inquiry, which is expected in 2020. The findings of this final report will also be disseminated, and its key messages communicated across the whole church to ensure that the lessons are learned and shared about safeguarding.

The Revd Canon Peter Adams (St Albans) to ask the Chair of the House of Bishops:

Q66 Recommendation 1 of the Interim IICSA report is leading to clear rulings for recognised Church of England religious communities, including a new generation of neo-monastic communities. However many such communities are both ecumenical and never take on formal structure, both aspects making them particularly attractive to potentially vulnerable young people. Moreover many other schemes providing discipleship for young people involve camps that sit outside the formal structures of the CofE, and yet draw upon our resources and leaders and serve our members. Such were the Iwerne camps. What work is the Safeguarding team doing with its ecumenical partners to ensure these usually admirable projects sitting in "safeguarding no man's land" are suitably safeguarded?

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

A We are only able to extend the Church's safeguarding provisions to officers who fall within the formal structures of the Church of England. Under section 5 of the Safeguarding and Clergy Discipline Measure 2016 all authorised clergy, bishops, archdeacons, licensed readers and lay workers, churchwardens and PCCs **must have 'due regard'** to safeguarding guidance issued by the House of Bishops. The Parish Safeguarding Handbook also provides that PCCs must ensure a safeguarding addendum to a hire agreement is always used when any person/body hires church premises (i.e. a church building or a church hall) for activity that involves children, young people or vulnerable adults. The National Safeguarding Team does investigate allegations of a safeguarding matter or refer them to the relevant Diocesan Safeguarding Advisor for investigation, where groups may be affiliated to the Church of England.

Mrs Caroline Herbert (Norwich) to ask the Chair of the House of Bishops:

Q67 Since the launch of the C4 Safeguarding Training for Senior Leaders course, how many people have been required to do the course because of the office they hold?

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

A There are approximately 1700 senior leaders at any one time who have to undertake the C4 because of the office they hold.

Miss Debbie Buggs (London) to ask the Chair of the House of Bishops:

Q68 Since the launch of the C4 Safeguarding Training for Senior Leaders course, what percentage of people required to do the course (because of the office they hold), have actually completed the course?

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

A Out of the 1700 people required to complete the C4 safeguarding training, 88% of people or 1493 attendees have completed this course. Furthermore, of the 271 Bishops, Deans and Archdeacons 93% or 253 attendees have completed C4. Plans are in place to ensure that all those who are required to do C4 complete it.

Mrs Karen Galloway (St Edmundsbury & Ipswich) to ask the Chair of the House of Bishops:

Q69 In November 2019, in answer to a question (Q.27) from Mrs Kat Alldread (Derby) asking for a brief update as to progress on the “long-awaited” Safe Spaces Project, the Bishop of London stated: “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.”

On 21 December 2019, a statement posted on the C of E website, “Update on Safe Spaces following Media report” (being a reference to a report, “Not a prayer...” on page 38 of Private Eye No. 1512) by “a spokesperson for the National Safeguarding Team,” regretted and apologised for the delay in progressing the proposed support service (first officially discussed in 2014) and stated: “no money from the £592,000 grant has been spent to date, and no new company has been set up. Pre set-up costs, procurement, project management and development are separate to this and the cost is being shared across both Churches” [i.e. the C of E and the Roman Catholic church.]

In the light of the Bishop of London’s answer and the above media statement, can the House of Bishops provide Synod members with an update on the progress of the project since November 2019, including the amount so far spent from each relevant funding source?

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

A The evaluation panel that was held on November 11th unanimously agreed that the applications received were not of sufficient standard to identify a provider to deliver the project. Following the Safe Spaces Board referred to above, work was directed to canvas other providers in the market including some who had originally expressed interest in the tender and not made a subsequent bid. This work revealed that some organisations expressed interest in submitting further bids through a revised and streamlined process. These subsequent bids needed to have been received by February 4th. We will then identify a partner to take on the contract, involving survivors in that selection process and the

subsequent partnership development. Money from the relevant funding source allocated to the project contract (592k from the All Churches Trust) has not been spent.

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

Q70 What training is given to new bishops and archdeacons in the exercise of their patronage duties under the Patronage (Benefices) Measure 1986 and other legislation?

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

A The two Provincial Registrars cover the Patronage (Benefices) Measure 1986 and other legislation in some detail with each new bishop as part of their induction training. Archdeacons receive a range of training on both their specific and general legal obligations from their Registrars, and through national training organised via the Archdeacons' National Development Officer.

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

Q71 In November 2019, in answer to a question (Q.15) from Mrs Kat Alldread (Derby), the Bishop to the Armed Forces stated that the CDM Working Party was “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 may well have to take longer given processes that will be needed.” More recently, in their determination on 20 January 2020 in the case of *Lodge v Bulloch*, the Bishop’s Disciplinary Tribunal for the Diocese of Chelmsford, chaired by the Revd His Honour Judge Mark Bishop, concluded their 40-page judgment by expressing their “concerns about how a case of this kind is to be dealt with under the current CDM procedure” (para 113). They stated (para 115) that cases such as the one before them required “much more investigative work before being prosecuted.” The Tribunal concluded (para 119): “We acknowledge that the issues raised in these concluding remarks go to the structure of CDM proceedings and no doubt also to the question of resources provided by the Church to investigate matters of this kind.” (See also the report in the *Church Times*, 24 January 2020, page 7.)

Taking into account the concerns expressed in the *Lodge v Bulloch* judgment, can Synod please be informed of the timetable mapped out by the working group for addressing the various issues identified by the working group or others as requiring reform, whether by way of amending legislation or otherwise?

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

A The Working Group chaired by the Bishop to Her Majesty's Armed Forces will take into account the comments made by the Reverend HH Judge Mark Bishop, alongside concerns expressed by the Sheldon Community and other groups and individuals. The Working Group hopes to host a series of public consultations around England after Easter 2020, at which the Group's proposals will be presented. Following this, the Working Group will convene to finalise its proposals. Some of these proposals may involve implementing policy decisions over the summer to allow the current legislative framework to work more effectively as it currently stands. Some proposals will however require legislative change in the longer term. The Working Group thinks that the need for urgent reform needs to be balanced against the due time and consideration that must be given to such legislative change to ensure identification of a sustainable long-term solution.

Mr David Kemp (Canterbury) to ask the Chair of the House of Bishops:

Q72 Six thousand clergy have responded to the independent academic research survey into the lived experience of the CDM organised by the Sheldon Community in collaboration with Aston University. What steps will be taken to learn from the research findings, and what plans are in place for the replacement of the CDM with a process that is fit for ministry in the 21st century?

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

A A Review of the Clergy Discipline Measure is being chaired by the Bishop to Her Majesty's Forces. Although separate from the work being conducted by the Sheldon Community and Aston University, this Review has taken a keen interest in Sheldon's work, and awaits its results with anticipation. It is hoped that the ongoing work of the Review will be informed by Sheldon's findings, incorporating practical responses to these findings into its proposals for reform, particularly in relation to clergy wellbeing. These proposals will be presented and honed in a series of public consultations held throughout England later in 2020. The Working Group have been considering setting regulation and discipline within the framework of professional standards. It is hoped that this approach will allow for underlying issues to be dealt with proportionately rather than imposing discipline in what is often felt to be an unresolved situation.

Miss Debbie Buggs (London) to ask the Chair of the House of Bishops:

Q73 In July 2017 during the debate on Clergy Wellbeing the Archbishop of Canterbury observed "I have to say that my own experience over the last few years in dealing with people who may have gone wrong on the

CDM process has often contributed very badly indeed to their wellbeing. The process has been a punishment, not the outcome.”

The Sheldon Hub briefing paper on Project CDM (14 January 2020) states that “completely replacing the Measure is essential” due to the negative effects on clergy wellbeing and parish ministry.

What plans do the Archbishops’ Council and House of Bishops have in place for when the final results of the research being done by the Sheldon Hub are published?

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

A A Review of the Clergy Discipline Measure is being chaired by the Bishop to Her Majesty’s Forces in his capacity as Bishop at Lambeth. Although separate from the work being conducted by the Sheldon Community and Aston University, this Review has taken a keen interest in Sheldon’s work, and awaits its results with anticipation. It is hoped that the ongoing work of the Review will be informed by Sheldon’s findings, incorporating practical responses to these findings into its proposals for reform, particularly in relation to clergy wellbeing. These proposals will be presented and honed in a series of public consultations held throughout England later in 2020. Following public consultation, the Archbishops’ Council and the House of Bishops will have opportunity to consider and respond to the Review’s proposals.

Mr Simon Friend (Exeter) to ask the Chair of the House of Bishops:

Q74 Regarding action following review of historic cases of sexual abuse by clergy where mandatory reporting and an independent safeguarding body have been called for; can clarity be given if terms of appointment for clergy will be reviewed for a change from a vocational model to contractual model in order to facilitate a more effective disciplinary procedure?

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

A The Clergy Discipline Measure is being reviewed by a Group chaired by the Bishop at Lambeth, which is investigating the intersection between clergy discipline and safeguarding. That group is best placed to make recommendations about changes to the disciplinary procedures for clergy arising from the past cases review. There are currently no plans to change the legal basis on which clergy hold office.

The Ven Julie Conalty (Rochester) to ask the Chair of the House of Bishops:

Q75 Is the House of Bishops aware of any formal action being taken where clergy have been invited to preach or lead church services following the removal of their permission to officiate?

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

A Action of this nature would be a matter for the diocese concerned. The House, as a body, would not normally be informed of such action or become formally involved.

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

Q76 In relation to Canon B16 and the knowledge that some clergy have got into trouble as they seek to reassert a measure of marriage discipline in their churches: can an openly known, long-term adulterous relationship be grounds for exclusion from Holy Communion?

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

A This is a matter covered by Canon B 16, concerning admission to Holy Communion. The example cited is potentially covered by Canon B 16, which however requires the minister concerned to report the matter to the bishop of the diocese and obey the bishop's directions in the matter.

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

Q77 In relation to Canon B16 and the knowledge that some clergy have got into trouble as they seek to reassert a measure of marriage discipline in their churches: can an openly known, long-term adulterous relationship be grounds for exclusion from roles of leadership or responsibility in the Church (including ordained ministry)?

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

A So far as Canon B 16 itself is concerned, I would refer Canon Banting to the answer to the previous question. As to leadership roles, only persons the bishop knows "to be of virtuous conversation and good repute and such as to be a wholesome example and pattern to the flock of Christ" may be admitted to Holy Orders. A person in an adulterous relationship would not qualify for ordination. The minister who nominates a person for the office of reader must satisfy the bishop that the person is, among other things, "of good life". A person in an adulterous relationship would therefore not qualify.

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

Q78 The Church of England has a number of times made the statement: "The Church of England combines principled opposition to abortion with a recognition that there can be strictly limited conditions under which it may be morally preferable to any available alternative." What

are the "strictly limited conditions" where it is "morally preferable" to intentionally kill the unborn child?

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

A The General Synod resolved in 1983 that 'in situations where the continuance of a pregnancy threatens the life of the mother a termination of pregnancy may be justified and that there must be adequate and safe provision in our society for such situations' and in 1993 that 'In the rare occasions when abortion is carried out beyond 24 weeks, 'Serious foetal handicap' should be interpreted strictly as applying to those conditions where survival is possible only for a very short period.' In 2005 the General Synod received a briefing paper from the Mission and Public Affairs Council summarising these resolutions: 'The Church of England combines strong opposition to abortion with a recognition that there can be - strictly limited - conditions under which it may be morally preferable to any available alternative'.

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

Q79 Is the House of Bishops considering any detailed advice to churches were the pandemic outbreak of the coronavirus to spread to the UK – for instance the use of a single cup in administering wine in the Service of Holy Communion?

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

A There are no plans at present (3rd February) to issue any detailed advice to churches with regard to 2019-nCoV, but the situation is being closely monitored and, if a UK epidemic were to be deemed likely, following consultation with the Chief Scientific Officer and Chief Medical Officer; advice will be published.

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

Q80 In a response to a supplementary question in 2018 regarding ministry to children and also their fathers, the Archbishop of Canterbury stated "We have in the last few weeks written to all Bishops, through the regional meetings, asking them to have a fresh look at this area. We will certainly take account of that evidence." How have specific pieces of that evidence been utilised by bishops in taking a fresh look at this area?

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

A The letter which the Archbishop of Canterbury referenced was the start of the work which has since become encapsulated in the bishops' vision for Growing Faith, debated in Synod last year and now seen as a major priority for the Church. Evidence which informs our thinking about Growing Faith reveals that families need help to develop the confidence to normalise conversations about faith and promote patterns of Christian discipleship within the home. Growing Faith is

focussing on the intersections between church, school and households in order to develop confidence in that ministry with children and young people.

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

Q81 What progress has the House of Bishops made towards amending its policy regarding the licensing of lay ministers/ Readers over the age of 70, so that they will be able to continue in licenced ministry if they, their incumbent and their PCC so wish?

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

A It remains House of Bishops' policy, as expressed in the Bishops' Regulations for Reader Ministry, that Readers over the age of 70 should apply for the bishop's written permission to officiate. We are aware however that different dioceses are now applying the Regulations in a variety of ways and therefore the Central Readers' Council will be reviewing the Regulations and making recommendations to the House of Bishops in the near future. The Central Readers' Council itself has changed its constitution to remove all age restrictions.

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

Q82 It is now two years since Professor O'Donovan reported in great detail about how Synod should conduct its elections to the CNC and about how the Crown Nominations Commission should conduct itself. Only one clutch of proposals has come to Synod and that was defeated. What plans are there for bringing back those proposals to Synod and for making the other changes which the Professor put forward?

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

A The oversight group set up to monitor the progress on the discussion and implementation of the recommendation set out in "Discerning in Obedience" (GS Misc 1171) has presented two reports to Synod: GS Misc 1209 and GS Misc 1232. These reports explain the progress that is being made and set out the plans for the future.

It is anticipated that the CNC Election Process Review Group will report to Synod in July 2020. Other standing order work, such as reviewing the process for a vacancy in the See of Canterbury, will be the focus after this. Work is also progressing in relation to other recommendations such as earlier engagement with dioceses, ways of working and managing episcopal lists. Some of these will require engagement with Synod.

It is not possible to bring back the defeated motions during the lifetime of this Synod.

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

Q83 The *Church Times* last week (24 January 2020) reported an example of egregious behaviour by a lay person in Chelmsford Diocese and alleged bullying by lay people in Diocese of Norwich. As a very recent victim of lay on lay bullying and having observed bullying of clergy at very close hand, what efforts are being made to put discipline for lay people into effect (e.g. banning them from a particular church and its activities)?

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

A I am very sorry that you have experienced bullying. Legislation is a blunt instrument for resolving conflict, as shown by the Clergy Discipline Measure cases you mention. A review of the CDM under Bishop Tim Thornton is looking at the issues of malicious complaints by the laity, and it would be best to await the outcome of that review before considering the possibility of a Laity Discipline Measure with legal sanctions on lay people. This would be a substantial project, as sanctions could only be imposed on lay people in accordance with natural justice which would involve thorough investigation, checks and balances, and the right to be accompanied, and to appeal. In the case of serious bullying, the police should be informed.

The Dignity at Work guidance published in 2008 encourages dioceses and parishes to adopt anti bullying policies and promote a culture of mutual respect throughout the Church.

Mrs Enid Barron (London) to ask the Chair of the House of Bishops:

Q84 Noting the motion on Climate Emergency (ref GS 2159) if he would update the Synod on progress on implementing the provisions at (c) and (d) of the London/Truro Environmental Programmes Motion passed by Synod in February last year, and on any further progress in strengthening the Church of England's Environment Programme?

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

A Of 42 dioceses, 35 have Diocesan Environment Officers and 28 have designated members of the bishop's staff.

We are aware that many of the DEOs are thinly resourced and often volunteers. Their workload has increased with the (very welcome) growing priority on the environment within the Church.

The Environmental Working Group has recently updated its plan, geared to accelerating progress.

The Energy Footprinting Tool for churches is being piloted with four dioceses, aiming for a national roll-out in March 2020.

Communication between dioceses is encouraged through the regional networks of DEOs, an online forum, and the annual conference of DEOs and DACs.

Staff resources at Church House have been increased.

We are promoting a coordinated environmental Lent Campaign, the environment is a key theme at Lambeth2020, there will be a focus on the Season of Creation in the autumn, and we are working towards a strong faith voice at COP26.

SECRETARY GENERAL

Mrs Angela Scott (Rochester) to ask the Secretary General:

Q85 In the light of the recent General Election and the ongoing Brexit saga, has the motion we passed in July on Anna Chaplaincy and Dementia been forwarded to the Government yet?

Mr William Nye to reply as Secretary General:

A A letter outlining the relevant part of the Synod motion was sent to the Secretary of State for Health on 23 July, with a reply then received dated 8 August. In it, the Secretary of State commented on progress made in addressing the Government's 2020 Dementia Challenge and on its commitment 'to working with a range of stakeholders to develop a new strategy for 2020–25'.

Mrs Anne Foreman (Exeter) to ask the Secretary General:

Q86 What has been the cost, in terms of finance and staff time, of producing GS Misc 1241 The Archbishop of Canterbury's Report of the Commission on the Relationship of the Channel Islands to the wider Church of England?

Mr William Nye to reply as Secretary General:

A The cost of this work borne by the NCIs was just under £3,000.

The cost of staff time within the Archbishops' Council allocated to this work in 2018 and 2019 is estimated at £30,000.

The Revd Preb Simon Cawdell (Hereford) to ask the Secretary General:

Q87 GS Misc 1241 makes reference to a number of Measures that have not been enacted within the jurisdiction of the Channel Islands, including the legislation enabling women to become bishops, safeguarding and disciplinary arrangements (see §27). Before the proposed Channel Islands Measure (GS 2152) is discussed can the Secretary General advise the Synod what assurances and been sought and given, and by whom, about the future timely enactment of such legislation within the jurisdictions of the Channel Islands given that it has not yet happened?

Mr William Nye to reply as Secretary General:

A One of the recommendations of the Archbishop's Commission was that 'the Bishops and Priests (Consecration and Ordination of Women) Measure 2014 and the Safeguarding and Clergy Discipline Measure 2016 should be extended to the Islands as soon as practicable' (paras 30 & 31 of the Report). As indicated in GS Misc 1241 (para 5), Island representatives, including the Deans of Guernsey and Jersey, have indicated that they fully support the provisions of these Measures. I understand that there is no fundamental policy disagreement about adopting their provisions but that their implementation needs to take account of distinctive features of the Church in the Islands – such as the absence of PCCs – hence the proposal that the Islands progress them expeditiously but in a way that takes these fully into account.

Mr John Wilson (Lichfield) to ask the Secretary General:

Q88 There were responses from 928 individuals to the consultation on Deanery Synod Term Limits for Lay Members which ran from May to July 2019. That seems a lot.

How does this number compare with

- (a) the number of responses from individuals to the original Measure when it was remitted to Revision Stage in February 2017;
- (b) other consultations of a similar nature in recent years?

Mr William Nye to reply as Secretary General:

A The response rate to this consultation was significant and we believe that this prompted the largest number of responses. The largest previous response rate was 297 in relation to the Draft Bishops and Priests (Consecration and Ordination of Women) Measure in 2009. More recently, a consultation under the Legislative Reform Order relating to the Patronage of Benefices Measure received 90 responses. In comparison, at the Revision Committee stage for the Measure there were 15 submissions from members and four from non-members.

Mr Andrew Presland (Peterborough) to ask the Secretary General:

Q89 Further to indicating – in his response to my February 2017 Question about General Synod communications (Q72) – that the national church would be giving further consideration to how best Synod proceedings can be communicated to the wider Church, what progress has been made developing an easily-readable factual summary of the business carried at each Group of Sessions that Synod members could circulate within their diocese, such as to deanery synod and PCC members?

Mr William Nye to reply as Secretary General:

A The Central Secretariat has engaged with Diocesan Secretaries in advance of the February Group of Sessions to produce a briefing note

which can be shared with stakeholders. This was circulated on Friday 24 January.

There will be a post-Synod briefing which will be sent to Diocesan Secretaries, and this can be circulated to Synod members as well.

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

General:

Q90 Further to the helpful answer to my Question (No 37) in the November Questions: now the General Election is out of the way, have there been further discussions with the General Register Office and the Government about the practicality and timing of changes to marriage registration procedures as they may affect Church of England parishes; and, if so, what has been the outcome?

Mr William Nye to reply as Secretary General:

A Once the Election was over, staff met with a representative of the General Register Office. It was clear that the GRO intended to lobby an incoming Minister with their existing plan for a two-stage process involving a Registration Document later submitted to the Registrar in order for a Certificate to be issued. We continue to object to that proposal as it involves an additional complication for couples, and because it risks creating a perception that the issue of the Certificate, rather than the wedding service, would be the “real” moment at which a couple were married.

Staff therefore ensured that, as soon as he took up office, the incoming Minister received a carefully prepared document setting out the church’s position. To date, we have had no response from the Minister and no further conversations with the GRO.

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

Q91 Thank you for publishing last year the names of the 680 churches with 25 or more under 16s, and for the excellent GS 2161 for this Synod. Noting that the data in GS 2161 is based upon an updated list of 903 parishes, would you please publish (on the website and the notice board) the names of those 903 parishes (perhaps alphabetically within each of the three different attendance bands as before)?

Mr William Nye to reply as Secretary General:

A Yes. The information requested is on the noticeboard.

CLERK TO THE SYNOD

Mr Carl Hughes (Southwark) to ask the Clerk to the Synod:

Q92 Based upon the total number of lay persons on electoral rolls by diocese and the total number of licensed clergy by diocese, and assuming that the total number of seats in the Houses of Laity and Clergy are as at present, how many members of each House would be allocated to each diocese on the basis that (a) seats are allocated between the provinces on a purely proportional basis, (b) each diocese has a minimum of one seat in each house, and (c) seats are allocated between the dioceses on a purely proportional basis?

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

A Appendix E in GS 2162 shows the number of seats allocated on a purely proportional basis.

Currently, the Church Representation Rules specifies that each diocese must have at least three directly elected members, with the exception of Sodor and Man which is to elect only one member (49(2)). Canon H2 specifies that the total number of proctors directly elected and specially elected from the dioceses in the province shall not exceed 133 in the case of the Province of Canterbury, 58 in the case of the Province of York, and no diocese shall have fewer than three directly elected proctors except the diocese of Sodor and Man which shall have one proctor.

However, the allocation of seats based on a minimum of 1 seat has been placed on the notice board.

The Revd Andrew Dotchin (St Edmundsbury & Ipswich) to ask the Clerk to the Synod:

Q93 Bearing in mind the cost of General Synod to the Dioceses and the need to keep costs as low as possible compared with the relatively high costs of equipment hire for those hosting fringe meetings, has consideration been given as to whether such costs could be absorbed into the overall costs of the use of Church House by General Synod so as to make it easier for a greater variety of voices to be heard by members?

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

A Costs relating to fringe meetings as set by the Corporation of Church House are currently borne by the organization that books them. There are no plans to transfer these to the Vote 2 budget or to the costs that are re-charged directly to dioceses.

NATIONAL SOCIETY COUNCIL

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

Q94 What assessment has the National Society Council made of the Relationships and Sex Education (RSE) resources recommended by the Department of Education in so far as they relate to sexual activity outside marriage and with multiple partners, and the use of condoms?

The Bishop of Durham to reply as Acting Chair of the National Society:

A The Department for Education has an indicative list (not recommendations) of some of the resources that are available to support schools in this area of the curriculum. We support the department's view that each school should carefully assess each resource they propose to use to ensure they are appropriate for the age and maturity of pupils and sensitive to their needs. We have produced a Charter for RSE to encourage all schools to deliver RSE in a way that respects the faith and beliefs of all the families they serve. Schools are also signposted by the DfE to the resources and model curricula provided by the Catholic Education Service.

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

Q95 Will the National Society Council recommend resources that prioritise safeguarding children, such as those produced by Alive to the World, Lovewise, Fertile Heart and others, which, as required by the law, match the religious background of pupils?

The Bishop of Durham to reply as Acting Chair of the National Society:

A The Education Office has been consulted by many of the main providers of Personal, Social, Health and Economic (PSHE) resources (for example, Jigsaw, Coram, Heartsmart, Love and Sex Matters) to support them in making their resources suitable for Church schools. As with other areas of the curriculum we leave the decision as to which resources to use to the professional judgement of teachers and leaders in our schools as they are best placed to make this decision, being most aware of the needs of their pupils in their context. We are also working with some individual dioceses to determine how their own curricula guidance in this area can be made more widely available. In setting out a Church of England Charter for RSE <https://www.churchofengland.org/more/education-and-schools/church-schools-and-academies/relationships-sex-and-health-education>, we have made it clear that schools should promote faith-sensitive RSE and also ensure that when they consult parents they provide examples of the resources they plan to use.

CHURCH BUILDINGS COUNCIL

Mrs Jacqueline Stamper (Blackburn) to ask the Chair of the Church Buildings Council:

Q96 There is a concern that a disproportionate number of applications for the closure of church buildings has occurred in areas characterised by social deprivation. What research has the Church Buildings Council conducted into this, and where are the results available?

The Ven Dr Anne Dawtry to reply on behalf of the Chair of the Church Buildings Council:

A Decisions to close a church are made by a parish with its diocese. The Council provides advice on the heritage interest of churches being considered for closure or whose future is under consideration. This will draw attention to opportunities for development of the building that could help it find a sustainable future.

The Council has recently undertaken research on this subject. It found that just under half of the churches which seek a report close within five years. Churches in areas characterised by social deprivation are more likely to seek advice on their future and more likely to go on to close. The findings are published on the Church of England website.

The Council strongly encourages dioceses to take a strategic approach to the place each of their churches takes in delivering the mission and ministry of the church. Resources are available from the National Church Institutions to help them.

Miss Jane Patterson (Sheffield) to ask the Chair of the Church Buildings Council:

Q97 What uniform & transparent criteria are used by Diocesan Advisory Committees (DACs) in both English provinces to consider applications for changes to church buildings to support mission in the 21st century?

The Ven Dr Anne Dawtry to reply on behalf of the Chair of the Church Buildings Council:

A All DACs must have due regard of the role of a church as a local centre of worship and mission. As faculty replaces listed building consent for churches, DACs must balance the mission and worship benefits of proposals with their impact on the building.

The Church Buildings Council monitors its own decisions and publishes these as 'policy and precedents' on the Church of England website. These are shared with dioceses and the Council encourages DACs to refer to this document or establish a local equivalent to support consistent advice.

Changes to the online faculty system coming into force on 1 April will make it easier for everyone to see papers associated with a faculty application. Making documents public will encourage consistency.

COUNCIL FOR CHRISTIAN UNITY

The Revd Canon Geoffrey Harbord (Sheffield) to ask the Chair of the Council for Christian Unity:

Q98 Are any events being planned to commemorate the 90th anniversary next year of the Bonn Agreement between the Church of England and the Old Catholic Churches of the Union of Utrecht?

The Bishop of Chichester to reply as Chair of the Council for Christian Unity:

A The Council for Christian Unity is not aware of any such events but would be glad to be informed of them.

Ms Jayne Ozanne (Oxford) to ask the Chair of the Council for Christian Unity:

Q99 What was the involvement of the Church of England in the Enabling Group of the Churches Together in England's decision to request the Fourth Presidency Group refrain from enacting its Presidency?

The Bishop of Chichester to reply as Chair of the Council for Christian Unity:

A The Church of England has three members on the Enabling Group of CTE. All three were present and participated fully on the first day of discussions. On the second day, when the decision was taken, only one could be present. There is no verbatim record of what was said during the deliberations that led up to that decision as much of the discussion was in small groups under 'Chatham House Rules'. The decision was made by secret ballot.

FINANCE COMMITTEE

Mr Nigel Bacon (Lincoln) to ask the Chair of the Finance Committee:

Q100 In the interests of clarity, consistency and comparability of diocesan board of finance annual accounts, what guidance is provided to dioceses on their accounting practices both in general and on specific aspects such as (a) the frequency with which land and buildings should be revalued and (b) the categorisation of funds as permanent endowment/expendable endowment/restricted/etc?

Mr Carl Hughes to reply on behalf of the Chair of the Finance Committee:

A As registered charities, DBFs must prepare their accounts in accordance with accounting standard FRS102 and the Charities SORP (Statement of Recommended Practice). Land and buildings can be valued at historic cost or be revalued regularly: the Charities SORP gives the example of once every five years for operational assets. The value of investment assets must be reported at 'fair value' so require an annual revaluation.

The Diocesan Accounts Group, a group of diocesan finance directors and accounting experts, have produced the Diocesan Accounts Guide

which provides advice to dioceses on the recommended accounting practices, including model accounting templates. Detailed guidance is given on the accounting treatment of funds governed by Measures such as the Diocesan Pastoral Account and Diocesan Stipends Fund. Valuations of land and property are in accordance with FRS102 and the SORP.

The Revd David Tolhurst (Durham) to ask the Chair of the Finance Committee:

Q101 Further to the decision taken in the February 2019 Session with regard to the Parochial Fees Measure, in particular the removal of a PCC Fee for services held in Crematoria or Cemetery Chapels; can the Archbishops' Council, once 2020 data is available and with and feedback from Deaneries, assess the impact this change has made (1) financially in parishes, (2) pastorally, including the numbers of these services being undertaken by parochial clergy?

Mr Carl Hughes to reply on behalf of the Chair of the Finance Committee:

A Since the DBF fee was increased by the same amount as the previous PCC fee, there has been no overall financial impact on the total fee level. Dioceses have the freedom to mitigate the effect of this change on parishes through whatever means they feel appropriate. The NCIs will continue to review the data that is available on income from fees and the number of funerals. However, this data is collected at an aggregated level and it is likely that several factors affect the trend in the number of funerals undertaken by parochial clergy, creating difficulties in measuring the impact of this change in isolation.

The Revd Stewart Fyfe (Carlisle) to ask the Chair of the Finance Committee:

Q102 In drafting the Parochial Fees and Scheduled Matters Amending Order 2019, what consultation was undertaken to establish the impact of reducing the PCC fee to zero, in several cases, on deaneries where the administration of occasional offices is devolved to a lay administrator funded by assignment of such PCC fees to the Deanery?

Mr Carl Hughes to reply on behalf of the Chair of the Finance Committee:

A General Synod approved this Order last February. The Fees Order was proposed by the Archbishops' Council on the recommendation of its Remuneration and Conditions of Service Committee and the Council's Finance Committee was consulted. These bodies included Archdeacons, parish clergy, Chairs of Diocesan Boards of Finance (DBF), diocesan secretaries and PCC members. So although no specific consultation was undertaken, a range of stakeholders had the opportunity to provide their perspective on the draft Order. Whilst the PCC fee was reduced to zero, the DBF fee was increased by the corresponding amount. DBFs have the freedom to mitigate this change

in whatever way they feel appropriate and we understand that some dioceses have already done so.

The Revd Andrew Yates (Truro) to ask the Chair of the Finance Committee:

Q103 Are there any central resources that could be available to support Diocesan Investment Committees in their risk assessment of potential investments, for example in relation to the new emerging environmental sector?

Mr Carl Hughes to reply on behalf of the Chair of the Finance Committee:

A The provision of investment advice is a regulated activity. None of the National Church Institutions is authorised to provide investment advice on potential investments.

In making their investment decisions Diocesan Investment Committee will find the Charity Commission publication “Charities and investment matters: a guide for trustees” (CC14) of assistance.

As reported in GS 2140 the Council is preparing to start a social impact investment programme and I hope in time the general learning points from this can be shared.

The Revd Andrew Yates (Truro) to ask the Chair of the Finance Committee:

Q104 The recent review into Low Income Community Funding (LICF) raised a number of questions including whether Dioceses in receipt of LICF money are consulting with lowest income communities in decisions around funding and also in the resourcing of the Church in these communities. To what extent are those Dioceses in receipt of LICF implementing this recommendation?

Mr Carl Hughes to reply on behalf of the Chair of the Finance Committee:

A The request to dioceses, on behalf of the Strategic Investment Board, on how they have used their Lowest Income Communities Funding in 2019, included a request to hear how dioceses had engaged their parishes serving the lowest income communities in the distribution of the funding.

The responses are still being received and analysed, but so far reveal a range of progress on this issue. There are some very encouraging examples of good practice, but most dioceses are in the process of considering about how they can target the funding on their lowest income communities better. That includes how best to engage parishes which serve those communities in that process (for example, in some cases this will be at deanery level).

The Strategic Investment Board will consider this issue as part of the wider analysis and review of the Lowest Income Communities Funding later in the year.

MINISTRY COUNCIL

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

Q105 What were the numbers going into training for ordination, by diocese, and in each diocese by training pathway for stipendiary ministry and by training pathway for non-stipendiary ministry?

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

A The response to this question is presented in a graph and a table on the noticeboard.

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

Q106 Regarding the 552 ordinands who began training in 2019, 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 response to this question is presented as in a table and a graph on the noticeboard.

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

Q107 For each diocese over the last five years, how many curates on appointment to their first incumbent-status position

- (a) had served their curacy in the same diocese as that first appointment;
- (b) transferred in to the diocese having served their curacy in another diocese; and
- (c) having served their curacy in the diocese, transferred out to another diocese for that first appointment?

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

A This information is not currently collected nationally by the Ministry Council and would require a detailed survey of each Diocese to obtain the figures.

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

Q108 The latest *Ministry Statistics* provide a global breakdown of the current ordinand intake, by gender and in 5-year bands. What are the equivalent figures (by gender and in 5-year bands) when separated into the three different modes of ordination training: full-time residential, mixed-mode, and part-time?

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

A The response to this question is presented as a graph on the noticeboard. The same information is not readily available in 5-year bands but has been presented in RME Bands.

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

Q109 The latest *Ministry Statistics* show that 590 ordinands entered training in 2018 (54% women and 46% men). How much of the Ministry Division training budget is invested per capita in female ordinands compared to male ordinands?

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

A The information requested is not readily available and could not be obtained without disproportionate cost. The RME block grant allocations is identical regardless of gender and is allocated only by reference to age of the ordinand at the start of training. Dioceses then have discretion on how to allocate their grant giving them flexibility to agree alternative pathways/ durations for their candidates.

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

Q110 As part of the annual Ministry Statistics exercise, can Dioceses be asked to supply data on how many women and how many men are leading new worshipping communities?

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

A This information is not currently collected. Without further research it is difficult to say whether this question could be answered effectively by dioceses, the first task being to define 'new worshipping communities' which is, in itself, a complex question. With appropriate resources we could explore this question further.

Miss Annika Mathews (Church of England Youth Council) to ask the Chair of the Ministry Council:

Q111 What help is the Ministry Division able to give to dioceses in improving their support of vocations of candidates from underrepresented groups (such as those from ethnic minorities and those who are disabled), including by providing measurement of the diversity of candidates sponsored for training for ordination in recent years?

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

A Each diocese is encouraged to appoint an ME (Minority Ethnic) vocations champion and a Young Vocations champion. At present 36 dioceses have appointed an ME champion and 34 dioceses have

appointed a Young Vocations champion – we encourage remaining dioceses to do so. These groups are then co-ordinated and supported by the national Vocations team. Regional conferences, involving groups of dioceses, are continuing to encourage BAME ordained vocations. There is a national mentor directory aimed specifically at encouraging ordained vocations from all underrepresented groups (any new mentors from General Synod are welcome and full training is provided). At present we measure regularly in relation to gender and BAME representation amongst ordinands. In 2018-19, 54% of new ordinands were women and 8.4% were of BAME heritage. A new measurement project around lay vocations is underway. We are currently undertaking research into different methods of measuring social diversity (we refer to Q112). A national strategy on encouraging vocations from those with disabilities is seen as a priority and will become a future stream of work although it is not yet fully scoped.

The Revd Peter Kay (St Albans) to ask the Chair of the Ministry Council:

Q112 What metrics does the C of E Research and Statistics department use for understanding and monitoring the social classes of clergy, ordinands and ordination candidates, and what numbers and trends have they seen in recent years?

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

A Social class is a complex and fluid aspect of diversity and has historically not been measured. The Ministry Division is collecting some quantitative and qualitative data in this area through the Living Ministry cohort study and a project is currently underway in the Vocations team, in collaboration with colleagues from the Research and Statistics team and the NECN (National Estates Church Network), to establish nationally agreed metrics for social diversity. We see this as an important step in increasing the diversity of our clergy in terms of social, educational and economic background.

Miss Annika Mathews (Church of England Youth Council) to ask the Chair of the Ministry Council:

Q113 Is there any central advice given to dioceses to help them to support peripatetic people discerning a vocation who may have to move around during the discernment process from other dioceses by nature of their stage of life, family circumstances etc; for example something like the system for those discerning a call through the Armed Forces?

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

A Advice is not offered centrally. At present this is usually dealt with directly between the sending and the receiving diocese on a case by case basis.

Mr Mike Stallybrass (York) to ask the Chair of the Ministry Council:

Q114 Given the thrust of ‘*Setting God’s People Free*’, we should expect there to be a growing number of parishes, benefices, and deaneries who wish to enable and support lay vocations through employment. What strategic steps are being (or should be) taken to ensure that the Church as a whole is, and can be seen to be, a good employer with respect to such lay vocations, given that the necessary skills and knowledge of employment legislation, or even the legal ability to employ, are often not available today at the parish, benefice, or deanery level?

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

A Whilst the thrust of *Setting God’s People Free* lies in seeking to enable the whole people of God to be more engaged in living out their faith in everyday life, this task is necessarily supported by ministry roles – both lay and ordained. There are currently no national employment guidelines produced for Church employers. The terms and conditions of service are determined by the individual employer, who, in the case of someone pursuing a lay vocation, is likely to be a DBF or PCC. Most DBFs will have their own diocesan HR adviser who will be able to provide advice on how to be a good employer, and some dioceses have produced guidance for their PCCs. The Lay Ministry Advisory Group is currently carrying out work to collate and recommend resources for good practice in employment.

In November 2012, the Synod strongly encouraged all Church of England institutions to pay at least the ‘Living Wage’.

The Revd Canon Andy Salmon (Manchester) to ask the Chair of the Ministry Council:

Q115 What reassurances can you give that there are robust procedures in place to ensure that ordinands receive good quality Safeguarding training as part of their ordination training?

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

A Ordinands must take the Basic (C0) and Foundation (C1) training modules before they come to a Bishops Advisory Panel and then the Leadership (C2) Safeguarding training module before they are ordained. This is in line with the House of Bishops’ practice framework. The quality of this is assured through the annual self-evaluation process undertaken each year by TEIs and the Periodic External Review process. Additionally, final reports to Bishops written by TEI Principals declare that this training has been completed and engaged with for every ordinand. From Autumn 2019, a national reporting

process has been set up which has asked Dioceses to submit the dates of completed safeguarding training for all those who have been ordained.

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

Q116 What action has been taken to increase and support the number of ordinands who are defined as disabled under the Equality Act?

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

A There is a national mentor directory aimed specifically at encouraging ordained vocations from all underrepresented groups. A national strategy on encouraging vocations from those with disabilities is seen as a priority and will become a future stream of work, although it is not yet fully scoped.

Theological Education Institutions are responsible for making reasonable adjustments to enable ordinands with disabilities, including Specific Learning Differences to access training appropriately. Currently, some national funding is available to support costs involved in diagnostic assessment and in providing additional support. The Council recently commissioned a report to suggest a new policy to give ordinands, TEIs and dioceses greater clarity over responsibilities and the financial support available. We are currently consulting over the report's recommendations. However we plan to have a new policy in place this year, which should give confidence to potential ordinands with disabilities that the church welcomes and will support them.

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

Q117 Given the number of ordinands studying biblical languages in any given year (as stated in the answer to Question 25 in November 2019's Synod Questions), what steps are the Ministry Council taking to increase the number of ordinands studying biblical languages as part of their ordination training?

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

A As stated in the answer to Question 25 in November 2019's Synod Questions, the Ministry Council's Quality and Formation Panel continues to encourage the provision to ordinands of good opportunities to learn the biblical languages in its scrutiny of curriculum proposals. Curricula are designed by TEIs who have to make difficult decisions about how to balance the different areas about which we would like ordinands to learn, while ensuring all ordinands are enabled to meet the Formation Criteria agreed by the House of Bishops.

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

Council:

Q118 Why has the Ministry Council stopped listing numbers of independent students at TEIs (e.g. in the Ministry Statistics document) and will it consider doing so again?

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

A Information received from TEIs on these student numbers was found not to be sufficiently consistent and therefore potentially misleading. Work is underway to explore obtaining this information through the Moodle Virtual Learning Environment which hopefully will prove to be a more reliable source of information.

The Revd Canon Gary Jenkins (Southwark) to ask the Chair of the Ministry Council:

Q119 What specific training do new Archdeacons receive to fulfil the different areas of their new and considerable responsibilities?

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

A New Archdeacons receive local induction training from their Registrar, Diocesan Safeguarding Advisor, Diocesan Secretary, DAC Secretary, and other colleagues on legal, procedural and safeguarding issues. National support is provided by the Archdeacons National Development Officer (ANDO) who provides 1-2-1 support; a new Archdeacons' Conference which covers legal, HR, pastoral and spiritual development; identifies mentors; and, facilitates training and development courses. Other training is available through the Ecclesiastical Law Society, CPAS and others, and these are signposted to Archdeacons by the ANDO.

Mr Stephen Hofmeyr QC (Guildford) to ask the Chair of the Ministry Council:

Q120 For more than 15 years the Revd Bassi Mirzania has worked tirelessly as founding Chaplain to the Persian/Iranian community in Great Britain and witnessed a remarkable growth in converts. She has ministered to thousands. Following her formal retirement, the Archbishops of Canterbury and York have decided not to appoint a successor. Who, specifically, is now ministering to this very significant group of converts?

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

A Clergy who hold particular posts, sometimes described as chaplaincies, are under the licence and care of the Diocesan Bishop and not the authority of the Archbishops. It will be for Diocesan Bishops to decide whether to continue such appointments. Ministry to Persian and Iranian

A Christians is very important and a number of bishops are already involved in this work.

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

Q121 What did the most recent inspection report on Westcott House say about its governance, in particular the quality of its leadership and its financial position?

The Bishop of Berwick to reply on behalf of the Chair of the Ministry Council:

A The Periodic External Review report on Westcott House, published in September 2019, commented on the need to ‘increase the strategic and financial skills available to support the college’ and recommended that the Council work with their new chair to do so. The report noted with concern that the college was clearly running its core business at a loss. The reviewers saw this as an issue not only for the college but for the Church’s wider review of funding structures for ministerial training. In addition, the lead reviewer alerted senior Ministry Division and Archbishops’ Council staff to Westcott House’s financial situation although the urgency of this was not known until after the report was published.