

GENERAL SYNOD

July 2022

QUESTIONS

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

Notes for members on Supplementary Questions

These notes have been included at the request of the Business Committee. They are intended to assist members by explaining the requirements of the Standing Orders relating to supplementary questions. The relevant Standing Orders are SO 113 and 115 and are available [here](#).

1. A member may ask only one supplementary question in respect of each original question contained in this Notice Paper.
2. Unless the Chair specifically allows more, two is the maximum number of supplementary questions that may be asked in respect of each original question.
3. The member who asked the original question has priority in asking the first supplementary question if he or she wishes to ask one.
4. A supplementary question must be strictly relevant to the original question or the answer that has been given to that question. A supplementary question about a different matter is therefore out of order.
5. A supplementary question must not contain “argument or imputation “. A question will be taken to include argument if it clearly seeks to advance a particular case by the way in which the question is expressed. A question will be taken to include imputation if it expressly or impliedly includes an accusation of wrongdoing or other reprehensible behaviour.
6. A supplementary question must not ask for an expression of opinion, including on a question of law, or for the solution of a hypothetical problem. In other words, a question must be about, and be capable of being answered by reference to, factual matters.
7. The Chair is obliged to rule a question out of order if it does not comply with the requirements of SOs 113 and 115. Where that happens, given the number of questions to be answered, the Chair is unlikely to have time to give other than a very brief reason why a member’s question is out of order. Under SO 15(2), the Chair’s determination of a question of order, business or procedure is not open to debate or question.

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HOUSE OF BISHOPS

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

Q1 In recent years matters that are handled at diocesan level, and accountable there, have had a considerable impact on the National Church, not least on its reputation. The media and general public understandably do not differentiate dioceses from the National Church. How do the House of Bishops go about bringing accountability to the constituent dioceses on such issues as well as to the whole of the National Church?

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

A Until the 21st century there had been very little sense of mutual accountability between Dioceses. That sense of autonomy increased the further back in history one went, at least until the Norman Conquest. Diocesan Bishops were Barons, with independent feudal obligations to the monarch.

In recent years that has begun to change. Members of the House of Bishops are conscious of their responsibility, as shepherds and pastors, for mutual accountability in their leadership of the Church. Many of the discussions in the House bear on this mutual accountability, relating to many aspects of national and diocesan church life.

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

Q2 What consideration has the House of Bishops given to the ways in which the desire to be "simpler, humbler and bolder" might be expressed in norms of episcopal dress?

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

A No consideration has been given by the House of Bishops on this matter.

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

Q3 Please can you tell us how many cases have been referred to the Independent Safeguarding Board for their review and the dates of those referrals?

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

A One case has been referred. The date of referral was 08 April 2022.

Mr Clive Billenness (Europe) to ask the Chair of the House of Bishops:

Q4 Paper GS 2263 (Update on Safeguarding) states at Paragraph 18 that the Independent Safeguarding Board can “scrutinise or review how the Church has handled a particular case....if it decides to after a case has been referred to it“. Have criteria and procedures been published about such referrals of cases - e.g., who may refer a case, in what circumstances, and on what basis will the ISB decide what cases to scrutinise?

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

A Review activity by the Independent Safeguarding Board will vary in different cases.

Referrals to the ISB could come from a range of possible sources, including individuals; parish or diocesan safeguarding bodies; the NST; clergy, or the NCIs. Its remit is to bring forward lessons and to recommend and promote best practice.

Decisions are reached on a case-by-case basis after consideration as to whether the ISB’s remit covers what is requested. The ISB will decide on whether the Board should undertake a review, and if so, what its nature should be.

This approach is comparable to that seen in case review sub-committees of safeguarding partnerships or boards in wider society, where a range of actions may or may not follow their deliberations.

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

Q5 When interviewed by the BBC Sunday programme about the refusal of victim Matt Ineson to co-operate with the Review into his own case, Public Inquiry Specialist and regulatory expert Kate Blackwell QC identified the necessary features of best practice for such a review as follows:

1. It must be search for the truth to shed light on what has gone wrong;
2. Scrutiny of complex issues should be done through a panel of independent experts each bringing levels of excellence from various perspectives;
3. It goes without saying that the panel must have complete independence from any party; and
4. It must engender complete faith in the survivors.

She publicly opined that the Devamannikam Review did not meet those standards and the victim has refused to participate.

Did the Archbishops’ Council specifically consider each of these principles before determining that the Independent Safeguarding Board was the optimal forum in which to address the various complaints of Dr Martyn Percy that for four years, he has been the victim of institutional bullying within the Christ Church Foundation in which several Oxford clergy and Diocesan advisors are alleged to have participated?

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

A The ISB exists to provide independent scrutiny and oversight of the Church’s safeguarding activity, to hold the Church to account for our actions as part of the ISB’s remit to learn lessons from safeguarding matters. Given its remit the ISB’s view was that there were likely to be lessons to be learned, the Archbishops’ Council and the Diocese of Oxford referred to the ISB the Church’s safeguarding

activities in the last two years with respect to Dr Martyn Percy and Christ Church Oxford. They considered that it would be within the ISB's remit and the expertise of its members. They did not specifically consider the contents of the interview by Dr Blackwell. This is not intended to be a comprehensive review of all the issues around Christ Church. That would go well beyond the remit of the ISB. It is not, nor intended to be, a public inquiry.

The Revd Nicki Pennington (Carlisle) to ask the Chair of the House of Bishops:

Q6 What empirical research has been undertaken in relation to concerns about the adequate resourcing of the revised safeguarding measures ensuring parity of effective implementation between different dioceses and between different parishes?

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

A All new safeguarding guidance is extensively consulted on before approval. It is based on recognised and evidence-based standards of good safeguarding practice, including those used in other voluntary sector organisations. It is important that such standards are the basis for the Church's safeguarding guidance so that it does not set itself lower expectations than others. It is recognised that different dioceses have different priorities and allocate different amounts to safeguarding. This will result in geographical variation in, for example, the support provided for the victims and survivors of Church abuse. As part of the implementation of Recommendations 1 and 8 of the 2020 IICSA report on child sexual abuse in the Church, a work stream will be initiated to develop a consistent methodology for dioceses to use to calculate the resources need to provide a good standard of safeguarding arrangements. This will help dioceses with their longer-term financial planning.

Mr Nigel Bacon (Lincoln) to ask the Chair of the House of Bishops:

Q7 How does the NST differentiate between the investigation of alleged perpetrators of abuse and those seen to have made safeguarding process errors, and are there any plans to change this?

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

A The current policy for responding to safeguarding allegations does not differentiate between different types of allegations, or different types of Church officer. This policy is in the process of being revised and will take into account these differences. It is hoped that the new draft policy will be consulted on later this year with a view to approval of a final version in 2023. However in practice, any safeguarding core group would make the distinction particularly when considering the management of any ongoing risk.

Mrs Jane Rosam (Rochester) to ask the Chair of the House of Bishops:

Q8 Can you please provide an up-to-date status report on all outstanding Inquiries and Reviews setting out:

- a) the date when they were commissioned;
- b) when they were due to report initially;
- c) when are they currently expected to deliver their reports?

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

A There are two ongoing independent learning lesson reviews commissioned by the NST:

The Makin review into John Smyth –

- a) The review was formally announced in August 2019.
- b) At the time of announcement of the review no precise publication was stated.
- c) Autumn 2022, however this is dependent on what is expected to be a highly complex representations process.

The Humphrey review into Trevor Devamanikkam –

- a) Jane Humphrey's appointment was announced in November 2019. However, the Review was formally announced in August 2019, objections were received to the original reviewer and the process was therefore delayed.
- b) The original intention was to complete and publish during 2020 however the process was seriously hampered by the Covid pandemic and due to concerns raised by a key person in the review, the ISB reviewed the process and recommended that the review proceed.
- c) The intention is to publish before the end of this year.

Mrs Jane Rosam (Rochester) to ask the Chair of the House of Bishops:

Q9 For the benefit of new members of General Synod can you please briefly identify and explain the various kinds of Review and Inquiry that Archbishops' Council can commission, and the differences between them e.g., in terms of scope, potential outcomes etc, to explain why one is chosen rather than the other?

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

A In relation to safeguarding reviews, Section 9.2 of the Responding to, assessing and managing safeguarding concerns or allegations against church officers outlines the types of Learning Lesson Reviews (LLR). The terms of reference for each individual review will outline the scope of the review. The purpose of a LLR is to identify learning to improve safeguarding practice not to apportion blame. Any individual failings will be addressed by the relevant HR process. The ISB also provides independent scrutiny and oversight of the Church's safeguarding activity and has a review function.

Mr Peter Barrett (Oxford) to ask the Chair of the House of Bishops:

Q10 When will the safeguarding reviews into John Smyth and Trevor Devamanikkam be published and what have been the reasons for the delay?

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

A Both independent reviewers intend to complete their work by the autumn. There have been delays, which are reflected in updates on the website, and COVID restrictions have played their part. However, in the Smyth review the delay has primarily been due to the vast volume of information. The TD review has been delayed significantly due to a key person in the review raising concerns. This was referred to the Independent Safeguarding Board, ISB, which reviewed the process and recommended that the review should continue.

Mrs Tina Nay (Chichester) to ask the Chair of the House of Bishops:

Q11 Can you please identify the last six safeguarding Reviews/ Inquiries commissioned by Archbishops' Council and in each case tell us what have been the periods between the commencement and the conclusion of the process known as "Maxwellisation"?

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

A The last six learning lesson reviews relate to: William Scott Farrell, Graham Gregory, Bishop Whitsey, Bishop George Bell, Bishop Peter Ball and the Elliott review. In all of the reviews except Farrell the representation or Maxwellisation process was conducted by the independent reviewers and the reports were presented when this was completed. In the Farrell review the representation process was conducted by the NST and took approximately four weeks.

Mr Paul Waddell (Southwark) to ask the Chair of the House of Bishops:

Q12 A retrospective change to the Terms of Reference for the Interim Support Scheme means that from November 2021 the support provided to survivors of church abuse ends after six, or in exceptional cases, twelve months. For many survivors this period of support will end long before the promised redress scheme is in place. What arrangements are in place to ensure the welfare of distressed survivors who are dependent on the Interim Support Scheme, but whose eligibility will expire before they receive the redress we owe them?

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

A The Interim Support Scheme (ISS) began as a pilot in 2020 in response to urgent survivor needs. In September 2021, the Archbishops' Council approved the Terms of Reference that specified the criteria and scope of support. As this was a pilot scheme, a review was conducted, and in response to feedback in May 2022, the Archbishops' Council agreed to extend the Scheme's provision of professional therapy until the Redress Scheme is in place. This is intended to sustain the benefits resulting from the provision of urgent and immediate assistance provided over the six or twelve-month support period. The Terms of Reference are being updated to reflect this. Further work is also being done to assess whether support other than therapy might also be extended beyond 12 months in exceptional cases.

Mrs Tina Nay (Chichester) to ask the Chair of the House of Bishops:

Q13 In October 2020 the Lead Bishop for Safeguarding said in a BBC interview that he expected the church to have a redress scheme for survivors of church abuse in place within "15 to 18 months". Does he still expect to meet this timetable, and if not, why not, and what is now the anticipated date for first payments?

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

A The Lead Bishop's comments were made before the Redress project team had been fully installed, which wasn't until April 2021. The comments were made based on information known to him at the time. The project team have researched the standard time for the creation of other schemes of a similar scale (Ireland, Australia, Scotland) and these took up to three years to design and set up.

It is now considered that the process for setting up the scheme will include a procurement process and/or legislation which could take final completion of the project into 2024 or 2025. The project team is currently looking into whether it is possible to launch a pilot phase sooner. In the meantime, payments for urgent and immediate needs are available from the Interim Support Scheme.

The Revd Mark Wallace (Chelmsford) to ask the Chair of the House of Bishops:

Q14 It was announced in 2021 that the House of Bishops would be establishing a Standing Commission to monitor the way the Five Guiding Principles are being applied in the Church. Can any more now be said about the plans for its work?

Bishop Michael Ipgrave to reply as Chair of the Standing Commission on the House of Bishops' Declaration and the Five Guiding Principles:

A Since this question was submitted, the House of Bishops has announced the membership of the Standing Commission. The press release can be found here: [Standing Commission on the House of Bishops' Declaration and the Five Guiding Principles | The Church of England](#)

The Standing Commission is due to hold its first meeting during the July Synod and will follow that with a second meeting in the late summer/early autumn 2022 to agree the aims for its first year.

Mr Jonathan Baird (Salisbury) to ask the Chair of the House of Bishops:

Q15 In its triennial budget announcement, the Church envisages spending £190 million over the next nine years in its attempt to achieve net zero by 2030. By way of example, the Diocese of Oxford estimates that, at current prices, it will cost £30 million to make its parsonages alone more energy efficient (but not carbon neutral).

What is the aggregate estimate of the cost of the Church's net zero ambition? And what impact will that have on other areas of its finances?

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

A No national estimate of the likely total cost is yet available because costs of different solutions and exact spend profile will react to changing technology and external factors such as government subsidies.

£190m of triennium funding has been allocated over nine years to support the transition to Net Zero Carbon by NCIs, dioceses, parishes and schools, but not to fully fund capital works. £30m of this has been released for 2023-25. Decisions will be taken later this year and into 2023 about how this will be allocated.

Capital works will be funded mostly by the entity with operational responsibility. Financial impacts will include both outlay (equipment and works) but also reductions in running costs. Fundraising efforts will be supported by the national Environment Programme through training and specialist advice. Potential costs vary enormously, depending on factors like building type and energy usage. Dioceses are still developing costed plans.

Miss Rosemary Wilson (Southwark) to ask the Chair of the House of Bishops:

Q16 The February meeting changed the initial deadline for achieving Carbon Net Zero from 2045 to 2030 so it is a more ambitious target - will there be guidance/financial assistance to help Parishes achieve the targets within the route map?

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

A Extensive guidance to support churches engage with net-zero carbon is available on the Church of England website.

<https://www.churchofengland.org/environment>

This includes the existing short guidance note the 'Practical Path to Net Zero Carbon for Churches', which helps churches engage for the first time, alongside a whole range of webinars, specific guidance on subjects including heating, lighting and solar PV, and case studies.

There is also a section on environmental fundraising, offering guidance on how to apply, plus directories of potential funders.

Parishes can get additional assistance from Parish Buying, who offer centrally-procured green energy, energy audits, solar panels, and low carbon heating such as pew heaters. The energy audits are centrally subsidised, and are a great starting point for parishes.

See also the answer to question 143 from Cathy Rhodes.

Miss Rosemary Wilson (Southwark) to ask the Chair of the House of Bishops:

Q17 The February meeting changed the initial deadline for achieving Carbon Net Zero from 2045 to 2030 so it is a more ambitious target - and if targets aren't met, would there potentially be "penalties"?

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

A There will be no penalties. The Routemap is not legislation; it is a positive plan to help parishes and others work towards Synod's target from February 2020.

The Routemap and other guidance are intended to support the Church on the route to net-zero carbon and to give a framework that will help on the journey. The Routemap highlights ways to use energy efficiently, measures that are no/low cost, and measures which pay back over time.

There is some reputational risk with the target should it not be met. The key is to make significant real reductions in energy use year-on-year and get our energy from 'green' sources, in order both to reduce our climate impact and to reduce the need for offsetting.

The Revd Mark Wallace (Chelmsford) to ask the Chair of the House of Bishops:

Q18 It was announced in 2021 that the House of Bishops would be establishing a Standing Commission to monitor the way the Five Guiding Principles are being applied in the Church. Can any more now be said about the plans for its work?

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

A Since this question was submitted, the House of Bishops has announced the membership of the Standing Commission. The press release can be found here:

[Standing Commission on the House of Bishops' Declaration and the Five Guiding Principles | The Church of England](#)

The Standing Commission is due to hold its first meeting during the July Synod and will follow that with a second meeting in the late summer/early autumn 2022 to agree the aims for its first year.

Mr Richard Denno (Liverpool) to ask the Chair of the House of Bishops:

Q19 What support does the House of Bishops give to people wishing to engage in dialogue in the dioceses about mutual flourishing?

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

A The role of the House of Bishops' Standing Commission on the House of Bishops' Declaration and the Five Guiding Principles, whose membership has recently been announced, includes:

- To receive and disseminate good practice in relation to the implementation of the House of Bishops Declaration at all levels within the Church;
- To consider how effectively the Declaration, including the Five Guiding Principles, is being promoted throughout the Church;
- To receive and comment on reports published by the Independent Reviewer; and,
- To provide an annual report to the House of Bishops.

The Standing Commission welcomes any correspondence from those wishing to engage in dialogue around mutual flourishing and will offer assistance and support where it is able.

Mrs Valerie Hallard (Carlisle) to ask the Chair of the House of Bishops:

Q20 Please provide an update on the work that was being undertaken by the Working Group convened by the House of Bishops (GS Misc 1291 para 7) to consider the administration of Holy Communion - when can General Synod expect to receive a report on this matter?

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

A The Working Group intends to submit its report to the House of Bishops, exploring the various matters entrusted to it in its Terms of Reference (shared with Synod in July 2021), by the end of 2022.

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

Q21 Will the House of Bishops issue guidance encouraging the restoration of the Common Cup throughout the Church of England?

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

A The Covid-19 guidance for opening and managing church buildings, updated on 3 May 2022, clarifies that unless there are clear and objective reasons not to do so, Holy Communion should be offered in both kinds to all communicants. It is important that no pressure is placed on members of the congregation to receive the sacrament if they feel unable to do so. If individual communicants are unable to drink from the common cup, they may receive communion in one kind, or the president may dip the consecrated bread in the wine before giving it to the communicant.

Mrs Sandra Turner (Chelmsford) to ask the Chair of the House of Bishops:

Q22 In order to monitor the effectiveness of the Five Guiding Principles, what arrangements have been put in place to record the number of those appointed to senior appointments (bishops and archdeacons) who hold to a traditional complementarian theology?

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

A The appointment of bishops is coordinated centrally by the office of the Archbishops' Secretary for Appointments. All candidates considered for episcopal office are invited to complete a diversity monitoring questionnaire, which includes a question on church tradition.

The process for Archdeacon appointments is managed by individual Dioceses. The launch of the new People System and greater use of the Pathways recruitment system should result in better quality diversity data for these appointments in the future.

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

Q23 Can the House confirm that public dissent from the claim that Church of England is institutionally racist is no barrier to ordination?

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

A Yes.

The Revd Chris Collins (Leicester) to ask the Chair of the House of Bishops:

Q24 Given that the Ordination Service focusses on doctrinal fidelity to the Anglican formularies rather than social/political beliefs, can there ever be a basis for particular social or political views being a barrier for clergy or ordinands ministering in the CofE, where these views do not contradict Scripture?

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

A The Ordinal and the Canons set further requirements on those to be ordained, for example that they 'be of godly life' and 'be of virtuous conversation and good repute and such as to be a wholesome example and pattern to the flock of Christ'. Similarly, clergy 'shall not give [themselves] to such occupations, habits, or recreations as do not befit [their] sacred calling, or may be detrimental to the performance of the duties of [their] office, or tend to be a just cause of offence to others.'

The 39 Articles also make plain that while Scripture contains all things necessary to salvation and the Church may not require anything contrary to Scripture, the Church may make decisions on matters pertaining to its life which are not settled by Scripture. Of course, the great majority of social and political views are in no way incompatible with the Church of England's requirements.

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

Q25 What proportion of time in meetings of the House of Bishops is spent on coordinated strategic planning of future deployment of clergy?

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

A Deployment of clergy is primarily a matter for dioceses. The House of Bishops discusses and discerns the wider picture in order that, together, we can attend to the wellbeing of clergy, resource and enable the outcomes of the Vision and Strategy and ensure an appropriate pipeline of ordinands and clergy. This it does regularly as a matter of priority, especially recently as the Vision and Strategy has been emerging. No formal assessment of time allocation in meetings has been made.

The Revd Jeremy Moodey (Oxford) to ask the Chair of the House of Bishops:

Q26 Notwithstanding any possible moves to amend Canon C4 in relation to the ordination of those who have been divorced and whose former spouse is still living, or those who are married to a person who has been previously married and whose former spouse is still living, what plans does the House have to

review and update its 2010 guidelines in relation to applications for faculties under Canon C4, particularly relating to the requirement that the current marriage needs to be at least three years old before a faculty application will normally be entertained?

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

A Faculties under Canon C4 are currently in the early stages of review and the extent of the work has yet to be fully scoped. If the Archbishops wish this aspect of the guidance to be reviewed it will be possible for this to be included in the scope of the planned review. It is likely that such a review will include updating the 2010 House of Bishops Guidelines.

Mr Richard Denno (Liverpool) to ask the Chair of the House of Bishops:

Q27 What plans does the House of Bishops have to spotlight best practice in the dioceses to include adults with learning difficulties?

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

A The House of Bishops has not addressed this question as a House. However, the inclusion of people with learning disabilities falls within the remit of the Committee for Ministry among Deaf and Disabled People (CMDDP) which is Chaired by the Bishop of Bedford. CMDDP is engaged in a comprehensive exploration of best practices, and of the changes the church should make to ensure full inclusion. The first fruits of this work have come to this Group of Sessions in GS 2070 and actions to enhance the inclusion of people with learning disabilities will, CMDDP hopes, be part of future work which comes to Synod in due course.

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

Q28 Given the commitment in the 6 bold outcomes of the Vision & Strategy to an expansion of lay ministries, and the availability of additional funding through the work of the Triennial Funding Working Group, please provide an update on the progress that has been made towards the simplification of the Lay Ministry Canons (as requested by the House of Bishops) to enable this expansion to take place, including any issues still to be addressed and the likely timing of amending legislation? “

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

A The simplification of the Lay Ministry Canons (E4-8) and clarification of the Bishops' Regulations for Reader Ministry remain a priority within the Lay Ministry Advisory Group (LMAG) under the oversight of the House of Bishops. The spending plans of the national Church Institutions (as set out in GS2262), include plans for a much more significant investment in lay ministry development which will be developed in detail in the coming months. LMAG recognises the impetus this adds but is yet to address the implications the funding announcement has for the group's work, especially with regard to any legislative changes for effectively enabling lay ministry within the Vision and Strategy. It is, therefore, too early to provide likely timings for amending legislation or to indicate issues to be addressed. LMAG will address these themes at its next meeting in September 2022, with further updates to follow.

Please also see the response to Question 61 from Mr Scowen.

Mrs Rebecca Chapman (Southwark) to ask the Presidents of the Archbishops' Council:

Q29 In 1998 Parliament approved the 'Working as One Body' proposals which created the National Institutions Measure and the report of the debates in the General Synod, the Ecclesiastical Committee and in Parliament show the challenges of reoccurring priorities, cost saving, prevention of duplication, simplification of structure. Given 'Working as One Body' and the NCIs Measure were not implemented in full, what steps have been taken to ensure the Vision and Strategy, Transforming Effectiveness, Simpler NCIs and Governance Review don't suffer from partial implementation?

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

A The Emerging Church Steering Group, chaired by the Bishop of Manchester manages this risk, steering the work on Vision and Strategy, Transforming Effectiveness (including Simpler NCIs) and Governance Review.

Representatives of the Archbishops' Council, Church Commissioners and House of Bishops work with participant observers on significant risks and issues in implementation, including cross-organisational challenges and difficulties applying vision in practice. This is prayerfully considered, reflecting on Scripture at each meeting.

This group has no formal decision-making power but may make recommendations for consideration by governing bodies. It advocates for expertise in implementation such as the Synod advisory group for Governance work. The use of project management disciplines ensures work is carefully scoped and planned.

That Turnbull was not implemented in full was the decision, rightly or wrongly, of the then Synod. Such legislative proposals as emerge from the present working groups will similarly be subject to synodical scrutiny and debate.

The Ven Malcolm Chamberlain (Sheffield) to ask the Chair of the House of Bishops:

Q30 Over the five years from 2016/17 to 2020/21 the number of emergency food parcels issued by Trussell Trust food banks more than doubled, and independent food banks have reported similar increases. There is substantial evidence that these trends are being driven by failings in the social security system, with benefit increases falling significantly behind rises in the cost of living, and the situation is getting worse as a result of current high inflation. Responding to the call and example of Jesus, many churches, including Church of England churches, play a major role in food bank provision. Even so, most would also agree with the Trussell Trust that 'no one should have to turn to charity to afford the essentials needed to survive.' What consideration has the House of Bishops given to this growing problem, and to the necessity for HM Government to review the adequacy of social security provision?

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

A This issue has been of serious concern, and the Lords Spiritual have worked with staff from the FPL Division on briefings and interventions. This includes analysis (drawing on evidence from parish-based projects) and responses welcoming recent government interventions.

The Bishop of Durham, as lead bishop on welfare, has consistently raised awareness of increases in foodbank use and called for benefits to be uprated in line with inflation. A particular focus has been on the two-child limit (a significant

driver of poverty amongst larger families). The Church has worked with the Child Poverty Action Group to highlight this policy's effects. Bishop Paul has introduced a Private Members' Bill in the House of Lords to remove the limit.

Energy bills are a key driver of the cost of living crisis, which emphasizes the importance of the environmental programme. The interventions needed to reduce household bills are the same interventions needed to reduce carbon.

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

Q31 I understand the post of National Youth Evangelism Officer has been made redundant in the "Transforming Effectiveness" restructure, only 6 years after it was first created, possibly in a drive for generalists rather than specialists in various positions. Perhaps this reflects a refocus on families and schools (usually at a younger age). Going forward what is the strategy for support and investment in youth ministry (11 –18 years) and who will be taking on the work and network building previously undertaken by the current incumbent of the redundant post?

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

A The Vision and Strategy team embodies a shift to shared ownership of all our priorities right across the team. Nowhere is this more important than in our focus on young people, which is at the heart of all that we seek to do. Building on knowledge within the team, our way of working will be to work closely with partners, organisations and networks with expertise in the area of youth ministry. Examples are learning from work in Blackburn, St Albans and London on starting youth work afresh, and working with partners in ministry with youth in our most deprived contexts. We plan to expand digital engagement with youth, building on pilot work with "The Way". The Growing Faith foundation gives equal priority to youth and children's ministry across the intersection of home, church and school. The new Ministry Development team and the future funding streams will also prioritise youth ministry.

Mrs Clare Williams (Norwich) to ask the Chair of the House of Bishops:

Q32 The restructuring of the NCIs meant the loss of two jobs connected to children and youth ministry: The National Going for Growth (Children's and Youth) Adviser role was cut and the National Youth Evangelism Officer, Jimmy Dale, was moved to the Church and Networks team with a wider remit.

Which element of the Vision and Strategy (which includes the imperative to 'grow younger and more diverse') has influenced this restructuring?

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

A The Transforming Effectiveness programme, following an extensive scoping exercise across the Church in Autumn 2020, prioritised being simpler and humbler, better to serve the local church. The aim was both cutting costs and changing ways of working with teams realigned to work more effectively together and new ways of working relying less on expertise in the NCIs and more on recognising and affirming expertise across the Church and beyond, and developing a culture of networking and learning across the Church.

As a result of this, roles in the NCIs changed significantly. The priorities of the Vision and Strategy are central. There are new posts in the new Growing Faith Foundation led by Lucy Moore. In the Vision and Strategy team, every person has younger and more diverse as a priority in their job description. The Ministry Development team are also making this a priority throughout their work.

Mrs Catherine Butcher (Chichester) to ask the Chair of the House of Bishops:

Q33 In the recent Independent Review of Lowest Income Communities Funding and Strategic Development Funding commissioned by the Strategic Investment Board, one of the recommendations (Page 48, recommendation 21) was that: 'SDU staff members should be appointed as Subject Matter Experts with cross cutting responsibility for critical missional challenges and traditions (for example youth, ethnic minorities, rural, deprived estates, etc) and work with relevant champions from the House of Bishops and other networks.'

It seems to me that the Vision and Strategy team has not taken this advice, but rather has made its specialists redundant, notably in the area of youth, the first recommendation on the list. Can you please explain this?

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

A In scoping Transforming Effectiveness, feedback was sought from across the Church about the sort of support sought from the NCIs. This feedback indicated strongly that we move, where possible, from subject specialists to a wider understanding of expertise and learning, where staff in the NCIs supporting the local church identify and learn from expertise across the Church wherever it exists, partnering with networks and organisations rather than always adding to central costs.

Affirming the presence of expertise across the Church, and beyond, the Vision and Strategy team will invest in enabling learning and sharing through formal and informal networks from subject matter expertise that exists in dioceses, networks, and para-church organisations, capturing and making this knowledge more accessible, as well as drawing from the expertise that resides within the team across the critical missional challenges.

The Revd Lindsay Llewellyn-MacDuff (Rochester) to ask the Chair of the House of Bishops:

Q34 Given that the Archbishops' Council has stated its evangelism priorities include "resources for Life Events and bereavement issues", can the Chair explain how this is in keeping with disbanding the Life Events Team, which has been such a significant resource to so many parishes?

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

A Although this means there will no longer be dedicated expertise working exclusively around Life Events, the fruit of this work and in particular the extensive research findings have been shared widely across the Church over the past 14 years. Local churches will continue to be able to draw on these findings and enhance their response in baptism, wedding, and funeral ministries. The Church is hugely grateful for the work of the team. The insights and resources that the team have developed remain available as a significant resource to parishes through the Church of England website, Church Support hub and Life Events diary.

This change has come about as part of the Transforming Effectiveness programme. We sought to identify £2 million annualised savings through changed ways of working, to reduce the financial burden on dioceses. Inevitably, this involves prioritising, and stopping some work.

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

Q35 In the light of the Simplifying the NCIs strand of Transforming Effectiveness how many posts in total have been cut across all the national Church Institutions in the last 2 years, how many of these involved redundancy or a negotiated compromise agreement, and what were the total costs of such settlements to the NCIs as a whole?

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

A Since January 2020, a total 27.6 NCI posts have been removed due to restructuring. 15 staff left the NCIs due to their post being made redundant across various restructures. Within this total, 12.6 full time equivalent (FTE) vacant posts were removed during Transforming Effectiveness, whilst 6 staff were made redundant as part of TE. These redundancies represent 8% of all leavers during this period. Termination payments to these 15 staff were made in line with the NCIs' redundancy policy, with some agreements on pre-2006 terms, some post-2006 terms. 6 involved settlement agreements, all complying with the NCIs' new policy. These payments for the 15 staff totalled £714,111.

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

Q36 How many NCI staff have left their positions since the implementation of the Transforming Effectiveness workstream, and what assessment has been made of the impact of these losses of staff upon the effectiveness of the service provided by the National Church to dioceses and parishes?

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

A Across the affected teams, 12.6 full time equivalent (FTE) vacant posts were removed during Transforming Effectiveness, whilst 6 staff were made redundant as part of TE.

These reductions followed an extensive scoping exercise across the Church in Autumn 2020. The new structures resulting have prioritised being simpler and humbler, better to serve the local church by reducing costs and changing ways of working – to improve the effectiveness of the service provided by the National Church to dioceses and parishes.

We plan to assess the impact of the totality of the Transforming Effectiveness changes on effectiveness of the service provided by the national Church to dioceses and parishes later in 2022, seeking feedback from those with whom we work.

The Very Revd Michael Keirle (Channel Islands) to ask the Chair of the House of Bishops:

Q37 Will the Chair of the House of Bishops advise Synod when it is planned to revise the Canons of the Church of England to include gender neutral language?

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

A In recent years the Legal Office has adopted the practice of inclusive language drafting in all new or amending legislation, including all amendments to the Canons. So, this change is already taking place. A full set of amendments to ensure that all language in the Canons is inclusive is certainly possible, if legislative time at Synod can be made available for the purpose. The House of

Bishops recognises the importance of language and of the Canons needing to reflect the reality that both men and women are ordained as ministers, and the Episcopal Reference Group of the Faith and Order Commission will give the matter additional thought.

Canon Peter Bruinvels (Guildford) to ask the Chair of the House of Bishops:

Q38 Recognising the close and historic links that all Dioceses and Cathedrals have with the Armed Forces, Regiments and Service Chaplains – what practical steps (such as the provision of appropriate resource materials) does the House intend to take to encourage more Dioceses and Cathedrals to celebrate Armed Forces Week?

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

A For some years now, the Church of England has presented Prayers for the Armed Forces on the Topical Prayers page of its website, which include prayers for HM Forces at home and abroad and for their families, and a form of intercession for their needs. These prayers can be added to forms of service of all kinds.

Mrs Rebecca Hunt (Portsmouth) to ask the Chair of the House of Bishops:

Q39 Given the Church of England's position on abortion, the recent decision by the UK government to make pills by post permanent and the recent news from the United States that Roe v. Wade is overturned, what steps will the Church be taking in the near future to work towards making the womb a safer place for the unborn child in the UK?

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

A Every abortion is a tragedy but, in a fallen world, tragedies occur and society's obligations to both the unborn child and to the women who seek abortions must be balanced carefully.

We have argued strongly against making permanent the provisions for home abortions that were introduced as a compromise when Covid added grave risks to in-person visits to hospitals. We believe that making those provisions permanent, now that the Covid risk has receded, puts women at risk and also reduces the opportunities for them to discuss their decisions carefully with doctors.

We will continue to argue this point, although the Government's decision has, unfortunately, now been enacted.

The Revd Jack Shepherd (Liverpool) to ask the Chair of the House of Bishops:

Q40 What steps is the House of Bishops taking, at the national level, to align the authority of Diocesan Advisory Committees with diocesan strategies for growth, as well as to ensure membership of these are supportive of Christian values and mission?

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

A The House of Bishops is not directly engaged on this issue, although bishops are individually responsible for making appointments to DACs. The Church Buildings Council has responsibility for guidance on operation of the Faculty System, and is clear that supporting buildings to be used for Christian mission is fundamental to the work of Diocesan Advisory Committees. The Council encourages dioceses to put structures in place at diocesan level to engage the

DAC, through its Chair and Secretary, with diocesan strategies and to bring these to the committee.

The nature of DAC work will sometimes require careful balancing with the requirements placed on it by the State, especially regarding heritage, and the wishes of a PCC. The purpose of running our own regulatory system is precisely so the purpose of churches as centres of worship and mission can be taken into account in decision making.

Mr Gabriel Chiu (Liverpool) to ask the Chair of the House of Bishops:

Q41 What representations are being or will be made to secure an ethical exemption for churches from any requirement to provide acknowledgment or publicity for the National Lottery on receipt of National Lottery Heritage Fund grants, given that facilitating the advancement of gambling is frequently likely to be contrary to the legal function of the PCC in 'promoting in the parish the whole mission of the Church, pastoral, evangelistic, social and ecumenical'?

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

A No representations are being made; if churches have conscientious objections to taking funds derived from gambling they should consider applying to other funders: for example, the available funds from Historic England for Heritage At Risk. Churches that choose to apply for and accept funding of any kind should expect to abide by the terms of that grant, including acknowledgement of the funder.

Mr Richard Brown (Chelmsford) to ask the Chair of the House of Bishops:

Q42 Bearing in mind the imagery of the rainbow, as described in Genesis 9, as being the sign that God will never again destroy the world He has created, what steps do the House of Bishops intend to take to discourage the use of the rainbow in any political context being displayed on cathedrals and church buildings?

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

A The rainbow is a powerful symbol of hope within the Judeo-Christian tradition. As such, it is used in a number of 'secular' contexts: to symbolise support and gratitude for the NHS; to herald the post-apartheid era of the Republic of South Africa as a 'rainbow nation'; as well as a symbol of support for the gay pride movement. Given its multivalence, the House of Bishops does not have any plans at present to take steps to discourage the displaying of the rainbow on cathedrals and church buildings.

Mr Alexander Berry (Leeds) to ask the Chair of the House of Bishops:

Q43 The House of Bishops has rightly publicly declared that the Church is institutionally racist. Will the House of Bishops now begin a similar process - possibly including a report - to discern whether the Church is institutionally homophobic?

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

A As you know, questions of sexuality are being considered by the Church – including the House of Bishops and members of General Synod – by means of the LLF process. Were a process similar to the Racial Justice Commission to be initiated, that would need to emerge as an outcome of the discernment and decision-making stage of the LLF process which begins in September 2022 and will come to a clear sense of direction in February 2023.

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

Q44 What practical steps have been taken by the House of Bishops to define and combat homophobia in the Church of England since the Archbishop of Canterbury's response to my supplementary question at 2016 July Synod, where he warmly welcomed the distinction between the 'perception and reception' of homophobia?

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

A Practical steps to define and combat homophobia in a way that distinguishes between what is perceived as homophobia and what is received and experienced as homophobia include the publication and churchwide promotion of engaging with

1. the Pastoral Principles;
2. the LLF guidance, 'Braver and safer: creating spaces for learning together well';
3. the LLF resources;
4. the Difference Course.

The 'Braver and Safer' guidance quotes and commends the Methodist Church's definition of homophobia and gives examples of perceived and experienced homophobia.

Dioceses have also been encouraged to continue to promote and offer safeguarding and unconscious bias training.

Having said that, there is always room for improvement. The Church must not be complacent and needs to continue to combat both perceived and experienced homophobia in all aspects of its life together.

Dr Janette Allotey (Chester) to ask the Chair of the House of Bishops:

Q45 What is the current composition of the Reference Group which will be "accompanying the bishops" during the discernment phase of Living in Love and Faith?

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

A The names of the members of the Reference Group can be found on the Church of England website: <https://www.churchofengland.org/resources/living-love-and-faith/living-love-and-faith-journey#na>

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

Q46 According to the detailed roadmap of the LLF "journey" two documents will be produced in September 2022: (1) the findings of the "Listening to the Whole Church" process and (2) the resource "The Gift of the Church". Who has been tasked with writing each of these documents, by whom and what instructions have been given as to what these documents are to contain?

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

A 1. The report of responses to LLF draws on the work of Brendan Research, Church Army Research Unit, and ASD Arts and Education Ltd – experts in quantitative and qualitative research and in the gathering and curating of creative work – who were tasked with gathering responses through the questionnaire, focus groups and offering a creative response. The report is being drawn together by the LLF Coordinator, overseen by the Next Steps Group.

2. The 'Gift of the Church' is a collaboration between the Faith and Order Commission and the Next Steps Group. It is overseen by the House of Bishops and is being drafted by people with appropriate theological expertise and some diversity of perspectives and lived experience. Chaired by the Bishop of Coventry it comprises Joshua Hordern, Rachel Mann (FAOC members), Carlton Turner, Guido de Graaff, Isabelle Hamley and Eeva John.

Further details about purpose and brief can be supplied.

Mr Luke Appleton (Exeter) to ask the Chair of the House of Bishops:

Q47 What percentage of those engaging with the LLF process have had their feedback and insights recorded?

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

A All feedback from people who have engaged with LLF has been read and recorded, and will be reported in September 2022. People have offered feedback by completing the LLF questionnaire, by taking part in a focus group, by submitting a creative response and by emailing the LLF team.

Over 6,400 people responded via the questionnaire. Every questionnaire has been read and included in the analysis of responses.

Not everyone who has engaged with LLF has offered feedback and it is not possible to know how many people in total have engaged with LLF together with others.

The Revd Fraser Oates (Worcester) to ask the Chair of the House of Bishops:

Q48 In the Diocese of Worcester circa 240 people have engaged with LLF material and activities, which equates to only 2% of those on church electoral rolls in the diocese. What evidence does the LLF team have as to the actual level of engagement with the LLF materials and activities across the country?

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

A We are not able to say how many people engaged with the LLF materials. However, we do have over 6,400 responses via the LLF questionnaire, including responses from every diocese.

We know that far more people than this engaged with LLF, through anecdotal evidence from the diocesan LLF Advocates and through some of the focus group conversations.

Together with the LLF Advocates, we considered asking deaneries to tell us how many church communities in their area had engaged with the process. However, this was felt to undermine the invitational culture within which we wanted people to engage with LLF. We are also aware that many people are still engaging and planning to engage this year.

Professor Helen King (Oxford) to ask the Chair of the House of Bishops:

Q49 In June 2021 the Next Steps Group discussed taking forward a proposal to form a working group on gender identity and transition. Is this work still scheduled to take place, and if so, who are the members of the working group and what are their terms of reference?

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

A This work has been paused for the time being. No working group has yet been formed and the terms of reference have not been written.

Mr Alexander Berry (Leeds) to ask the Chair of the House of Bishops:

Q50 The advice from the House of Bishops is that clergy in same sex civil marriages cannot be ordained or be granted a new license. What is the House of Bishops doing to ensure that its advice is being applied across dioceses in a consistent way?

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

A The House of Bishops has agreed to form a Pastoral Consultative Group. The membership and Terms of Reference of this group are in the process of being agreed. However, one of its tasks will be to provide clarity and encourage consistency of practice across dioceses in situations like these. This is especially helpful during this period when the bishops are about to embark on a process of discernment and decision-making about a range of matters raised by the LLF process. However, it is likely to continue to be needed as the Church faces ever more complex pastoral situations.

The Revd Sam Maginnis (Chelmsford) to ask the Chair of the House of Bishops:

Q51 Will the House now issue a further statement confirming the distinction and different expectations between ordained and lay ministry, and establishing a consistent national policy on lay ministry and same sex marriage?

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

A The question of the distinct expectations regarding same-sex marriage for lay and ordained people has been raised on numerous occasions – by *Issues in Human Sexuality* and the *Pilling Report*, for example, but no national guidance has been given regarding lay ministries. Furthermore, there is a wide variety of roles encompassed under the umbrella of ‘lay ministry’, and decisions about vocation to and suitability for lay ministry are taken locally at parochial and diocesan level.

It is possible that this is one of the questions that the LLF process may address in its discernment and decision-making.

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

Q52 The Global Interfaith Commission on LGBT+ Lives’ conference was sponsored by the UK Foreign, Commonwealth and Development Office in March 2022, and involved bishops and primates from across the Communion. It agreed on six Safeguarding Principles to Protect LGBT+ Lives. Will the Bishops be advocating their use within the Church of England?

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

A Thank you for drawing attention to this important conference and its Six Principles. I will ask the Next Steps Group to consider whether the House of Bishops should be asked to advocate the use of the six Safeguarding Principles to Protect LGBT+ Lives.

The Revd Fraser Oates (Worcester) to ask the Chair of the House of Bishops:

Q53 The Bible, and the New Testament in particular, address the subject of true and false teaching. The questions that are likely to be raised as LLF moves forward are first-order issues, so how is it possible to accommodate paradoxical teaching on them?

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

A One of the areas that the LLF resources explore is the question of the interpretation of the Bible's teaching in relation to identity, sexuality, relationships and marriage, and how this relates to the Christian understanding of salvation and holiness. While there are deep disagreements among ourselves, 'none of us holds the whole picture, and all of us can grow in understanding', as GS Misc 1158 noted. That is why the resources explain how Christians come to different conclusions. They invite the Church to learn, reflect and pray together in the light of these different and seemingly incompatible convictions and perspectives. They hold out the hope that the Spirit will lead us into deeper understanding of the truth and a way forward regarding teachings that appear to be 'paradoxical'.

This discernment will be the particular task of the bishops as they exercise their responsibility as teachers and guardians of the faith.

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

Q54 There is increasing media promotion of 'The Case for Polyamory' (e.g., BBC R4 12 April 2022, Channel 4 'Open House, the great sex experiment' 26 March 2022). The 2022 Methodist Conference agenda states (section 27 on Marriage and Relationships, para 3.g): "Both of these patterns of relating (polygamy and polyamory), which potentially involve long-term committed sexual relationships with more than one partner at the same time, merit further theological attention".

The LLF book commented briefly on Anglicans & Polygamy (pp346-7).

Does the House of Bishops consider that Polyamory merits further theological attention, and will this be considered by the LLF Next Steps group?

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

A Questions about polyamory certainly merit theological attention – as do all areas of human experience and existence! Some theological work is being done in this area by others. However, this is not currently being considered by the LLF Next Steps Group. In that sense, the work of LLF – which will need to come to clear conclusions about ways forward about some questions – will need to continue in some form as the Church faces the constantly changing context in which we are called to bear the light of Christ.

FINANCE COMMITTEE

Mr Paul Waddell (Southwark) to ask the Chair of the Finance Committee:

Q55 In February 2020 John Spence told Synod that "This is not about affordability, it is about justice. . . The funds for redress will be found. " How much money has been budgeted for redress payments to survivors of church abuse, and where does it appear in our budgets for the coming year?

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

A That commitment stands but the speed of progress is dependent on numerous factors. The redress scheme must be survivor focussed and not limited by existing budget lines.

Appropriate responsibility for redress needs to be taken at every level of the Church. On the subsidiarity principle, costs should be met by the most appropriate body and all responsibility should not fall on the national Church.

The national Church future spending plans include an allowance towards redress scheme costs, but a formal budget has not yet been set. The matter of where redress scheme payments will be included in future budgets and the budget level will be considered as the work on developing the redress scheme is progressed.

The costs of the project to develop a redress scheme are within the safeguarding line of the Archbishops' Council's budget. This work is being overseen by a Project Board which includes survivor representatives.

MINISTRY COUNCIL

Mrs Katia D'Arcy-Cumber (Chelmsford) to ask the Chair of the Ministry Council:

Q56 How many full-time stipendiary clergy have made use of the Access to Work scheme in the last five years to enable those with more complex disabilities to engage the additional support they need to fulfil their role?

The Bishop of Chester to reply as Chair of the Ministry Council:

A We do not have this information, as clergy make the applications themselves (in some cases with the support of the Diocese, especially where plant and machinery are involved) and do not inform the NCIs. We have recently drafted guidance to dioceses on supporting clergy who make Access to Work applications. We are consulting diocesan disability advisers and diocesan HR advisers on the draft guidance and hope to issue it later this year.

The Revd Jo Winn-Smith (Guildford) to ask the Chair of the Ministry Council:

Q57 Has the Ministry Council undertaken research into the prevalence and impact of differing diocesan policies as to part-time curacies on groups such as females with children or single parents?

The Bishop of Chester to reply as Chair of the Ministry Council:

A Some research has been undertaken, but there is limited capacity at the NCIs for monitoring areas that are matters of diocesan discretion. The most recent research can be found in the 2016 report on experiences of curacy. This highlighted some of the challenges faced by part-time curates including the difficulties with trying complete part time curacies in 3 years, whilst managing workload alongside other jobs and family life. The Ministry Development Team are currently working on guidance for dioceses on best practice for those who hold office on a part time basis, whether curates or other ministers.

The Revd Chantal Noppen (Durham) to ask the Chair of the Ministry Council:

Q58 Given that Central Church has issued a minimum standard for parental leave that not all dioceses are financially able to deliver on; how will the Church Commissioners be supporting those dioceses to ensure women and the newly ordained aren't left vulnerable and unsupported?

The Bishop of Chester to reply as Chair of the Ministry Council:

A Supporting clergy who are parents is right and good, and is an investment in their long-term ministry. The Church of England website suggests a minimum level of provision to support clergy office holders that should apply in all cases whether or not someone is eligible for Statutory Maternity, Adoption and

Paternity Pay. The cost of training ordinands is pooled, effectively sharing costs between dioceses (including continued payment of a means-tested maintenance grant for up to a year during a period of parental or adoption related absence). The level of support for others (for example those in authorised ministry or DBF employees) is properly handled at diocesan level.

The Revd Mark Miller (Durham) to ask the Chair of the Ministry Council:

Q59 While welcoming the significant increase in the Recommended Expenditure Guidelines 2022/2023 for the fuel, light and power costs borne by married or partnered ordinands, the reality is that the figure recommended for 2021/2022 (£1388 per annum) did not reflect the actual costs borne by ordinands this past year. Recognising that £3million was made available by the Church Commissioners for the support of clergy struggling as a result of rising fuel costs, what equivalent support is there for ordinands who are facing personal financial hardship through paying substantially bigger bills than those allowed for in their budget?

The Bishop of Chester to reply as Chair of the Ministry Council:

A Dioceses are responsible for the amount of maintenance they pay to ordinands, and the recommended guidelines are just that, though they do limit what may be included in the national pooling system. Dioceses may therefore make additional payments to candidates if they choose. There are also various charitable funds which offer financial support to ordinands. There has been no national initiative to provide additional funding specifically for these purposes. The clergy scheme took into account the fact that stipends would not increase until next spring, while the new ordinand maintenance guideline amounts apply from September.

The Revd Mark Miller (Durham) to ask the Chair of the Ministry Council:

Q60 The Recommended Expenditure Guidelines 2022/2023 for married/partnered ordinands includes a 70% increase in fuel, light and power costs and 4% increase in food costs. Given that Ofgem are predicting a further rise in the energy cap in October of £800, and food inflation is predicted to reach 10% by the summer, what provision is there for a mid-review of ordinands' budgets so that their maintenance grant reflects the real costs borne for heating their homes and feeding their families?

The Bishop of Chester to reply as Chair of the Ministry Council:

A There has not been a practice of reviewing the Guidelines mid-year, though it would be open to the Council to undertake such a review should it believe that to be appropriate (for example, should it be clear that the dioceses would favour such a review). Responsibility for the pastoral care of ordinands belongs to their bishop and budgets are agreed by the ordinand with their diocese: it is open to dioceses to agree to a mid-year revision to the budget, though the Guidelines limit the amount that may be included in the national pooling system.

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

Q61 Since the answer to my question in April 2021, what progress has been made in the development of proposals by the Lay Ministries Advisory Group for a new national framework for lay ministry and for the simplification of the Canons on

Lay Ministry, and in particular in reviewing the House of Bishops' regulations relating to the ministry of Readers/Licensed Lay Ministers in order to put such lay ministers on a par with clergy with regard to the renewal of the licences once they reach the age of 70?

The Bishop of Chester to reply as Chair of the Ministry Council:

A Plans to review the Lay Ministry Canons remain a commitment of the House of Bishops and the Lay Ministries Advisory Group (LMAG), both of which continue to work together to this end. We hope to bring the proposals to Synod as they are developed. The House of Bishops' Regulations for Reader Ministry are currently undergoing review within by LMAG as part of a wider development of Lay Ministries in line with the Vision and Strategy.

Implementation of the existing age criteria continues to vary by diocese, with some opting to make no distinction whatsoever. Others treat all Readers/LLMs the same irrespective of whether they hold license or PTO.

See also the response to Question 28 from Mr Greenwood.

The Revd Mae Christie (London) to ask the Chair of the Ministry Council:

Q62 When and by what mechanism was *Issues in Human Sexuality* formally written into the Selection Criterion of the Church of England?

The Bishop of Chester to reply as Chair of the Ministry Council:

A We do not have a record of the date or the mechanism by which *Issues in Human Sexuality* was formally written into the former Selection Criteria. Unfortunately, since the information is not readily available it could not be obtained within the time-frame available for responding to Synod questions.

The Revd Robert Thompson (London) to ask the Chair of the Ministry Council:

Q63 What advice has the Ministry Council given to dioceses on the interpretation of *Issues in Human Sexuality* in relation to the licensing of LGBTQIA+ people as LLMs?

The Bishop of Chester to reply as Chair of the Ministry Council:

A There is no national guidance offered to dioceses to advise on interpretation of *Issues in Human Sexuality* in relation to Lay Ministries, including LLM.

The Revd Robert Thompson (London) to ask the Chair of the Ministry Council:

Q64 What advice has the Ministry Council given to dioceses on how *Issues in Human Sexuality* relates to the eligibility of people to serve as House Group leaders within our parishes?

The Bishop of Chester to reply as Chair of the Ministry Council:

A As with the answer to question 63, there is no national guidance offered to dioceses to advise on interpretation of *Issues in Human Sexuality* in relation to Lay Ministries, including House Group Leaders. Decisions are taken locally at parochial level.

Mr Adrian Greenwood (Southwark) to ask the Chair of the Ministry Council:

Q65 Given the underlying commitment in the 6 bold outcomes of the Vision & Strategy to work with children, young people and families, what accredited courses exist across the country to enable those called to Christian children's, youth and family work to qualify for licensed and commissioned ministry in the Church of England?

The Bishop of Chester to reply as Chair of the Ministry Council:

A Decisions about requirements for licensing or commissioning the ministry of those called to Christian children's, youth, and family work are taken by each diocese. There is no national requirement for completion of accredited courses or minimum qualifications. However, qualifications (from foundation to postgraduate level) in Christian children's, youth, and family work are available through TEIs, mission partners (e.g., CYM, CMS), and in local or regional training pathways. We are aware that in previous years, provision for such courses and pathways has declined. This will need to be taken into account in our plans as together we work towards being a younger and more diverse church.

The Revd Joy Mawdesley (Oxford) to ask the Chair of the Ministry Council:

Q66 What are the theological or ecclesiological reasons for our current situation of not having a common ordination training syllabus for those who will be ordained in the same church, with the same ordinal, and taking the same ordination vows?

The Bishop of Chester to reply as Chair of the Ministry Council:

A The Church of England has common expectations of the qualities of those who are to be ordained, and curriculum design and approval processes ensure core disciplines and areas are taught. This is reviewed for each TEI in the regular PER cycle. However, within these common expectations, the formation of candidates may be achieved in different ways. This respects the diversity within the one body of Christ in which St Paul rejoices, enables contextual mission, creative partnership, and the sharing of local academic expertise in TEIs. This diversity includes both the diversity of the candidates themselves and the diversity of the Church which they are called to serve. As paper GS 2271 notes, the Ministry Council will be keeping the Church's proper expectations for curriculum content under review.

Mrs Zoe Ham (Carlisle) to ask the Chair of the Ministry Council:

Q67 How many are not ordained from training and how many of these are because they cannot assent to the doctrine of the Church of England?

The Bishop of Chester to reply as Chair of the Ministry Council:

A Candidates in training are the responsibility of their sponsoring bishop, and so there are no nationally available data for the reasons why any candidates who begin training are not subsequently ordained. We would in most instances expect such issues to surface during the discernment process or earlier in training rather than at its end. To give an indication of the numbers who begin training but are not ordained, of the 587 ordinands who began training in 2018, we are aware of 9 who withdrew during the course of training before ordination.

The Revd Canon Steve Benoy (Peterborough) to ask the Chair of the Ministry Council:

Q68 In the light of IICSA and the commitment to embody best practice for victim-survivors, what work has been undertaken to revise the practice guidance for DDO's and their teams when seeking a faculty under Canon C4, given the requirement to make contact with a former spouse?

The Bishop of Chester to reply as Chair of the Ministry Council:

A Faculties under Canon C4 are currently in the early stages of review and the extent of the work has yet to be fully scoped. Those responsible for conducting the review will take into consideration the needs of victim-survivors. In the light of this review any necessary fresh guidance for DDOs and Bishops will be prepared and issued.

The Revd Canon Timothy Goode (Southwark) to ask the Chair of the Ministry Council:

Q69 Disabled potential ordinands (POs), female POs, POs of global majority ethnicity, LGBTQ+ POs and POs from lower income households and/or areas of deprivation, are all statistically more likely to have experienced trauma or abuse.

How will the Ministry Council ensure that problematising experience and direct or indirect discrimination are not the unintended consequences of APWs (Assessments for Psychological Wellbeing), further reducing the breadth of candidates being put forward for ordination and negatively impacting on our work to become a younger and more diverse church?

The Bishop of Chester to reply as Chair of the Ministry Council:

A Issues raised in this question are important and are part of the reason Assessment for Psychological Wellbeing is such a necessary provision. APW offers independent, professional insight to support dioceses in serving the wellbeing of candidates from all backgrounds and communities within the Church. This matters particularly for candidates with needs or backgrounds which lie outside the current experience of a Diocesan team. APW is part of widening access to (and support within) ordained ministry for those who currently feel excluded.

APWs are offered by professionals skilled in understanding the dynamics of human experience in different contexts. The focus is not on problematising specific experience but on considering, with potential ordinands, how experience such as trauma has been addressed and integrated so that it might become a potential resource for ministry, and how the potential ordinand might thrive in ministry.

Please also note the answer to Question 70.

The Revd Zoe Heming (Lichfield) to ask the Chair of the Ministry Council:

Q70 Acknowledging the unavoidable power imbalance which exists in the discernment process between potential ordinands (PO) and Dioceses when seeking PO feedback on the experience of being sent for an assessment of psychological wellbeing (APW), has any attempt been made to collect (anonymously or confidentially) and assess the impact of APWs on POs?

The Bishop of Chester to reply as Chair of the Ministry Council:

A APW is being offered to improve the Church's care for ordinands and potential ordinands (particularly those whose needs might be less common in any particular context) and draws on the professional skills of independent providers to inform and compliment the care already provided by the Bishops and their teams. Monitoring impact is an important part of the process, and the process was developed in the light of experience from Dioceses who have independently implemented their own similar assessments. As we roll out national guidelines, an anonymous questionnaire is being developed to send to candidates who have been sent for an Assessment for Psychological Wellbeing meeting to understand candidates' experiences. The intention is for the information received to inform and contribute to best practice in the dioceses.

The Revd Zoe Heming (Lichfield) to ask the Chair of the Ministry Council:

Q71 Given the duty of care that dioceses should rightly exercise, when a potential ordinand is deemed (by the one off APW) to require a therapeutic intervention prior to proceeding in the selection process, have those dioceses who are early adopters of the scheme consistently funded that intervention, and what happens if they (and the candidate) have no funds for that?

The Bishop of Chester to reply as Chair of the Ministry Council:

A Guidelines are provided for Directors of Ordinands on working with candidates following the receipt of an Assessment for Psychological Wellbeing report. Where matters are raised for further exploration, they advise that a range of options are discussed with the candidate to help in exploring these further. These may include one-to-one counselling or therapeutic work. The guidelines include a recommendation that Directors of Ordinands are clear about the availability of diocesan resources or other independent resources available to support any of the options offered to a candidate, where this is needed. Since Assessment for Psychological Wellbeing is intended to resource diocesan discernment processes, we do not have information on the precise arrangements for individual dioceses, and neither is historic data for 'early adopters' readily available within the timeframe for responding to questions.

Ms Fiona MacMillan (London) to ask the Chair of the Ministry Council:

Q72 Given that Assessments for Psychological Wellbeing (APW) are to be 'consistent and normative' but not 'mandatory', how can the national Church ensure that all potential ordinands are treated equally and fairly in the discernment process?

The Bishop of Chester to reply as Chair of the Ministry Council:

A In the Shared Discernment Process, dioceses are encouraged to develop best practice in their processes of discernment. This includes introducing Assessment for Psychological Wellbeing in the way and at the time that works best within their own context. Detailed guidelines and training opportunities are offered to DDOs in all dioceses in developing and implementing these assessments, with ongoing advisory consultation readily available. Both the discernment of vocation and the care of ordinands (and potential ordinands) rightly remains the responsibility of the Diocesan Bishop and her/his team.

REMUNERATION & CONDITIONS OF SERVICE COMMITTEE

Professor Lynn Nichol (Worcester) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q73 In the written response to Q150 at February Sessions about the link between working hours and clergy well-being the Bishop of Hereford stated that 'many dioceses now recommend that, once a month, clergy should take two consecutive rest days. Has the Remuneration and Conditions of Service Committee considered issuing national guidance recommending that all Clergy should be given this opportunity and all Diocese should recommend that clergy should take two consecutive rest days once a month?

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

A The Committee reflected further on the question at the February sessions at its February meeting, including the possibility of recommending a 5-day working week for clergy. However, it noted that the legal right of clergy to have an uninterrupted 24-hour rest period each week mirrors the regulations for employees. It commended the practice in many dioceses of clergy taking a 48-hour rest period once a month. But it took the view that, rather than RACSC issuing further guidance, it would be more effective for senior staff in each diocese to encourage clergy to use the existing flexibility and discretion they already had in order to take care of themselves and maintain their well being.

The Revd Jeremy Moodey (Oxford) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q74 Dioceses have different policies on the payment of parochial fees (e.g., for occasional offices) to self-supporting and licensed lay ministers, and retired SSMs with permission to officiate, with some dioceses currently prohibiting any such payments, and other dioceses allowing different proportions of the fees to be paid. Given the rising cost of living, the cuts in stipendiary ministry leading to the increased use of SSMs and LLMs, the notion of a shared national ministry and the Biblical principle that 'the labourer deserves to be paid', and recognising that not all SSMs/LLMs will want payment, what plans does Ministry Division have to establish national guidelines under which all dioceses would be required to permit such payments if requested or needed?

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

A The Ministry Development Team has no plans establish further national guidance. The existing guidance makes it clear that these fees legally belong to the DBF and that a proportion of the fee may be offered to self-supporting ministers and retired clergy. There is a wide degree of interpretation about what is meant by "the labourer deserves to be paid" in this context, although it is not generally understood to imply that all ministers are entitled to fees or stipend if they request it. Some dioceses offer a proportion of the fee to self-supporting ministers, while others only do so when ministers have retired, whether from secular employment or parochial office. Any attempt to impose consistency would be likely to meet with resistance from clergy and dioceses whose practice was different. In any case, guidance would not be binding on dioceses without legislation being passed.

The Revd Canon James Blandford-Baker (Ely) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q75 How has the clergy stipend compared with the percentiles of average earnings in England over the last 20 years?

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

A In terms of percentiles of average earnings, those at the 100th percentile point are at the highest end of the average income distribution and those at the 1st percentile point are at the lowest end. Clergy receiving the NSB figure of £16,480 in 2000 were at the 56th percentile point for total income before tax in relation to average earnings. However, clergy receiving the NSB figure of £27,420 in 2020 were at the 54th percentile point. This shows that clergy stipends have decreased in relation to other earnings, but only slightly. This only refers to stipend and not other benefits such as payment of Council Tax and provided housing.

The Revd Canon Julian Hollywell (Derby) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q76 Whilst the proposed 4% rise in stipend for 2023 is commendable, what work is being done following the Remuneration Review to reverse the relative downgrading in the clergy stipend that has occurred over the last ten years given the financial crisis? Is linking the stipend to RPI or an equivalent professional wage under consideration?

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

A The Archbishops' Council have deferred stipend setting for 2023 given the current high rate of inflation, and future uncertainty. However, it was agreed to set a potential direction of travel for 2023 of 4%. This figure is subject to review in the light of increasing inflation, the cost of pension contributions and diocesan finances and a decision will be made later in the year.

The Council agreed last December that NMS will, in future, *on average*, increase in line with inflation (as measured by CPIH) subject to three yearly reviews. This policy is subject to review if high levels of inflation establish themselves. It is unlikely that an increase at the current level of inflation will be given, although it is hoped that it will be possible to catch up in future.

The remuneration review concluded that there was not an appropriate equivalent professional wage to compare clergy stipends against.

The Revd Sam Maginnis (Chelmsford) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q77 The Report of the Clergy Remuneration Review GS 2247 confirmed that the Archbishops' Council, in its role as Central Stipends Authority, has agreed a policy to ensure the National Minimum Stipend (NMS) increases in line with CPIH inflation subject to review every three years "and the need to review this position if high levels of inflation establish themselves".

At the most recent review in May 2021 the Council set an increase to the NMS of 1%, against a CPIH rate in April 2021 of 1.6%. Given CPIH has since

rocketed to 7.9% and is set to rise further, will the Council now follow its own policy and undertake an urgent review of the NMS to ensure clergy are adequately protected from the growing cost-of-living crisis, and are consequently able to continue ministering effectively to others impacted by it?

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

A The Archbishops' Council have yet to agree the NMS for 2023, and will do so later this year taking account of the latest inflation figures. The Factors that will be taken account of when setting the NMS are set out in the answer to the previous question. Initial consultation earlier in the year suggested a figure of 4%, however the Council concluded that it was too soon to set such a figure given uncertainty around inflation. £3m of additional funding has been provided in 2022 to help clergy facing hardship due to the cost-of-living crisis. We are aware that increases in stipend will require increases in parish share which is also under severe pressure as a result of inflation and the pandemic.

The Revd Christopher Blunt (Chester) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q78 Following the Church Commissioners' disbursement announced in May what changes are proposed to National Minimum Stipend (NMS) or to restoring post-2011 pensions (1/2 NMS) to pre-2011 levels (2/3 NMS) to alleviate retired-clergy poverty and meet our duty of care?

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

A A decision on NMS for 2023 will be taken later this year. We are aware of the need to balance concerns about the cost of living with ensuring that stipends remain affordable when they are largely funded by current giving.

No change is currently proposed to future pension levels, as this would reduce the ability to maintain stipend levels.

The Revd Leslie Siu (St Edmundsbury & Ipswich) to ask the Chair of the Remuneration and Conditions of Service Committee:

Q79 What is the theological rationale for stipend differentials (i.e., between Episcopal, Archdeacon, and Parish Ministry role) in the C of E, where is it articulated, and how does that differ from the theological rationale adopted by the Roman Catholic Church where bishops have the same level of stipend as priests?

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

A The Remuneration Review did not discuss the question of differentials, which it considered outside the scope and a distraction from more pressing issues about clergy remuneration. However, it took the theological thinking in *Generosity and Sacrifice* as its starting point and did not dissent from its view that "differentials where paid should be modest". The Review examined remuneration in other Churches and noted that the model for clergy remuneration in the Roman Catholic Church was entirely different. Their stipends were determined at a diocesan level and on the assumption that almost all priests would not have a family. Stipends were considerably lower (£3,000 pa in some cases) and clergy were offered additional payments from Church funds for each Mass said and were able to keep Christmas and Easter offerings.

MISSION AND PUBLIC AFFAIRS COUNCIL

The Revd Ruth Newton (Leeds) to ask the Chair of the Mission and Public Affairs Council:

Q80 In the light of the Net Zero Carbon ambition and the impact of rising fuel costs what advice can be given to dioceses and parish clergy to reduce car dependency and encourage cycling where appropriate in rural multi-parish benefices with minimal public transport, both in existing benefices and as a factor in any future plans.

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

A The following are offered as suggestions:

- Consider whether a meeting can take place online. Dioceses and parishes can support clergy in this by valuing and modelling online meetings. Encourage lift-sharing, which can be facilitated by apps.
- Financial support for the purchase of a bike or e-bike. For example, a church in Portsmouth Diocese bought an e-cargo bike using a Workplace Sustainable Travel Grant from the local council. Investigate other local schemes.
- Support cycling in practical ways: install bike racks at the diocesan office and at churches so bikes can be safely locked, provide somewhere for a cyclist to change, leave a helmet and at least wash hands where the installation of a shower isn't appropriate.
- Distance between churches and existing public transport links between communities could be considered in decisions about configuring multi-parish benefices.

Installation of EV charging points in all parsonages. EVs cut fuel costs, though not car dependency.

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

Q81 How many churches and dioceses have gained Eco status and at what award level?

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

A Churches:

3565 Church of England churches and 61 LEPs are registered on the Eco Church scheme.

Altogether, 1253 churches have achieved an award: 1084 bronze, 316 silver and 19 gold (some churches have more than one award).

Dioceses:

All 42 Church of England Dioceses are register on the Eco Diocese scheme. 13 have achieved the bronze award. There are several applications for the silver award in progress, but none finalised yet.

The number of registrations and awards continues to rise rapidly, and so has the rate of increase.

All churches and cathedrals that haven't already are encouraged to register with Eco Church.

Diocesan offices can register, and just complete the relevant sections. TEIs can also register, although we are in early discussions with A Rocha UK about a custom version.

There is a similar scheme for schools, Eco Schools, and schools are also encouraged to register for Let's Go Zero.

The Revd Dr Michael Brydon (Sodor & Man) to ask the Chair of the Mission and Public Affairs Council:

Q82 Does the Church of England play any part in the induction of new members of the House of Commons and the House of Lords, so they understand the relationship between the Church and State and their Parliamentary role regarding it?

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

A The Church of England is not involved in the formal induction of new members, which is a matter for the parliamentary authorities. The Chaplain to the Speaker of the House of Commons meets new members as she has responsibility for pastoral support on the parliamentary estate.

The Revd Dr Michael Brydon (Sodor & Man) to ask the Chair of the Mission and Public Affairs Council:

Q83 The Church of England is governed by the law of the land in ways that impact upon the local community such as burial rights, the election of church wardens and faculty jurisdiction. What efforts are made by the national Church to educate those holding local political office about these requirements?

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

A The Church of England is essentially a locally-based organisation and engagement with local government – which includes unitary authorities, district councils, county councils, metropolitan authorities, London boroughs and, indeed, parish councils – happens best at diocesan and parish level rather than nationally. Dioceses, parishes and cathedrals are well placed to relate to elected members and officers of local government and to understand the issues with which they deal. It is through good personal and local relationships that we can encourage better understanding of the kind of issues raised in the question.

In local matters where national legislation plays an important role, the NCIs seek to build effective relationships and share a clear understanding of how the Church works and what is needed from legislation. An example is the close relationship forged with the General Register Office over marriage registration law, giving us a route for raising other matters within the GRO's remit.

Mr Sam Margrave (Coventry) to ask the Chair of the Mission and Public Affairs Council:

Q84 At the February 2022 meeting of General Synod I called for an agenda item or a special online Synod to discuss the cost of living crisis and its impact on clergy, churches, and the communities they serve, as well as to hear a plan from the national Church Institutions and Archbishops on how they will help clergy and churches as they see giving fall, but the cost of everything rise due to high inflation. Parishes need help to be in a position to help their communities, especially as gas bills are set to rise again in October as the cap is increased and pressures continue on food and energy.

I explained this topic was unsuitable for a PMM as it would simply take too long to get it to the floor of Synod, and what we needed was an intervention from the Presidents, our Archbishops. I called for an extraordinary one day or half day synod to hear views and receive a presentation on a package that the NCIs will put in place to support parishes and clergy in every community in the land. The Archbishops responded by email, saying they “shared my concern “ suggesting I table a PMM, or that “Should MPA wish to propose a debate in July, then the Business Committee will of course consider that “.

Can Faith in Public Life (previously MPA) tell us if they considered proposing to the Business Committee that the Church Commissioners be invited to give a presentation to the July Synod, or a special online session, on what they intend to do to channel money to parishes and clergy to help them, while they help their communities?

Mr Mark Sheard to reply on behalf of the Mission and Public Affairs Council:

A The MPA Council (which still exists although the staff team is now F&PL) has not been able to consider this, as only one of its elected members was re-elected to Synod and, following the election of new members, the Council has not yet met.

The MPA Council has no monies to disburse and no authority over the decisions of the wider NCIs. Questions about the kind of package proposed here should be directed to the Church Commissioners or the Archbishops’ Council.

The cost of living crisis arises across our current engagements with government and other bodies, and the Bishop of Durham has been active in raising it in Parliament and elsewhere. MPA is a member of a coalition of charities concerned with combatting poverty among children which is addressing the moral, political and economic complexities and combining its members’ voices for maximum impact.

COUNCIL OF THE CORPORATION OF THE CHURCH HOUSE

Mrs Rebecca Hunt (Portsmouth) to ask the Chair of the Council of the Corporation of the Church House:

Q85 I note that Church House will be used in October for a Pink News Awards Ceremony. To what extent is the Church of England’s doctrine on marriage and sexual practice taken into account in policy on the use of Church House by outside organisations?

Mr David Kemp to reply on behalf of the Chair of the Council of the Corporation of the Church House:

A The Corporation lets its premises within the framework of the law to earn income to maintain Church House and to make grants to the work of the Church of England. The Corporation follows an ethical letting policy for all uses of the building and reserves the right to refuse any bookings which would be contrary to this policy. The areas for refusing bookings that are covered by the policy include armaments manufacturers, tobacco manufacturers, gambling organisations, pornography organisations, alcohol industry or any other booking which would be contrary to the vision and mission of the Church of England.

BUSINESS COMMITTEE

Mrs Debra McIsaac (Salisbury) to ask the Chair of the Business Committee:

Q86 There is an increasing use of 'fringe' events hosted by a Working Group, Reference Group or Review Group which have the purpose of informing Synod of developments or taking soundings of members such as the Cathedrals Measure in the last Quinquennium and the Governance Review Group, or the Business Committee session on Monday lunchtime. What steps could be taken such as recording these sessions, and what permissions would be needed so that all members of Synod have access to the information provided, questions and answers during the session and the issues on which Synod members' input is sought?

Canon Robert Hammond to reply as Chair of the Business Committee:

A The Business Committee last issued a Policy on Fringe Meetings and displays in May 2017 which covers who can hold a fringe meeting, booking arrangements and compliance with other policies and guidelines. It does not cover how fringe meetings should be held or whether they should be recorded, both of which are entirely the decision of the organiser.

As well as providing information, Working, Reference and Review Group fringe events allow for members to comment informally and 'off the record'. Recording the event would mean this was no longer the case.

Recording such events, even at a low-tech level but suitable for future use by Synod members would attract additional costs and resources.

It would be good practice that fringe events run by such groups make any presentations available to all members after the group of sessions.

The Business Committee will discuss this at our September meeting.

Mr Andrew Orange (Winchester) to ask the Chair of the Business Committee:

Q87 Why was it decided that voting for the CNC should take place live during Synod worship rather than remotely over a longer period of time, and what arrangements have been made to enable those who are unable to be present (either in person or online) to vote?

Canon Robert Hammond to reply as Chair of the Business Committee:

A The report of the Crown Nominations Commission Election Process Review Group (GS2202) made a number of proposals about how future voting for CNC members should take place. GS 2209, debated at the July 2021 group of sessions sets out those which were approved including 'that the election takes place in the context of prayer and worship'. The Standing Orders were amended in July 2021, and SO 137B(3) set out that the voting must take place at a group of sessions with the result being declared at the same group of sessions SO 137B(7). There is provision for those who are unable to be present in person due to illness or disability to vote using the online portal (SO 137B(4)).

The Business Committee has sought to arrange the voting in according with these new Standing Orders.

Details regarding the handling of the election process will be circulated as a Notice Paper.

The Revd Dr Sara Batts-Neale (Chelmsford) to ask the Chair of the Business Committee:

Q88 Would the Business Committee commit to review the need for a code of conduct for Synod members, encompassing not only the need for prayerful and respectful behaviour within timetabled Synod sessions but also both in person, online and print media between sessions?

Canon Robert Hammond to reply as Chair of the Business Committee:

A The existing voluntary code of conduct, GS Misc 1175, was last revised in 2017. The Business Committee considered the Code of Conduct at its meeting in May 2022 and agreed that further work is needed both on its enforceability and application to Synod members outside of formal groups of sessions. The Business Committee will review the code of conduct and are holding a fringe meeting on Monday evening and members are encouraged to give the committee their views there, or at any other time.

The Revd Dr Sara Batts-Neale (Chelmsford) to ask the Chair of the Business Committee:

Q89 Would the Business Committee commit to review the need for a code of conduct for Synod members, encompassing not only actions within timetabled Synod sessions but also the use of social media, one-to-one communication and traditional media between sessions which could be deemed illegal, offensive, or bringing the work of Synod and the institutions of the Church of England into disrepute?

Canon Robert Hammond to reply as Chair of the Business Committee:

A Yes.

As part of its regular review of policies, the Business Committee discussed the current voluntary code of conduct at its meeting in May 2022. It was agreed that there should be further work on the current voluntary code of conduct to ensure that it is fit for purpose and to review the extent it could cover the areas mentioned.

The Business Committee will be holding a fringe meeting on Monday evening, and this will be one of the items that it would welcome members feedback on.

Miss Emily Hill (Hereford) to ask the Chair of the Business Committee:

Q90 The General Synod Code of Conduct is currently a voluntary code that members are asked to abide by. The business committee recognises in this document that we are a high-profile organisation that hopes to maintain the trust of the public. Would the business committee consider amending the code of conduct to make it enforceable, ultimately ensuring members can be held accountable if they participate in malicious speech or actions either in person or online.

Has the Business Committee considered amending the Code of Conduct to make it enforceable, ultimately ensuring members can be held accountable if they participate in malicious speech or actions either in person or online?

Canon Robert Hammond to reply as Chair of the Business Committee:

A Yes.

As part of its regular review of policies, the Business Committee discussed the current voluntary code of conduct at its meeting in May 2022. It was agreed that there should be further work on the current voluntary code of conduct to ensure

that it is fit for purpose. This will include whether there should be an enforceable code of conduct for members and the implications of that.

The Business Committee will be holding a fringe meeting on Monday evening, and it would welcome members engagement with this.

Professor Roy Faulkner (Leicester) to ask the Business Committee

Q91 During the period from 1959-2022, the number of stipendiary clergy has dropped from 13,075 to 7,210. In the same period, the number of Diocesan support staff has risen from 250 to 6,500, while the number of people in congregations has dropped from 2 million to 700,000.

Will the Business Committee allow an opportunity to debate Diocesan stipendiary clergy/support staff ratios, as a matter of urgency?

Canon Robert Hammond to reply as Chair of the Business Committee:

A The Business Committee can only consider requests for business that are put forward by Boards, Councils or Diocesan and Private Members Motions to be included on the agenda.

If there is a request to debate Diocesan stipendiary clergy/ support staff ratios, the Business Committee will consider it in the usual manner.

Mrs Emma Joy Gregory (Exeter) to ask the Chair of the Business Committee:

Q92 The General Synod has had presentations and take note debates from some of the Archbishops' Commissions, however, with the Housing Commission as an example, their recommendations are being implemented without the agreement of the General Synod. Will the reports of other Commissions be debated and voted on by General Synod, to ensure its full backing before changes are made to financial or staffing commitments which could impact other policy priorities already agreed by the Synod?

Canon Robert Hammond to reply as Chair of the Business Committee:

A The Business Committee can only consider requests for business that are put forward for inclusion on the agenda for a group of sessions.

If the Archbishops, or the Archbishops' Council, request that the reports of Archbishops' Commissions should be debated, the Business Committee will consider this in the usual manner.

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

Q93 The Disability Motion at this group of sessions is the first motion focused on disability for 15 years. There has been minimal progress in enabling and celebrating the mission and ministry of disabled people in the intervening time. Given that one of the aims of this disability motion is 'to start a ball rolling' so that additional targeted proposals may be brought, with the aim of changing the culture around disability within the Church, would the Business Committee agree to consider timetabling further motions on disability from the Committee for the Ministry of and among Deaf and Disabled People (CMDDP) within this quinquennium?

Canon Robert Hammond to reply as Chair of the Business Committee:

- A** Yes, the Business Committee would welcome a future request from the Committee for the Ministry of and among Deaf and Disabled People (CMDDP) for another debate and, although no commitment can be made before the committee settles any Synod Agenda, would consider it in the usual manner.

Mrs Sue Cavill (Derby) to ask the Chair of the Business Committee:

- Q94** Why is the Business Committee of the General Synod not timetabling a detailed debate and vote on the Governance, Vision and Strategy, Transforming Effectiveness and Simpler NCIs plans? 'Take Note' debates are just that, opportunities for taking note - they do not indicate approval, yet these workstreams having made presentations and take note debates are making financial commitments for the next three years and indicative burdens/commitments for the next decade.

Canon Robert Hammond to reply as Chair of the Business Committee:

- A** The Business Committee can only consider requests for business that are put forward for inclusion on the agenda for a group of sessions.

If there is a request from the Archbishops' Council or from another official body to debate the Governance review, the Vision and Strategy, the Transforming Effectiveness programme, or the Simpler NCIs plans, the Business Committee will consider this in the usual manner. Take Note debates provide an opportunity for Synod members to comment on and feed thoughts into developing work, and to take note of papers produced by other Church bodies without giving formal approval.

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

- Q95** With one of the three vision and strategy stated priorities being 'to be a Church that is younger and more diverse,' what plans are there to ensure that General Synod hears the views of young people?

Canon Robert Hammond to reply as Chair of the Business Committee:

- A** In November 2021 around 200 General Synod members engaged in workshops with 30 young leaders aged between 12 and 17, generating input into each of the priorities around the Vision and Strategy. The Business Committee would like to have a similar level of input at future sessions and will work with the Bishop of Durham, the Education and Growing Faith and Vision and Strategy teams as to how best to do this. We need to be realistic about the complexity of trying to bolt this on to our existing synodical processes and the extent to which the voice of any group of young people could be considered representative. The Business Committee would also like to encourage members to deliberately seek the views of young people in their parish, diocese and deanery before and after each session of General Synod.

CLERGY DISCIPLINE COMMISSION

The Revd Canon Andrew Cornes (Chichester) to ask the Chair of the Clergy Discipline Commission:

Q96 Given that almost all are agreed that the Clergy Discipline Measure has had some very unhappy results and that it will take some time for a new Measure to be approved, are there facts on the ground to show that complaints brought under the Measure are being dealt with more speedily, and that fewer complaints, except in fairly or very clear cases, are being brought by Dioceses against their own clergy?

The Ven Mark Ireland to reply on behalf of the Chair of the Clergy Discipline Commission:

A Allegations of misconduct under the CDM 2003 are not brought by dioceses against their own clergy. Under section 10 of the Measure a PCC, churchwarden or any other person with a 'proper interest' may institute proceedings.

The number of allegations brought against clergy is set out each year in the Commission's annual report to Synod (GS Misc 1318). In 2021 there were 94 allegations against priests or deacons and 22 against bishops or archbishops.

The Commission does not collect data which monitors the speed at which individual allegations are dealt with during the diocesan stage of proceedings. For cases that have been referred to a tribunal there has been a significant reduction in the amount of time it takes for trials to be heard. This is principally due to the amendments passed in 2021 to the Clergy Discipline Rules and further efficiency procedures implemented by staff.

CROWN NOMINATIONS COMMISSION

Mrs Sandra Turner (Chelmsford) to ask the Chair of the Crown Nominations Commission:

Q97 The Five Guiding Principles state that the Church of England remains committed to: "enabling those who, on theological grounds cannot receive the ministry of women priests and bishops, to flourish within its life and structures".

Since the Five Guiding Principles were established, how many appointments of Diocesan Bishops have been made of those who hold to a traditional complementarian theology?

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

A Since 2014, the Crown Nominations Commission has nominated two people to Diocesan Sees who described their theological position as Traditionalist Catholic or Complementarian Evangelical. One of these candidates subsequently withdrew acceptance of the nomination.

Mr Gabriel Chiu (Liverpool) to ask the Chair of the Crown Nominations Commission:

Q98 How many members of the 'Ready Now Diocesan Bishops' (RNDB) list prepared for the CNC are complementarian evangelicals and how many are traditional (non-ordaining) Catholics?

Mrs Sarah Finch (London) to ask the Chair of the Crown Nominations

Commission:

Q99 How many traditional Catholics and Conservative Evangelicals are listed in the 'Ready Now Diocesan Bishop' list provided to the CNC when considering diocesan appointments?

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

Commission:

A With permission, I will answer questions 98 and 99 together.

No-one from these church traditions is currently nominated to test a call to episcopal ministry as a diocesan bishop.

There are currently six people who describe their theological position as Traditionalist Catholic or Complementarian Evangelical nominated to test a possible call to episcopal ministry as a suffragan bishop.

DIOCESES COMMISSION

Mrs Emma Joy Gregory (Exeter) to ask the Chair of the Dioceses Commission:

Q100 Is the Dioceses Commission satisfied that the proposals that have been put to it for the reappointment of the Sees of Ebbsfleet and Maidstone make adequate provision for the continuance of existing roles?

Dame Caroline Spelman to reply as Chair of the Dioceses Commission:

A At its June meeting the Dioceses Commission gave its agreement to the proposals put to it for provision of bishops who offer extended episcopal care to parishes that cannot accept the priestly or episcopal ministry of women. The Commission was convinced these proposals represented adequate provision for these ministries.

A press release outlining what was agreed was released on 30 June 2022 and is available here: <https://www.churchofengland.org/media-and-news/press-releases/bishops-maidstone-ebbsfleet-and-oswestry>

Dr Richard Mantle (Leeds) to ask the Chair of the Dioceses Commission:

Q101 Following the June meeting of the Dioceses Commission, did the Dioceses Commission agree with the proposals to fill the Sees of Ebbsfleet and Maidstone?

Dame Caroline Spelman to reply as Chair of the Dioceses Commission:

A At its June meeting the Dioceses Commission gave its agreement to the proposals put to it for provision of bishops who offer extended episcopal care to parishes that cannot accept the priestly or episcopal ministry of women. A press release outlining what was agreed was released on 30 June 2022 and is available here: <https://www.churchofengland.org/media-and-news/press-releases/bishops-maidstone-ebbsfleet-and-oswestry>

The Revd Dr Patrick Richmond (Norwich) to ask the Chair of the Dioceses Commission:

Q102 Following the leaked publication of the "Ely, Sheard, Swinson" paper in February by the *Church Times* and the *Times* newspapers, what requests or conversations have the Dioceses Commission had, regarding the reduction of number of dioceses or bishops, merger of diocesan offices or review of boundaries?

Dame Caroline Spelman to reply as Chair of the Dioceses Commission:

A Following my appointment as Chair of the Dioceses Commission by this Synod, I have been happy to accept invitations from regional groupings of bishops to discuss the work of the Commission with them. This has included reflection on the options discussed in the *Bishops and their ministry* paper. There have been no requests for consideration of reduction of the number of dioceses or bishops as yet.

FAITH AND ORDER COMMISSION

Mr Adam Kendry (Armed Forces) to ask the Chair of the Faith and Order Commission:

Q103 What is the Church of England's definition of a woman?

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

A There is no official definition, which reflects the fact that until fairly recently definitions of this kind were thought to be self-evident, as reflected in the marriage liturgy. The LLF project however has begun to explore the complexities associated with gender identity and points to the need for additional care and thought to be given in understanding our commonalities and differences as people made in the image of God.

LEGAL ADVISORY COMMISSION

Mr Stephen Hofmeyr (Guildford) to ask the Chair of the Legal Advisory Commission:

Q104 As regards the process for the appointment of members to the LAC, have all the places now been filled by the Appointments Committee and have steps been taken to ensure that, in the future, members of General Synod will be invited to nominate individuals for appointment to the LAC by the Appointments Committee before appointments are made?

The Rt Worshipful Morag Ellis to reply on behalf of the Chair of the Legal Advisory Commission:

A The Appointments Committee may appoint up to 17 persons to the LAC, of whom at least one shall be a member of the House of Bishops, and not fewer than three shall be members of any of the three Houses of the General Synod (in addition to the ex officio members). Six of those 17 places have been filled, and a further three persons have not yet confirmed whether they will accept an offer of appointment.

[*GS Misc Paper 1324 Reflecting the Body of Christ: A Simple Guide to Appointments 2022-2026*](#) explains the appointments process. The Secretary to the Appointments Committee will email all Synod members before each meeting alerting them to the appointments that will be made and asking all members to consider whether they would like to apply, so when the remaining LAC appointments are to be considered that will be included in the email.

LITURGICAL COMMISSION

Mr Bradley Smith (Chichester) to ask the Chair of the Liturgical Commission:

Q105 The Church of England's liturgical resources for the Platinum Jubilee included just three prayers in traditional language, only one of which was taken from the Book of Common Prayer (1662). Was consideration given to including any of the other royal prayers from the BCP?

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

A The Liturgical Resources for the Platinum Jubilee were conceived of as additional to the valuable prayers contained in the Book of Common Prayer, which will be well known by those who lead worship in traditional language, given that several of them are in the orders for Morning and Evening Prayer and for Holy Communion. The Commission also promoted the use of the Accession Service annexed to the Book of Common Prayer for use on the anniversary of the Accession.

Mr Bradley Smith (Chichester) to ask the Chair of the Liturgical Commission:

Q106 Every morning, a *Common Worship* collect is published on the Church of England's social media channels. Why are the traditional collects from the Book of Common Prayer never used as the 'prayer for the day'?

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

A The Collect used each day is taken from Church House Publishing's *Reflections for Daily Prayer* (book and app), meaning followers on social media are praying along with thousands of Anglicans worldwide. These Prayers for The Day, shared on the Church of England's Facebook, Twitter and Instagram channels, are the posts that see the highest number of likes, comments and shares, showing how valued this moment of prayer is for those on social media. The choice to use consistent language in *Reflections* allows for liturgical and linguistic consistency across a range of formats including audio versions of Morning and Evening Prayer which have reached more than 750,000 listeners since March last year.

ARCHBISHOPS' COUNCIL

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

Q107 What plans does the Council have to provide ministry in newly built estates, and how do they intend that such ministry will be funded?

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

A The deployment of ministry to different areas depends on the decisions of individual dioceses. The new Strategic Mission and Ministry Investment seeks to provide extra capacity for dioceses in developing their ministry, and this is likely to include newly built estates.

Existing ways that the national Church have funded ministry in such estates include Strategic Development Funding for pioneer ministry or new churches in eight dioceses including Chelmsford, Portsmouth, and Southwark, as well as Lowest Income Communities funding supporting parish ministry as a whole.

Regarding ministry on estates in general, the Estates Evangelism Task Group is doing great work in encouraging local congregations and dioceses to think of estates as places of missional potential and to highlight inspirational models of church life on estates.

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

Q108 GS 2262 states that in 2023-25 the Church Commissioners intend to distribute 30% more than in the current triennium. What percentage increase will there be to Lowest Income Communities Funding?

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

A Lowest Income Communities Funding is part of the core funding of the Archbishops' Council, intended to provide ongoing support for parish ministry in the poorest areas in perpetuity, sustainably, and without uncertainty in future funding levels leading to cuts at times of market uncertainty.

The actuarial calculation results in a figure of 3.45% p.a., or 12% over the triennium as the inter-generational distribution level, and this has been applied to the Lowest Income Communities Funding.

On top of this, there will be significant additional investment in the most deprived areas through the new Strategic Mission and Ministry Investment, which will be prioritised to the most deprived areas. Analysis has shown that 40% of all Strategic Development Funding, and 60% of that awarded in 2021, was directed at mission in the most deprived areas, such as parishes on estates and inner cities.

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

Q109 GS 2261 states 'Most dioceses in receipt of Lowest Income Community Funding (LInC) distribute the funding to their poorest parishes by formula through the parish share system, sometimes with a top-slice to fund relevant diocese-wide spending. But some dioceses treat LInC income more as part of general resources'. What steps are being taken to ensure that this funding reaches the poorest parishes for which it is intended?

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

A The intention of the funding is to support mission and ministry in areas with the lowest incomes, where there is not the capacity for mutual support from elsewhere in the diocese.

Every diocese is asked to provide information on which parishes are supported by the funding. This additional level of focus on poorest communities is a significant change to how national funding is administered. Therefore, there is a ten-year transition period, ending in 2026, allowing for dioceses to move resources without causing high levels of disruption.

Each year, the level of accountability increases, and each year, dioceses are increasing the focus on deprived communities, as agreed for this ten-year transition. In 2021 60% of funding went to the most deprived parishes. In the new funding programme, LINC will be included in strategic conversations with dioceses to ensure that the percentage reaching the most deprived communities continues to increase.

Professor Roy Faulkner (Leicester) to ask the Presidents of the Archbishops' Council:

Q110 The Church Commissioners and Archbishops Council issued a press release on 12 May 2022, announcing a 33% increase in grant from 930 million in 2010-22 to £1.2 billion in 2022-2025. The Archbishop of York is quoted as saying 'funding in the past, if we are being honest, was a bit too driven from the centre'. He then went on to say 'We've learnt, we've listened. 'We have changed our mind'. The Archbishop of Canterbury went further, 'Over the last few years, the priority has been very much for heavily populated areas. However, having listened carefully to what people were saying, this extra money is for everyone, including rural areas especially'.

Given the Archbishop's emphasis on rural parishes, what mechanisms exist to establish how much of this extra money is in fact going to fund the day-to-day ministry of stipendiary clergy in traditional, rural Parishes?

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

A Allocations to support rural ministry will not be pre-determined: the funding will be distributed in response to diocesan plans in line with the Vision & Strategy bold outcomes which include a parish system revitalised for mission so churches can reach and serve everyone in their communities.

The Archbishops' Council currently tracks the amount and proportion of national Church funding directed to particular areas and demographics and will continue to do so under the new investment programme.

Funding in this triennium was specifically allocated to urban contexts because there were limited resources, and so allocations were focused on areas with less ministry resource and attendance. This restriction will not apply in the new funding programme.

Mr Robert Zampetti (London) to ask the Presidents of the Archbishops' Council:

Q111 What steps have the Church Commissioners taken following the publication of the Chote report to ensure that future SDF grants and Lowest Income Fund projects deliver their stated aims and objectives effectively (for instance, making sure that dioceses do not treat LInC income as part of general resources)?

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

A The Independent Review recommended that effective deployment and accountability of LInC is enhanced when dioceses explain not just to the Church Commissioners, but also their own synods and stakeholders how resources are allocated. We are encouraging dioceses to share more widely their use of LInC funding, and organising a seminar for dioceses in receipt of LInC to share their allocation methods in order to encourage mutual accountability and learning.

Every SDF project currently goes through a rigorous two- stage application process which specify the hoped-for outcomes. These are monitored through the lifetime of the project through annual reviews and an end of project evaluation.

Further monitoring of the overall funding schemes is being developed, guided by the six bold outcomes of the Vision and Strategy, to support the effective measurement of funded work.

Mr Robert Zampetti (London) to ask the Presidents of the Archbishops' Council:

Q112 Since the recent independent review of Low Income Communities and Strategic Development funding by Robert Chote recommends as a priority that “Dioceses and the national Church should foster applications from different traditions... “ and “that SIB monitor and report on the diversity of projects by tradition “, is there any further data on how many parishes received SDF funding by tradition (beyond the 43% of CRT-related projects which the report estimates)?

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

A No further data is available on SDF funding by tradition. As the question notes, this is an area that the independent review has requested further work.

Defining church tradition is complex: many have overlapping identities, offer a range of services or are difficult to put into boxes. The Strategic Investment Board is looking at how the full range of traditions in the Church can be supported without over-simplification or quotas, including offering greater support to parts of the Church with less experience in applying for funding. We would encourage those from every tradition with ideas for mission aligned to the Vision and Strategy to speak to their diocese.

The 43% includes a large number of projects where a CRT-linked church is funded alongside churches from other traditions (e.g. catholic, broad, and other evangelical churches). Therefore, a smaller fraction has gone to CRT-linked churches themselves.

Mr Clive Billenness (Europe) to ask the Presidents of the Archbishops' Council:

Q113 The Chote Report (GS 2261) states that resource churches, supported by the Strategic Investment Board (SIB) through the Strategic Development Funding (SDF) in the period 2014 – 2021 received £74.5 million of the £176.7 million that they are expected to receive before this income stream terminates. During this time 89,375 disciples were expected to be created. In fact, only 12,075 have been created. This equates to a per capita spend of approximately £6,000 per disciple created.

What analysis has been carried out and what projections made to determine the relative future outcomes, in terms of recruiting disciples, of the Resource Church model described in the Chote Report, vis-à-vis using the same amount of money to support the day-to-day front-line ministry of traditional Parishes?

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

A The question refers to figures for all of Strategic Development Funding, not just resource churches. As the Independent Review shows in figure 12, over half of funding has gone to supporting existing churches in mission.

A further note is that the 89,375 figure is what projects hope for by their completion date. Most SDF projects are part-way through their delivery; it would be unrealistic to expect their full outcomes until they are completed.

Every SDF project goes through a robust two-stage application process where it must set out its outcomes, which are tested against strategic impact (i.e. additionality to ongoing ministry). SDF outcomes are monitored annually, and

are broadly in line with what would be expected at this point, taking account of Covid-19.

Resource Churches form part of the mixed ecology. The Independent Review notes the impact on growth, giving, and new vocations in paragraph 3.39 and figure 11.

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

Q114 Given the commitment made by Synod in February 2015 in "Released for Mission" (GS Misc 1092) to recognise that the provision of administration in rural multi-parish benefices should be "a legitimate call on mission funding", what priorities and guidance will be incorporated into the new triennium funding arrangements to ensure that this is included and provided for in Diocesan spending plans?

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

A Consultations with dioceses and others on the new strategic mission and ministry investment programme are underway but we are not yet at the stage of drawing up detailed guidance for the programme. However, I can confirm that funding for administration support, as part of a wider programme of work in line with the Vision & Strategy, will be within the scope of the new funding.

The national Church is also working on ways to relieve the administrative burden of parishes, including around HR, finance, payroll, administrative software and improving advice provided.

Mr Peter Barrett (Oxford) to ask the Presidents of the Archbishops' Council:

Q115 Given the significant funding through SDF, what action will be taken to ensure better statistics around return on investment, especially given the gaps between plans and actual achievements, the number of "new" disciples being one example (Figure 10, GS 2261 LInC SDF document)?

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

A Every SDF project goes through a robust two-stage application process where dioceses set out the planned outcomes for the investment. The Strategic Investment board looks at both the potential impact and delivery confidence. Each year, projects and their outcomes are reviewed – this looks at gaps between plans and actual achievements which builds learning within each project and across the Church. There is also an independent evaluation at project closure.

To date, recorded outcomes are broadly in line with expected progress, taking on board delays created by Covid. Over time, as an increasing number of projects complete, the robustness of the information and learning around return on investment will grow.

The Vision & Strategy team is seeking improvements to outcome measurement practice in the next triennium to enable wider sharing of learning on what has worked and what hasn't and to better inform future investments

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

Q116 In the light of the disbanding of the Rural Affairs Group and the loss of a dedicated National Rural Officer, which body or officer is responsible for the implementation of the nine recommendations made in the report Released for Mission: Growing the Rural Church, as accepted by General Synod in February 2015?

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

A Dioceses have the primary responsibility for effective strategies for the support of their rural parishes, and some of the specific recommendations relate to diocesan work.

The Vision and Strategy team in new simpler NCIs structure will provide missional support for the Church as a whole. The structure is designed to be flexible in meeting the needs of the Church with resources allocated accordingly. This will help break down boundaries between what were dedicated roles and bring a range of experiences to bear in addressing recommendations for the future of the Church.

Specific recommendations in the report relate to buildings, ministry, or parish governance, and so will be taken on board by the relevant national teams in their work to support the Church across all contexts.

Mr Benjamin John (St Albans) to ask the Presidents of the Archbishops' Council:

Q117 To what extent have national and diocesan approaches to evangelism and mission been shaped, or will be shaped, by John Hayward's important analysis at churchmodel.org.uk?

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

A The national Church and dioceses seek out and learn from different research and analysis in developing their mission. A range of sociological and theological research around changing patterns in belief and attitudes to the Church of England are drawn on in developing key approaches in the Vision for the 2020s.

Our emphasis on missionary disciples shows how seriously we take our call as a Church and individuals to be effective witnesses to Jesus Christ. The new national resources called Everyday Faith and Everyday Witness are examples which seek to equip us all for our mission and witness.

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

Q118 In the parochial fees table for 2022, there is a fee of £74 (£58 payable to DBF and £16 to PCC) for the burial of body or of ashes in a cemetery following a service in church. However, there is a fee of £30 (payable to DBF) for the burial of a body or of ashes in a cemetery where there has been no service in church. What is the rationale for this discrepancy?

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

A The fee is £30 where the burial or interment of ashes immediately precedes or follows on from a service in church; this applies when the burial takes place on the same day as, or on the day before or the day after, a service in church.

The fee of £74 is for the burial of a body or of ashes in a cemetery following a service in church on a separate occasion. The equal funerals policy, which seeks to ensure that the cost of a funeral where there is a service in church is not greater than the costs where there is not a service in church, would suggest that these fees should be set at the same level. This will be considered when the next Parochial Fees Order is prepared in 2024.

The Revd James Pitkin (Winchester) to ask the Presidents of the Archbishops' Council:

Q119 Church of England Employee and Clergy Advocates (CEECA) is the C of E grouping within the Faith Workers' Branch of Unite the Union, and currently represents over 1,600 clergy across the dioceses and at all levels of ministry, as well as over 200 lay employees within diocesan and national Church structures.

The process detailed in the most recent report of the Central Stipends Authority GS Misc 1311 for setting the National Minimum Stipend (NMS) and National Stipend Benchmark (NSB) includes engagement with "key stakeholders" about appropriate increases in the NMS and NSB. Given CEECA's growing membership and its goal of securing better conditions to enable the ministry of all within the Church of England, will the Archbishops' Council as Central Stipends Authority now recognise CEECA as one of those key stakeholders and commit to engaging with it in the stipend setting process?

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

A The NMS and NSB are set by the Archbishops' Council on the recommendation of the Remuneration and Conditions of Service Committee (RACSC). There is already a high level of engagement with CEECA. RACSC has met the CEECA Committee annually for many years now. The CEECA Committee also meets the NCIs' People Director, the Director of the National Ministry Development Team, and the RACSC Secretary three times a year. At present, however, only around 20% of stipendiary clergy are members of CEECA. We also need to have regard to the views of clergy elected to this Synod.

The NCIs have a formal agreement for collective bargaining, including remuneration, which covers only staff employed under the joint employment arrangements. This formal recognition includes Unite, the union which includes CEECA members. Dioceses are separately responsible for setting and agreeing the remuneration for clergy and their lay staff.

The Revd Canon James Blandford-Baker (Ely) to ask the Presidents of the Archbishops' Council:

Q120 How many posts in the NCIs have attached to them Occupational Requirements, and how has that number changed over the last five years?

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

A Only certain posts, typically senior roles, within the NCIs require an Occupational Requirement (OR). Posts are assessed at the recruitment stage, each time a role is advertised, to determine whether an OR applies. Based on recruitment over the past five years, the number of senior posts (considered to be Bands 0-2) recruited with an OR are:

2017 – 25 posts filled, 12 with an OR

2018 – 17 posts filled, 5 with an OR

2019 – 31 posts filled, 6 with an OR

2020 – 25 posts filled, 1 with an OR

2021 – 24 posts filled, 5 with an OR

2022 – 11 posts filled, 3 with an OR

Analysis of our senior recruitment prior to 2017 identified a further 10 posts with a OR, equating to a total of 42 staff.

The Revd Dr Ian Paul (Southwell & Nottingham) to ask the Presidents of the Archbishops' Council:

Q121 How many FTE staff in total deal with communications in Church House?

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

A Current FTE headcount for the Communications department is 10.

There are a further 10 FTE headcount in Digital with 3 current open vacancies.

Communications is funded by a variety of departments and budgets within the wider Church, which is reflected in the department's structure.

The Comms team manages media outreach, internal and stakeholder communications, safeguarding communications, financial communications for the Pensions Board and the Church Commissioners, support for the Lords Spiritual, updates to diocesan comms teams and 5 annual reports. Church House Publishing also publishes a full range of resources and materials for clergy and the wider public.

The Digital team is responsible for the full range of social media, web communications and content including AChurchNearYou and the creation of the weekly online service as well as digital coordination between Lambeth and Bishopthorpe.

The aim of the Comms and Digital departments is to leverage the profile of the Church and support the Church in sharing and bearing witness to the Good News of Jesus Christ.

The Ven Mark Ireland (Blackburn) to ask the Presidents of the Archbishops' Council:

Q122 I understand that the Archbishops' Council has entered into a legal agreement with Atlantic Geomatics, regarding the digitising of all baptism, marriage and funeral records, and every tombstone and memorial, to be carried out by FamilySearch, a company owned by the 'Church of Jesus Christ of Latter Day Saints' (known as the Mormons), giving them preferential access to 250 million records and the right to sell their digital copies to others.

What scrutiny was given to this agreement by the members of Archbishops' Council, and what consultation took place with other possible partners such as the Chief Archivists in Local Government, before the agreement was signed?

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

A The contract was subject to a full year of scrutiny and revision by the NCIs Legal Department and the final version was signed by the relevant Director. This is standard practice with all major legal contracts. The contract is between Atlantic Geomatics and the Archbishops' Council only and does not have any legal impact on any other part of the Church.

Staff working on the project are aware of the important part local record offices play in curating parish records. Local record offices have been involved throughout this project and will continue to be. This includes regular meetings with Chief Archivists in Local Government.

To correct an error in the question, Family Search is not party to the contract, will not own the rights and cannot sell the digital copies of the records they make.

The Revd Canon Simon Talbott (Ely) to ask the Presidents of the Archbishops' Council:

Q123 Given the material that members of the Archbishops' Council have been copied into relevant to the case of Dr Percy, have any of them submitted a Serious Incident Report to the Charity Commission and if not, why not?

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

A There have been long-running and some public exchanges with the Archbishops' Council and members of General Synod and others relating to the process followed by the National Safeguarding Team and Dr Percy. This includes some correspondence directly with the Charity Commission, following which discussions took place between the Council and Charity Commission senior officers. Recent correspondence from Dr Percy and some Synod members sets out a difference of views as to how best to introduce independent oversight into Church of England safeguarding. The Archbishops' Council does not assess that such correspondence meets the threshold for a serious incident report.

Professor Helen King (Oxford) to ask the Presidents of the Archbishops' Council:

Q124 What were the results of the consultation process on the changes to the Canterbury CNC which closed on 31 March 2022?

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

A An analysis of the consultation responses can be found in GS2260.

The individual results of the consultation will not be published as explained in the privacy notice which respondents to the consultation were given, as follows:

“Your data will only be seen and analysed by the staff supporting the consultation and the Archbishops' Council. It will form the basis of a report to the Archbishops' Council.

The final proposal taken to the General Synod in July 2022 will not contain any personal data. Where it mentions responses to the consultation, data will be anonymised. It will be shared with the Anglican Communion, as well as published as part of the General Synod papers. “

This can be found in annex B of the consultation document ([GS2253](#))

Mrs Rebecca Chapman (Southwark) to ask the Presidents of the Archbishops’ Council:

Q125 What steps has the Archbishops’ Council taken to ensure that the CNC consultation for the See of Canterbury learns from the past reviews, by Cameron, Hurd and Luce which carefully considered the balance in the national, provincial, and international roles of the Archbishop of Canterbury and how the role interacts with the roles envisaged for the See of York and the role of the Bishop of Dover?

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

A The aim of the consultation was to gauge opinion from a wide variety of key partners on this subject, but we have taken note of these helpful reports, specifically Hurd which noted the centrality of the Archbishop of Canterbury in the Communion and suggested a CNC-type process for the See of Dover had its merits.

The Revd Canon Dr Judith Maltby (Universities & TElS) to ask the Presidents of the Archbishops’ Council:

Q126 Given that Archbishop of Canterbury sits and votes on legislation in the Upper House of the Westminster Parliament, what expert legal and constitutional advice was taken in that regard to the proposed changes to the Canterbury CNC outlined in GS 2260 in relation to the Lords Spiritual and Church establishment more widely, as raised in paragraph 39 of GS 2260?

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

A The matter of Lords Spiritual and Church establishment more widely is not the subject of the proposed changes to the See of Canterbury CNC, which focus on the membership of the CNC. Advice that was needed for the review was obtained from colleagues in the Legal Office on these questions.

Mrs Kat Alldread (Derby) to ask the Presidents of the Archbishops’ Council:

Q127 In order to make an informed decision, may General Synod know what the process will be for the election or appointment of Communion representatives for the Canterbury CNC, and how will the diversity of Primate, priest/deacon and communicant lay representation outlined in GS 2260 para 47 be ensured?

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

A As outlined in Notice Paper 2, the 60th Report of the Standing Orders Committee, if the Synod votes in favour of the changes outlined in GS 2260, the Standing Orders will specify that the selection of the Communion representatives will be made by the Joint Standing Committee of the Primates Meeting of the Anglican Communion and the Anglican Consultative Council. The selection process will be decided by this Joint Committee, as it is now for the selection of the singular Communion representative for the See of Canterbury CNC.

The diversity of Primate, priest/deacon and communicant lay representative is covered by the drafting changes to the Standing Orders also outlined in Notice Paper 2 which says that the Communion representatives chosen must include “at least one primate, at least one priest or deacon and at least one actual communicant lay person”.

Mr Jonathan Baird (Salisbury) to ask the Presidents of the Archbishops’ Council:

Q128 There is a wealth of evidence (including From Anecdote to Evidence, Going Deeper & the experience of the Dioceses of London and St Edmundsbury & Ipswich) that the best way to arrest and reverse the decline in congregational numbers is to deploy stipendiary boots on the ground (and more lay people) and, in so doing, to increase revenues. In the medium term, stipendiary clergy more or less pay for themselves.

Spending plans of £447 million were announced flamboyantly in the triennial budget. Only an unspecified portion of less than the eleven percent of this spend, which has been allocated to People & Partnerships Funding, is being spent on additional ordinands. Why so small a sum?

The Bishop of Chester to reply on behalf of the Presidents of the Archbishops’ Council:

A Ordination training (IME1) is mainly funded by Vote 1 diocesan apportionment and Diocesan Maintenance grants. The Additional Ordinands Funding (AOF) provides additional funding for this training from the Church Commissioners. This enables the Council to balance the training of sufficient clergy to meet Diocesan predictions of the number of clergy posts required, the number of vocations being discerned, and the implications of the Vision and Strategy priorities. In particular, the proposed level of AOF enables the anticipated increase in the number of ministers in training to be resourced without causing a significant increase in diocesan apportionment. If vocations to ordained ministry increase further, then the spending on Additional Ordinands Funding within the People and Partnerships funding will also increase.

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

Q129 Does the Archbishops’ Council have any policy on the optimum number of churches and parishes that one vicar should be responsible for?

The Bishop of Chester to reply on behalf of the Presidents of the Archbishops’ Council:

A No. Patterns of ministry deployment are generally a matter for dioceses to decide, in light of local needs.

Mr Christopher Townsend (Ely) to ask the Presidents of the Archbishops’ Council:

Q130 What action has been taken, or is being taken, to build recruitment processes which ensure that appointable UKME/GMH candidates for senior posts within Dioceses, NCIs and Strategic Programmes will include a representative number of candidates drawn from evangelical and traditional catholic traditions?

The Bishop of Chester to reply on behalf of the Presidents of the Archbishops’ Council:

A We have taken and are planning further action to improve the representation of people from UKME/GMH backgrounds across the NCIs more broadly including a specific focus on senior roles. This includes a cross-departmental working group and the ongoing employment of a diversity specialist to shape policy and practice. However most senior roles within the NCIs do not have an

Occupational Requirement under the Equality Act 2010 so it is not appropriate to gather information on church tradition in these cases. Individual dioceses will take their own approach to this work with reference to church tradition.

Mr Christopher Townsend (Ely) to ask the Presidents of the Archbishops' Council:

Q131 What processes will be implemented to ensure that the target minimum of 30% UKME/GMH participants in future cohorts of the Strategic Leadership Development Programme will include a representative number of candidates drawn from evangelical and traditional catholic traditions?

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

A While the processes for identifying participants on the next SLDP programme have not yet been designed, the Development and Appointments Group and the Ministry Development Team are mindful of the recommendations within the *From Lament to Action* report and are currently considering how these can best be implemented. This includes a desire to ensure that there is a diverse pool of candidates including representation across church traditions. As in previous years we will work with bishops (including those providing extended episcopal care) to help them identify and consider potential new participants.

The Revd Canon Paul Bradbury (Salisbury) to ask the Presidents of the Archbishops' Council:

Q132 It is 3 years since General Synod carried a motion which “encouraged every parish and Diocese to be part of [a] movement forming new disciples and new congregations through a contextual approach to mission with the unreached in their communities “ (GS 2142). GS 2142 also stated a Ministry Division target of doubling and doubling again the number of pioneers (lay and ordained) by 2027. Since then, the post of National Pioneer Development Adviser has been lost and the oversight of the Greenhouse project, encouraging and enabling fresh expressions in 10 Dioceses, reduced to merely 1-day a week oversight.

What is being done to invest in pioneering and fresh expressions at a national level to ensure that the aims of GS 2142 continue to be held?

The Revd Canon Paul Bradbury (Salisbury) to ask the Presidents of the Archbishops' Council:

Q133 It is 3 years since General Synod carried a motion which “encouraged every parish and Diocese to be part of [a] movement forming new disciples and new congregations through a contextual approach to mission with the unreached in their communities “ (GS 2142). GS 2142 also stated a Ministry Division target of doubling and doubling again the number of pioneers (lay and ordained) by 2027. Since then, the post of National Pioneer Development Adviser has been lost and the oversight of the Greenhouse project, encouraging and enabling fresh expressions in 10 Dioceses, reduced to merely 1-day a week oversight.

What progress is being made toward the targets aimed at increasing the number of pioneers across the Church of England?

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

A With permission I will answer questions 132 and 133 together

As part of being a mixed ecology Church we have set ourselves the ambitious target of 10,000 new worshipping communities across the four areas of home, work/education, social and digital. This emerged as a direct result of GS2142. Therefore at the local, diocesan and national level we are working to fulfil this. The Greenhouse Project is key to this and has more staff time dedicated to it with a full team of consultants rolling it out. We have a mixed ecology working group led by Dave Male & Bishop Mike Harrison to work on next steps and a new team of six Bishops to champion this work across the Church. The newly announced Triennium Funding will give capacity for more new communities and more pioneers, both lay and ordained.

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

Q134 Despite the national Church's parliament not having had the chance to vote for or against the draft Vision and Strategy, national Church Institutions are being tasked by the Secretary General to implement the Vision and Strategy as if it has been passed. This has so far resulted in wide-scale reorganisation of NCIs, closure of the Life Events team, a freeze on recruitment to new posts, redundancies, and a significant reduction in Synodical staffing. Again, at this session, the Vision and Strategy document isn't coming to General Synod for a for or against vote. There are many cases cited in my letter to the *Church Times* (20 May) outlining where the General Synod has not been – or is no longer – discussing, discerning and deciding the direction of the Church of England.

Can the Presidents explain why these changes have been made without any endorsement or engagement from the whole body of General Synod?

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

A The Vision and Strategy deliberately did not proceed from a small caucus but was prayerfully discerned with hundreds of people, lay and ordained. We have continually sought to engage Synod in this ongoing process along with Archbishops' Council, the Church Commissioners and the College of Bishops. Although I must admit Covid and Zoom has meant we have had less group work at Synod than I hoped. I pray the workshops on Younger and More Diverse on Sunday will enable Synod to discuss and discern further. Our prayer to be a Jesus Christ shaped church is very simple, built around three key priorities and a church which is simpler, humbler and bolder. Our energy needs now to be focussed on discussing, discerning and deciding how we turn this into actions which enable us to become a people shaped by Jesus, activated for his mission and sent out to be his witnesses.

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

Q135 How are the recommendations made in the *Released for Mission: Growing the Rural Church* Report GS Misc 1127 relating to the c11,500 rural churches which comprise approximately 66% of all parishes in the country being integrated into the Vision and Strategy including what the Report refers to as 'an incarnational approach to the relationship between church and the community at large'?

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

A The Vision and Strategy work is looking forward to the future for all the church including the rural church and involved in the consultation were many from rural benefices. The key aspects of the Vision and Strategy include its aspiration that we fully represent the communities we serve, with a parish system revitalised

for mission so there is a pathway for every person into an accessible and contextual expression of Church. This reflects the experience captured in GS Misc 1127 particularly the incarnational approach to the relationship between Church and the community at large.

The Revd Marcus Walker (London) to ask the Presidents of the Archbishops’

Council:

Q136 Would the Presidents detail the process by which “A vision and strategy for the Church of England in the 2020s” has received approval or assent by the General Synod of the Church of England?

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

A Simply this is a vision that has emerged from the Church at every level to enable the Church to witness to Jesus and see the transformation of our nation. I don’t think it belongs to any one group or body, but many Synod members have been involved in this prayerful and prophetic exercise. Who here today doesn’t want to be part of a church which sends people out to live for Christ, a church which connects with every part of our population, a church where children and young people experience the welcome embrace of our Saviour and where locally, we look like the communities we serve. What has emerged is the essence of who we are and seek to be – a church that is Jesus Christ shaped - if we could become more Jesus Christ shaped, we become signs of the Kingdom to our nation and world.

The Revd Joshua Askwith (Chester) to ask the Presidents of the Archbishops’

Council:

Q137 How does *Growing Faith* fit in with the national vision and strategy and how do you ensure it is simpler, bolder, humbler and Jesus-shaped and Jesus-centred?

The Bishop of Durham to reply on behalf of the Presidents of the Archbishops’ Council:

A Growing Faith is at the heart of the national vision to be a church which is younger and more diverse and provides the connection point for this vision and strategy and our wider work in education. Growing Faith promotes culture change which brings church, school, and household into partnership for mission to support the discipleship of children and young people and aims to create a culture of instinctive engagement with children, young people and families. It seeks to:

- catalyse deep and lasting culture change which prioritises the needs, voice, development and impact of children, young people, and families. (Imaginative Practices).
- deliver programmes, networks, research, and resources focused on the faith development of children, young people, and families (Encounters with Jesus).
- embed long-term strategic relationships between schools / colleges, churches, and households at local, regional, and national levels (Connected Communities).

The Revd Joshua Askwith (Chester) to ask the Presidents of the Archbishops' Council:

Q138 How can the Church of England ensure that any money available for work with children and youth be made accessible to the parishes where it is most needed?

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

A It is always our desire that money for work with children and young people finds its way to the local church to ensure young lives are transformed by their encounter with Jesus Christ. This happens though through a variety of ways involving different parts of the Church to ensure we have the right people in the right places to fulfil our ambition of doubling the numbers of children and young people over the next ten years. At national level, investment over the next ten years will prioritise this work. It is all our responsibilities as the Church to ensure that money for work with children and youth is prioritised and made accessible at a local, diocesan and national level.

Mr Matt Orr (Bath & Wells) to ask the Presidents of the Archbishops' Council:

Q139 Following on from GS 2161, where the final part of the motion agreed we'd receive an update in two years regarding the progress of evangelism and discipleship with under 16s, when will the analysis of progress, statistics and findings be made publicly available in order for us to learn and assess how best to grow our churches younger?

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

A As General Synod requested, further work has been done and qualitative and quantitative research conducted by Savanta ComRes in 2021 and 2022. This research, shaped with the input of Synod members, was with churches of a variety of sizes, geographies and traditions who had grown their engagement with young people between 2014 and 2019. Findings will be presented at one of the Younger and More Diverse workshops on Sunday afternoon and made publicly available afterwards.

Mrs Clare Williams (Norwich) to ask the Presidents of the Archbishops' Council:

Q What, if any, provision is being made in the new NCI structures for specific support for children and youth ministry at a National level?

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

A140 Children and Young People are at the very forefront of our work at every level. In the Education Team there are four new posts in the new Growing Faith Foundation led by Lucy Moore. In the Vision and Strategy team every job description has Children and Young People as part of their role. One team member will have specific responsibility for ensuring the team does all it can to enable the doubling of numbers of children and young people locally over the next 10 years. The Ministry Development team intends to increase support for this vital area of ministry. Seven bishops will champion the priority of Younger and More diverse nationally. We are also working closely with various organisations and networks with expertise in this area including Youthscape and the Missional Youth Church Network to examine how we can support and resource them in supporting children and youth ministry locally.

Mrs Amanda Robbie (Lichfield) to ask the Presidents of the Archbishops' Council:

Q141 How does the Church House communications team decide what to post on social media, and is there is a strategy paper that outlines how those decisions are made, especially those around what secular festivals and events they choose to mark?

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

A The Church of England uses its digital platforms to encourage and inform clergy, lay leaders and regular churchgoers in their faith and the life of the Church of England, but also as an evangelism opportunity for members of the public, encouraging them to explore the Christian faith and find a local church via AChurchNearYou.com. A team of lay and ordained colleagues from Church House work on resources and content that's shared on the Church's social channels, such as the weekly online services, the reflections during campaigns and invitations to church. In regard to secular festivals and events the Comms team relies on a combination of factors including: new opportunities, precedents set by previous postings, ongoing and specific relevance to the news cycle and uptake in previous years.

CHURCH COMMISSIONERS

Mrs Gill Verschoyle (Salisbury) to ask the Church Commissioners:

Q142 Why are the Church Commissioners funding Vision and Strategy programmes as part of the Triennium Spending and Indicative 10-year plan before the General Synod has agreed any of the proposals relating to Vision and Strategy?

The Bishop of Manchester to reply as Deputy Chair of the Church Commissioners:

A The Church Commissioners and the Archbishops' Council are the trustee bodies with statutory responsibility for making decisions on the distribution of national funding.

Their decisions follow a thorough process. For the two most recent triennia the Commissioners and the Council have established a time-limited Triennium Funding Working Group (TFWG) to prepare recommendations for the spending plans. The TFWG brought together members of these two trustee bodies and members of the House of Bishops, reflecting the particular role of bishops in leading dioceses in an episcopal church. The TFWG consisted of eleven members, most of whom are General Synod members, and included laity, clergy and bishops.

The Church Commissioners and Archbishops' Council have supported the strategic priorities and bold outcomes of the Vision and Strategy, which emerged from wide discussions across the Church and which were discussed and shaped by Synod members. They agreed with and adopted the recommendations of the TFWG, which included funding support for this Vision & Strategy.

Dr Cathy Rhodes (Sheffield) to ask the Church Commissioners:

Q143 What new resources will the Church Commissioners make available to help parishes and dioceses engage with the routemap to net zero carbon, with particular reference to poorer dioceses?

The Bishop of Manchester to reply as Deputy Chair of the Church Commissioners:

A A range of new video case studies published on the Church of England website show what is possible and provide inspiration.

A Net Zero Carbon Resource Hub has been made available for dioceses to share plans, documents, and information, so they do not need to 'reinvent the wheel'.

Packs explaining what the Routemap means for clergy, schools, etc will be launched later this year. Webinars will run in August and September to share key points.

The Routemap milestones include wider actions for the NCIs on engagement and capacity-building, which include creating further communications materials; training, including expanding and promoting the successful webinar series; and producing templates.

In terms of financial resources, significant additional funding has recently been made available for net zero work. Decisions will be taken later in the year and into 2023 about how it will be allocated, but capacity-building for dioceses as appropriate to their resources is anticipated to be a key part of this.

Mr Paul Ronson (Blackburn) to ask the Church Commissioners:

Q144 How much money has been spent by the respective NCIs on the Vision and Strategy, Transforming Effectiveness, Emerging Church, Simpler NCIs and Governance programmes? In particular, how many staff are employed by each of these work programmes, and at what pay grade?

The Bishop of Manchester to reply as Deputy Chair of the Church Commissioners:

A The total cost to May 2022 is £1.5m of a total budget of £2.7m for 2021 and 2022 with expenditure reflected in the Archbishops' Council but funded almost entirely through the virement of Church Commissioners' funding from areas of underspend within the 2020-22 triennium spending plans. This includes staff costs, research and scoping work and the costs of implementing changes.

The majority of this cost to date relates to projects within Transforming Effectiveness (Simpler NCIs and Simpler Support for Dioceses and Worshipping Communities and Location/Accommodation) which are on track to deliver annual savings of over £3m.

In June 2022 the programmes employed 5 people, all on a time-limited basis:

- 1 Project director (Governance): Band 0
- 2 Senior project managers (Location/Accommodation and Simpler NCIs/Simpler Support): Band 3
- 1 Technology lead (Simpler Support for Dioceses) to have resilient, fit-for-purpose technology solutions and reduce costs: Band 3
- 1 HR business partner supporting the Simpler NCIs project: Band 3

Two further roles supporting Governance, at Band 3 and Band 5, will be advertised shortly.

Mr Andrew Orange (Winchester) to ask the Church Commissioners:

Q145 Given the requirement, under Total Return Accounting, that the permanent endowment should grow in line with inflation over the long term to protect the needs of future beneficiaries, and given also the current expectation of double-digit inflation coupled with lacklustre stock market performance, would the

Commissioners agree that the money available for distribution and spending will have to be constrained in the coming years and that – to the extent funded by the Church Commissioners – announcements of next Triennium funding are contingent on this point and therefore not certain to be delivered?

Mr Alan Smith to reply as First Church Estates Commissioner:

A The base level of the Church Commissioners' endowment at the end of 2021 was £2.5bn. This is adjusted each year by inflation and reduced to the extent of pensions paid from capital. The base level being significantly less than the total fund provides some mitigation against the impact of inflation as far as Total Return Accounting is concerned.

The Commissioners' distribution policy has smooth and stable distributions as a priority. As part of this we aim to give a full triennium's notice of any reduction in distributions that might prove necessary following an adverse actuarial review which could occur following sustained investment market weakness or a significant deterioration in assumptions such as higher long-term inflation.

However, a relatively short term burst of high inflation, say a year or two, is much more likely to impact the purchasing power of the Commissioners' distributions than the absolute level of those distributions.

The Revd Dr Tom Woolford (Blackburn) to ask the Church Commissioners:

Q146 In the February 2022 Sessions, I asked the Church Commissioners (Q109) "What circumstances in the situation of the ministry needs of the national Church would trigger a suspension in the normal parameters of fund distribution by the Church Commissioners in order to make exceptional levels of contributions?" The First Estates Commissioner answered that the Assets Committee in making a recommendation "aim for distributions at the maximum sustainable level" and explained the process and some of the rationale.

I humbly seek to resubmit my question, since I mean to ask about circumstances in which the normal parameters for disbursement would be suspended and funds distributed beyond what would prove to be a sustainable level in the (very) long term.

Mr Alan Smith to reply as First Church Estates Commissioner:

A In determining the level of distributions from the Church's endowment managed by the Church Commissioners, the Commissioners' Assets Committee has a statutory obligation to have regard to independent actuarial advice. The need for actuarial advice cannot be suspended without a change in the law which we consider would be unwise.

The trustees have a fiduciary duty to act in the interests of beneficiaries, including balancing the needs of current and future beneficiaries.

The principle of intergenerational equity is fundamental in determining the level of distributions. In determining distributions for the next triennium, this principle has been reviewed and interpreted more broadly by including qualitative as well as quantitative measures. This, together with the above-target investment returns that have been achieved, has enabled the Commissioners to plan to distribute sums 30% higher in 2023-25 than in the current triennium, including distributing some funding on a strictly time limited basis over and above the level which could be afforded on an ongoing basis, whilst fulfilling their fiduciary duties. For example, supporting net Zero work will cost money in the present but we trust it will provide benefits to future (as well as current) generations.

The Revd Canon Dr Anderson Jeremiah (Universities & TElS) to ask the Church Commissioners:

Q147 Given the recent apology from the Archbishop of Canterbury regarding Queen Anne's bounty's links to slavery, would the Church Commissioners take steps to do a thorough investigation of all its current investment portfolio, to ensure that they do not have any links to 'modern day slavery practices' and commit to an ethically responsible investment practice?

Mr Alan Smith to reply as First Church Estates Commissioner:

A Slavery was and continues to be a shameful and horrific sin. As a responsible investor, we have been addressing the risks of modern slavery for several years across our investments.

Listed equities are screened for human rights risks, including modern slavery, prompting engagement with companies if incidents are identified.

With the 'Votes Against Slavery Project' we engage FTSE350 companies that fail to comply with the UK Modern Slavery Act.

Participating in the 'Find It, Fix It, Prevent It' project, we engage directly with companies to help them develop better processes for finding, fixing and preventing slavery. We also work with stakeholders to develop data sources and tools to help investors understand the issue, and we engage policy makers to promote appropriate regulatory frameworks to deal with the issue.

Our teams review how labour is utilised across our real assets like farms and supported The Clewer Initiative and the development of the 'Farm Work Welfare App'.

The Revd Ruth Newton (Leeds) to ask the Church Commissioners/ Chair of the Pensions Board:

Q148 A motion passed at General Synod in July 2018 called on the NIBs to divest by 2023 from those fossil fuel companies that are not aligned with the Paris Agreement. Do the NIBs intend to do this and, if so, by what date in 2023, and what detailed criteria will they use for determining whether a company is aligned with the Paris agreement?

Mr Alan Smith to reply as First Church Estates Commissioner:

A The National Investing Bodies (NIBs) will divest from oil and gas companies which are not aligned with the Paris Agreement by July 2023 (the fifth anniversary of the Synod Motion).

We continue to use the Transition Pathway Initiative analysis to assess whether companies are Paris aligned.

The Revd Sue Lucas (Chelmsford) to ask the Church Commissioners:

Q149 Given the commitment of this Synod for the C of E to be Carbon Neutral by 2030, and that, despite many years of engagement by the Church of England with fossil fuel companies as a shareholder, there is clear evidence that such companies are not taking sufficient action to reduce greenhouse gas emissions quickly enough, and the recent decision by the Church of Ireland Synod to divest from fossil fuel companies, what is the justification for the Church Commissioners' strategy of continuing to invest in fossil fuel companies on behalf of the Church of England?

Mr Alan Smith to reply as First Church Estates Commissioner:

A As per July 2018 Synod Motion, the National Investing Bodies (NIBs) will divest from fossil fuel companies not aligned with Paris by 2023.

As noted when the NIBs updated Synod in July 2021, we set a series of progressively higher interim hurdles which has led to some companies improving, and divestment from others.

In January 2022 the NIBs divested from 28 high emitting companies which did not meet the most recent hurdles, while 9 companies improved to meet the 2021 hurdles. Following this round of divestment, we remain invested in a small number of fossil fuel companies and continue to engage with them.

The Revd Mark Bennet (Oxford) to ask the Church Commissioners:

Q150 A year ago, the Church Commissioners were among the shareholders that voted three new Directors onto the Board of ExxonMobil, and yet recent research from Global Witness and Oil Change International has revealed that Exxon plans to spend \$83 billion on new oil and gas projects between now and 2030. In the light of the decision of the Pensions Board to disinvest from ExxonMobil, what progress have the Church Commissioners been able to make to ensure alignment with the Paris Agreement? “

Mr Alan Smith to reply as First Church Estates Commissioner:

A We continue to engage with Exxon, and to monitor and review progress made by the company in aligning with the Paris Agreement.

In January 2022 Exxon released its Advancing Climate Solutions - 2022 Progress Report. While this report indicated some progress, it does not go far enough. We will continue to press the company to commit to taking responsibility for, and to reducing, scope 3 emissions and to show a genuine strategic shift to align capital expenditure to investment in climate solutions, other than those that mitigate business-as-usual emissions.

If we do not see more progress by the end of 2022, we will divest.

The Revd Canon Dr Anderson Jeremiah (Universities & TEs) to ask the Church Commissioners:

Q151 What steps the Church Commissioners have taken to challenge ExxonMobil's lobbying activities to curb the activities of the US Environmental Protection Agency (EPA)?

Mr Alan Smith to reply as First Church Estates Commissioner:

A The Church Commissioners are members of Climate Action100+ (CA100+), the collaborative climate engagement initiative. We have either been Exxon engagement lead or supported the Exxon engagement lead for several years. In 2021 CA100+ expanded its engagement to address climate lobbying activities. This includes engaging with companies on the following questions:

- whether they have a Paris-Agreement-aligned climate lobbying position for all of their direct lobbying activities;
- whether they have Paris-Agreement-aligned lobbying expectations for their trade associations and disclose their trade association memberships;
- whether they have processes to ensure their trade associations lobby in accordance with the Paris Agreement.

We continue to engage with Exxon, and to monitor and review progress made by the company in aligning with the Paris Agreement. If we do not see more progress by the end of 2022, we will divest.

Dr Cathy Rhodes (Sheffield) to ask the Church Commissioners:

Q152 Given the National Investing Bodies' pledge to reconsider their shareholding in TotalEnergies if it did not exit Russia, in the letter sent to Total's Chair and CEO, and the CEO's subsequent statement that it will continue to buy Russian gas, how long will the NIBs continue to invest in TotalEnergies?

Mr Alan Smith to reply as First Church Estates Commissioner:

A The Church Commissioners and the Pensions Board continue to engage with TotalEnergies related to its approach to Russia, in line with our Human Rights Policy. Following the letter we sent to the CEO, we note the company issued a statement that provided further clarity as to the approach it was taking relating to its existing assets in Russia, committing to gradually suspend its activities in Russia.

We have not concluded our engagement with the company and both the Commissioners and Pensions Board currently remain invested in TotalEnergies.

The Revd Canon Lisa Battye (Manchester) to ask the Church Commissioners:

Q153 What steps are being taken by our Church Commissioners to increase tree growing on Church-owned land, in line with comparable landowners and their commitments to address the Climate Change crisis?

Mr Alan Smith to reply as First Church Estates Commissioner:

A 114,000 acres of the Commissioners' global land holdings were forest as of December 2021. In the UK our woodland coverage was 24.9%, over 25,000 acres. We are committed to increasing tree cover and have planted 819 acres of new woodland in the UK since 2014. Late last year we purchased a parcel of land in southern Wales with the intention of establishing a new woodland with 85,000 trees (subject to planting permissions).

Additionally, there are reviews ongoing across the rural portfolio to assess opportunities for riparian tree planting; increasing woodland cover - especially where wildlife corridors can be improved and created; as well as improved management for biodiversity and timber. We encourage our farming tenants to consider tree planting opportunities where they sit alongside a wider sustainable farming business.

We have forged close working relationships with both the Forestry Commission and Forestry England, and regularly meet with Institutional Peers including the Duchy and Crown Estates to share best practice.

The Revd Robert Lawrance (Newcastle) to ask the Church Commissioners:

Q154 Are the Church Commissioners willing and able to implement a mechanism to fast-track amendments to current Farm Business Tenancy Agreements to allow farmers to opt to increase tree-planting within specified hedges, margins and agroforestry schemes?

Mr Alan Smith to reply as First Church Estates Commissioner:

A New farm business tenancies have been updated to include a special condition section, which can allow and encourage farmers to improve their hedgerows, incorporate tree-planting within specified hedges and margins.

We encourage existing tenants to improve their hedges where possible including tree-planting. Tenants are encouraged to approach us and our agents regarding any potential agroforestry schemes, and these will be reviewed on a case-by-case basis.

We will continue to review our farm business tenancies and as demonstrated are willing to update these when appropriate.

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

Q155 In light of the policy recommended by the UK's Climate Change Committee and supported by CPRE to increase hedgerow cover by 40% by 2050, what steps have the Church Commissioners taken to increase the planting and restoration of hedgerows on their land?

Mr Alan Smith to reply as First Church Estates Commissioner:

A We encourage our tenants to restore, create and gap their hedgerows when appropriate, with our agents assisting and providing consent when it is required.

We are developing a sustainability strategy for the rural portfolio within which we hope to develop a hedgerow strategy. A key aim of this strategy will be to encourage hedgerow improvements to be achieved in collaboration with our tenants.

We encourage our tenants to engage with the evolving Environmental Land Management scheme and existing Countryside Stewardship schemes where hedgerow management is an important element.

Finally, we have agreed a joint project with an interfaith group whose volunteers will carry out a hedgerow planting scheme alongside our tenants at various farms in the Autumn 2022.

The Ven Elizabeth Snowden (Chelmsford) to ask the Church Commissioners:

Q156 How many hectares of the Church Commissioners' rural land is peatland, and please could you outline the strategy and timeline in place for its restoration and protection?

Mr Alan Smith to reply as First Church Estates Commissioner:

A The Commissioners own landholdings which cover areas of peat-based soils across the Cambridgeshire Fens including farms at Ely and Peterborough, all of which are let to tenants who have direct control of the management of the land.

Our rural asset managers have been working with our farm tenants directly, and visiting these farms, to seek to understand how the Commissioners can support tenants in improving the peaty soils they are responsible for, with a visit to Ely as recently as June. Importantly, we are engaged with the newly established 'Fenland SOIL' group which is in turn seeking to engage with policy makers and seek to improve data around peatland, as well as update existing peatland maps.

More specifically, the Commissioners are supporting the 'Fenland Farmer's Dialogue' workstream which is a forum for learning and collaboration between Fenland Farmers and subsequent learning will be fed into the Lowland Agricultural Peat Task Force (LAPTF).

The Ven Elizabeth Snowden (Chelmsford) to ask the Church Commissioners:

Q157 What is the current level of Church Commissioner engagement with the tenant farmers on its rural land to encourage, enable and support them to adopt regenerative farming strategies?

Mr Alan Smith to reply as First Church Estates Commissioner:

A We encourage our tenants to adopt regenerative farming practices through both amendments to tenancy agreements and engagement.

Our long-term farm business tenancies (FBT) have been updated to include specific soil clauses which oblige tenants to carry out soil surveys at the beginning, midway and the end of the tenancy agreements to ensure the soil does not degrade.

We encourage regenerative farming practices through clauses within the special conditions section of our FBT, these are farm holding specific and include hedgerow management, field margin management and data sharing.

When publicly marketing farms for let, our farm particulars clearly set out our desire for a sustainable farmer. A full referencing and tender process is conducted to ensure new tenants share our carbon and biodiversity goals.

We have started engaging with existing tenants and understanding their sustainability credentials. Our emerging sustainability strategy will set out how through further collaboration with new and existing tenants we will encourage regenerative farming.

The Revd Canon Dr Rachel Mann (Manchester) to ask the Church Commissioners:

Q158 Following their response to a question at the November 2021 General Synod, have the Church Commissioners now decided whether to sign the 30x30 commitment to protect at least 30% of nature by 2030, as the UK Government and many others have already committed to do?

Mr Alan Smith to reply as First Church Estates Commissioner:

A We are ensuring that we take a full and considered approach to all formal commitments that are made, but the Commissioners' ambitions remain aligned with supporting nature recovery and biodiversity enhancement across our real estate assets. We have not signed up to 30x30 yet as we have a let portfolio and we are assessing the timeframe for change alongside our tenants.

We are seeking to take a rounded view of biodiversity improvements alongside greenhouse gas reduction, and must do so within the context of UK food security and a productive farmland environment.

Since the previous Synod, the Commissioners are very pleased to have joined the Wildfowl and Wetland Trusts' 'Blue Recovery Leaders Group'. This select group is seeking to create over 100,000 hectares of networks of healthy wetlands across the UK. Our rural asset managers have already seen projects being delivered including the creation of 'field scrapes' within a farmland environment and working with organisations including the Wildlife Trust and Natural England to create new nature friendly habitats, many of which are within protected landscapes.

The Revd Anne Brown (Truro) to ask the Church Commissioners:

Q159 What are the main findings of the Church Commissioners' Natural Capital Assessment and when will it be published?

Mr Alan Smith to reply as First Church Estates Commissioner:

A This comprehensive assessment looked at a range of areas including biodiversity, agricultural productivity, SSSI (Site of Special Scientific Interest) and greenhouse gas emissions. The findings and recommendations are being reviewed in detail and will form a key basis of our approach to sustainability and net zero commitments and we aim to begin reporting in 2023.

Mrs Gill Frigiero (Coventry) to ask the Church Commissioners:

Q160 What steps are the NIBs taking to increase investment in renewable energy and energy efficiency, especially in light of the climate and cost-of-living crises that many of our congregations and global neighbours are facing?

Alan Smith to reply as First Church Estates Commissioner:

A The team has been investing in renewable energy and energy efficiency investments since the establishment of the infrastructure portfolio in 2013.

The infrastructure portfolio totalled £130m in value at the end of 2021, and includes wind, solar, recycling and EV charging investments predominantly in the US, UK and Europe.

The team continues to focus on new opportunities to deliver ‘win-win’ opportunities in the climate-related infrastructure space.

Within the UK land holdings, we have actively pursued both wind and solar opportunities. A 168MW wind scheme is currently nearing completion on our forest land in Scotland which has created local employment and will deliver sustainable renewable power to 108,000 homes. We additionally own 9MW of renewable generation in England & Wales and 31MW of operational wind power in Scotland. In the US we are working with developers to agree options for potential solar development on our timberland investments - in particular in Virginia.

PENSIONS BOARD

Mrs Abigail Ogier (Manchester) to ask the Chair of the Pensions Board:

Q161 Given the International Energy Agency (IEA) and UN warnings that there can be no new fossil fuel developments if we are to limit global heating to 1.5 degrees Celsius, what are the NIBs doing to raise concerns about Shell’s plans to develop the new Jackdaw gas field in the UK North Sea?

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

A Whether particular gas fields are developed and in line with UK Government net zero commitments is the responsibility of government regulators. Due to the work of the Pensions Board in developing a net zero standard for the oil and gas sector the Board have been invited to present to the North Sea Transition Authority. We will be raising the need for demonstrable alignment of licensing with the delivery of government net zero commitments.

The Revd Robert Lawrance (Newcastle) to ask the Chair of the Pensions Board:

Q162 Following the recent encouraging announcement that the Pensions Board is working with twelve leading UK pension funds to support the climate transition in emerging markets, what specific projects and regions are the Pensions Board looking to invest in as a result of this initiative?

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

A Considerable work is underway amongst the group of 12 UK pension funds that have been convened by the Pensions Board to understand the nature of transition underway in key emerging economies. We have been supported in this work by the UK Government Department for Work and Pensions and are in discussion with the Foreign, Commonwealth and Development Office. It is too soon to be more specific on projects and regions although it is the intention of the group to detail our approach ahead of COP27 in Egypt later this year.

Mr Nigel Lea-Wilson (Liverpool) to ask the Chair of the Pensions Board:

Q163 What is the level of episcopal pension and what are the criteria for qualification in terms of years of service in office, and how do these both compare with other clergy?

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

A Under the Rules of the Church of England Funded Pension Scheme, the benefits payable at retirement are determined by the pensionable service of the member, when that service was completed, and the National Minimum Stipend in the preceding year to retirement.

Currently the pension payable to a stipendiary member of the scheme is £12,632pa from age 68, assuming the maximum pensionable full-time service of 41.5 years. The scheme also provides a lump sum of £37,896.

The holders of certain offices receive a pension based on the multiple of the pension above, but not a multiple of the lump sum. The multiples are set out below:

Archbishops of Canterbury and York	2
Bishop of London	1.8
Other diocesan bishops	1.5
Suffragan bishops, deans, provosts and archdeacons	1.25

The Rules of the Scheme, which include the benefits payable, are made by the General Synod, not by the Pensions Board.

The Ven Dr Adrian Youings (Bath & Wells) to ask the Chair of the Pensions Board:

Q164 How long, on average, is it taking to assess an application for clergy retirement on the grounds of ill health?

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

A The time depends on the nature of the member's condition and the Board's ability to obtain the medical evidence required to determine whether the individual qualifies for an ill health pension under the Scheme Rules.

Whilst we prefer to obtain advice from the member's GP or consultant in assessing the application, there is often a problem with the speed of the advice being received, and sometimes by the quality of it. Where necessary, we may need to clarify the advice received or seek the opinion of our own specialist advisers. Once clear advice is to hand, we assess and notify the member of the decision within five working days.

It is not uncommon for cases to take between three and six months to be completed.

The Ven Dr Adrian Youings (Bath & Wells) to ask the Chair of the Pensions Board:

Q165 In the last three years, how many retiring clergy have not been able to move into their CHARM house at the point of retirement, and what is the average, and range, of delay?

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

A National and regional restrictions significantly affected conveyancing, property works, and moves for much of 2020 and early 2021. Our answer therefore focuses on moves into CHARM in the year to 1st July 2022.

We encourage clergy who might need housing to apply early, up to 5 years before retirement.

In the last year, 35 households moved into CHARM. 24 had applied 12 months+ before retirement, of which 15 moves occurred as planned. The other moves were delayed on average by 4 months (some by 1 month; others for c.8 months). Delays were due to difficulties in purchasing properties in an over-heated market; challenges with completing refurbishment and ill-health adaptation works caused by labour and supplies shortages following the pandemic and Brexit; and accelerated retirement dates.

A further 8 moves took place where applications occurred post-retirement. 3 moves completed where applications were <12 months.

Increased demand is forecast for 2022-24.

SECRETARY GENERAL

Canon Robert Hammond (Chelmsford) to ask the Secretary General:

Q166 Given the rising costs of venue hire and food in London, most fringe meetings organisers now have to charge more for a catered meeting than can be claimed under expenses. Can the expense limit be re-considered and increased so no-one is excluded from playing a full part in General Synod because of their income?

Mr William Nye to reply as Secretary General:

A We do not want any member to feel excluded from playing a full part in General Synod because of their income. Any member who cannot attend Synod due to financial issues should speak to their diocese in the first instance.

The limit that can be claimed for expenses are reviewed regularly and we aim to ensure that they reflect costs as much as possible, whilst operating within the guidance set out by the HMRC.

If financial issues are constraining members from holding a fringe meeting, other options such as uncatered meetings or online meetings can be considered.

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

Q167 In the light of the announcement of recent redundancies at senior level in the national Church Institutions (NCIs), could Synod be informed of the current ratio of men to women in senior roles and how the current ratio compares with figures for the past decade?

Mr William Nye to reply as Secretary General :

A The NCIs consider senior staff to be those employed in Bands 0-2. Currently, as at 30 June 2022, the ratio of women to men at senior level is 42:58. We only have data available to cover the past five years. The ratio of women to men during the period was:

2017 - 39:61

2018 - 37:63

2019 - 38:62

2020 - 41:59

2021 - 42:58

Mr Nigel Bacon (Lincoln) to ask the Secretary General:

Q168 For each of the national Church Institutions individually, what has been (a) the number of full-time equivalent staff (both permanent and agency), and (b) the operational cost? Please present the annual actual figures in tabular form for each of the years 2017-21, as well as the 2022 and draft 2023 budget figures.

Mr William Nye to reply as Secretary General:

A I have arranged for data on the staff headcount and total operational cost for the Archbishops' Council, Church Commissioners, Church of England Central Services Limited and Pensions Board to be placed on the noticeboard. In the time available we have been unable to source comprehensive information on a like for like basis for the other NCIs. Most NCIs have yet to start work on their 2023 budgets: information on the Archbishops' Council's 2023 budget can be found in GS 2268.

Mr John Brydon (Norwich) to ask the Secretary General:

Q169 In a recent letter to the *Church Times* the Secretary General of the Archbishops' Council explained that the Triennium Funding Group membership is drawn from the Church Commissioners, the Archbishops' Council and members of the House of Bishops. In arriving at its recommendations, the Group consulted with Diocesan Secretaries and the House of Bishops yet the Church Commissioners are, according to the Church of England website, accountable amongst others to General Synod and not just a part of it. So why was there no direct input from the Houses of Clergy or Laity and will this situation be rectified in future?

Mr William Nye to reply as Secretary General:

A This approach to constituting the Triennium Funding Working Group (TFWG) was devised in 2018, and repeated in 2021-22. The TFWG brought together members of the two key trustee bodies concerned, the Board of the Church Commissioners, and the Archbishops' Council (laity, clergy and bishops), together with other members of the House of Bishops, reflecting the particular role of bishops in leading dioceses in an episcopal church.

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

Q170 What steps have the NCI's taken to assess staff morale and well-being over the last five years?

Mr William Nye to reply as Secretary General:

A The following staff surveys have been held since 2017: three extensive satisfaction and employee engagement surveys (2017, 2019, 2021); two surveys dedicated to staff wellbeing (2020); one pulse survey (2021), and a survey of homeworking set-up. Both the extensive surveys and the pulse survey included a range of questions designed to measure the wellbeing and morale of staff.

Regular drop-in sessions hosted by our trained Mental Health First Aider network (formed in 2018) have also helped to gauge staff wellbeing, whilst HR Business partners work with NCI leaders. Staff sickness absence is regularly monitored.

All our assessment data and insight on well-being and morale is reported to Chief Officers, Trustees and our Joint Staff Council including our trades unions, and responses are discussed. This is in line with our legal health and safety obligations and our NCI values.

Mr John Brydon (Norwich) to ask the Secretary General:

Q171 What assessment has been made by the Secretary General of the risks facing the Church of England in the next decade including those arising from suggestions that it be disestablished?

Mr William Nye to reply as Secretary General:

A The national Church Institutions have a clearly defined risk management policy. The Archbishops' Council Audit Committee regularly reviews the strategic risks facing the Council and the wider Church. The Audit Committee considers emerging risks as part of their review. The Archbishops' Council conducts a detailed review of its strategic risks and those facing the wider Church at least annually. Disestablishment is not specifically referenced in the Archbishop's Council risk register.

Mr Gavin Drake (Southwell & Nottingham) to ask the Secretary General:

Q172 How many judges, barristers, solicitors, legal executives, and other lawyers are either directly employed or were, for each of the past five years, instructed for one or more pieces of work by the Archbishops' Council or other national Church Institutions; and what was the cost of such employment or instruction in each of those years.

Mr William Nye to reply as Secretary General:

A The number of legally qualified people and their immediate support staff employed by the NCIs during the years requested were:

2017 - 10
2018 - 13
2019 - 12
2020 - 14
2021 - 13

The global salary costs for those years were:

2017	935,078
2018	1,014,276
2019	1,000,863
2020	1,316,156
2021	1,483,801

With respect to lawyers instructed by the NCIs but not employed by them, the information requested is not readily available and could not be obtained without disproportionate cost.

The Rt Revd Robert Innes (Bishop of Gibraltar in Europe) to ask the Secretary General:

Q173 The Archbishops' Council recently agreed that all member-level meetings in the NCIs should take place on zoom in order to minimise costs. Can the Secretary General explain how this decision was arrived at and how much consideration was given to the overwhelming superiority of in-person meetings for working groups such as FAOC that bring together disparate individuals to address complex and sensitive subject matter?

Mr Clive Scowen (London) to ask the Secretary General:

Q174 Is it the case that Synod committees, Boards, Councils and Commissions are being instructed to meet remotely wherever possible, and if so which member-level body took that decision?

Mr William Nye to reply as Secretary General:

A With permission, Chair, I will answer questions 173 and 174 together.

The Joint Employment and Common Services Board (JECSB) approved at its January 2022 meeting a cross-NCI meeting policy which was then noted by the NCIs' principal trustee bodies and disseminated to their sub-committees and to associated groups supported by NCI staff.

To generate savings on travel costs and to enable more diverse participation, the policy asks that most member-level meetings across the NCIs generally take place online, with face-to-face meetings of each body only taking place once or twice a year.

The policy recognises that some groups will wish to meet in person for members to get to know one another and for fellowship. There may also be a specific business need for meeting in person. The policy therefore includes the opportunity to register an exemption and meet more frequently in person, ensuring that hybrid options are available and that proper scrutiny has been given by the committee as to whether meeting in person is necessary.

NATIONAL SOCIETY COUNCIL

Mr Luke Appleton (Exeter) to ask the Chair of the National Society Council:

Q175 Much attention rightly has been given to the Church's role that will follow the Schools Bill 2022. As a significant number of Homeschoolers across England are Christian can you please explain what engagement the Church has had in defending the rights of Christian homeschoolers?

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

A The Lords Spiritual listened carefully to the concerns of Christians who home school their children and through our engagement with the Schools Bill, both formal and informal, have sought to ensure that whilst it is appropriate for there to be a register of children receiving home education to avoid a situation where vulnerable children are missed by the system and find themselves at risk of harm, it is not necessary for the government to collect wide ranging data without good reason. Government or Local Authorities should not inspect or control the content of that education, but simply ensure that all children are properly accounted for and known to be receiving suitable education.

The Revd Jo Winn-Smith (Guildford) to ask the Chair of the National Society Council:

Q176 Following the horrific revelations regarding Child Q and statistics regarding the stripping and searching of children by the Metropolitan Police, including its disproportionate impact on those of black and minority ethnic backgrounds, have any and, if so, how many, Church of England school children been impacted by such events?

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

A We are deeply shocked by the horrific case regarding Child Q and the trauma she suffered. All schools, as well as other agencies, will have been shocked to see these revelations and will want to ensure they learn from the mistakes that were made in this case. Whilst we are not party to any confidential data held by schools in such cases, the Church of England nevertheless strives to provide education in accordance with our vision. This includes educating for dignity and respect, recognising that each child is unique and made in the image of God. The work the Education Office is promoting on racial justice, equity, diversity and inclusion seeks to provide a positive approach to addressing issues that disproportionately impact on UKME/GM children and staff and is also proactively seeking the growth in the number of school leaders from those backgrounds.

Dr Julie Maxwell (Winchester) to ask the Chair of the House of Bishops:

Q177 Given that much has changed since the introduction of the current *Valuing All God's Children* policy in 2019 – including: i) clarification of UK law by EHRC; ii) the findings of the Cass review on the multifactorial causes and different outcomes for childhood gender dysphoria; and iii) Hilary Cass stating that the social transitioning of children by schools is not a neutral act, when will the 2019 policy be reviewed and updated?

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

A *Valuing All God's Children* is intended and used as a resource to help schools tackle homophobic and transphobic bullying so that, even in the midst of wider and often heated public debate, they can ensure that children are treated with dignity and respect (especially in relation to protected characteristics under equalities legislation) and also learn to respect the views of others. We are keeping the document under review and in the event that the DfE or Government produce any further guidance on how protected characteristics are treated within a school context, we will update our document accordingly.

Canon Dr Addy Lazz-Onyenobi (Manchester) to ask the Chair of the National Society Council:

Q178 One of the measures in the Government White Paper on education “Opportunity for All”, that was published in March, stipulates that by 2030 every school in England will be academised. And in May, the Government published a new Bill “to pave the way” for all schools to join a Multi-Academy Trust (MAT).

What impact will the Bill have on the governance of various Diocesan Boards of Education, the Church of England schools and the maintenance of their Christian distinctiveness?

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

A The Schools Bill has finished committee stage in the House of Lords and as a result the government has announced that large parts of it will be removed, with revised proposals being brought forward when the Bill reaches the House of Commons. In the context of church schools, the Bill is important as the clauses

concerned with schools with a religious character make provision relating to matters affecting church academies, including in relation to governance arrangements and the teaching and inspection of religious education and collective worship. These mirror key aspects of the maintained school framework for the academy framework and transfer existing academy trust obligations from a contractual onto a statutory footing, to better safeguard provision and ensure that the Christian character of Church schools is secured for the future.

CHURCH BUILDINGS COUNCIL

The Revd Canon John Dunnett (Chelmsford) to ask the Chair of the Church Buildings Council:

Q179 Are central records kept of the provision of security alarms for diocesan-owned clergy houses?

The Ven Bob Cooper to reply on behalf of the Chair of the Church Buildings Council:

A This matter is not within the purview of the Church Buildings Council. We have made enquiries and do not believe any central records are kept on this matter.

Mrs Katia D’Arcy-Cumber (Chelmsford) to ask the Chair of the Cathedrals and Church Buildings Council:

Q180 How many cathedral and church buildings in the Church of England have a toilet facility with Changing Places high dependency facilities, kitted out with hoist, adult-sized changing bench and space for carers, to enable those with complex disability to access both church and community?

The Ven Bob Cooper to reply on behalf of the Chair of the Church Buildings Council:

A There is currently one Church of England church registered with Changing Places UK as providing these facilities (St John the Evangelist, Farsley, in the Diocese of Leeds). Government funding of £23.5 million, announced in March and awarded to 191 local authorities, will raise the total number of Changing Places lavatories in England from around 1,300 to around 1,800, with cathedrals among the venues in which new facilities are due to be built.

The Church Buildings Council published new guidance on providing equal access to church buildings last year: this encourages churches to give careful consideration to installing Changing Places facilities, advising that compelling reasons should be given for *not* doing so, and that in cases where such reasons prevail, an accessible lavatory should be provided as a minimum acceptable level of provision.

COUNCIL FOR CHRISTIAN UNITY

The Revd Dr Andrew Atherstone (Oxford) to ask the Chair of the Council for Christian Unity:

Q181 The Anglican Mission in England (AMiE) plans to consecrate two additional church-planting bishops in Autumn 2022. What active steps is the Church of England taking to build good ecumenical relationships between our Churches?

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

A The Church of England seeks to maintain good relations with all its ecumenical partners. There are various contacts at a personal level, both locally and at church leadership level, between clergy as well as laity of the Church of England and AMiE, and as far as it is possible to work constructively alongside AMiE, the Church of England seeks to do so. AMiE is not a Church covered nationally by the Ecumenical Relations Measure, nor is it gazetted under the Sharing of Church Buildings Act. For information, AMiE is not a member of the Anglican Communion, nor is it in communion with the Church of England.