

GENERAL SYNOD

NOVEMBER GROUP OF SESSIONS 2023

EIGHTH NOTICE PAPER

ERRATA – QUESTIONS NOTICE PAPER

Q56 from Mr Stephen Hofmeyr (Guildford) and Q64 from Miss Debbie Woods have unfortunately been provided with the wrong answers in the Questions Notice Paper.

They should read as follows:

At its meeting on 9 October 2023 did the House of Bishops agree (in line with legal advice set out in GS Misc 1339) that same sex marriage is distinct from Holy Matrimony and that same sex marriage does not impinge on Holy Matrimony in a way that contradicts the Church's doctrine? Or did the House of Bishops agree that the alleged distinction could no longer be maintained?

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

- A** The House of Bishops considered the complexity of the relationship between civil marriage and same-sex marriage, which includes both areas of similarity and significant differences, and focused more specifically on same-sex marriage and Holy Matrimony.

Miss Debbie Woods (Chester) to ask the Chair of the House of Bishops:

Q64 GS 2328 confirms that the doctrine of marriage is unchanged, and that the teaching that marriage, as understood

according to Canon B30, is the only proper place for sexual intimacy. On the basis of this, has the House of Bishops committed to refrain from its members making any public statements which contradict this confirmed teaching, and if not, on what basis?

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

A: GS 2328 speaks of the diversity of views that are held within the Church in relation to a range of views that touch on the areas of marriage and sexual intimacy. The House of Bishops also contains this diversity of views and does not compel its members to go against their conscience in what they say or don't say. We are not changing the doctrine of the Church regarding marriage but we are exploring the space for a genuine, careful pastoral response: the kind of response that genuinely rejoices at the goods that we can see in same-sex relationships – faithfulness, stability, fruitfulness, love, faith, grace – and keeps looking for where God is at work, and how we may respond faithfully to God's call to holiness in the fashioning of our lives, rather than focus primarily on identifying the absence of virtue, or good, in others.

MOTIONS AND AMENDMENTS

Amendments will subsequently be marshalled in the order in which they are to be taken on the relevant Order Paper.

AMENDMENTS TO THE STANDING ORDERS (GS 2327)

Miss Debbie Buggs (London) to move the following amendments:

‘In Standing Order 78, the existing text becomes paragraph (1) and after paragraph (1) insert—

“(2) Any form of service (within the meaning of Canon B1) which arises from the process within the Church of England known as “Living in Love and Faith” (including any form of service intended to be used under Canon B 5) and which is the subject of a motion before Synod, or any other consideration by it, is to be deemed to have been introduced as liturgical business.”.’

Explanatory statement: *this amendment would provide that a form of service arising from the Living in Love and Faith process and before Synod for consideration is to be deemed as having been introduced as liturgical business*

‘In Standing Order 120A, after paragraph (3) insert—

“(3A) An Anglican Communion representative may, despite paragraph (3)(c), move a motion calling for an item of business that is in the agenda for a group of sessions and is concerned with liturgy to be designated as one or more of the following—

- (a) liturgical provision that would be subject to the procedure in SOs 79 to 88;
- (b) Article 7 business;
- (c) Article 8 business.

(3B) If a motion under paragraph (3A) is carried, the question of whether the item of business concerned is capable of designation in the terms specified in the motion is to be conclusively determined by the Presidents, the Prolocutors of the Convocations and the Chair and Vice-Chair of the House of Laity acting jointly.

(3C) Where an item of business is determined under paragraph (3B) as capable of designation in the terms specified

in the motion under paragraph (3A), that item of business is deemed to be automatically designated in those terms.

(3D) An Anglican Communion representative is, for the purpose of moving a motion under paragraph (3A), to be treated as being a member of Synod; but the requirement in SO 10(6) (notice to be supported by two members) does not apply to the motion.”.’

Explanatory statement: *this amendment would entitle an Anglican Communion representative to call for a particular item of business to be designated as liturgical business or as Article 7 or 8 business, with the determination of its capability to be so designated to be made by Business Committee.*

Mr Luke Appleton (Exeter) to move as an amendment:

‘In amendment 11 of GS 2327, after “provide the Synod with”, insert “the full text of the petition (except any content deleted under paragraph (1B)) and”.’

Explanatory statement: *this amendment would require the Business Committee to circulate the text of the petition to Synod alongside its report or comment on the petition.*

Mr Sam Margrave (Coventry) to move the following amendments:

‘In amendment 8, leave out “, insulting or unseemly”.’

‘In amendment 8, leave out “or unseemly”.’

Explanatory statement: *this amendment would remove the proposed requirement for the Clerk to remove insulting or unseemly content from the text of a petition.*

‘In Standing Order 113, omit paragraph (4).’

Explanatory statement: *this amendment would remove the stipulation that questions must not contain argument or imputation or ask for an expression of opinion or for the solution of a hypothetical problem.*

If that is not carried, the following two amendments to be proposed—

‘In Standing Order 113, in paragraph (4)(a), omit “argument or imputation” and insert “anything defamatory”.’

Explanatory statement: *this amendment would replace the stipulation that questions must not contain argument or imputation with a stipulation that it must not contain anything defamatory.*

‘In Standing Order 113, in paragraph (4), omit paragraph (b) and the preceding “, or”.’

Explanatory statement: *this amendment would remove the stipulation that a question must NOT ask for an expression of opinion or for the solution of a hypothetical problem.*

ITEM 7 LIVING IN LOVE AND FAITH (GS 2328)

The Revd Neil Patterson (Hereford) to move as an amendment:

‘Leave out “as reported in GS 2328”.’

The Ven Malcolm Chamberlain (Sheffield) to move as an amendment:

‘After “at this time”, leave out “recognise the” and insert “is disappointed by the limited”.’

The Bishop of Durham to move the following amendments:

‘Leave out “feel pain” and *insert* “are being deeply hurt”, leave out “progress made” and *insert* “work and consultation undertaken”.’

‘At the end *insert* “and to propose firm provision that provides a clear way of distinguishing differing views and seeks to ensure that all God’s people are able to recognise those with whom they disagree (as well as those with whom they agree) as God’s gift to one another within the family of God”.’

The Revd Dr Sara Batts-Neal (Chelmsford) to move as an amendment:

‘At the end *insert* “and request the House of Bishops to publish section 3 of the Pastoral Guidance, on ministry, by 31st March 2024.”.’

Mr Sam Margrave (Coventry) to move the following amendments:

‘At the end *insert* “recognising all of us together are Christ’s body, and each of us is a part of it, call for the House of Bishops to make arrangements for a referendum to be held, to ask all members currently on electoral rolls within the Church of England, their views on these matters.”.’

‘At the end *insert* “and, further encourage the House of Bishops to ensure transparency and openness as further debates take place and decisions are made in relation to Living in Love and Faith”.’

The Revd Vaughan Roberts (Oxford) to move as an amendment:

‘Leave out all words after “GS 2328,” and *insert* “and call on the House not to commend the draft suite of prayers before this Synod has considered proposals for structural provision having the confidence of both those who do and those who do not seek change.”.’

The Bishop of Oxford to move as an amendment:

‘At the end insert “and ask the House to consider whether some standalone services for same-sex couples could be made available for use, possibly on a trial basis, on the timescale envisaged by the motion passed by the Synod in February 2023”.’

The Bishop of Southwell and Nottingham to move as an amendment:

‘Leave out all words after “GS 2328,” and *insert* “and call on the House not to commend the draft suite of prayers before this Synod has considered the complete Pastoral Guidance replacing Issues in Human Sexuality.”.’

Ms Jayne Ozanne (Oxford) to move as an amendment

‘Insert at the end ", and ask the House of Bishops to consider whether sexual activity outside of marriage is a first-order creedal issue and publish that opinion.”.’

The Bishop of Guildford to move as an amendment:

‘At the end insert “and, in particular, to bring the “forms of service” in Annex C to GS 2328 (the suite of prayers) for

approval under Canon B2 in the same way as the “forms of service” in Annex D to GS 2328 (the stand-alone orders)”.’

Mr Clive Scowen (London) to move as an amendment:

‘*Leave out* all words after “GS 2328,” and *insert* “but call on the House to take no further steps towards implementing that motion until this Synod has considered the full legal advice received by the House prior to agreeing the proposals in GS 2328.”.’

CONTINGENCY BUSINESS: CLERGY PENSIONS (GS 2330A AND GS 2330B)

Mr Carl Hughes (ex officio) (Archbishops’ Council) to move as an amendment:

‘*Leave out* all the words after “That this Synod” and *insert*

- “(a) request the Archbishops’ Council, the Pensions Board, and the Church Commissioners to work together with dioceses to explore ways in which the level of clergy pensions and stipends might be improved in a sustainable manner, with reference being made to the impact of changes to clergy pension benefits and the National Minimum Stipend (NMS) since 1998, including the change in level of the pension benefit from 2/3 of NMS prior to 2011; and
- (b) in doing this work to have regard to the findings of the Clergy Remuneration Review (GS 2247 and GS Misc 1298) and in particular the policy that the National Minimum Stipend should, in future, on average, increase in line with inflation (as measured by CPIH) subject to three yearly reviews and the need to review this position if high levels of inflation establish themselves.”.’