

GENERAL SYNOD

**STANDING ORDERS MADE UNDER SECTION 1 OF THE GENERAL SYNOD
(REMOTE MEETINGS) (TEMPORARY STANDING ORDERS) MEASURE 2020**

In accordance with section 2(1) of the General Synod (Remote Meetings) (Temporary Standing Orders) Measure 2020 (“the Measure”), the officers of the General Synod have consulted the Business Committee of the General Synod and the Standing Orders Committee of the General Synod before making these standing orders.

The officers of the General Synod make the following standing orders under section 1 of the Measure 2020 (“the Measure”).

1. The Standing Orders of the General Synod apply with the following modifications.
2. A reference to sessions of the Synod includes a reference to sessions which persons may attend, speak at, vote in, or otherwise participate in without all of the persons, or without any of the persons, being together in the same place.
3. A reference to a place where sessions of the Synod are held, or are to be held, includes a reference to more than one place, including electronic, digital or virtual locations, web addresses or conference call telephone numbers.
4. A person is to be regarded as present at sessions of the Synod at any given time if the person is at that time able to hear and be heard, and where practicable see and be seen, by the other persons present and by members of the press and public.
5. A reference in these Standing Orders to being present at sessions of the Synod includes a reference to being present by electronic means, including by telephone conference, video conference, live webcast or live interactive streaming.
6. These Standing Orders have effect in spite of any inconsistent provision in the Standing Orders of the Synod; and any such provision is accordingly to be ignored.

+Justin Cantuar:

+Stephen Ebor:

Simon Butler

Christopher Newlands

James Harrison

Elizabeth Paver

[] November 2020

FEBRUARY 2022 GROUP OF SESSIONS

Guide to the February 2022 group of sessions: A report from the General Synod Business Committee

Introduction

1. The Business Committee is charged under Standing Order 4 with settling the agenda for each group of sessions and determining the order in which business is to be taken. Subject to Standing Order 1, it is also responsible for all matters relating to the sessional arrangements of the Synod (Standing Order 125).
2. This is the second meeting of the Synod in this new Quinquennium following the Inaugural Synod in November.
3. This report falls into four parts:
 - Part I comments on practical arrangements for the February group of sessions.
 - Part II comments on general categories of Synod business.
 - Part III comments on the shape of the agenda for the February group of sessions.
 - Part IV reports on other work and recent decisions of the Business Committee.

Part I: Practical Arrangements for the February group of sessions

Sessional Arrangements

4. The General Synod will be meeting at Church House, Westminster. However, at the request of the Presidents, some arrangements have been made for those for whom it is impossible to attend in person to participate remotely.
5. A full COVID-security and risk assessment will be carried out prior to the meeting and any necessary adaptations will be made to the building and to room arrangements throughout. Sanitizer points will be supplied throughout the building.
6. The Synod will be meeting in line with the Government guidelines that are in place at the time of the event. As these guidelines may be evolving, full details of any COVID safety requirements will be supplied in a Notice Paper and in pre-advice to Synod members. However, whatever the Government guidelines say at the time, members are requested to wear face coverings when in Church House, except when addressing Synod or eating or drinking.
7. Synod members are strongly encouraged to take a lateral flow test prior to participation at the Synod meeting and may make use on arrival (and during Synod) of the free COVID-testing centre in the Harvey Goodwin Suite for this purpose. Synod members are also invited to use a coloured lanyard which indicates their preference with regards to social distancing. The Business Committee would like to encourage Synod members to respect the preferences of those who are wearing red and amber lanyards. Following feedback from some members, members of Synod – whatever their choice of lanyard – are encouraged to think carefully about each others' needs, and about the public

health situation, which is of course much different from that prevailing in November last year.

8. For those members who prefer to sit at a distance from other members the proceedings in the Chamber will be livestreamed in the Hoare Memorial Hall and the Bishop Partridge Hall. It is also possible for Synod members to watch proceedings from the public gallery. Arrangements for voting are being finalised and separate information will be provided on this.
9. The Presidents, in consultation with the Business Committee have decided that there should be some 'hybrid' configuration, with some members participating online. The Business Committee has noted that operating in this way will require considerable additional resourcing to run both parts of the meeting as well as careful communications and training for members. This may be somewhat basic and run less smoothly compared with a wholly in-person meeting or wholly remote meeting but the Presidents felt that it was important for those who could not attend in person to be able to participate. Members are asked to accept that there may be some teething problems and to be understanding with staff as we all navigate how limited hybrid will operate.
10. Due to the reconfiguration of Church House, and the installation of the COVID-testing centre in the Harvey Goodwin Suite, there will be extremely limited availability of rooms in Church House for fringe meetings and displays. However, there are many venues in the close vicinity of Church House which may be hired for fringe meetings, including facilities at nearby Churches. A guide to these venues – with contact details for the venue organiser – has been issued separately so that those wishing to hold fringe meetings can find a suitable venue at a convenient distance from Church House.
11. The formal business of Synod will begin at 1.45 pm on Tuesday 8 February. The timings of the sessions are as follows:
 - 1.45 pm – 7.00 pm on Tuesday 8 February
 - 9.00 am – 12.30 pm and 1.45 pm – 7.00 pm on Wednesday 9 February
 - 9.00 am – 12.30 pm and 2.00 pm – 4.30 pm on Thursday 10 February
12. The House of Laity will be meeting from 4.40 pm – 6.00 pm on Thursday 10 February.
13. There will be a few hard copies of the Agenda available at the Synod help desk together with printed copies of the Order Papers for all members.

Synod Worship

14. The Chaplain to General Synod is the Revd Andrew Hammond. He would welcome the any suggestions from Synod members regarding Synod worship and is also keen to hear from any Synod members who wish to volunteer to lead or participate in Synod worship. Any members who would like to make suggestions or be involved in aspects of Synod worship at future groups of sessions should contact the Chaplain at synodchaplain@gmail.com.
15. The group of sessions will begin with an act of worship and there will be acts of worship throughout the group of sessions either in the Chamber or in Church

House Chapel. There will be a Synod Eucharist in the Assembly Hall from 9.00 am – 10.00 am on Wednesday 9 February; arrangements for this service will take full account of the public health situation on the day. The full details and timings of worship are listed at the start of the agenda.

Private Members' Motions and Diocesan Synod Motions

16. There are four Private Members' Motions ('PMMs') on Special Agenda III. In determining the order in which PMMs are to be debated, the Business Committee has regard to the number of names supporting a debate on the motion. Members can add their names to those supporting a debate on a PMM by signing the relevant list. These lists may be signed electronically by emailing synod.pmms@churchofengland.org.
17. It is also possible for members to sign PMMs at a group of sessions by adding their signatures to the forms available at the Information Desk or via the Synod App.
18. Unlike PMMs, Diocesan Synod Motions ('DSMs') which have not been debated are carried over into the new quinquennium. There are currently 13 DSMs from the previous quinquennium listed in Special Agenda IV. Two of these, the DSMs from Canterbury and from Durham have been scheduled time on the agenda.

Part II: General Categories of Synod Business

19. When constructing agendas, the Business Committee seeks to view the agenda as a whole and to ensure that it covers a balance of subjects. Synod business tends to fall into four main categories as follows, although inevitably, some of the subjects which come under these areas may overlap.

Standing items

20. This includes items such as the debate on the Business Committee Report and Synod Question Time.

Legislative business

21. Full details of the legislative business for a group of sessions are set out in Special Agenda I.

Ordering the life of the Church

22. Business which concerns the way we order our own life together.

The Church and the World

23. Business which debates current issues and takes account of the way in which the Church relates to our public context.

Part III: The Shape of the February Agenda

24. In order to facilitate a hybrid meeting of Synod, the Standing Orders made under Section 1 of the General Synod (Remote Meetings) (Temporary Standing Orders) Measure 2020, which lapsed in 2021, will need to be revived. Members will be

invited to debate these. It is only if these are passed by Synod that the hybrid elements of the meeting can take place. If it is not passed, we will continue the meeting with those in the Chamber. For this reason, the Standing Order changes will be introduced as the first item on the Agenda.

Standing Items of Business

25. After the debate on the Standing Orders under Section 1 of the General Synod (Remote Meetings) (Temporary Standing Orders) Measure 2020, the February group of sessions will begin with opening worship and the presentation of the Prolocutors of the Convocations and the Chair and Vice-Chair of the House of Laity to the Presidents by their respective proposers and seconders. This will be followed by a **Presidential Address** by the Archbishop of Canterbury.
26. There will be the usual debate on the **Report from the Business Committee**, which offers Synod members the opportunity to comment on the agenda or on the content of the Report. There will be a short item to enable Synod to agree the dates for its meetings in 2024 – 2026.
27. The Business Committee has given serious reflection to the handling of **Synod Question Time** having received substantial feedback from Synod members on how they experienced Synod Question Time at the Inaugural Group of Sessions. This feedback may be categorised as follows:
 - Concerns that there was insufficient time allocated on the Agenda to enable a reasonable number of Questions to be answered;
 - Concerns about the number of Supplementary Questions asked by individual members and a number of requests that there should be a limit on the number of Supplementary Questions which an individual member should be permitted to ask;
 - Concerns about the tone and atmosphere of Synod Question Time, with some members feeling that the attitude towards those answering questions was very aggressive and disrespectful, and that this lent a hostile and unpleasant tone to the whole item;
 - Queries regarding how the National Church Institutions might be held to account by Synod and suggestions that there might be other modes of doing this, including Select Committee style ‘hearings’ or other in-person engagement;
28. After consideration, the Business Committee offers the following response to these concerns. We have allowed **1 hour 30 minutes** for Synod Question Time on Tuesday 8 February and **a further hour** on Wednesday 9 February. This has been done in order to enable more questions to be reached and further opportunities for supplementary questions than at previous groups of sessions.
29. Given that this meeting will be held in a hybrid format, in order to enable the Chair to run the item more smoothly and to take Supplementary Questions in a more orderly manner, all members (whether attending in person or remotely) will be asked to submit their request to put a Supplementary Question by 4pm on Friday 4 February, using the Request to Speak Inbox or via the Synod App. Further details will be circulated in advance of the meeting. Members are not

required to state the matter of their Supplementary Question in advance. The Chair of the Questions Item will prepare a Questioners' List in advance.

30. The Business Committee will be considering the handling of Question Time and the Standing Orders relating to it at its forthcoming meetings. The Business Committee invites Synod members to remember that the General Synod is a Christian body and encourages them to engage in all business in a spirit of generous enquiry. The Business Committee would like to ask Synod members voluntarily to **limit to two** the number of Supplementary Questions that they ask in one Question Time session, in order to allow other members to ask questions and to enable more questions to be reached.
31. The Business Committee will reflect further with the Officers and others regarding other means for Synod members to scrutinise and engage with work at national level. The Business Committee invites Synod members to start this conversation by attending the Zoom **feedback session** on Thursday 24 February (see below for details). Suggestions may also be sent via the Clerk email at clerk@churchofengland.org

Legislative Business in February

32. The General Synod's main role as set out in its constitution is to make legislation. Synodical legislation takes the form of Measures and Canons ('primary legislation') and orders, regulations and other instruments ('secondary' or 'subordinate legislation'). The Synod also makes provision for matters concerning the Church of England by means of Acts of Synod and other instruments where provision having the force of law is not required.
33. The legislative business at this group of sessions consists of
 - **The Faculty Jurisdiction Rules (Amendment) Rules 2022** which make amendments to the Faculty Jurisdiction Rules with a view to reducing carbon emissions.

Ordering the Life of the Church

34. There will be an item on the Report of the Clergy Remuneration Review. This item has been scheduled by the Business Committee because it was requested to do so by the House of Clergy Standing Committee. The report considers the findings of a survey of over 3,000 stipendiary, self-supporting and retired clergy and a separate survey of diocesan secretaries/senior leadership teams. The report was published in July 2021 and circulated to members of the previous Synod for information as a GS Misc paper at the July 2021 General Synod. Synod will now have an opportunity to consider and debate the report.
35. There will be a motion confirming the appointment of the Chair of the Appointments Committee and a motion approving the appointment of the Chair of the Dioceses Commission.
36. There will be a joint Motion from the Archbishops' Council and the Church Commissioners on the process regarding the handling of the report of the Governance Review Group. This report was presented to Synod in November by the Bishop of Leeds. This motion asks Synod to note the work of the National Church Institutions in analysing the recommendations of the report, looks ahead

to possible legislation being brought to Synod in due course, and commits to regular engagement with Synod on this work going forward.

37. There will be a take note debate on the proposed changes to the membership of the Crown Nominations Commission for the See of Canterbury. This forms part of the wider consultation and is a chance for General Synod to discuss the proposed changes set out in the consultation document. It is not a final debate on changes to the Standing Orders, rather it is a first opportunity for the Synod to discuss the proposal and issues set out in the consultation document. This debate will enable Synod members, and the Archbishops' Council, to hear a range of views about the proposals as they consider the issues, and ahead of their sending in their own individual responses to the consultation.
38. There will be an update item on Safeguarding which has been brought by the National Safeguarding Team and the Lead Bishop for Safeguarding.
39. The Presidents have requested that there should be time for group work during the group of sessions. The Business Committee hopes to find ways to allow those joining the Group of Sessions remotely to participate in the group work. Details on the practicalities of these will be circulated on a Notice Paper. The group work will cover the following areas:
 - Vision and Strategy to enable Synod members to develop thinking and input into the Emerging Church of England set of initiatives which are shaping the Church of the future.
 - Diversity, difference and disagreement: resources for effecting culture change. This will be an opportunity for Synod members to engage with different resources produced by the Church, including the Difference Course sponsored by the Archbishops which seeks to encourage reconciliation and conversations across boundaries and the Pastoral Principles.

The Church and the World

40. There will be a presentation on the work of the newly-established Archbishops' Commission on Racial Justice, introduced by Lord Boateng, the Chair of the Commission. The Commission will engage with Synod on a regular basis during this Quinquennium as it carries out its work. There will then be a Take Note debate on a report from the Archbishops' Council on racial justice issues more broadly, including an opportunity to comment on the report published last year by the Archbishops' Task Force on Racial Justice, "From Lament to Action".
41. There will be a Presentation followed by a take note debate on the ongoing work on lay engagement under the title of "Setting God's People Free". This will be an opportunity for Synod to take note of the progress on implementing the recommendations set out in the original report in GS 2056 and how this work is now being drawn into the framework of the Archbishops' Vision and Strategy initiative.
42. Synod will also be debating the Diocesan Synod Motion from Durham on "Challenging Slavery and Human Trafficking". The Business Committee decided to schedule the Lichfield DSM on the "Persecuted Church" at this group of sessions due to the urgency of the matters it covers and the projected meeting of the Lambeth Conference in 2022.

43. The Canterbury Diocesan Synod Motion on the “Review of Qualifications for PCC Membership and Entry on the Church Electoral Roll” has been included as contingency business. If it is not taken this February, it will be scheduled on the agenda for July.

Part IV: Other Work of the Business Committee

Business Committee Feedback Session

44. The Business Committee will be hosting a Feedback Meeting on Zoom on Thursday 24 February from 5.30 pm – 7.00 pm. This meeting will be an opportunity for Synod members to meet the new Business Committee and to have an open discussion on how they are experiencing the life of General Synod and how they might like Synod to evolve in the future. Details will be circulated after the group of sessions.

Establishment of the Elections Review Group

45. The Business Committee will establish the Elections Review Group at its March meeting. A major task for this group will be to review the process for the introduction of the new Synod Elections software and to make recommendations for how online elections might operate in the future. The Group will be chaired by a member of the Business Committee and will consist of members of General Synod as well as others. Synod members who would be interested in being part of this group should contact the Clerk to the Synod.

Synod App

46. There is an app available for use by members of Synod which provides access agendas and papers and which enables members to submit requests to speak amongst other things. The latest update of the Synod App included new functions such as text search, saving reading progress, annotation, account login and a web version of the App. The web version of the App which was introduced in November 2021 enables Synod members to access the App and its functions on any device with internet access.

Feedback on General Synod groups of sessions

47. The Business Committee has now put in place a regular process of requesting Synod members to complete a post Synod questionnaire to give their feedback on the most recent group of sessions. Synod members are encouraged to complete the Feedback Questionnaire following each group of sessions so that improvements can continue to be introduced. Each Business Committee report provides a short analysis of the main points raised in the Synod Feedback Questionnaire and indicates how the Business Committee is responding to this feedback. Unfortunately due to a technical issue, it has not been possible to produce the summary for this group of sessions.

Accessibility of Synod Meetings

48. Members are referred to the Business Committee’s statement on Accessibility (GS Misc 1201) which may be viewed in the Members’ Resources section of the

Synod web page at <https://www.churchofengland.org/sites/default/files/2019-01/GS%20Misc%20201%20.pdf>.

49. The accessibility policy was last reviewed by the Business Committee in December 2020. Since then, the Accessible Synod Group is working on a range of improvements to accessibility and is introducing changes at each group of sessions.
50. The Business Committee will consider the learnings from the hybrid elements introduced at this group of sessions, and will look at further refinement based on the experience at future Synod meetings.

List of Speakers at General Synod meetings

51. In recent groups of sessions, the Business Committee has introduced the practice of publishing the list gathered of all those who spoke in debates and other items on the floor of Synod. This information is already public in the form of the Report of Proceedings and is used by the Panel of Chairs, the list just makes the information available in a more user-friendly form. Chairs are always encouraged to call a wide range of speakers in debates.

Record of Business Done

52. The Legal Office produces a formal record of business transacted at each group of sessions of the General Synod in the form of 'Business Done', which is published on the Synod page of the Church of England website.

Business Committee Policies

53. The Business Committee has a number of policies covering various aspects of Synod's activities which are reviewed regularly and updated as necessary. These and other guidance may be viewed on the Members' [resources section](#) on the Church of England website.
54. The [Guide to the General Synod](#) and the [Synod Members' Survival Guide](#) may be especially helpful as members prepare for the group of sessions.
55. Synod members are encouraged to be proactive in publicising the work of Synod, and social media is a great platform for this. The hashtag used on Twitter is #Synod. There are several social media channels which members have used in the past. However, members are reminded of the importance of being respectful to each other and that social media comments are seen by many both within and outside the Church.
56. Synod business is recorded and livestreamed on the Church of England YouTube channel, and occasionally broadcast on the BBC Parliament Channel as well. Members should consider this when participating in the chamber.

On behalf of the Business Committee, Robert Hammond
Chair of the Business Committee
January 2022

Membership of the Business Committee December 2022

Chair (elected by General Synod)

Canon Robert Hammond

Elected by the House of Bishops

The Rt Revd Martin Gorick, Bishop of Dudley

Elected by the House of Clergy

Fr Paul Cartwright

Revd Mark Ireland

Revd Jody Stowell

Elected by the House of Laity

Mr Clive Scowen

Mrs Michelle Obende

Mr Nic Tall

Appointed by the Archbishops' Council

Mr Joseph Diwakar

The Secretary to the Committee is the Clerk to the Synod, Dr Jacqui Philips.

Forecast of future General Synod business

This contains potential items that are likely to come to a future group of sessions, it is not an exhaustive list as other items may be added and does not guarantee that an item will be scheduled.

July 2022

Legislative business

- Revised Mission and Pastoral Measure – First Consideration
- CBF Investment Fund – Measure authorising scheme of arrangement
- Legal Officers (Annual Fees) Order 2022 (*deemed business*)
- Ecclesiastical Judges, Legal Officers and Others (Fees) Order 2022 (*deemed business*)

Non-legislative business

- Update from the Environmental Working Group on progress to Net Zero
- Policy paper on Lay Ministry
- Policy paper on revision of Clergy Discipline Measure
- Amendments to CNC Standing Orders
- Canterbury DSM on the “Review of qualifications for PCC membership and entry on the church electoral roll” (if not taken in February)
- Engagement with “Living in Love and Faith” Next Steps

For and on behalf of the General Synod Business Committee
Canon Robert Hammond, Chair of the General Synod Business Committee
January 2022

General Synod

Pattern of Meetings of General Synod 2024 - 2026

Background

1. General Synod meets in February each year in London, in July in York and dates are reserved for a meeting in November in London if business requires.. The July dates are fixed with the University of York and the full time available is usually used.
2. At the February 2019 group of sessions, it was agreed that dates for future February groups of sessions should include both weekends and weekday options. The Business Committee met in December 2021 and reviewed the 'envelope' which was put forward for consideration.
3. The envelope for February groups of sessions include 8 days, to allow the option of meeting over a weekend. It is not expected that each of the February group of sessions will use the full dates in the envelope
4. The Business Committee agreed that the full envelope for the February groups of sessions should be presented to Synod for approval, noting that the actual dates will be set in December the year before, once the requests for business have been received and the agenda planned.

Proposed Dates

5. The following envelopes are suggested for 2024 – 2026:

2024

February	Monday 19 February – Tuesday 27 February (*Ash Wednesday is 14 February)
July	Friday 5 July – Tuesday 9 July
November (if required)	Monday 18 – Wednesday 20 November

2025

February	Monday 10 February – Tuesday 18 February (Ash Wednesday is 5 March)
July	Friday 11 July – Tuesday 15 July
November (if required)	Monday 17 November - Wednesday 19 November

2026

February	Monday 9 February – Tuesday 17 February
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	(Ash Wednesday is 18 February)
July	Friday 10 July – Tuesday 14 July
November (if required)	Monday 16 November – Wednesday 18 November

Action Points

6. Synod is invited to approve the envelope for the groups of sessions 2024 to 2026.

Canon Robert Hammond

For and on Behalf of the General Synod Business Committee

January 2022

GENERAL SYNOD

Racial Justice in the Church of England

Summary

This paper summarises the developments as the Church of England since the reaction to the murder of George Floyd in the USA prompted an international outcry at the persistent racism through society, including the churches. It notes the report of the Archbishops' Racial Justice Task Force, *From Lament to Action*,¹ and summarises actions taken on the recommendations (with further detail in Annexe 1). The paper also notes the recent work of CMEAC and some relevant work on the links between racial justice and public policy. It also gives the background to the Archbishops' Commission on Racial Justice which has begun its work and which will be making a presentation to Synod.

Introduction

1. May 2020 saw a sea-change in the discourse on race, ethnicity and inclusion across the Western world. The murder of George Floyd by a police officer in Minneapolis – at first sight, just another in a seemingly unstoppable series of killings of Black people – sparked a reaction which empowered people of Global Majority Heritage (GMH) in the USA and beyond forcefully to affirm their presence in society, their humanity - and their refusal to endure the treatment that continued to marginalise, belittle, and in too many cases, kill them. In Britain, the voices of UK Minority Ethnic (UKME/GMH) people swelled to add to the story – and within the Church of England, accounts of racist discrimination at many levels gained a salience they had never had before.
2. The stories were shaming. The Archbishops committed the church to action and to immediate progress. This led to the formation of a Task Force, to report quickly, and the longer-term establishment of a Commission on Racial Justice to drive systemic change across the church.
3. The Task Force report, entitled *From Lament to Action*, appeared in April 2021. Although its remit was to propose recommendations for immediate action, naturally, in seeking to present the scale of desired change, the recommendations included some that would require more fundamental and radical changes in the life and structures of the church.
4. Within the NCIs, work began immediately, following receipt of *From Lament to Action*, to address the recommendations in so far as they lay within the NCIs' remit. Other recommendations – most notably and controversially, the recommendation that every diocese should employ a full time racial justice officer – were reserved pending a clearer idea of the likely impact both in terms of cost and benefit and to take into account the strategic thinking of the Racial Justice Commission as it emerged..
5. In October 2021, the Archbishops' Commission for Racial Justice began its work under the Chairmanship of Lord Paul Boateng. The Commission's roles include ensuring that the momentum for change in the church does not abate, building upon

¹ [FromLamentToAction-report.pdf \(churchofengland.org\)](https://www.churchofengland.org/FromLamentToAction-report.pdf)

the recommendations of *From Lament to Action*, and bringing forward its own, considered, recommendations for action.

Theological Foundations

6. Although the responses to the murder of George Floyd brought together people of many faiths and ideologies, the Church of England is embarking on a programme of change in its approaches to racial justice because, not in spite, of our Christian conviction.
7. Ultimately, our theology of race derives from Galatians 3:28. The differences that the world deploys to calibrate the value of human persons, and to group them inequitably, are as nothing in Christ. As the saying is, “there is one race: the human race”. Our equality in the eyes, and in the love, of God must be replicated in our social structures and relationships if the Kingdom of God is to be realised in its fulness. Racial Justice follows from the example of Our Lord who died for all and whose resurrection testifies to God’s supremacy over the deadly dehumanisation that people impose upon one another.
8. Because the movement for racial justice is not confined to Christians, there will be overlaps, but also differences, in approach. For example, there have been concerns among some Christians about the salience of Critical Race Theory (CRT) and whether it is consistent with a theological rationale for racial justice or inimical to Christian convictions. And among theologians in this field, there are disagreements about how racial justice is understood through the lens of Christology and other key areas of doctrine.
9. Some secular theories overlap with Christian theology, for example, in exploring the ways in which racial injustice persists in the face of apparently benevolent legislation, since moral orientation is not formed by law alone. And the concept of intersectionality challenges the liberal trope that neutrality is a sufficient condition for fairness, calling us to consider a person in the context of overlapping identities and noting how disadvantage can be entrenched.
10. The ways we approach theologies of racial justice are contested in the church, despite near-unanimity that racial injustice is a sin, and the wider ideologies around the topic are also disputed. But our commitment to racial justice should begin and end in our commitment to Christ and His Kingdom. On the way, we may sometimes walk, to mutual benefit, with others who share our objectives but not our faith.

CMEAC

11. The existing body for the church’s work on issues of race and ethnicity is CMEAC – the Committee for Minority Ethnic Anglican Concerns. Established for over 30 years, CMEAC has submitted numerous reports critical of the church’s record in racial justice yet, as *From Lament to Action* noted, few of the ensuing recommendations had been implemented and little if anything had changed.
12. *From Lament to Action* recommended major changes to CMEAC. CMEAC remains, under the Chairing of the Dean of Manchester, an important mechanism for ensuring that the Racial Justice Commission, and the racial justice work more

widely, is connected to the formal structures of the NCIs and can access a range of UKME/GMH views within the church.

13. The Archbishops' Council has decided not to abolish CMEAC but to review its terms of reference along with those for other AC Committees. Whilst making the Chair of CMEAC a full member of the Archbishops' Council would require primary legislation and could not be done quickly, it has been agreed that the Chair (or the Chair's nominated representative) should attend the Archbishops' Council on the same basis as the Chair of the Business Committee and the lead bishop on Safeguarding.
14. CMEAC activity in 2021 included a national theology conference in collaboration with the British & Irish Association for Practical Theology and a national roundtable on how to support the planned migration from Hong Kong in collaboration with the Teahouse, the support network for the Church of England East Asian and Chinese-heritage clergy. There have also been a variety of roundtables and activities supporting the work of Gypsy, Traveller and Roma Networks and issues, and Persian & Farsi speaking network and issues.
15. CMEAC has also commissioned two larger projects for 2022. The first is to produce a diocese-by-diocese report on the work undertaken on Anti-racism, racial justice and Belonging, Inclusion and Diversity of Race. The second initiative (the Commissioning of the St George Collection) is a co-creative project that will collaborate with 42 ecclesial and secular organisations to commission a collection of sacred liturgical objects. These objects will narrate the diversity of heritage, culture and ethno-social community found in the Church of England and the Anglican Communion, mediate theological truths, and bring together communities in celebration and lamentation to the foot of the Cross. This project is still in the development/ (external) funding application phase.
16. CMEAC has also developed a number of resources with various Christian publishers to support and guide racial justice work at parish and diocesan level. The first of these, *Staying Awake in Gethsemane*, will be published with SCM press later this year.

Racial Justice in the life of the nation

17. The pursuit of racial justice in the church is inseparable from our mission to the world. If our own practices and life are deficient, we have no locus from which to call out racism and injustice in the world at large. If we are seen to be trying hard to put our own house in order, we can – humbly and in love – work for a more just society.
18. An example of a pressing issue which impacts on the lives of UKME/GMH people is the Nationality and Borders Bill currently before Parliament. This is a major piece of legislation the primary of focus of which is on changes to the asylum and refugee system. It follows the publication of the New Plan For Immigration, which laid out a wider government strategy. MPA and the Bishop of Durham produced a response to the consultation on the NPFI raising a number of concerns, particularly over changes to the asylum system that we believe will be ineffective in meeting the goal of reducing irregular migration, but which are likely to have a significant negative impact on many vulnerable people. We have continued to engage with ministers

and officials, and a team of nine bishops has committed to following the Nationality and Borders Bill through the Lords.

19. Clause 9 of the Bill allows for the Secretary of State to remove citizenship without notice from anyone who is eligible for citizenship of another state. Foreign-born British citizens without dual nationality can be made stateless so long as the government believes they are eligible for foreign citizenship. Between 2006 and 2017, Home Office figures show, 199 people were stripped of their citizenship, with 104 cases in 2017 alone. The major change is being able to do so without notice. This disproportionately impacts on the UKME/GMH population.
20. Three bishops (Durham, London and Chelmsford) spoke at Second Reading on the 5th of January. Between them they covered the values behind the Bill; concerns about a proposed two tier system for asylum and refugees; the need for safe and legal routes; family reunion and provision for children; the impact of the proposals on modern slavery; citizenship; the right of asylum seekers to work and community sponsorship. They have committed to supporting a number of amendments across those areas. Had the church not been able to demonstrate its commitment to putting its own house in order, the bishops' task would have been considerably harder.

Progress on Implementing the *From Lament to Action* Recommendations

21. *From Lament to Action* broke down its recommendations into five categories, as below. As noted already, the NCIs have engaged strategically with the recommendations that fall within their remit. A much more detailed summary for each recommendation can be found in Appendix 1.
22. The summary below should be read in conjunction with the detail in the annexe in order to show a balanced picture of real progress and the reasons why progress has not been more rapid.
23. The Archbishops' Council is considering how resources can be deployed to expedite these actions as far as possible during 2022.

i) Participation

Much preliminary work has been done here as outlined in the Annexe. The constituency which would elect additional UKME/GMH members to Synod has been defined (although not all eligible persons yet identified) and the proposals signed off. A process for bringing UKME/GMH participant observers into the House of Bishops, in a way which is commensurate with the expectation of increased numbers of UKME/GMH bishops who would sit in the House as of right, has required much work, but clear proposals now await sign-off.

The significant obstacles to meeting the 16 recommendations under the 'Participation' category, are partly because it requires a substantially larger budget than is available in the NCIs, and partly due to the fact that a significant number of the recommendations are outside the remit and sphere of influence of the NCIs. Some recommendations are also currently progressing more slowly than desired, due to GDPR and similar requirements. The COVID measures have only exacerbated these issues.

ii) Education

The 11 recommendations under this category have achieved significant progress as shown in the Annexe. The Education and National Society teams have drawn in internal and external expertise and a wide forum of consultants and allies to deliver these aspirations. Where recommendations fall outside NCIs mandate, they have found ways to influence and engage external partners. While there has been excellent progress, some of these recommendations require significant funding to continue on the current trajectory to meet these targets.

iii) Training & Mentoring

The 9 recommendations under this category are also making good progress. Many TEIs have invested significant time, resources and efforts into supporting and fulfilling these recommendations. However, it is important to consider that much of the liturgical interventions and lectionary revisions of these recommendations do not always translate easily into some specific Anglican traditions and demographics and the TEIs allied to these traditions. It is important that our institutional strategy does not exclude these traditions.

iv) Young People

5 of the 6 recommendations under this category were outside the NCIs' mandate and remit, or beyond their capacity. Nevertheless, the appendix shows alternative proposals that support the aspirations of these recommendations and which have been operationalised by staff engaged in these areas.

v) Structures & Governance

The posts forming the Racial Justice Unit have been designed and are being finalised in consultation with the Commission. The Head of the RJU will be a Band 0 post, equivalent to a Director. The posts will be advertised shortly.

The recommendation that every diocese have a full time Racial Justice Officer, funded centrally, is still under consideration although the recommendation raises difficult questions about the opportunity cost when competing priorities have a claim to finite central funding. Some dioceses already have a Racial Justice Officer in post.

Of the 4 recommendations under this category at least 2 are affected by other national processes such as the Transforming Effectiveness/Simpler NCIs work, and are procedurally complex to deliver in the required time scale.

Capacity, Resources and Triennium Funding

24. A significant barrier to implementing the more ambitious recommendations in *From Lament to Action* is because the Task Force did not have the remit or capacity to evaluate the limits of the NCIs' current staffing and resource capacity. Work is continuing to cost and contextualise the outstanding recommendations of the report. A comprehensive draft bid was presented to the Triennium Funding Working Group and will be developed further in the light of comments from that Group. Other potential funding sources will be explored.

The Archbishops' Commission on Racial Justice

25. Following the groundwork done by the Anti-racism Taskforce, the Racial Justice Commission was appointed by Archbishops' of York and Canterbury to stand alongside the Church of England, as the Church drives forward a compelling agenda for racial justice, embedding transformative change.
26. The Commission will report to the Archbishops every six months during the three-year period 2021-2023, with recommendations to support the Archbishops fulfil their commitment to identify, respond to, and root out systemic racism in the Church.
27. The Commission is committed to a process of participative engagement, and will listen, learn from and consider detailed quantitative data and qualitative evidence, commissioning new research and inviting submissions where necessary, and engaging with stakeholders and conversation partners across and beyond the Church.
28. The Commission's monthly meetings will be contextually immersed in various dioceses across the country and the next couple of meetings will include dioceses such as Bristol, Manchester, Turo, Liverpool, Durham, Oxford, Chester, Worcester, London, Coventry & Portsmouth. These meetings will engage with various diocesan programmes as well with partner organisations. For example, in Truro the Commission will spend some time engaging with the Education Office's work in Church of England schools, as well as other strategic initiatives initiated by the dioceses, to gain a grassroots view of changes to policies and programmes that have been stimulated by *From Lament to Action*. Similarly, in Durham, the Commission will engage with the Common Awards programme, as well as with TEIs and current ordinands, alongside the diocesan anti-racism and racial justice work.
29. The 'Racial Justice Commission' website will be publishing information on the work of the Commission as it progresses;
<https://www.archbishopofcanterbury.org/priorities/archbishops-commission-racial-justice>

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Annexe 1

The NCIs' responses to the *From Lament to Action* Recommendations in Detail

This Annexe is taken from a report made to the Archbishops' Council in January 2022 on progress in responding to the recommendations of *From Lament to Action* where they fell within the responsibilities of the AC to take forward. It does not attempt to explore all the responses that are the responsibility of other NCIs, dioceses or parishes, as collating all the relevant information was not possible in the time available. However, as a significant number of recommendations do lie within the AC's remit, the Annexe gives a clear view of progress on some key aspects of the report.

PARTICIPATION

Action 1; currently in discussion. Not AC lead.

“General Synod to co-opt 10 UKME/GMH candidates – 5 Clergy and 5 Lay – to serve as members of the General Synod for the 2021- 2026 Quinquennium. As co-optees, these 10 to serve with full participation and voting rights.”

This recommendation has been deferred to the Feb 22 Group of Sessions for a variety of reasons. The Prolocutors of the Convocations of Canterbury & York and the Chair & Vice Chair of the House of Laity have communicated that;

- i. A timetable and methodology for implementing this recommendation would need to be discussed by the relevant Standing Committees.
- ii. The earliest opportunity for the Convocations and House of Laity to meet to make any in-principle decision and to consider specific proposals for co-option would be February 2022.
- iii. The process for co-opting members across these bodies varies and whilst some work has already taken place during the last quinquennium, (e.g. allowing the House of Laity to co-opt 5 members in one go if required), there are some practical questions around the recommendation which need to be considered, such as the nature and communication of the electoral or appointment process, eligibility criterion, and threshold of experience.

Action 2; in progress. Not AC lead

“UKME/GMH participant observers to attend House of Bishops. One UKME/GMH clergy elected from each region to attend meetings of the House of Bishops as participant observers for three year periods until such time as there are six UKME/GMH bishops able to sit as members of the House. The process should mirror that used for election of women as participant observers in 2013.”

This recommendation is currently in progress. An electorate of UKME/GMH clergy is being assembled following a ‘cascade’ letter sent by all Diocesan Bishops in November 2021. The December 21 House of Bishops discussed suggested changes to the Standing Orders to enable elections of observers. The House of Bishops proposed that existing UKME suffragan bishops should be made participant observers without election. They also proposed that the participant observers should be representative of the provincial demarcations. This will provide for one elected observer from York, and two from Canterbury, plus four automatically appointed observers, at present. They

authorised the Standing Committee to make appropriate final decisions on the details of the election which is projected for March 2022; Observers to join May 2022 House of Bishops.

Action 3; in progress. AC lead, jointly with other bodies

“Data and monitoring are crucial to help us understand what needs to change. The current processes do not allow for the necessary monitoring of appointments in both clergy and lay appointments.

- *Draw together all racial diversity data held across the Church of England at National and Diocesan level.*
- *Supplement this by making Diversity Monitoring forms mandatory for every application process, monitoring racial diversity at each stage. This will require a protocol for how data is handled to ensure it is confidential at an individual level.*
- *Use data to inform accountability by owners of individual recruitment process and for wider analysis, to identify good practice and areas of weakness.*
- *Monitor data on recruitment and (crucially) progression over time, against external benchmarks.*
- *Work on creating a culture where supplying data is seen as beneficial and number of ‘prefer not to say’ responses reduces. Provide positive reasons for people to give data.*

The Chief Officers have already approved work to begin on improving the consistency and quality of diversity data across the Church. This will feed into work to improve diversity in senior appointments. Human Resources have already begun on a data collection pilot, focusing on best practice for both categorisation and communications, underpinned by a suitable model privacy notice, which will be offered as a toolkit to dioceses, and could be expanded to monitor recruitment data. The People System will hold diversity data for clergy, NCIs staff, and trustees. From a more robust base of data, action can be more effectively targeted and progress monitored over time.

HR is piloting diversity data collection with Pensions Board Trustees and a cathedral: evaluation from this pilot will enable the development of a toolkit of guidance and advice (including model Privacy Notice) that Dioceses can use. NCI HR will also use this toolkit to expand our HR Diversity Data (currently limited to gender, disability, age and ethnicity). NCI HR does not handle trustee diversity data, this is owned by the secretariats for each governing body. This does not match the intention or ambition of this recommendation, but is the most that can be achieved from a practical point of view given current resources.

Action 4; projected AC lead

“Any future cohorts of the Strategic Leadership Development Programme to have a minimum of 30% UKME/GMH participation in order to build up pipe-line supply for Senior Leadership in the Church. The total number within an annual cohort is around 60 so this would translate into 20 participants annually. Diocesan bishops nominating to SLDP or similar leadership development programmes to nominate at least 1 UKME/GMH candidate for consideration for participation in the SLDP. The 30% figure recognises the urgency of the current situation, the time-lag between participation in the SLDP and appointment to strategic leadership, and seeks to redress historical under-representation.”

This recommendation will be considered as part of the design of any future SLDP cohort. Under present plans this is unlikely to be before 2023. It may be that a different ‘feeder programme’ is established to help bring people into these development programmes; this would need to be reflected in the 2023 budget.

Action 5; dependent on resource allocation. AC lead. But implementation optional unless mandate at parish level

“PCC Reps and/or appointment panels for clergy posts to undertake online learning programme. Develop online module for anti-racism learning programme (akin to C1 safeguarding training ahead of interviews for incumbents and staff roles.)

The development of these online modules are dependent on appropriate resource allocations. This recommendation should be considered alongside others assigned to Ministry Division in Education, Training and Mentoring. Whilst it is possible to develop an introductory online module (as has been done with Safeguarding), it is not feasible in the timescale proposed. This module would need theological rigour, alongside capacity to engage hearts and minds. This module should be intersectional with other diversity training, and the rollout recommended is larger than the basic safeguarding awareness module. There are also considerations around timescale, implementation and ownership. A projected collective cost of £483,000 for Ministry Division has been included in the Racial Justice Triennium Funding application, which includes costs for this online module.

Action 6; partly dependent on resource allocation. AC lead, with others

“Build recruitment processes for every level and context (employed and non-executive, PCC to NCIs) which improve racial diversity.

- Create with recruitment owners roadmaps appropriate to every sort of recruitment undertaken in executive and non-executive Church roles e.g. what does this look like from a CEO role in the NCIs to a finance assistant at a Diocesan Church House? This should be done collaboratively to encourage people to take ownership and to share learning.*
- Within this, establish goals at the start of each recruitment process to attract greater participation e.g. identifying search partners, volume recruitment providers – so we never hear ‘we put out an advert but we didn’t get much UKME/GMH response’.*
- Create consultation and trial as necessary with Diocesan Secretaries, HR professionals, Diocesan Board of Finance Chairs to ensure systems are robust and realistic.*
- Hold recruitment owners accountable, to ensure they take ownership of increasing diversity, think creatively about how to widen their fields, and create a culture of improvement.*
- Prior to each recruitment process, review role design, and identify and remove any obstacles which prevent widening of candidate fields to include UKME/GMH candidates.*
- Ensure commitment to diversity is visible in the values and strategic priorities of each Diocese and Diocesan Church House (DCH) operation. This makes the role more attractive to a wide range of candidates.*
- Review nomination processes for elected roles (Synods, Diocesan Boards of Education etc) to ensure these are welcoming and not biased in favour of those with existing networks. .*

This is a broad ranging recommendation which the NCIs have already adopted to some extent, as a part of the project mentioned in Participation 3 above. The project aspires to systematise good diversity practice in senior recruitment (equating to the roadmap referred to above). It aspires to encompass role design which ensures unnecessary ORs and other requirements are challenged. It is also designed to create effective outreach and marketing of roles, effective management of search consultants, using challenge groups at key stages, enhanced bias training for selection panels, and

training UKME/GMH and disabled people to participate in selection panels. This work, if it were adopted by dioceses, could be used as a best practice toolkit that would largely meet the aspirations of this recommendation.

Action 7; under consideration. Not AC lead. For CNC, bishops, cathedrals etc.

“Shortlists for Senior Clergy Appointments (Archdeacon, Residentiary Canon, Dean, Bishops) to include at least one appointable UKME/GMH candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include UKME/GMH candidates on shortlist.”

Currently under discussion across the Senior Appointments Team and HR, to attempt to develop a collaborative approach in operationalising this strategy. This will be discussed by the Central CNC members in 2022, but it is unlikely that the CNC will commit to one candidate in each list, instead going on a case-by-case basis to ensure candidates meet the essential criteria before their inclusion on a shortlist.

Action 8; partly in development, partly recommended against. AC / NCIs lead

“Shortlists for all NCI senior appointments of Band 2 or above, including trustee appointments, to include at least one appointable UKME/GMH candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include UKME/GMH candidates on shortlist. Annual data to be published as part of annual reports, showing breakdown by seniority of role.”

Annual data on NCIs appointments could be integrated and published assuming numbers were not too small to give information about individuals. However, the recommendation of including at least one appointable UKME candidate for every senior appointment, with the need to provide publishable reasons where this does not happen, is not currently planned within our HR strategy. This is because research suggests that while ensuring greater accountability of panels can lead to improvement, it also runs the risk of including “token” candidates who are not truly appointable. This can lead to frustration amongst these candidates and runs the risk of alienation from those on the panel. Instead, panels should be supported both to push hard to find good quality diverse candidates and to be confident in explaining those occasions where they could not. The AC will need to consider how far to go in this direction in trustee appointments.

It is also worth noting that we can report good practice on this in recent appointments to the Church Commissioner trustee board; for example in the appointment of Alan Smith & Busola Sodeninde.

Action 9; not for AC.

“Shortlists for members of Bishops & Diocesan Senior Leadership Teams must include at least one appointable UKME/GMH candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include UKME/GMH candidates on shortlist.”

This recommendation is not covered by the work of the Archbishops’ Council.

It is worth noting that there has been an increase of UKME/GMH appointments; in 2020, 94.5% of ‘senior staff’, a category which includes bishops, archdeacons and cathedral clergy, described themselves being ‘White British’, compared to the 96% in 2012. There are eight bishops from UKME backgrounds (including the two to be consecrated in January 2022) or 13 senior clergy overall (that includes the six bishops plus one cathedral Dean, two residentiary canons and two archdeacons).

Action 10; Not for AC

“Shortlists for All Dioceses to produce annual reports on recruitment of clergy and lay appointments each year, recording number of UKME/GMH appointments made and number of UKME/GMH applicants shortlisted for interview, using information from Diversity monitoring forms or other methods. Report to be sent to Racial Justice Directorate for annual publication.

This recommendation is not covered by the work of the Archbishops’ Council.

However, a diversity monitoring form that can be adopted or adapted in dioceses who wish to use it, is currently being developed by the Archbishops Advisor for Minority Anglican Concerns (AAMEAC). This is a part of a wider toolkit being developed for the dioceses who wish to engage in equality, diversity and inclusion endeavours and racial justice strategies, but lack the expertise and resources to engage in this work.

Action 11; partly dependent on resource allocation.

“Those responsible for senior appointments (e.g. Archbishops, Bishops, CNC Members, NCI Directors, Bishop’s Senior Leadership Teams, Vacancy in See members etc) to undertake anti-racism recruitment focused learning programme using external provision with budget for commissioning and delivery.”

There are some plans in hand for reviewing training for senior panels. This could contain an anti-racism component with an intersectional framework. Staff would need to join this work up with work on other training recommendations affecting Ministry and Education to ensure consistency and value for money.

High quality diversity awareness training reinforced by a broader programme of culture change is likely to have a positive impact. A poor quality online, self-directed learning approach to training in this area is unlikely to be effective,. The resource requirements for this has been included in the Racial Justice Triennium Funding application.

Action 12; not for AC

“15% of members of Bishops’ Councils should be UKME/GMH, in all areas where the UKME/GMH proportion of the population is average or above, with Bishops’ Councils to use co-opting powers where necessary. Every Bishops Council, whatever the local population data, to include a minimum of three UKME/GMH members of clergy/laity.”

This recommendation is not covered by the work of the Archbishops’ Council.

While this might not be possible for us to mandate, an audit of EDI & Racial Justice Strategy in dioceses is being carried out on behalf of CMEAC, as a part of diocesan engagement work.

Action 13; not for AC

“Dioceses with UKME/GMH populations of national average or above to make sure that, among the Non-Residentiary Canon candidates in a given year, there must be at least one who is UKME/GMH.”

This recommendation is not covered by the work of the Archbishops’ Council. But see action 12.

Action 14; not for AC

“Cathedral Chapters to use their co-opting power to actively recruit at least one UKME/GMH member of chapter.

This recommendation is not covered by the work of the Archbishops’ Council.

Action 15; not for AC

“Archbishops of Canterbury & York to host annual provincial events for UKME/GMH clergy & ordinands for the purposes of support, networking and discussion.”

This recommendation is not covered by the work of the Archbishops’ Council.

Nevertheless, the Archbishops have communicated that, ‘Those recommendations which specifically call on the both Archbishops will be considered by the Archbishops’ staff during the first quarter of 2022.’

Further to this the Archbishops’ Advisor on Minority Ethnic Anglican Concerns and CMEAC has run a number of national events to discuss EDI & Racial justice issues ranging from theological conferences (for e.g. the CMEAC theology conference held in collaboration with the British & Irish Association for Practical Theology) to networking events (for e.g. the Persian & Parsi Speaking Ministry roundtable) to Migration and Inclusion Support events (for e.g. the CMEAC roundtable discussion on how the Church of England can welcome and support people arriving from Hong Kong).

Action 16; not for AC

“Work with higher education institutions to actively and intentionally increase the number of UKME/GMH Chaplains serving in Higher Education institutions, with particular reference to those Universities operating collegiate systems.

While this recommendation is not within the authority of the Archbishops’ Council, the Education Office (EO) has some limited ability to influence universities. It is worth noting that Anglican chaplains (particularly in collegiate systems) require a license to be in active ministry. Bishops, involved in appointment and licensing processes, could use their influence to ensure greater diversity in appointments. The lead bishop for Higher Education, working with the EO, could advocate for this.

Further to this, the AAMEAC is giving the keynote address on the subject of racial justice strategy in HEIs, in the spring of 2022, to the Vice Chancellors conference of the Cathedrals’ Group Universities (formerly known as the Council of Church Universities and Colleges). Further work on this is currently being discussed collaborating with the Education Office (EO).

EDUCATION

Action 1; Significant progress but requires funding.

“Develop programmes for school leaders that ensure theological concepts drive curriculum design across the whole curriculum in a way that promotes equity and racial justice.”

The Education Office has no direct control of school curriculum, so the emphasis is on engaging leaders to think differently.

Significant progress has been made on this and a clear strategy, with operational plans was launched in Autumn 2021 . The pedagogical development and curriculum design work include curriculum targets such as (but not limited to);

- Resources and training being developed for curriculum review (by July 2022)
- Curriculum examples collected and QAed (by July 2022)
- Curriculum theological framework training rolled out (by July 2023)
- Theological Framework report ready for publishing to all schools (by July 2023)
- Evidence of Theological Framework in use in 50% dioceses nationally (by July 2024) etc

The continuation of this programme requires significant resources. A bid for £0.7 million has been built into the Racial Justice Triennium Funding application, which will include support for this among other recommendations.

Action 2; significant progress but requires funding.

“Develop a comprehensive approach to staff development and recruitment in leadership roles within Church of England schools, academies and diocesan teams which ensures educational leadership is more representative of the racial diversity in modern Britain. This should include mentoring programmes and shadowing opportunities to ensure more UKME/GMH teachers, leaders and governors are encouraged and given opportunity to flourish through professional development for such roles.

This is an ambitious recommendation with a wide range of sub-recommendations, some of which would be costly to implement. The Education Office has no direct control on mandating school staff development or recruitment. But it, can offer materials and resources, which can fulfil the recommendations at least in part by encouraging Church schools, academies and diocesan teams to engage in celebrating diversity, and plan to achieve diverse educational leadership.

Significant progress has been made on this and a clear strategy and operational plan have been launched in the Autumn of 2021 These include:

- Education Office DEI policies, practices and procedures review cycle created (by Feb 2022)
- Diversity Network cohorts 1&2 underway (by July 2022)
- Diocesan network/ ILM participants surveyed for impact (by July 2022)
- Monitoring in place for Education Office DEI practices (by July 2023)
- Examples of celebrating diversity published (by July 2023)
- Progression networks for UKME/GMH leaders (by July 2024)

The continuation of this programme requires significant resources, A bid has been built into the Racial Justice Triennium Funding application.

Action 3; some progress.

“TEIs and other Church based training/formation institutions to promote intercultural (including international) placements and mark Black History Month, celebrating diverse saints and models (modern Anglican Saints/Martyrs).

There is significant progress here and some resources were made available in the summer 2021 but others will take until the summer of 2022 to be introduced. These could be fruitfully enhanced with marginal additional costs and will be absorbed within current budgets. There are good practice to report from most TEIs in relation to these goals.

Action 4; some progress, but dependent on resources to complete.

“Facilitate national standards of training for TEIs staff on mandatory antiracism learning programme, equivalent to the national standards set for Safeguarding Training: Participation in an introductory Black Theology module (e.g. TMM1657 of Common Awards) or module on Theologies in Global Perspective (TMM42620) to be a requirement for all ordinands. For TEIs and other Church based training institutions to diversify the curriculum (including church history, Global Theologies) and to diversify their biographies (include authors of UKME/GMH background). This process should be monitored annually by the Quality Assurance Panel.”

The new, ‘Formation Framework’ has had explicit references added to engaging with diverse and marginalised perspectives. The Common Awards team and ‘Quality in Formation Panel’ have adopted a ‘statement of intent’ of what should characterise all training within Common Awards or for licensed ministry, even if outside Common Awards. The cost of this has been built into the Racial Justice Triennium Funding application. Further to this, a national provision of online books has continued to expand the resources to prioritise diversification of the curriculum.

Action 5; not for AC

“Audit school discipline, exclusions and attainment for UKME/GMH students in all C of E primary and secondary schools. On the basis of the data, develop a process to mitigate possible negative outcomes on UKME/GMH students and offer improved learning environments.”

This recommendation is not covered by the work of the Archbishops’ Council and was a recommendation that was rejected.

While DBEs analyse existing government data in relation to performance in their schools and they work with schools to improve performance, but that is not possible at national level. The EO is aiming to publish a report highlighting some good practice in addressing negative impact of exclusion on UKME children. The CofE Education Office Diversity, Equity and Inclusion Plan 2021 – 2026 aspires to proactively engage with exclusion related issues in Church of England schools and address issues of cultural competency and racial justice.

Action 6; significant progress but dependent on resources to complete.

“Audit ethnic diversity among teaching staff and headteachers in all of C of E primary and secondary schools. Build recruitment process for every level of leadership in all C of E primary and secondary schools (teaching assistants, Teachers, Heads of Departments and Head teachers) in order to increase representation and participation of UKME/GMH people (as in point 6 of Participation and point 3 of Structures and Governance). Identify and disseminate historic and ongoing attrition rates among UKME/GMH staff members”.

Significant progress has been made on this in strategized data gathering. A clear strategy, has been launched in the Autumn of 2021 to operationalise this. As above, staff development and recruitment include developmental targets such as (but not limited to);

- Active diverse recruitment to DELP (by Feb 2022)
- Enrolment of +250 more aspiring leaders from UKME backgrounds in NPQ programmes (by July 2023)
- Enrolment of +500 NPQ UKME participants (by July 2024)
- +500 UKME school leaders (cf 2021) (by July 2026)
- +10 senior diocesan UKME/GMH staff (by July 2026)

- +500 UKME/GMH senior leaders (by July 2026)

And as above, the continuation of this programme requires significant resources and has been built into the Racial Justice Triennium Funding application.

Action 7; dependent on resources to complete.

“Develop resources for school assemblies that address questions of racial justice, to be delivered in all C of E primary and secondary schools.”

‘Faith At Home’ has already produced some excellent resource in this area. A suite of resources that could be used for schools would be welcomed and can be commissioned once current vacancies in the education office are filled. Many schools would welcome and use such resources, but they cannot be compelled to do so. And as above, the significant resource requirements have been built into the Racial Justice Triennium Funding application.

Action 8; significant progress.

“All TEIs to carry out a demographic audit of tutors, lecturers and governing board members and to produce a workable plan for increasing racial diversity and inclusion of UKME/GMH members. To be submitted to National Ministry Team, alongside their annual returns.”

A working group drawn from the National Ministry Team and the Common Awards Team is working with TEIs to ensure that this recommendation is fulfilled. Some resources were made available in the summer of 2021, but others will take until the summer of 2022 to be introduced with responses returned with Annual Self Evaluation forms in Autumn 2022. Further to this, a TEI principal has developed a model on diversifying staffing which have been circulated to all TEIs as a good practice model.

Action 9; significant progress.

“Produce a study course and/or materials on racial justice and anti-racism work within Christian Discipleship to be made available to churches and small groups, actively endorsed by the Archbishops of Canterbury and York.”

A series of CMEAC books and resources with SCM press, which is projected to be in print by Autumn 2021 is currently being developed.

The first of these books will include chapters from the Archbishop of York, among other prominent theologians and practitioners. These will include material on language and lexicon, racial justice programmes, EDI strategy, racialised issues in climate crisis, Mission and ministry, to liturgical resources and devotional materials. A similar second book is being developed on how the Church of England can welcome and support people arriving from Hong Kong.

Further to this there has been collaborative work (or smaller contributions) undertaken with a number of dioceses & TEIs to create Lent, Advent or Black History Month courses/ podcasts or other materials. A catalogued link to these will be catalogued in the new Race & Ethnicity page for easy access.

Action 10; significant progress.

“Produce Request the TEIs to use resources in training liturgies, prayers and other worship which reflect the breadth and diversity of the Anglican Communion.”

A working group drawn from the National Ministry Team (NMT) and the Common Awards Team is working collaboratively with TEIs to ensure that this recommendation fulfilled. While some resources were made available in the summer 2021, others will take until the summer of 2022 to be introduced with responses returned with Annual Self Evaluation forms in Autumn 2022.

Meanwhile, the Liturgical Commission has created a volume of resources for Racial Justice Sunday and for Black History Month which was published in the autumn of 2021 and currently available online. Collaborative engagement with CTBI, has produced further resources made available on the CTBI's *Racial Justice Advocacy Forum* page.

Action 11; significant progress.

“Church of England Liturgical Commission to adopt formally Racial Justice Sunday in February of each year, in co-ordination with Churches Together in Britain and Ireland (CTBI), and to produce liturgies and prayers to accompany its commemoration. Archbishops’ Adviser on Minority Ethnic Affairs to co-ordinate production of materials to mark Racial Justice Sunday each year.”

The Liturgical Commission has already assembled a working party to work on racial justice resources which are now available online. The collaborative work with CTBI is also now complete.

The recommendation seem to suggests Synodical business to amend the Church’s calendar. Scoping discussions suggest that a preferable approach would be to develop materials for a Racial Justice Sunday and help to promote its use. The racial Justice Commission Liturgy stream, is doing further work on this.

TRAINING AND MENTORING

Action 1; not for AC

“All Diocesan Bishops, as part of their ongoing training, to participate in ‘reverse mentoring’ with member of UKME/GMH clergy/lay person from a different diocese who already serves as a mentor.

This recommendation is not covered by the work of the Archbishops’ Council.

DAG continues to explore whether there is a way to deliver some of the aspirations behind this. The onus would be on diocesan bishops to implement and engage with this. Work is also underway to review opportunities for mentoring for those in the senior appointments pipeline and a good practice guide for reverse mentoring will be developed as part of this work in 2022.

Action 2; completed.

“All Identify lead person for embedding anti-racism practices within the work of the National Ministry Team (NMT), who will report quarterly to the Director of NMT.”

Helen Fraser, Head of Vocations in the National Ministry Team currently holds this role. This has created budgetary implications with regard to other work; the cost of the work currently being undertaken have been absorbed to the NMT budget but will need to be increased to ensure continued delivery.

Action 3; some progress but dependent on resources to complete.

“Develop a mandatory three-stage learning programme: a) Unconscious bias b) Intercultural awareness c) Anti-racism to promote and embed racial diversity for all National Ministry Team staff

including BAP Advisers. (This can build on/make use of existing resources such as the Difference Course, and courses being developed in Birmingham, Leicester and Manchester Dioceses)”

A form of ‘bias training’ which is currently in a development phase is proposed as the basis of a wider piece of training which may contribute towards the meeting of this recommendation. This would be an evaluated pilot package to test the longer term possibilities for a “level 2” module within the whole training package. Longer term work to develop a package for all staff does not yet have a timescale to it, but cost requirements have been included in the Racial Justice Triennium Funding application.

Action 4; some progress but dependent on resources to complete.

“National Ministry team to provide every Diocesan Ministry Officer (Diocesan Director of Ordinands (DDO), IME1, IME2, Director of Ministry etc) and all TEI staff with clear guidelines of best anti-racism practice to follow throughout the process of discernment and formation.”

This recommendation requires further work in synchrony with others recommendations. Cost requirements for this have been included in the Racial Justice Triennium Funding application.

Action 5; some progress but dependent on resources to complete.

“National Ministry Team to produce a handbook providing guidance for DDOs to help embed anti-racism practices within the new discernment framework, and provide a template for recording the candidate’s development and progress in their understanding of these practices (this could go alongside the traffic light document or a model similar that of safeguarding training).”

This recommendation requires resources to be completed and should considered in synchrony with others and within a wider discussion about how guidelines and best practice might be received in the DDO community who are also adjusting to new discernment frameworks. It is important to avoid returning to top-down culture which NMT has worked assiduously in these last years to rectify. Cost requirements for this have also been included in the Racial Justice Triennium Funding application.

Action 6; some progress but dependent on resources to complete.

“Develop guidance on good practice and a template for use by TEIs setting out the NMTs outcomes and expectations of anti-racism practice.”

This recommendation requires resources to be completed and should considered in synchrony with others. Cost requirements for this have been included in the Racial Justice Triennium Funding application.

Action 7; awaiting completion of other recommendations to be put into motion.

“Develop and implement a system for TEIs to make an annual return to the NMT of all anti-racism learning programmes provided for staff and students. Both NMT and TEIs to evaluate and demonstrate the impact of this programme.”

This would be better achieved after the work on Education 3, 4b, 4c, 8 and 10 has been completed and also after decisions about Training 3 have been made. Annual Self Evaluation returns are made each Autumn.

Action 8; needs further work.

“Develop Using the guidance provided from the NMT, each Diocesan officer (DDO, IME1, IME2 etc) to provide a copy of their written policy for embedding anti-racism practice within their diocesan

context at all levels.”

This work, along with Training 4,5 and 6 needs further work within the NMT and wider discussion about how guidelines and best practice might be received . Our experience is that ‘toolkits’ are welcomed and would avoid returning to the command and control culture which the NMT has work assiduously in these last years to rectify. Delivering this work before the end of 2022 will be very difficult and any work needs to link into the Training 3 recommendation above.

Action 9; dependent on resources to complete

“Every diocese to deliver the mandatory anti-racism learning programme (in a range from online to in-person/in-depth) for all diocesan staff, clergy, Readers, and church officers, to be delivered over a two-year period with a triennial refresher. This training programme should be available to all volunteers.

As with Participation 5, Education 4a and Training 3, the roll out of such a programme cannot be achieved by 2022. This recommendation has been held up due to lack of resources. Cost requirements for this have been included in the Racial Justice Triennium Funding application.

YOUNG PEOPLE

Action 1; not for AC

“Dioceses to host regular networking days, on a termly basis, encouraging UKME/GMH majority churches and churches that have a minority of UKME/GMH members to find ways to partner with each other, sharing knowledge and resources to make youth groups more inclusive and equal in opportunities.”

This recommendation is not covered by the work of the Archbishops’ Council.

Some work is currently in development in discussion with CMEAC, the Archbishop of York’s Youth Trust and the National Children and Youth Adviser to develop a series of racial justice themed national youth resources and events. Cost requirements for this have been included in the Racial Justice Triennium Funding application.

Action 2; not for AC

“Review existing youth/schools racial justice resources used in dioceses, and commission new ones as required.”

This recommendation is not covered by the work of the Archbishops’ Council.

The current collaborative work between the CMEAC, Education Office, the National Children & Youth Adviser and the Archbishop of York’s Youth Trust hope to develop and commission various resources which will be accessible on the ‘Race and Ethnicity’ page and the Everyday faith portal.

Action 3; not for AC

“Build a referral platform on the national CofE website, where youth workers/clergy/lay ministers can refer UKME/GMH young people to be mentored by a UKME/GMH clergy/lay minister, to encourage and equip young person in their leadership journey. UKME/GMH clergy/lay ministers to be contacted to take part in releasing emerging leaders”

This recommendation has been risk assessed and rejected by the Archbishops' Council, due to significant safeguarding risks this would pose.

Instead this could be achieved in a more informal way at a local/diocesan level with proper safeguards in place.

Action 4; significant and continued progress

“Strategic Investment Board to give preference to bids from dioceses which prioritise youth work in parishes with large UKME/GMH populations.”

This was approved by the Strategic Investment Board in June 2021 to expand the current priority funding areas to include UKME/GMH populations, so that applications are sought focusing on one or more of younger generations, UKME/GMH populations and deprived communities. The first Stage of SDF applications under the revised funding criteria were submitted to the Strategic Investment Board in October, for Innovation funding in December, and the Board was encouraged to see that proposals included a strong focus on UKME/GMH populations. Assuming the Board approves the detailed proposals yet to be submitted, the first awards under the revised criteria will be made next year.

Action 5; not for AC

“Create a global majority youth forum to reflect on issues of identity, anti-racism, racial justice and a celebration of diversity from a faith perspective.”

The Education Office is currently engaging this aspiration in better ways through their National younger leadership groups. Schools ensure that a diverse range of voices are heard and engage with these issues with carefully thought through pedagogical models which have been risk assessed, piloted and rolled out across schools. These projects also have the benefit of the expertise and careful scrutiny of diversity challenge partners forum who are experts in racial justice pedagogy, Black theology and Cognitive developmental psychology/ecclesiology, as well as Black Head teachers and education specialists.

As above, there are a number of collaborative projects in development across the NCIs that aspire to engage young people on issues of racial justice, belonging and inclusion.

Action 6; not for AC

“Deliver a racial awareness learning programme for leaders and volunteers of youth groups, youth clubs, holiday clubs and other intergenerational activities.”

This recommendation has been rejected by the Archbishops' Council.

The purpose of this recommendation is not self-evident. Instead a possible approach could be to incorporate this within safeguarding training that all volunteers and leaders already receive.

STRUCTURES AND GOVERNANCE

Action 1; in progress.

“Create a Racial Justice Directorate within the NCIs consisting of a minimum of three full time posts of Director, Senior Officer and administrative support. This unit should be funded for a five-year fixed term basis in the first instance. The role of the Directorate will be to implement the

recommendations of the Taskforce and the Commission, and to support regional racial justice officers in their work with dioceses and parishes.

Job descriptions for the three posts in the new Racial Justice Unit have been drafted and are being finalised so that the details tally with the new structures being put together under Transforming Effectiveness/Simpler NCIs. The RJU has been incorporated into the budget and structure plan for the new Faith and Public Life team. Those plans were signed off by the TE Board when it met on 16th December.

Action 2; for AC to discuss.

“Replace CMEAC with a new standing committee of the Archbishops’ Council to oversee the work of the Racial Justice Directorate. Chair of Committee to sit as a member of Archbishops’ Council with membership to include (but not limited to): Suffragan Bishop, Principal of TEI, Dean, Archdeacon, Synod Member Diocesan Secretary”

This recommendation to be discussed and a course of action decided on by the AC.

The current Chair of CMEAC, elected by the Archbishops, has only completed the 2nd year of his 5 year term. However, if the Chair is to be upgraded to be a full member of the AC, the Chair must be selected from the current membership. Alternatively, if they only attend as an observer, they can do (as is currently done by +Huddersfield in his role as Safeguarding Lead Bishop).

Action 3; significant progress.

“Carry out an audit of Governance Structures and examine existing and newly gathered data relating to ethnic diversity at all levels of governance. Alongside, complete qualitative research to explore structural, institutional and systemic blockers and barriers towards greater representation and participation of UKME/GMH people in the governance structures of the CofE. This should pay particular attention to the ethnic diversity of Lay and Ordained ministry nationally, highlighting historic and ongoing attrition rates through the discernment process.”

This recommendation has been operationalised in a two part process.

In the National Ministry Team, work can be carried out with Vocations and Research; various teams are exploring the attrition rates through the discernment and formation processes in the Church of England. A spin off project on UKME clergy wellbeing has been launched as part of the Living Ministry Research.

The Senior Appointments team has developed a questionnaire and sent out to senior trustee boards (Pensions boards, Church Commissioners and Archbishops’ Council). These various activities have been absorbed within various current budgets.

Action 4; not for AC

“Appoint full time diocesan Racial Justice Officers (RJO) in every diocese for a fixed five year term. The role of the RJO will be to implement the recommendations of the Taskforce and the Commission at a local level, and to support the diocese and parishes in devising and implementing diocesan racial justice strategies. RJOs should participate in Bishop Staff meetings. In addition to church facing work RJOs should take up the work vacated by the abolition of Race Equality Councils in seeking to serve local communities with regard to racial justice.”

This recommendation was rejected by the Archbishops’ Council in the above form.

Nevertheless, the Racial Justice Triennium Funding application takes into account a £7.6 million resource allocation for dioceses for the next triennium. This will allow dioceses who can show investment, theory of change and a significant commitment to racial justice endeavours, to successfully apply for funds to create such roles, if they so wish.

Action 5; Further work needed

“Draw up a plan, noting process, procedures, and policies, to increase representation and participation of UKME/GMH people to at least 15% at all levels of governance structures by 2030 (from General Synod to PCCs). Those dioceses with higher proportions of UKME/GMH people within their populations should set more ambitious targets, based on local population data.”

This work is currently being developed, but the onus is on dioceses to adopt and implement these processes, procedures and policies. The NCIs cannot impose policies and processes in diocese; it can only encourage good practice, share strategic resources, and encourage dioceses to take this forward supporting transformative change.



The Archbishops' Commission for Racial Justice

Terms of Reference

Introduction

The Church of England Racial justice Commission is appointed by the Archbishops of Canterbury and York in response to the Anti-racism Taskforce report, [*'From Lament to Action'*](#), for a period of three years. It follows a series of commitments made by the archbishops to take interventionist action that might identify, respond to, and root out systemic racism in the Church. The commission is an independent body that is representative of complex interests and expertise, within and beyond the church. This collective of clergy and laity brings rich experience, that meets the needs of the tasks ahead, and represent expertise and activism in Racial justice & Black theology, Ecclesiology & Liturgy, Formation & Theological education, History & Politics and a variety of areas and experiences that the Church might draw on, as it attempts to discern an agenda for ecclesial transformation.

Purpose

The purpose of the Commission will be to set out a compelling agenda for change, in careful gospel driven discernment, balancing the needs of individuals, communities, and society, maximising opportunities, and ensuring fairness for all. In order to understand why disparities exist, what works and what does not, the Commission will listen and learn from the process of participative engagement, and consider detailed quantitative data and qualitative evidence, commissioning new research and inviting submissions where necessary and engaging with stakeholders and conversation partners across and beyond the Church.

We further hope its work will improve the quality of data and evidence about the types of barriers faced by minority ethnic people from different backgrounds. Building on the forty-seven recommendations of the Anti-racism Taskforce report, [*'From Lament to Action'*](#), the commission will help inform actions and drive effective and lasting change, within the Church of England.

Accountability & Authority

While the Commission's deliberations are formed independently, it has been appointed by the Archbishops in full consultation with the House of Bishops and the Archbishops Council. The bi-



annual reports that the Commission will produce will be considered, examined, and discussed by both these ecclesial bodies. And while the deliberations are independent of the Church of England and bring necessary challenge to the National Church Institutions and allied bodies, the processes which facilitate the Commission are delivered by NCIs staff and must comply with legal requirements and best practice.

Remit & Configuration

The remit of the Commission is limited to the three years it is appointed for, and its mandate is to hold the Church of England to account on the progress and commitment to antiracism efforts, working collaboratively with the Racial Justice Unit and other stakeholders. The Commission will build on the five key areas identified by the Anti-racism taskforce and develop frameworks of change in the work streams identified within this period.

The Commission will be Chaired by Lord Paul Yaw Boateng and will consist of 12 members who have been carefully selected according to particular experience and expertise necessary to meet the challenges ahead. The work of the Commission will be supported by a staff team, which will include a researcher/coordinator and a communications officer, and will be led by Dr. Sanjee Perera, the Archbishops' Advisor for Minority Ethnic Anglican Concerns, who will be the institutional liaison for the Commission. The Commission's conduct will be further bound by the conduct and compliance requirements outlined in the information pack for Commission members which will accompany this document, during this three-year period.

Objectives & Work Streams

The objectives of the Commission include the advocating for the five priority areas for action and the seven work streams, identified by the taskforce, based on themes which appeared repeatedly in previous CMEAC reports. These include:

Five priority areas

- Participation (including Appointments)
- Education
- Training and Mentoring
- Young People
- Structures and Governance

The Commission will further build on these priority areas in developing a changemaking model that captures the aspirations of the 47 recommendations, and develop work streams which will be each



co-led by members of the Commission. These streams, based on the [*'From Lament to Action'*](#), report include;

Seven work streams

- Theology
- Slavery
- History & Memory
- Culture & Liturgy
- Complaints Handling
- Participation
- Patronage

The rationale and purpose of this work can be found in Annex A of the *'From Lament to Action'*. It is expected that the commission will build on these workstreams and develop this paradigm further.

Engagement and Participation

Given the wide range of experiences, approaches and opinions held in the Church of England, the Racial Justice Commission will take a highly participative approach to gathering evidence and finding common ground. Within every workstream and at regular intervals throughout the three-year period of the Commission, it should carry out activities such as:

- Interlocutor sessions, filmed and livestreamed with opportunity for remote audience Q&A.
- Field trip: when restrictions allow, locating at least one meeting in a place in England with specific relevance to the topic, with a walking tour or similar.
- Roundtables with key stakeholders, to discuss and share different approaches.
- Individual depth interviews (IDIs) to be analysed and written up for inclusion in meeting papers and in published report to be delivered by the Researcher for discussion in Commission meetings.
- Desk research delivered by the Researcher, with priorities and methods relevant to each workstream, depending on requirements.
- Calls for submissions of methodologically rigorous evidence, that is mediated in accessible and inclusive formats.

Launch Dates & Reporting

The Commission will be launched in the Autumn of 2021 and reach its full term in the Autumn of 2024. It will aim to produce reports twice a year, on the progress made over the next three years, which will be considered, examined and discussed by the [House of Bishops](#) and the [Archbishops Council](#). Each Commission member will promote a particular stream of work, co-leading an area



according to their particular expertise, advocating on evidence gathering exercises and focus groups, media and public engagement events and other appropriate efforts which will enhance the policy and culture change in the Church of England in tackling racism.

Meeting Arrangements

The Commission will meet regularly and while our preference is to hold meetings in person where possible, we recognise some meetings will be held online both during Covid-19 but also for other logistical reasons from time to time. Agendas, notes and minutes will be normally sent out electronically at least two weeks prior to the next meeting.

Staff support

Primary Staff Lead; *Dr. Sanjee Perera*, Archbishops Advisor for Minority Ethnic Anglican Concerns

Research Support: *Venetia Iga*, Researcher & Project Coordinator

Comms Support: *Clare Williams*, Commissions Communications Officer

GENERAL SYNOD

**REVIEW OF QUALIFICATIONS FOR PCC MEMBERSHIP AND ENTRY ON THE
CHURCH ELECTORAL ROLL****Summary**

1. The Church of England encourages greater variety of worship, termed “Fresh Expressions”. Most of these new forms of worship are non Eucharistic. As the Church representation rules requires parochial church councils members to be regular communicants, it is difficult for participants of such acts of worship to join PCCs and take their place in the responsibility for the management and mission of the church. The motion calls for a review of the qualifications for membership of parochial church councils, in the light of the existence of bishops’ mission initiatives.

2. The Church of England application for Electoral Roll membership offers poor user experience. The standard application for Electoral Roll is both unnecessarily detailed and vague, making it difficult for those less familiar the culture of the church to complete the form with confidence. The form does not explain the benefits and some of the expectations of electoral roll membership. In an age when people are increasingly suspicious and reluctant to join organisations, the current Electoral Roll form is further barrier to electoral roll membership. The motion calls for a review of the review of the Electoral Roll application in the light of the existence of bishops’ mission initiatives.

Motion

That this Synod invite the Archbishops’ Council:

- (a) to conduct a review of:
 - (i) the qualifications for membership of parochial church councils, in the light of the existence of bishops’ mission initiatives; and
 - (ii) the qualifications for enrolment on a church electoral roll, and the form of application for enrolment, in the light of supportive people from the wider community feeling excluded; and
 - (b) to report to the Synod on the conclusions of the review.
-

GENERAL SYNOD**Review of qualifications for membership of PCC**

1. This motion originates from St. Michael the Archangel Smarden PCC. The PCC proposed the motion in the light of its own attempts to make itself more representative of the varied nature of the congregation.
2. The variety of the congregation has grown considerably since 2012 when the church started a monthly Messy Church, which in Smarden is called "Active Church". There is regularly an attendance of around 15 adults and 15 children. Most of the children and adults only attend either Active Church or a bi-monthly All Age Family service in Biddenden. Most adults of this congregation are not confirmed. Confirmation is encouraged, but uptake up has been very poor.
3. Smarden PCC wants to encourage the Active Church congregation to see themselves as members of the electoral roll, and we would like them to take a part in shaping the vision and direction of the church, as well as encouraging responsibility for the practical tasks of maintaining the ministry and the building. However, under the current Church Representation Rules, the PCC is unable recruit anybody from the Active Church congregation who is not also a regular communicant, attending regular main services.
4. The Church of England is actively encouraging churches to develop Fresh Expressions of worship, and therefore Smarden PCC believes there will be many other congregations experiencing similar limitations.

Review of the application form for Electoral Roll membership form.

1. The main issue with the current Church of England Electoral Roll form is to do with its presentation and "user experience".
2. The form is, in places unnecessarily, detailed: see for example the note about those who are approaching 16. However the form is also vague: for instance, how do you define "good standing"?
3. Increasingly we find individuals do not have the patience to read forms. If the form is not immediately clear, people either don't bother applying or apply without reading the small print. Also we are finding that people are increasingly suspicious and reluctant to join organisations, uncertain of the commitment it places upon them. We find that the Electoral Roll form constitutes a barrier to church membership, instead of an encouragement.
4. The current Electoral Roll application offers no explanation about what membership means, the benefits or responsibilities of Electoral Roll membership.
5. In a church locally, we discovered that a long-standing member of the Electoral Roll was even not baptised. This only came to light when this person applied to join the PCC, causing a difficult pastoral conversation. In this situation, the issue was resolved in a joyous Baptism and Confirmation – but we find that this outcome is the exception rather than the rule.

Rev'd Alexander Bienfait.

Priest in Charge St. Michael the Archangel Smarden, and All Saints Biddenden

January 2007 – January 2021

GENERAL SYNOD
CANTERBURY DIOCESAN SYNOD MOTION
REVIEW OF QUALIFICATIONS FOR PCC MEMBERSHIP
AND ENTRY ON THE CHURCH ELECTORAL ROLL

Background Note from the Secretary General

Introduction

1. The motion brought by the Canterbury Diocesan Synod seeks a review by the Archbishops' Council of the qualifications for membership of parochial church councils ('PCCs') and for entry on church electoral rolls. It also raises issues, beyond those specifically concerned with qualifications for entry, about the application form for entry on the roll.
2. The motion is particularly concerned, in the light of the growth of mission initiatives, with the requirement that a person be an 'actual communicant' to be eligible for election to a PCC.

Summary

3. So far as PCC membership is concerned, there might well be places where the 'actual communicant' requirement is not a suitable qualification for all PCC members. But that can easily be addressed by the parish concerned by using the power in the new Church Representation Rules ('CRRs') to adopt its own rules for parish governance.
4. The qualifications for enrolment on church electoral rolls and the application form are something that might usefully be considered by the Elections Review Group, who can bring any proposals for change to the Synod.

Church Electoral Rolls

5. A lay person is entitled to have his or her name on the roll of a parish if he or she—
 - (a) is baptised,
 - (b) is aged 16 or over,
 - (c) has made one of the following three declarations, and
 - (d) has duly applied for enrolment on Form 1.

The first declaration is a declaration that the person—

- (a) is a member of the Church of England or of a Church in communion with it, and
- (b) is resident in the parish.

The second declaration is a declaration that the person—

- (a) is a member of the Church of England or of a Church in communion with it,
- (b) is not resident in the parish, but

(c) has habitually attended public worship in the parish during the preceding six months.

The third declaration is a declaration that the person—

(a) is a member in good standing of a Church which is not in communion with the Church of England but subscribes to the doctrine of the Holy Trinity,

(b) is also a member of the Church of England, and

(c) has habitually attended public worship in the parish during the preceding six months.

6. These and other provisions governing church electoral rolls are contained in Part 1 of the CRRs. The Church Representation and Ministers Measure 2019 ('the Representation Measure') entirely replaced the then existing CRRs with a new CRRs. Part 1 of the new CRRS was based on the equivalent provisions of the old CRRs. The Revision Committee for the Measure reviewed the provisions concerning church electoral rolls and considered a number of submissions from members of the Synod for their amendment: see GS [2046YY](#) at paragraphs 82 to 136. That involved the Revision Committee considering, among other things, what was meant by being 'a member of the Church of England' and by 'habitual worship'. The Revision Committee received only one submission directly concerned with the qualifications for entry on the roll. That submission, which would have excluded resident parishioners who did not habitually attend public worship in the parish, was not accepted by the Revision Committee. No member of the Synod tabled amendments to the provisions concerned with electoral rolls at the Revision Stage in full Synod.
7. As matters stand, a person who worships in a mission initiative rather than at the usual parish services is eligible to be a member of the church electoral roll for the parish where the worship of the mission initiative takes place if that person meets the other eligibility criteria.
8. Applications for enrolment on the church electoral roll are necessarily quite complex owing to the existence of three different categories of persons who qualify for enrolment, i.e. Anglican resident parishioners, Anglican non-residents who habitually worship in the parish, and members of non-Anglican Trinitarian churches who are habitual worshippers in the parish and who are also prepared to declare themselves to be members of the Church of England.
9. The background paper from the Diocese of Canterbury refers to the absence on the application form for enrolment of any statement about the benefits of being a member of the church or the expectations the church has of its members. However, the church electoral roll is not, and is not intended to be, a list of 'members' of the church in the relevant parish. It is a roll of electors, i.e. those persons who are entitled to vote in elections of representatives of the laity on the PCC and the deanery Synod and who, in addition to all those on the local government register of electors, are entitled to vote in elections of churchwardens of the parish. The total membership of the Church of England is greater than the number of those whose names are entered on church electoral rolls. The concept of membership of the Church of England is nowhere defined and there is no single, overarching concept of membership of the Church of England. In principle, anybody in England may regard him- or her-self as

a member of the Church of England and is entitled to receive the ministry of the Church of England by virtue of being a parishioner.

10. There might be some ways in which the application for enrolment could be simplified, but the form needs to reflect the statutory eligibility criteria and unless they were radically changed, the scope for changing the form would be quite limited. This is something that might usefully be considered by the Elections Review Group.

Membership of Parochial Church Councils

11. As the background paper from the Diocese of Canterbury says, **under the model rules for parish governance** (CRRs Part 9), to be qualified for election as a representative of the laity on a PCC (or on any other body of synodical government) a person must be an 'actual communicant'. An actual communicant is a person who is confirmed (or otherwise entitled to receive Communion in the Church of England) and who has received Communion according to the use of the Church of England or of a Church in communion with it at least three times during the preceding 12 months (CRR rule 83(2)). In addition to being an actual communicant, to be qualified for election as a representative of the laity, a person must also be aged 16 or over and his or her name must have been on the church electoral roll for at least the preceding six months.
12. The Canterbury background paper notes that some mission initiatives (often referred to as 'fresh expressions [of church]') do not involve eucharistic worship. A person who worships exclusively in a mission initiative where the worship does not involve any eucharistic worship will not, therefore, be an actual communicant and, under the model rules, will not be qualified for election to the PCC of the parish where the mission initiative is based.
13. **However, parishes are not obliged to use the model rules for parish governance: they are simply the default if a parish puts nothing else in their place.** Part 2 of the new CRRs enables a parish which wishes to do so to amend, supplement or replace the model rules. It is already possible for a parish to make a scheme amending the model rules so that, for example, a certain number of non-communicants could be elected to its PCC.
14. Whether being an 'actual communicant' should generally cease to be a qualification for election as a representative of the laity is a weighty question. It would, in principle, have implications not only for the membership of PCCs but also of deanery and diocesan synods and of the House of Laity of the General Synod.
15. Against that background, it may be noted that there is nothing inherently non-eucharistic about the worship of mission initiatives. The [House of Bishops' Code of Practice for Mission Initiatives \(July 2018\)](#) provides guidance about worship and the administration of the sacraments in mission initiatives. The Code states (at paragraph 5.4.2) that the bishop, in drawing up the order authorising a mission initiative, will pay 'careful attention ... to how [the] sacraments of Holy Communion and Christian initiation will be administered'.

16. A more proportionate response to the issue identified in Canterbury's would be to publicise the fact that parishes do not have to use the model rules for parish governance and to encourage them to consider using the new power for parishes to amend, supplement or replace them.

William Nye
Secretary General
Church House
Westminster

June 2021

GENERAL SYNOD**Safeguarding: national projects and workstreams****Summary**

1. This paper sets out the work being undertaken by the National Safeguarding Team and Lead Bishops for Safeguarding.
2. General Synod members are invited to take note of the workstreams and projects that are set out in this paper.
3. Annex One gives an update from Maggie Atkinson, Chair of the Independent Safeguarding Board.

Overview of paper

This paper provides information about:

- National Safeguarding Background
- Safeguarding Governance
- National Safeguarding Team

Projects and workstreams:

- Safe Spaces
- Safeguarding Guidance Development
- Safeguarding Learning and Development
- National Case Management System
- Information Sharing Project
- Survivor Engagement
- IICSA Recommendations 1 & 8 / Regional Model Pilot
- Redress Scheme
- Interim Support Scheme (ISS)
- Past Cases Review 2 (PCR2)

Dr Jonathan Gibbs, Bishop of Huddersfield and Lead Bishop for Safeguarding
January 2022

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GENERAL SYNOD

1. National Safeguarding Background

1.1. The IICSA report into the Anglican Church was published on the 6th October 2020, and set out six recommendations which relate to the structure of safeguarding, revising clergy discipline, information sharing between the Church of England and Church in Wales and statutory partners, support for victims and survivors of abuse and an independent external auditing of safeguarding . These represent significant pieces of work, and once they had been fully analysed and scoped, it became apparent that an overarching programme management approach was required to deliver these changes. By February 2021, the Safeguarding Programme had been established, comprising projects to cover recommendations 1 and 8 (independence of DSAs) and 5 and 6 (Information sharing). Included within the programme are other safeguarding projects which are ongoing, including the National Safeguarding Case Management System and PCR2. This means all work benefits from a robust project management approach, regular oversight and consistent engagement with survivors.

2. Safeguarding Governance

2.1. The National Safeguarding Steering Group (NSSG) was established in 2016. It operates both as a committee of the House of Bishops, including for the purposes of delegated work on behalf of the House, and as a committee of the Archbishops' Council. The group's main functions are to have strategic oversight of national safeguarding activity, oversight of the work of the National Safeguarding Team, advising on the development of and scrutinising draft safeguarding policy, and overseeing the Church of England's response to IICSA. Its membership consists of a range of representatives from across the Church, including the National Church Institutions, dioceses and cathedrals, and members are appointed by the Archbishops and include both lay and clerical representatives. The NSSG is chaired by the Lead Bishop for Safeguarding, Jonathan Gibbs, and staffed by the National Safeguarding Team.

3. The National Safeguarding Team

3.1. The National Safeguarding Team's function is: to develop and implement a 'Promoting a Safer Church' business plan that outlines the actions towards promoting a safer culture throughout the Church of England; Provide expert advice, guidance and support to dioceses, cathedrals, National Church Institutions and

GENERAL SYNOD

other Church bodies in respect of safeguarding policy, learning and development, casework and communications.

- 3.2. The NST was established in 2006 and at that time it had one member of staff that was shared with the Methodist Church. The NST has developed significantly over the period since then in order to respond to the changing nature and volume of the work and implementing the recommendations from IICSA. The first National Safeguarding Advisor was appointed in 2014 and the team has grown to forty members of staff, including full time, part time and consultants. This is the equivalent of 26.5 FTE.

4. Safe Spaces

- 4.1. The Safe Spaces service is an ecumenical project with the Catholic Church in England and Wales. The two churches formed a new company 'Safe Spaces England and Wales' (SSEW) which is responsible for commissioning the Safe Spaces service, which is being delivered by Victim Support. Safe Spaces is a free and independent support service, providing a confidential, personal and safe space for anyone who has been abused by someone in the Church or as a result of their relationship with the Church of England, the Catholic Church in England and Wales or the Church in Wales. The service is provided nationally through the Safe Spaces helpline and Live Chat for as long as service users feel they need it and it is deemed to be helpful.
- 4.2. Rocket Science Labs are undertaking an independent evaluation of the Safe Spaces service. The 1-year report was received by SSEW Directors at their meeting in December. The report indicated that the service is being generally well received and is proving beneficial to those who have used it. Evaluators reviewed service data and surveys undertaken by Victim Support, as well as their own independent surveys. They also met and interviewed a number of service users. The report included a number of positive accounts, with service users reporting feeling listened to, empowered and supported.
- 4.3. The report also contained a number of helpful recommendations, including recommendations relating to publicity and awareness of the service, survivor engagement, accessibility and data collection.
- 4.4. This report will help SSEW Directors to plan for the future of the service after the two-year pilot, including the future service specification and funding arrangements. A final report will also be produced at the end of the pilot which will be published and made publicly available as part of SSEW's commitment to transparency and contributing to learning in this area.

GENERAL SYNOD**5. Safeguarding Guidance Development****5.1. Safeguarding Children, Young People and Vulnerable Adults**

5.1.1. This Guidance was approved at a meeting of the House of Bishops on 13 December 2021. The Guidance provides explanations of what is meant by “safeguarding” and the different forms that abuse can take. It thus provides the foundation for the other safeguarding Guidance documents which focus more on process. It includes a comprehensive explanation of what is meant by “spiritual abuse”. This is being followed up by the implementation spiritual abuse training sessions over the coming weeks and months. The guidance is due to be implemented on 4 July 2022.

5.2. Safe Recruitment and People Management

5.2.1. This Guidance was approved in April 2021, and came into effect on 4 January 2022. A comprehensive series of workshops have been conducted to support Church Bodies to prepare for its implementation.

5.3. Responding Well to Victims and Survivors of Abuse

5.3.1. This comes into effect in April 2022 and work is underway to help prepare Church bodies for its implementation.

5.4. Responding to and Managing Safeguarding Allegations and Concerns

5.4.1. Work is underway to develop new Guidance in respect of responding to, and managing, safeguarding allegations and concerns in respect of both Church officers and non-Church officers (e.g. members of the congregation).

5.4.2. With regard to Church officers, the new guidance will introduce separate pathways for the different types of Church officer (clergy, employed, volunteers, elected), and separate pathways for allegations / concerns about direct abuse, and allegations / concerns about failure to follow safeguarding process.

5.4.3. Draft Guidance will be consulted on during 2022.

5.5. Learning Lessons Case Reviews

5.5.1. Work is underway to develop Guidance in respect of the commissioning and management of Learning Lessons Case Reviews when serious safeguarding incidents occur. This will also be consulted on during 2022.

6. Safeguarding Learning and Development**6.1. Continuing Professional Development (CPD) Accreditation of Safeguarding Learning Pathways**

GENERAL SYNOD

- 6.1.1. CPD stands for Continuing Professional Development (CPD) and is the term used to describe the learning activities professionals engage in to develop and enhance their abilities. It enables learning to become conscious and proactive, rather than passive and reactive.
- 6.1.2. All four core safeguarding learning pathways (Basic Awareness, Foundation, Leadership and Senior Leadership) have now been accredited by The CPD Certification Service. The Permission to Officiate Pathway (offered as an alternative to the Leadership Pathway), the Link Person Pathway (offered to those who are supporting Church Officers who are the subject of safeguarding allegations), the Safer Recruitment and People Management module and the Raising Awareness of Domestic Abuse module have all also received this accreditation.
- 6.1.3. The Support Person Pathway (offered to those who are supporting victims and survivors of abuse) and the Diocesan Director of Ordinands Pathway will be submitted for accreditation once they have been fully piloted and released.

6.2. Spiritual Abuse and Healthy Cultures Training

- 6.2.1. The Safeguarding Children, Young People and Vulnerable Adults Guidance was approved by the House of Bishops on Monday 13th December 2021. It has an official 'Go Live' date of 4 July 2022.
- 6.2.2. In preparation for 'Go Live' an implementation plan has been prepared. A key focus of the implementation plan is the delivery of training on spiritual abuse and healthy cultures. This training will be delivered by Dr Lisa Oakley of the University of Chester and Lisa Clarke, National Safeguarding Learning and Development Manager (Development Lead).
- 6.2.3. The training aims to achieve the following learning outcomes for participants:
- Increased awareness and understanding of what spiritual abuse is and what it is not
 - Greater understanding of the impact of the experience of spiritual abuse.
 - Improved awareness of the features of a good response and what intervention is most appropriate
 - An understanding of how to build healthy cultures to prevent potentially spiritually abusive situations arising.
- 6.2.4. The first tranche of training will be aimed at Bishops (Diocesan and Suffragan), Diocesan Safeguarding Advisers (DSAs) / Assistant DSAs and Cathedral Safeguarding Advisers (CSAs). These will take priority and will be delivered between January and May 2022. The response to these sessions being offered has been

GENERAL SYNOD

overwhelmingly positive with all but 31 (out of 108) Bishops already booked on and all but nine DSAs.

6.2.5. A second tranche of training is planned to commence from June 2022 and will include Cathedral Deans and a wider range of participants from across Church bodies.

6.3. Safeguarding Learning and Development Framework

6.3.1. Work is now focused on bringing the remaining Pathways to the point of release.

- The Support Person Pathway (offered to those supporting victims and survivors of abuse) is being piloted in February 2022 with three cohorts. Further dates will then be offered to cover all dioceses and cathedrals.
- The Diocesan Directors of Ordinands Pathway is in the final stages of drafting and will be ready for pilot early in 2022.
- The Professional Development and Advanced Safeguarding Programme for DSAs, CSAs and Trainers including:
 - Core professional development
 - Communities of practice
 - Masterclasses
 - Concepts of thinking and responding: Bitesize sessions
 - Virtual Library

is also now being finalised with the first events commencing in January, February, and March 2022. The full curriculum will be published in January 2022 and many of the aspects of curriculum will be offered more widely across the Church to consolidate learning within the safeguarding pathways and create common language and shared knowledge.

7. National Case Management System

7.1. The Archbishops' Council has committed to creating a National Safeguarding Casework Management System, for use by the National Safeguarding Team (NST), dioceses and cathedrals of the Church of England.

7.2. The Safeguarding Company has been appointed as our supplier to deliver their system 'MyConcern' for the Church, and testing work is underway to ensure the developing system meets the specific requirements of the Church. Phase 1 of delivery will involve rolling the system out to a group of dioceses/cathedrals who have volunteered to participate in the first phase and support the development and refinement of the system. The project has experienced some delay from the timeline shared with General Synod in July 2021, primarily due to further identified technical integration requirements, capacity for

GENERAL SYNOD

contract review, and recruitment challenges. Although it is still within the project tolerances, the system is now expected to be rolled out to phase 1 participating bodies in March/April 2022.

7.3. The system is then expected to be available to all dioceses and cathedrals by the end of 2022.

8. Information Sharing Project

8.1. The information sharing project is taking forward IICSA recommendations 5 and 6:

- Recommendation 5: Information sharing agreements between Church of England church bodies, and the Church in Wales
- Recommendation 6: Information sharing agreements between Church of England church bodies and statutory agencies (such as the police and local authorities).

8.2. Since spring 2021, a small project team (which includes colleagues from the NST and the wider NCIs) has been working along with external legal specialists to finalise a suite of documents, which includes an Information Sharing Framework and two separate information agreements (one for safeguarding information and one for HR information linked to the implementation of the People System Project).

8.3. Work on the draft documents has concluded and a final consultation ended on 3rd November. Due the previous extensive consultation with dioceses, cathedrals and others, this recent consultation involved a smaller group of church bodies who kindly volunteered to participate. Following any further required amendments these documents will be shared with dioceses for implementation in early 2022. This will be supported by a training package that is currently being scoped.

8.4. It is expected that work to progress IICSA recommendation 6 will move forward in the first half of 2022.

9. Survivor Engagement

9.1. The Church has a long-standing commitment to engage with victims and survivors in the development and improvement of safeguarding in the Church. Victims and survivors have made, and continue to make, valuable contributions to the work of the NST in many areas. The NST is also committed to the development of a survivor engagement strategy and framework for the Church, to support open, transparent and effective work with victims and survivors to improve safeguarding.

9.2. To begin this work, a national anonymous survey is planned to hear from victims and survivors, including those who have not engaged with the church previously, about how

GENERAL SYNOD

they would like to work with the Church to develop the survivor engagement framework. Victims and survivors have provided helpful input and feedback for the survey questions, and a launch date for the survey will be available shortly.

10. IICSA Recommendations 1 & 8 / Regional Model Pilot

- 10.1. A group of twenty-one dioceses and cathedrals have been selected as Pathfinders, to take part in the IICSA Recommendations 1 & 8 and Regional Model Pilot. The Pathfinders will form three groupings in order to explore the respective merits of the regional and central support models. The South West and Midlands regions will be supported by two Regional Safeguarding Leads and a third group will be supported by a Central Safeguarding Lead. All three Safeguarding Leads will be employed and supervised by the NST. They will provide professional supervision and quality assurance of the Cathedral / Diocesan Safeguarding Officer's work, amongst other things.
- 10.2. In November 2021, the Project Board signed off the Outline Project Proposal, which set out the project's purpose, scope, stakeholders, timelines, risks and budget. As a result, the project is now in the Plan & Design phase in which we plan how to deliver the pilot and subsequent stages. Key activities within this phase include the definition of Professional Supervision, the requirements of the Cathedral and Diocesan Safeguarding Officer roles (as opposed to current Adviser roles), how to test and develop the National Safeguarding Standards and Quality Assurance Framework, the requirements for the next round of independent audits, and how to define and appropriately resource the Church's safeguarding activity. During this phase will we be recruiting three Safeguarding Leads, and two Research and Evaluation Leads (one for cathedrals and one for dioceses) who will lead our quality assurance and evaluation workstreams. All this work will contribute to the Full Project Proposal, for which we will seek approval before we 'go live' with the delivery of the pilot phase.

11. Redress Scheme

- 11.1. The National Redress Scheme is in development stage and the Project Board continues to meet on a regular basis to work out and define objectives, benefits and key areas of policy.
- 11.2. The project's Victim and Survivor Working Group is fully up-and-running. Two members of the group have now joined the Project Board as full members to ensure that their voices are heard and given appropriate weight throughout the development of the Scheme. Their feedback has been positive.

12. Interim Support Scheme (ISS)

- 12.1. To date, 60 victims and survivors have approached the Interim Support Scheme and 40 have received an offer of assistance.

GENERAL SYNOD

12.2. The ISS has been through a period of development and process improvements have been made as a result of an internal audit and Lesson Learnt exercise. The recommendations arising from this are currently being implemented and are approaching completion

12.3. Members of the Interim Support Scheme panel now meet regularly to establish and develop good practice in the management of the Scheme and the award of funds to survivors.

13. Past Cases Review 2 (PCR2)

13.1. The original Past Case Review (PCR) conducted in 2007/2009 was a large-scale review of the handling by the Church of child protection cases over many years. A review of that original PCR by an Independent Scrutiny Team (IST), published in 2018, revealed serious shortcomings in its discharge and recommended that:

- ALL dioceses and the provinces ensure that relevant files (including those of diocesan lay employees working with children) which are known not to have been examined in 2008/09 or which have subsequently been located and not examined, are independently reviewed and any cases of concern which emerge, are dealt with by the DSA as if they were new referrals.
- ALL dioceses should be asked to check with every parish that all safeguarding concerns about the behaviour of any parish employee or volunteer towards children both currently and historically have been notified to the Diocesan Safeguarding Advisor (DSA).
- An updated version of the PCR, as prescribed by the National Safeguarding Steering Group (NSSG), should be conducted in seven dioceses where further work was considered necessary.

13.2. As a result, the Past Cases Review 2 (PCR2) was commissioned and the National Safeguarding Steering Group (NSSG) later agreed to extend the remit of PCR2 by inclusion concerns relating to adults at risk of abuse (also referred to as vulnerable adults.)

13.3. The PCR2 objectives are as follows:

1. To identify all information held within parishes, cathedrals, dioceses or other church bodies, which may contain allegations of abuse or neglect where the alleged perpetrator is a clergy person or other church officer and ensure these cases have been independently reviewed.
2. To ensure all allegations of abuse of children, especially those that have been recorded since the original PCR, have been handled appropriately and proportionately to the level of risk identified and with the paramountcy principle¹ evidenced within decision making.

GENERAL SYNOD

3. To ensure that recorded incidents or allegations of abuse of an adult (including domestic abuse) have been handled appropriately demonstrating the principles of adult safeguarding.
 4. To ensure that the support needs of known survivors have been addressed.
 5. To ensure that all safeguarding allegations have been referred to the DSA's and are being/have been responded to in line with current safeguarding practice guidance
 6. To ensure that cases meeting the relevant thresholds have been referred to statutory agencies.
- 13.4. The majority of diocesan reports have been submitted prior to the deadline of the 10th December 2021 for approval at the Project Management Board. Reports due to be submitted after this will also be considered for the final report and there is a process in place between the Project Team and the relevant Dioceses to facilitate this.
- 13.5. The reports from the Lambeth and Bishopthorpe Palace and the National Safeguarding Team (NST) are also complete and will be considered for approval at the Project Board Management Board meeting in January.
- 13.6. The overarching themes identified from the review to date include: culture, leadership and governance; safer recruitment; victim/survivor response; safeguarding capacity; case management; risk management; knowledge, training and skills; management of perpetrators and the role of the NST.
- 13.7. After full consultation with dioceses during the summer the PCR2 local publication guidance was presented to the Project Management Board in October 2021, with the recommended option to share a template with dioceses to encourage consistency but also provide the ability to adapt to support local need being agreed. The proposal does not support publication of local reports.
- 13.8. The project management team have recruited an external author for the final national report, with a timeline to publish the report in May.
- 13.9. There will be a series of workshops with stakeholders to consult on the emerging themes and recommendations that emerge, specific survivor workshops and lastly an editorial group that reports into the Project Management Board

Dr Jonathan Gibbs, Bishop of Huddersfield and Lead Bishop for Safeguarding
January 2022

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Safeguarding: Independent Safeguarding Board (ISB)

Summary

1. This paper briefs Synod on the work of the Independent Safeguarding Board (ISB) since September 2021.

Overview of paper

This paper provides information about:

- Overall safeguarding structure and key contacts
- Members of the Board
- Findings to date

Maggie Atkinson, Chair, Independent Safeguarding Board

January 2022

GENERAL SYNOD

1. This paper briefs Synod on the work of the Independent Safeguarding Board (ISB) since September 2021, when two of its three members took up their roles. The ISB's formal launch took place in January 2022, following the appointment of the third member.
2. The Board's three members are the Chair Professor Maggie Atkinson, whose career has been spent in education, and in safeguarding and promoting the rights and voices of children, young people and latterly adults; Survivor Advocate Jasvinder Sanghera CBE, who has lived experience and a rightly high profile as a survivor and also works in safeguarding partnerships in localities; and a third Independent Member, soon to be announced. Members work 2 to 3 days per week for the ISB. All three also have other commitments in the wider safeguarding world, meaning they are all busy and widely respected professionals, and bring experience and expertise from their wider work into the ISB's remit.
3. The ISB has a single staff member working directly for it, Niamh Meehan who started her work on 04/01/2022. She is an administrator with project delivery experience, from a background in supporting complex safeguarding arrangements and the staff who undertake it. A senior member of the NST Deborah McGovern gives part of her FTE role to the ISB. Her work with us is entirely dedicated to ISB activity. The Board has SLAs with Church House teams for communications, financial, legal, IT and HR advice. There is pragmatism in having these given the teams concerned do not have to learn ways of working in C of E bodies with which the ISB works. The work they undertake for the ISB is never allowed to overlap with work they undertake for C of E bodies.
4. The ISB liaises with, oversees and reports on the work of, the NST. ISB Members also meet regularly with the Lead Bishop for Safeguarding + Jonathan Gibb, and with ++ Canterbury and ++ York and their staff teams on behalf of the Archbishops Council under whose remit the ISB was formed. The Chair will attend and give reports and reflections to the Synod and its constituent Houses, the Archbishops' Council, the House and the College of Bishops, on an at least annual basis. ISB members also meet with DSAs, DSAP Chairs, and other representatives from C of E bodies or institutions all of whom are responsible for ensuring the safety and wellbeing of those who come into contact with, or are involved in the work and activities of, the C of E.
5. The voices views wishes and feelings of victims and survivors of safeguarding failure always inform the ISB's work. No one individual survivor, or single survivor representative body, holds a paramount position. The ISB seeks to be inclusive, and to reach those whose voices might otherwise not be prominent. These less noticed or listened-to groups are likely to include children and young people, and those with a range of difficulties or disabilities that may get in the way of their being noticed or heard.

GENERAL SYNOD

6. The ISB meets 6 times a year, four meetings being business sessions, two being review-and-plan-ahead sessions looking strategically and forensically at the C of E's progress in continued improvement in safeguarding. The ISB is not a re-investigation body. It does not have powers to sanction, direct, regulate, inspect or insist. Its authority is moral, members having no connection to the C of E and its remit being to oversee the work of the NST, and to advise on how an independent presence in overseeing challenging and advising on safeguarding should go on in the long term, through continuation of the ISB as currently constituted, or through a new body with the powers and position of the current ISB, or a possibly strengthened configuration, and a larger membership and wider remit.
7. The ISB also seeks to highlight where C of E institutions, leaders and members whether ordained/in orders or lay, and members of parishes or communities do good, widely replicable work in preventing safeguarding failure, acting in a proactive, co-owned and responsible way on others' behalf, thereby ensuring the wellbeing of those who approach, worship or are involved in the Church.
8. In its first few months of operation, the ISB now feeds back its collective reflections to Synod, and through it to the Church of England. The ISB hereby signals where its concentration and focus will now lie, as follows.
 - a. We believe the C of E is sincere in its wish to improve how safeguarding is undertaken at national, diocesan, cathedral, community, parish, school and other levels. We believe the language of concern, where necessary of contrition, remorse and a determination to improve expresses genuine intent.
 - b. We are however also keenly aware that the Church's past failures, and the associated pain, shame, ongoing confusion, sometimes anger and potentially lifelong trauma of victims and survivors, are too often still present long after the suffering concerned is brought to light, whether or not the Church considers it has in fact now been addressed, and matters concluded.
 - c. We wish to help the Church to ensure that as well as responding more swiftly, with a stronger victim rather than institutional focus to shortcomings, it develops and sustains proactive, preventive, "everybody here's responsibility" safeguarding that ensures the safety of all concerned, that will help to prevent failure in the future.
 - d. We consider the findings of IICSA on safeguarding in the C of E, and failures which have been made public through IICSA's reports, tell a powerful but by no means the full story of safeguarding in the Church.

GENERAL SYNOD

- e. We consider there is a pressing need for the C of E to look beyond its own boundaries and structures so that it can learn from strong and replicable safeguarding practice in services and agencies in localities and wider society, not least in local safeguarding children and safeguarding adults' partnerships and boards
- f. We find it regrettable, and as a result we will focus much of our attention on the fact that in spite of the C of E's explicit and repeated acceptance of IICSA's and many other vital reports, survivors and complainants of all ages routinely approach ISB members with the following, all-too-common, threads:
 - i. Over-complex, hard-to-navigate structures, bodies and boards at national, diocesan and other levels, a review and reform of which should have been considered, alongside other governance issues, by + Baines' recent governance review
 - ii. Slow, institutionally defensive responses, with the person making a disclosure often disbelieved, alongside a continued sense that "institutions" and the potential of upset for the accused matter more than, rather than as much as, the person making disclosures
 - iii. Promises about action that will follow and redress that will be made, too often either only partially or simply not delivered, or seriously delayed and bound about with legalistic defensiveness
 - iv. A culture in some settings where safeguarding is seen as an "also-to-do" or secondary set of tasks, rather than a culture that should infuse all actions, and all practice, and be funded resourced and staffed to match that cultural shift.
 - v. A "child-unfriendly" approach if a child or young person makes an approach for help, advice or redress, and an escalation of that young person's enquiry into formal and complex complaints processes, when practice should have seen off the difficulty at the point where help was sought.
 - vi. A sense that in the midst of these problems, it is somehow not seen as permissible or seemly to highlight, celebrate or publicise what really strong, positive safeguarding look and feel like, and what tremendous work is done every day in dioceses, parishes, cathedrals and other settings, to the great good fortune and wellbeing of all those involved.

Maggie Atkinson, Chair, Independent Safeguarding Board
January 2022

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ECCLESIASTICAL LAW, ENGLAND

The Faculty Jurisdiction (Amendment) Rules 2022

Made (approved by General Synod)

February 2022

Laid before Parliament

February 2022

Coming into force

1st July 2022

The Rule Committee, in exercise of the powers conferred by sections 77(1) to (7) and 83(1) and (2) of the Ecclesiastical Jurisdiction and Care of Churches Measure 2018(a), makes the following Rules:

Citation, commencement and interpretation

- 1.—(1) These Rules may be cited as the Faculty Jurisdiction (Amendment) Rules 2022.
- (2) These Rules come into force on 1st July 2022.
- (3) In these Rules, a reference to a numbered rule or Schedule is a reference to the rule or Schedule so numbered in the Faculty Jurisdiction Rules 2015(b).

Requirement to have due regard to net zero guidance

- 2.—(1) In rule 2.2 (interpretation), in paragraph (1), at the appropriate place insert—
- ““net zero guidance” means guidance issued by the Church Buildings Council under section 55 of the Dioceses, Pastoral and Mission Measure 2007(c) on reducing carbon emissions;”
- (2) In rule 3.3 (undertaking List B matters without a faculty), after paragraph (1) insert—
- “(1A) If the proposal involves a matter to which net zero guidance applies, the proposal must include an explanation of how the applicants, in formulating the proposal, have had due regard to that guidance.”
- (3) In rule 4.2 (documents etc. to be submitted to Diocesan Advisory Committee), in paragraph (2), in sub-paragraph (b), after “the works or proposals” insert “including, in the case of matters to which net zero guidance applies, an explanation of how the intending applicants, in formulating the proposals, have had due regard to that guidance”.
- (4) In rule 4.9 (notification of Diocesan Advisory Committee’s final advice), after paragraph (7) insert—
- “(7A) In the case of works or proposals involving matters to which net zero guidance applies, the Committee’s advice must include a statement of—

(a) 2018 No. 3.

(b) S.I. 2015/1568. Relevant amendments have been made by the Ecclesiastical Jurisdiction and Care of Churches Measure 2018 and S.I. 2019/1184.

(c) 2007 No. 1.

- (a) whether, in its opinion, the explanation under rule 4.2(2)(b) is adequate, and
- (b) if its opinion is that the explanation is not adequate, its reasons for that opinion.”

(5) In rule 5.5 (documents to accompany faculty petition), in paragraph (3), in sub-paragraph (e), after “works or other proposals” insert “including, in the case of matters to which net zero guidance applies, an explanation of how the petitioner, in formulating the proposals, has had due regard to that guidance”.

(6) In Schedule 1 (matters which may be undertaken without a faculty), after the text entitled “General notes” insert—

“Notes on net zero guidance

Those proposing to undertake a matter without a faculty should make themselves aware of net zero guidance (that is, guidance issued by the Church Buildings Council under section 55 of the Dioceses, Pastoral and Mission Measure 2007 on reducing carbon emissions).

Where a matter to which net zero guidance applies is included in List B, the proposal sent to the archdeacon must include an explanation of how the applicants, in formulating the proposal, have had due regard to that guidance.”

(7) In Schedule 3, in Form 2 (notification of Diocesan Advisory Committee’s final advice), before “In the opinion of the Committee the work or part of the work proposed is / is not likely to affect” insert—

“[The works or proposals involve matters to which net zero guidance applies (that is, guidance issued by the Church Buildings Council under section 55 of the Dioceses, Pastoral and Mission Measure 2007 on reducing carbon emissions). In the opinion of the Committee, your explanation of how, in formulating the works or proposals, you have had due regard to net zero guidance is / is not adequate

[and the Committee’s reasons for the opinion that your explanation is not adequate are:]]”.

Consultation before starting faculty proceedings

3.—(1) In rule 4.1 (process for consultation), after paragraph (2) insert—

“(2A) The requirements under this Part to consult certain specified bodies do not prevent an intending applicant from consulting any other body or person.”

(2) In rule 4.7 (consultation: procedure), paragraph (4) is to be renumbered as paragraph (3), and after paragraph (3) insert—

“(4) Where a body which was not informed of consultation in accordance with paragraph (1) nevertheless responds to the consultation in question, the response need not be (but may be) taken into account, regardless of when it is received.

(5) Where consultation under rule 4.5 or 4.6 is sent by means of an online system, any response to that consultation must itself, so far as is practicable, be sent by means of that online system.”

(3) In rule 4.9 (notification of advice), in paragraph (8)—

(a) after “must state” insert—

“(a) ”, and

(b) after paragraph (a) insert—

“(b) if any other body or person has been consulted, the name of that body or person.”

Changes to Lists A and B

4. The Schedule (which makes changes to Lists A and B) has effect.

Minor amendments

5.—(1) In rule 2.2 (interpretation), at the appropriate place insert each of the following—

““conservation area” means a conservation area designated under section 69 of the Planning (Listed Buildings and Conservation Areas) Act 1990;”;

““Historic Buildings & Places” means the Ancient Monuments Society (the working name of which is “Historic Buildings & Places”);”.

(2) In rule 3.1(7) (matters not requiring a faculty: interpretation), before “national accreditation body” insert “UK”.

(3) In rule 9.3 (special notice to Historic England etc.), in paragraph (1), for “Schedule 2” substitute “rule 4.5”.

(4) In rule 12.2 (evidence given orally), in paragraph (1), omit “subject to rule 12.3,”.

(5) In Schedule 1 (matters which may be undertaken without a faculty), in each of the following places, for “Advertisement” substitute “Advertisements (England)”—

(a) in Table 1, in List A, in matter A7, in paragraph (6), in the second column, and

(b) in Table 2, in List B, in matter B6, in paragraph (4), in the second column.

(6) In Schedule 3 (forms), in Form 2 (notification of Diocesan Advisory Committee’s final advice), after “At a meeting of the Diocesan Advisory Committee held on” insert “[or In the exercise of the delegated authority of the Diocesan Advisory Committee on]”.

(7) In that Schedule, in each of the following places, for “The Ancient Monument Society” substitute “Historic Buildings & Places”—

(a) in Form 3A (petition), in section F (consultation on works to listed church), and

(b) in Form 3B (petition), in section E (consultation on works to listed building).

Transitional provisions

6.—(1) The amendment made to rule 3.3 (undertaking List B matters without a faculty) by rule 2(2) of these Rules does not apply in a case where the archdeacon has sought advice under rule 3.2(2) before 1st July 2022.

(2) The amendments made to rules 4.2 and 4.9 (consultation with Diocesan Advisory Committee etc.) by rule 2(3) and (4) of these Rules do not apply to works or proposals in respect of which intending applicants have sought the advice of the Diocesan Advisory Committee under Part 4 before 1st July 2022.

(3) The amendment made to rule 5.5 (documents to accompany faculty petition) by rule 2(5) of these Rules does not apply to proceedings in a consistory court begun before 1st July 2022.

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These Rules were approved by the General Synod on February 2022.

A.S. McGregor
Registrar of the General Synod

SCHEDULE

CHANGES TO LISTS A AND B

Rule 4

PART 1

PRELIMINARY

Preliminary

1.—(1) Schedule 1 (matters which may be undertaken without a faculty) is amended as set out in this Schedule.

(2) In this Schedule—

“List A” means List A in Table 1 in Schedule 1 (matters which may be undertaken without consultation), and

“List B” means List B in Table 2 in Schedule 1 (matters which may be undertaken subject to consultation etc.).

PART 2

ENVIRONMENTAL MATTERS

Draught proofing

2. In matter A1 in List A (church building etc.), after paragraph (4) insert—

“(4A) Draught proofing an external door or window	The works do not affect the overall appearance or operation of the door or window and do not involve the replacement of a component”.
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Insulating heating pipes

3. In matter A1 in List A (church building etc.), in paragraph (6) (maintenance and repair works) in sub-paragraph (a), in the first column, after “the replacement of control equipment” insert “and the insulation of pipes in the boiler room and ancillary service areas”.

Low-energy lighting

4.—(1) In matter A1 in List A (church building etc.), in paragraph (6) (maintenance and repair works), for sub-paragraph (c) substitute—

“(c) lighting installations, other electrical installations and other electrical equipment (but not the replacement of light fittings, and see matter B1(8)(b) in List B as to fittings for low-energy lamps)”.

(2) In matter B1 in List B (church building), in paragraph (8) (extension of existing lighting system)—

(a) the existing text in the first column becomes sub-paragraph (a), and

(b) in the first column, after sub-paragraph (a) insert—

“(b) The replacement of light fittings with fittings suitable for low-energy lamps”.

Boilers (but not heat pumps)

5.—(1) In matter A1 in List A (church building etc), in paragraph (7) (boiler replacement using same fuel supply)—

- (a) the existing text in the first column becomes sub-paragraph (a),
- (b) in sub-paragraph (a), before “fuel supply and” insert “non-fossil”,
- (c) in sub-paragraph (a), for “and existing pipe runs” substitute “, whether with existing or similar pipe runs”,
- (d) in the text in parentheses in the first column, omit “or pipe runs”,
- (e) after sub-paragraph (a) insert—
“(b) The replacement of a flue liner”, and
- (f) in the second column, omit the first and second entries.

(2) In matter B1 in List B (church building etc), in paragraph (5), for the text in the first column (including the text in parentheses) substitute—

“(5) The replacement of a boiler, whether in the same or substantially the same location and utilising, whether with existing or similar pipe runs—

- (a) a non-fossil fuel supply in place of a fossil fuel supply, or
- (b) a different non-fossil fuel supply.

(See matter A1(7)(a) in List A for replacement using existing non-fossil fuel supply”).

(3) In matter B1 in List B, in paragraph (5), in the second column, after the first entry insert—

“Any work to an oil-fired heating system is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))”.

Roof insulation

6.—(1) In matter A1 in List A (church building etc), in paragraph (8) (roof replacement), in the second column, after the first entry insert—

“The installation of roof insulation is considered”.

(2) In matter A6 in List A (church halls and similar buildings), in paragraph (3) (roof covering replacement), in the second column insert—

“The installation of roof insulation is considered”.

(3) In matter B1 in List B (church building etc), in paragraph (6) (like for like replacement of material covering roof of listed building), in the second column, after the first entry insert—

“The installation of roof insulation is considered”.

(4) In matter B1 in List B, after paragraph (6) insert—

“(6A) The installation of roof insulation in a church which is not a listed building	The insulation material is chosen, and the method of installing the material is decided upon, after obtaining specialist advice”.
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(5) In matter B5 in List B (church halls and similar buildings), after paragraph (1) insert—

“(2) The installation of roof insulation in a building which is not a listed building	The insulation material is chosen, and the method of installing the material is decided upon, after obtaining specialist advice”.
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Soft furnishings etc.

7.—(1) In matter A5 in List A (church contents), in paragraph (3) (kneelers, hassocks etc.), in the second column, in the first entry, before “change to the overall appearance” insert “major”.

(2) In matter A5 in List A, in paragraph (6) (carpet replacement), in the first column, after “carpet” insert “or the introduction or replacement of movable floor coverings between individual pews”.

(3) In matter B4 in List B (church contents), in paragraph (5) (carpet replacement), in the first column—

- (a) after “underlay” insert “other than movable floor coverings between individual pews”,
- (b) before “List A” insert “matter A5(6) in”, and
- (c) after “carpets” insert “and introduction or replacement of movable floor coverings between individual pews”.

Gas and oil tanks

8.—(1) In matter A7 in List A (churchyard), in paragraph (8) (gas and oil tanks), in the first column—

- (a) omit “or replacement”, and
- (b) at the end of the entry in the first column insert—
“(See matter B6(4A) in List B for replacement of gas tanks)”.

(2) In matter A7 in List A, in paragraph (8), in the second column, omit the final entry.

(3) In matter B6 in List B (churchyard), after paragraph (4) insert—

“(4A) The replacement of gas tanks (and associated pipe work)
(See matter A7(8) in List A for disposal of gas and oil tanks)

No works of excavation are involved, other than the digging of a trench which—

(a) where it is underneath land used for the passage of vehicles (whether or not a public right of way), is at a depth of 600 millimetres, and

(b) where it is underneath a footpath (whether or not a public right of way), is at a depth of 450 millimetres

The local planning authority is notified of the proposal

Any work to a gas fitting is carried out by a person who is registered on the Gas Safety Register (or is a member of another class of persons approved by the Health and Safety Executive for the purposes of regulation 3(3) of the Gas Safety (Installation and Use) Regulations 1998)

The replacement tank is of similar dimensions and in substantially the same location

If articulated human remains are discovered in the carrying out of the work, the work ceases, the discovery is reported to the court and the work does not resume until the court so orders”.

Electric vehicle charging points

9.—(1) In matter A7 in List A, the title to which becomes “Churchyard etc.”, after paragraph (10) insert—

“(11) The installation in the churchyard or elsewhere in the curtilage of the church of an upstand with an electrical outlet mounted on it for recharging an electric vehicle, where the church is not a listed building

The upstand and outlet together do not exceed 1.6 metres in height from the level of the surface used for parking vehicles

Any new disturbance below ground level is kept to a minimum

The upstand is situated in an area which may be lawfully used for off-street parking

The upstand is not situated within 2 metres of a highway

No more than one upstand is provided for each parking space

The work is carried out by a body or person who is registered with the relevant government department or other body responsible for accreditation”.

(2) In matter B1 in List B (church building etc.), after paragraph (14) insert—

“(14A) The mounting of an electrical outlet for recharging an electric vehicle on an external wall of a church which is not a listed building

The outlet is mounted at a height not exceeding 1.6 metres from the level of the surface used for parking vehicles

Any new disturbance below ground level is kept to a minimum

The wall is adjacent to an area which may be lawfully used for off-street parking

The wall is not situated within 2 metres of a highway

The work is carried out by a body or person who is registered with the relevant government department or other body responsible for accreditation”.

(3) In matter B5 in List B (church hall etc.) after paragraph (2) (inserted by paragraph 6(5) above) insert—

“(3) The mounting of an electrical outlet for recharging an electric vehicle on an external wall of a building which is not a listed building

The outlet is mounted at a height not exceeding 1.6 metres from the level of the surface used for parking vehicles

Any new disturbance below ground level is kept to a minimum

The wall is adjacent to an area which may be lawfully used for off-street parking

The wall is not situated within 2 metres of a highway

The work is carried out by a body or person who is registered with the relevant government department or other body responsible for accreditation”.

(4) In matter B6 in List B, the title to which becomes “Churchyard etc.”, after paragraph (5) insert—

“(5A) The installation in the churchyard or elsewhere in the curtilage of the church of an upstand with an electrical outlet mounted on it for recharging an electric vehicle, where the church is a listed building

The upstand and outlet together do not exceed 1.6 metres in height from the level of the surface used for parking vehicles

Any new disturbance below ground level is kept to a minimum

The upstand is situated in an area which may be lawfully used for off-street parking
The upstand is not situated within 2 metres of a highway
No more than one upstand is provided for each parking space
The work is carried out by a body or person who is registered with the relevant government department or other body responsible for accreditation”.

(5) In Schedule 1, in the text entitled “General Notes”, in the section of that text beginning “In List A and List B”, after the definition of “church” insert—

““curtilage”, in relation to a church, means any land (whether or not consecrated for burials) which is—

- (a) part of the curtilage of the church, or
- (b) if there is a church hall or other similar building subject to the faculty jurisdiction, part of the curtilage of that other building;”.

Solar panels

10.—(1) In matter B1 in List B, after paragraph (19) insert—

“(20) The installation of photovoltaic panels on a church which is not a listed building or in a conservation area”.

(2) In matter B5 in List B (church halls etc.), after paragraph (3) (inserted by paragraph 9(3) above) insert—

“(4) The installation of photovoltaic panels on a building which is not a listed building or in a conservation area”.

Electric heaters

11.—(1) In matter B4 in List B (church contents), in paragraph (10) (heating appliances), in the first column, for “a heating” substitute “an electrical heating”.

(2) In matter B4 in List B, after paragraph (10) insert—

“(10A) The installation of an electrical heating system for attachment to pews made in or after 1850 and which are not of historic interest

Details of the appliances, their proposed location and fixing and the location of any cable runs are submitted to the archdeacon when the archdeacon is consulted on the proposal to undertake the matter
Any work to an electrical installation or electrical equipment is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))
No article of historic or artistic interest is removed or disposed of”

Cable trenches

12. In matter B6 in List B, after paragraph (8) insert—

“(9) The digging of a cable trench and the installation of cables, and the attachment of wiring, in the trench.

A plan showing the proposed route of the trench is submitted to the archdeacon when the archdeacon is consulted on the proposal to undertake the matter and the archdeacon

approves the route proposed
No cables exceed 1000 volt rating
Where the trench is underneath land used
for the passage of vehicles (whether or not a
public right of way), the depth of the trench
is 600 millimetres
Where the trench is underneath a footpath
(whether or not a public right of way), the
depth of the trench is 450 millimetres
If articulated human remains are discovered
in the carrying out of the work, the work
ceases, the discovery is reported to the court
and the work does not resume until the court
so orders”.

PART 3

OTHER MATTERS

Lightning conductors

13.—(1) In matter A1 in List A (church building etc.), in paragraph (11), after “lightning conductor” insert “or to an earth mat connected to an existing lightning conductor”.

(2) In matter B1 in List B (church building etc.), in paragraph (9), after “lightning conductor” insert “or the connection of an earth mat to a lightning conductor”.

Clapper shafts

14. In matter A3 in List A (bells etc.), after paragraph (4) insert—
“(5) The like for like replacement of a
wrought iron clapper shaft”.

Sound control measures in belfry

15. In matter B2 in List B (bells etc.), in paragraph (7), for “louvres in a belfry as a sound control measure” substitute “a sound control measure in a belfry”.

EXPLANATORY NOTE

(This note is not part of the Rules)

These Rules amend the Faculty Jurisdiction Rules 2015 (S.I. 2015/1568) (“the 2015 Rules”).

Rule 2 provides that persons proposing to undertake certain works must, as part of the procedure, provide an explanation of how they have had due regard to guidance issued by the Church Buildings Council on reducing carbon emissions.

Rule 3 makes minor amendments to the procedure for consultation before faculty proceedings can begin, including imposing a requirement that, where the online faculty system is used for the consultation, responses to the consultation should also use the online system.

Rule 4 introduces the Schedule, which makes amendments to Lists A and B in Schedule 1 to the 2015 Rules. In particular, the amendments in Part 2 of the Schedule are concerned with promoting environmental protection (for example, fitting boilers which do not use fossil fuels and installing charging points for electric vehicles).

Rule 5 makes some minor drafting improvements and corrections to the 2015 Rules.

Rule 6 makes transitional provisions.

GENERAL SYNOD**FACULTY JURISDICTION (AMENDMENT) RULES 2022****Explanatory Notes**

The Faculty Jurisdiction (Amendment) Rules 2022 amend the Faculty Jurisdiction Rules 2015. The amendments give effect to recommendations made by the Net-Zero Carbon Faculty Working Group for changes to the faculty system as part of the Church's commitment to working towards net zero carbon emissions, in line with the General Synod's resolution on climate change in February 2020. Various other amendments have been made to the Rules to improve their operation and drafting.

Background

1. In November 2020, the Environment Working Group put before Synod a background paper called "Rising to the Challenge: reaching Net Zero by 2030" (GS Misc 1262). The paper provided members with an update on progress made by the Church in reducing energy use and associated carbon emissions, following the Synod's resolution on climate change in February 2020. The paper also included recommendations for giving further effect to the Church's ongoing commitment to working towards net zero emissions.
2. As part of that commitment, the Net-Zero Carbon Faculty Working Group made recommendations to the Rule Committee for amendments to the Faculty Jurisdiction Rules 2015 ("the 2015 Rules"). The Working Group had consulted interested persons, including Diocesan Advisory Committee ("DAC") Secretaries and (in a personal capacity) the members of the Church Buildings Council ("the CBC"). The response to the consultation was broadly supportive though there were concerns not to do anything which might reverse gains made by the Simplification strand of work. A diagram summarising the Working Group's recommendations is in Annex 1.
3. In formulating its recommendations, the Working Group applied the following principles—
 - (a) to encourage behaviour that will move churches towards net-zero carbon;
 - (b) to make the permissions route more straightforward for proposals that are most likely to reduce carbon;
 - (c) to increase the strength of the case needed for a parish that has a proposal that will commit it to producing additional carbon well after 2030, for example, installing a new oil boiler;
 - (d) not to put into the rules matters better dealt with by guidance.
4. The Rule Committee met on two occasions to discuss at length the Working Group's recommendations and to consider amendments to the 2015 Rules to give effect to those recommendations. The Rule Committee also took the opportunity to consider a handful of other, minor amendments to the Rules.

5. The Faculty Jurisdiction (Amendment) Rules 2022 (“the Amendment Rules”) accordingly make a number of amendments to the 2015 Rules. The following paragraphs explain the effect of those amendments. Annex 2 includes Lists A and B, and other key provisions of the 2015 Rules, in the form they would take as amended by the Amendment Rules. New or amended text is shown in bold or strike-through as appropriate.

Notes on the provisions of the Amendment Rules

Rule 1 (Citation, commencement and interpretation)

6. Rule 1 makes certain standard technical provisions. In particular, it provides for the Amendment Rules to come into force on 1st July 2022.

Rule 2 (Requirement to have due regard to net zero guidance)

7. Rule 2 makes provision about the guidance that the CBC will issue, under existing statutory powers, on reducing carbon emissions. That guidance will have a critical role in the operation of the faculty system.
8. Paragraph (1) introduces the label of “net zero guidance” to describe the guidance concerned.
9. Paragraph (2) amends rule 3.3 of the 2015 Rules, which is concerned with an application to undertake a matter in List B. The amendment requires a proposal that is covered by net zero guidance to explain that the applicant has had due regard to the guidance in formulating the proposal.
10. Paragraph (3) amends rule 4.2 of the 2015 Rules, which is concerned with the documents that an applicant must provide when consulting the DAC on proposed works before being allowed to begin faculty proceedings. The amendment requires that, where the proposed works are covered by net zero guidance, the proposal must explain how the applicant has had due regard to the guidance in formulating the proposal.
11. Paragraph (4) amends rule 4.9 of the 2015 Rules, which is concerned with the notification by the DAC of its final advice on proposed works before faculty proceedings can begin. The amendment requires the DAC’s advice to state whether the DAC thinks that the applicant’s explanation (see paragraph 10 above) is adequate and, if it thinks it is not, its reasons for thinking that.
12. Paragraph (5) amends rule 5.5 of the 2015 Rules, which is concerned with the documents that must accompany a faculty petition. The amendment requires that, where the works to which the petition relates are covered by net zero guidance, the petition must explain how the petitioner has had due regard to the guidance in formulating the proposed works.
13. Paragraph (6) amends Schedule 1 to the 2015 Rules, which sets out Lists A and B and includes General Notes for those considering undertaking works which might come within List A or B. The amendment provides additional notes on the importance of the net zero guidance.
14. Paragraph (7) is consequential on paragraph (4) and amends Form 2 in the 2015 Rules, the form used by the DAC to notify its final advice on proposed works before faculty proceedings can begin.

Rule 3 (Consultation before starting faculty proceedings)

15. Paragraphs (1) and (3) amend rules 4.1 and 4.9 of the 2015 Rules, which are concerned with consultation before faculty proceedings can begin and with the DAC's notification of its final advice. The amendments make minor drafting improvements by providing a foundation for the reference in Form 2 to consultation with bodies or persons other than those specified. In stating expressly that an intending applicant can consult other bodies or persons in addition to those which must be consulted, the amendments make express what is already the case by necessary implication.
16. Paragraph (2) amends rule 4.7 of the 2015 Rules, which is concerned with the procedure for consultation before faculty proceedings can begin. The amenity societies have a single electronic portal for consultations under rule 4.7. It allows each society secretary to see every consultation request, and some societies have made unsolicited responses to proposals where they were not an intended consultee. Some DAC secretaries are concerned that, if an amenity society sends an unsolicited response within the statutory 42-day period, the DAC must wait for that period to expire before giving its final advice. The amendment provides that a representation received from a body which has not been told that it is being consulted can be ignored (but need not be).

Rule 4 and the Schedule (Changes to Lists A and B)

17. Rule 4 introduces the Schedule, which amends Lists A and B. The Schedule is divided into three Parts. Part 1 (containing paragraph 1) provides technical introductory material. Part 2 (containing paragraphs 2 to 12) gives effect to recommendations made by the Net-Zero Carbon Faculty Working Group (see paragraphs 1 to 4 above). Part 3 (containing paragraphs 13 to 15) makes a handful of minor, miscellaneous changes.

Draught proofing

18. Paragraph 2 amends List A to include provision for draught proofing an external door or window.

Insulating heating pipes

19. Paragraph 3 amends List A to include provision for the addition of pipework insulation in a boiler room and the ancillary service areas.

Low-energy lighting

20. Paragraph 4 amends List B to permit the replacement of lamps with low-energy ones. Paragraph 4(1) makes a consequential amendment to List A.

Boilers

21. Paragraph 5 amends Lists A and B to include provision about the replacement of boilers. The amendments are not concerned with heat pumps.
22. Paragraph 5(1) amends List A to permit the replacement of a boiler in the same location and using the existing fuel supply if it is a non-fossil fuel supply. The amendment thus removes the current provision for the like-for-like replacement of a boiler that uses a fossil fuel supply; such work will instead require a faculty.

23. Paragraph 5(1) also amends List A to provide for the replacement of a flue liner.
24. Paragraph 5(2) amends List B to permit the replacement of a boiler in the same location and using either a non-fossil fuel supply instead of a fossil fuel supply or a different non-fossil fuel supply. The amendment thus removes the current provision for the replacement of a boiler with one using a different fossil fuel supply; such work will instead require a faculty. Paragraph 5(3) makes a consequential amendment.

Roof insulation

25. Paragraph 6(1) to (3) amends Lists A and B to require that, where roof replacement work is carried out on a church or on a church hall or other building, consideration must be given to installing roof insulation.
26. Paragraph 6(4) and (5) amend List B to require specialist advice to be obtained before roof insulation is installed in a non-listed church or other building. Where roof insulation is proposed for a listed building, a faculty must be obtained.

Soft furnishings etc.

27. Paragraph 7(1) amends List A to provide that changes to kneelers, hassocks, pew runners or cushions are permitted so long as they do not result in a major change to the overall appearance of the church.
28. Paragraph 7(2) amends List A to permit carpet runners between pews. Paragraph 7(3) makes a consequential amendment.

Gas and oil tanks

29. Paragraph 8(1) amends List A to remove the provision for the replacement of gas and oil tanks. Paragraph 8(2) makes a consequential amendment. Paragraph 8(3) amends List B to include provision for the replacement of gas tanks. Accordingly, the replacement of an oil tank would require a faculty.
30. Paragraph 8(3) also specifies conditions on the replacement of a gas tank. For example, a trench underneath land used by vehicles must be dug to a depth of 600 millimetres and a trench underneath land used by people on foot must be dug to a depth of 450 millimetres. There is also a specific condition for a case where articulated human remains are discovered – that is, bones of a human skeleton in the same relative position to each other as they were when the person was alive. In such a case, the discovery must be reported to the court and the work may not resume until the court has ordered that it may.

Electric vehicle charging points

31. Paragraph 9(1) to (4) makes various amendments to Lists A and B to permit the installation of electric vehicle charging points. The conditions to which such an installation are subject correspond to those which apply in the secular law under the General Permitted Development Order.
32. The amendments do not expressly prohibit the installation of a charging point in a site designated as a scheduled monument under the Ancient Monuments and Archaeological Areas Act 1979, as there is already a general exception for works requiring such consent (see section 77(7)(c) of the Ecclesiastical Jurisdiction and Care of Churches Measure 2018).

33. The conditions for the installation of a charging point include a requirement for the work to be done by a suitably accredited person. Accreditation is currently carried out by the Office for Zero Emission Vehicles, a team of civil servants from the Department of Transport and the Department for Business, Energy and Industrial Strategy. The general wording of the condition anticipates different arrangements in government or arrangements outside government.
34. Paragraph 9(1) and (4) refers to work in a churchyard “or elsewhere in the curtilage”. Paragraph 9(5) inserts a special definition of “curtilage” (just for the purposes of Lists A and B) to ensure that a reference to the curtilage of a church will include a reference to the curtilage of a church hall, as that is where a charging point is likely in practice to be installed.

Solar panels

35. Paragraph 10 amends List B to include provision for the installation of photovoltaic panels on a church, or on a church hall or similar building, which is not listed or in a conservation area.

Electric heaters

36. Paragraph 11 amends List B to include provision for the installation of electric pew heaters. The provision is limited to pews made on or after 1850 (a date regarded as a suitable marker for the age of mass-production and the mechanisation of parts of pews). That limitation is itself subject to an exclusion for pews made after 1850 which are of historic interest.

Cable trenches

37. Paragraph 12 amends List B to include provision for the installation of cable trenches (for broadband services, for example). The amendments impose a condition for the proposed route of the cable trench to be submitted to the archdeacon as part of the consultation process. They also impose similar conditions about trench depths and the discovery of articulated human remains as apply to trenches for gas and oil tanks (see paragraph 30 above).

Lightning conductors

38. Paragraph 13 amends Lists A and B to insert express provision for the connection of an earth mat to a lightning conductor.

Clapper shafts

39. Paragraph 14 amends List A to include provision for the like-for-like replacement of a wrought iron clapper shaft.

Sound control measures in belfry

40. Paragraph 15 amends List B to remove the express reference to “louvres” and refer instead to sound control measures in general. It is understood that the reference to “louvres” has caused confusion in practice in cases where a different kind of sound control is proposed.

Rule 5 (Minor amendments)

41. Rule 5 makes a number of minor drafting amendments.

42. Paragraph (1) inserts the standard definition of “conservation area”, found in the Planning (Listed Buildings and Conservation Areas) Act 1990. There is currently no definition of the term in the 2015 Rules.
43. Paragraph (1) also inserts a definition of “Historic Buildings & Places” to support the amendments in paragraph (7). The Ancient Monuments Society has adopted “Historic Buildings & Places” (with an ampersand) as its working name, although it is still called the Ancient Monuments Society for the purposes of the register of charities. Paragraph (7) amends Forms 3A and 3B in the 2015 Rules so that they refer to the working name, as it is likely to be the name used in practice by those involved in the faculty process.
44. Paragraph (2) makes a minor amendment consequential on the UK’s withdrawal from the EU. Rule 3.1(7) of the 2015 Rules refers to “the national accreditation body for the purposes of Article 4(1) of Regulation (EC) No 765/2008”, a Council Regulation which is now part of the UK’s retained EU law. The United Kingdom Accreditation Society (“UKAS”) was appointed under the Accreditation Regulations 2009 (SI 2009/3155) as the UK’s national accreditation body. Those Regulations were amended by the Product Safety and Metrology etc (Amendment etc) (EU Exit) Regulations 2019 (SI 2019/696) so as to refer to UKAS as the “UK national accreditation body”.
45. Paragraphs (3) to (5) make some minor drafting corrections to the 2015 Rules.
46. Paragraph (6) makes a minor amendment consequential amendment to Form 2 of the 2015 Rules to cover a case where the DAC gives its final advice by relying on the power to delegate to an officer, conferred by section 37(9A) of the Ecclesiastical Jurisdiction and Care of Churches Measure 2018. The amendment accordingly brings the wording of Form 2 into line with the position in practice.

Rule 6 (Transitional provisions)

47. Rule 6 makes transitional provision in relation to the Amendment Rules. In general, matters which are already underway before the Amendment Rules come into force are not affected.

The Legal Office
Church House
Westminster

February 2022

Summary of Net-Zero Carbon Faculty Working Group's recommendations



Recommendations make permission for these matters easier, with appropriate conditions

Net Zero Carbon matters:

- Draught-proofing of doors and windows
- Pipework insulation
- Low energy light fittings
- New non-fossil-fuel boilers (i.e. **not** oil or gas)
- Roof insulation in non-listed buildings
- Soft furnishings e.g. cushions, removable floor runners
- Electric vehicle charging points
- Solar panels on non-listed buildings, which are not in conservation areas
- Electric space heaters

Other matters

- Cable trenches e.g. for installing broadband connections
- Earth mats for lightning conductors
- Wrought-iron clapper shafts



Recommendations make permission for these matters harder, now requiring full faculty

- Like-for-like replacements of fossil fuel (i.e. oil and gas) boilers
- Replacement of oil tanks

FACULTY JURISDICTION (AMENDMENT) RULES 2022

MARKED-UP TEXT OF 2015 RULES

2.2 Interpretation

(1) In these Rules—

“the archdeacon” means the archdeacon of the archdeaconry in which the church, churchyard or other building or place to which the proceedings relate is situated or, where an instrument made under section 9(1) of the Church of England (Miscellaneous Provisions) Measure 1983 is in force, the person appointed to perform the functions of the archdeacon to which these Rules relate;

“appeal court” means the court in which an appeal is brought and includes a Commission of Review;

“article” includes anything affixed to land or a building, and a reference to an article includes a reference to part of an article;

“the chancellor” means the chancellor (or, in the case of the diocese of Canterbury, the Commissary General) of the diocese ;

“church” includes—

any building which is licensed for public worship according to the rites and ceremonies of the Church of England and is subject to the faculty jurisdiction, and

the curtilage of a church unless the contrary intention appears;

“churchyard” includes a consecrated burial ground not adjacent to the church;

“conservation area” means a conservation area designated under section 69 of the Planning (Listed Buildings and Conservation Areas) Act 1990;

“costs” includes—

fees, charges, disbursements, expenses and remuneration, and

any costs and expenses which a person may be ordered to pay under section 69(2) of the Measure;

“the court” means the consistory court of the diocese or, in relation to an appeal, the appeal court;

“Historic Buildings & Places” means the Ancient Monuments Society (the working name of which is “Historic Buildings & Places”);

“Historic England” means the Historic Buildings and Monuments Commission for England;

“exhumation” includes the removal of a body (or part of a body) or of cremated human remains from a catacomb, mausoleum, vault or columbarium;

“injunction” means an injunction issued under section 71 of the Measure;

“intending applicant” means a person who intends to start proceedings in the consistory court for a faculty, injunction or restoration order;

“interim faculty” means a faculty issued under Part 15;

“listed building” has the same meaning as it has in the Planning (Listed Buildings and Conservation Areas) Act 1990;

“listed church” means a church which is a listed building;

“the Measure” means the Ecclesiastical Jurisdiction and Care of Churches Measure 2018;

“minister”, in relation to a parish, has the same meaning as in Part 4 of the Measure (see section 80(1) of that Measure);

“national amenity society” has the same meaning as in Part 3 of the Measure (see section 55(1) of that Measure);

“net zero guidance” means guidance issued by the Church Buildings Council under section 55 of the Dioceses, Pastoral and Mission Measure 2007 on reducing carbon emissions;

“party opponent” means a person who to any extent opposes the grant of a faculty and who has become a party to the proceedings;

“petitioner” means a person who starts faculty proceedings by submitting a petition to the consistory court;

“the registrar” means the registrar of the court;

“the registry” means—

in relation to a consistory court, the registry of the diocese for which that court is constituted;
in relation to an appeal court, the office of the registrar of that court;

“relevant person or body” means, in relation to a building which is included in the list maintained by the Church Buildings Council under section 38(1) of the Measure, the person or body entitled to make an application in respect of the building under section 40 of the Measure;

“restoration order” means an order made under section 72 of the Measure.

- (2) These Rules apply to the Commissary Court of Canterbury as they apply to a consistory court.
- (3) These Rules apply to a listed building of grade A, B or C as they apply to, respectively, a listed building of grade I, II* or II.
- (4) A reference in these Rules to a numbered form is a reference to the form bearing that number in Schedule 3.
- (5) A reference in these Rules to a building included in the list maintained by the Church Buildings Council under section 38(1) of the Measure includes—
 - (a) any curtilage, monument, object or structure included in the list under section 39(2) of the Measure; and
 - (b) any object or structure fixed to the building.
- (6) For the purposes of these Rules, faculty proceedings are opposed only if there is a party opponent to the proceedings and references to a petition or to proceedings being opposed or unopposed are to be construed accordingly.
- (7) Rule 21.2 makes further provision for the interpretation of Parts 21 to 27 (Appeals).

3.3 Undertaking matters in List B without a faculty

- (1) An authorised person may undertake any matter prescribed in the first column of Table 2 in Schedule 1 (“List B”) without a faculty—
 - (a) if the archdeacon has been consulted on the proposal to undertake the matter and has given notice in writing that it may be undertaken without a faculty; and
 - (b) subject to—
 - (i) any conditions that are specified in relation to that matter in the corresponding place in the second column of Table 2; and
 - (ii) any additional conditions imposed by the archdeacon under paragraph (2)(b).
- (1A) If the proposal involves a matter to which net zero guidance applies, the proposal must include an explanation of how the applicants, in formulating the proposal, have had due regard to that guidance.**
- (2) Where the archdeacon is consulted under paragraph (1)(a) on the proposal to undertake a matter, the archdeacon—
 - (a) must seek the advice of the Diocesan Advisory Committee or such of its members or officers as the archdeacon thinks fit before deciding whether to give notice that it may be undertaken without a faculty; and
 - (b) may make the undertaking of the matter subject to additional conditions specified by the archdeacon in the notice.
- (3) A notice given by the archdeacon under paragraph (1)(a) must specify the proposals which may be undertaken without a faculty.
- (4) The archdeacon must retain a copy of every notice given under paragraph (1)(a) and must also send a copy to—
 - (a) the registrar of the diocese for filing in the diocesan registry; and
 - (b) the secretary of the Diocesan Advisory Committee.
- (5) If the archdeacon declines to give notice under paragraph (1)(a) that a proposal may be undertaken without a faculty the archdeacon must inform the applicants that they may, if they wish, petition the court for a faculty to authorise the proposal.
- (6) If the archdeacon is the incumbent or priest in charge of a benefice where it is proposed to undertake a matter that is prescribed in List B, references in this rule to the archdeacon are to be read as if they were references to the chancellor.

4.1 Process for consultation and obtaining advice—outline

- (1) Before starting proceedings in the consistory court in respect of works or other proposals, intending applicants should—
 - (a) consult the Diocesan Advisory Committee on the works or proposals,
 - (b) where rule 4.5 or 4.6 applies, consult the relevant bodies under that rule on the works or proposals, and
 - (c) once the provisions of this part, so far as applicable, have been complied with, obtain from the Diocesan Advisory Committee a notification of advice in Form 2.
- (2) Consultation under this Part is not required if—
 - (a) proceedings relate exclusively to—
 - (in) exhumation, or
 - (ii) the reservation of a grave space;
 - (b) proceedings are sufficiently urgent to justify the grant of a faculty, the issue of an injunction or the making of a restoration order without carrying out consultation under this Part; or
- (2A) The requirements under this Part to consult certain specified bodies do not prevent an intending applicant from consulting any other body or person.**
- (3) This part does not apply where works or other proposals relate only to matters which may be undertaken without a faculty in accordance with Part 3 and Schedule 1 (Lists A and B).

4.2 Documents etc to be submitted to Diocesan Advisory Committee

- (1) Intending applicants must submit the following to the Diocesan Advisory Committee when consulting it on works or proposals—
 - (a) the standard information in Form 1A (where consultation is being carried out on behalf of the parochial church council) or Form 1B (where consultation is being carried out by the relevant person or body) (but see paragraph (3)); and
 - (b) a summary of the works or other proposals being consulted on.
- (2) Intending applicants must submit the following to the Diocesan Advisory Committee when proposals reach the stage at which they are available—
 - (a) any relevant designs, plans or photographs;
 - (b) any advice or other material relating to the environmental implications of the works or proposals **including, in the case of matters to which net zero guidance applies, an explanation of how the intending applicants, in formulating the proposals, have had due regard to that guidance;**
 - (c) any other documents giving particulars of the works or proposals; and
 - (d) any relevant correspondence with Historic England, Natural England, a national amenity society, the local planning authority or the Church Buildings Council.
- (3) If the intending applicants have previously submitted the standard information required by paragraph (1)(a) to the Diocesan Advisory Committee they need not do so again unless the information that was previously submitted has changed.

4.7 Consultation: procedure

- (1) When a body is consulted under rule 4.5 or 4.6 it must be informed by letter or electronic communication that it is being consulted in accordance with that rule and that a response to the consultation will be taken into account if it is received within 42 days of the date of the letter or electronic communication.
- (2) The notice must be accompanied by—
 - (a) the standard information in Form 1A or Form 1B;
 - (b) a summary of the works or other proposals being consulted on;
 - (c) any relevant designs, plans and photographs;
 - (d) any other documents giving particulars of the works or other proposals; and
 - (e) the statement of significance and the statement of needs prepared in accordance with rule 4.4.
- (3) Any response to consultation undertaken under rule 4.5 or rule 4.6 which is received more than 42 days after the date of the letter or electronic communication sent under paragraph (1) need not be (but may be) taken into account.
- (4) **Where a body which was not informed of consultation in accordance with paragraph (1) nevertheless responds to the consultation in question, the response need not be (but may be) taken into account, regardless of when it is received.**
- (5) **Where consultation under rule 4.5 or 4.6 is sent by means of an online system, any response to that consultation must itself, so far as is practicable, be sent by means of that online system.**

4.9 Notification of advice

- (1) The Diocesan Advisory Committee must not give its final advice unless it is satisfied—
 - (a) that the preceding provisions of this part, so far as applicable, have been complied with; and
 - (b) it has all the information it needs in order to give its final advice, including any responses from bodies consulted under rule 4.5, 4.6 or 4.8 that have been received within the time allowed.
- (2) The Diocesan Advisory Committee must give its final advice in a notification of advice in Form 2.
- (3) The notification of advice must describe the works or proposals in the manner in which the DAC recommends that they should be described in the schedule of works or proposals in the petition (see rule 5.4(1)) and in the public notice (see rule 6.2(3)(a)).
- (4) The notification of advice must state whether the Diocesan Advisory Committee—
 - (a) recommends the works or proposals for approval by the court;
 - (b) does not recommend the works or proposals for approval by the court; or
 - (c) does not object to the works or proposals being approved by the court.
- (5) If the notification of advice recommends the works or proposals for approval by the court it must include a statement that the advice does not constitute authority for carrying out the works or other proposals and that a faculty is required.
- (6) If the notification of advice does not recommend the works or proposals for approval by the court it must include—
 - (a) the Committee's principal reasons for giving that advice; and
 - (b) a statement that despite the Committee's advice, the intending applicants may, if they wish, petition the court for a faculty authorising the works or other proposals.
- (7) If the notification of advice does not object to the works or proposals being approved by the court—
 - (a) the Committee must consider whether to include its principal reasons for giving that advice; and
 - (b) the notification of advice must include a statement that the advice does not constitute authority for carrying out the works or other proposals and that a faculty is required.
- (7A) In the case of works or proposals involving matters to which net zero guidance applies, the Committee's advice must include a statement of—**
 - (a) whether, in its opinion, the explanation under rule 4.2(2)(b) is adequate, and**
 - (b) if its opinion is that the explanation is not adequate, its reasons for that opinion.**
- (8) The notification of advice must state—
 - (a) which of the bodies mentioned in rule 4.5 or 4.6 (if any) have been consulted on the works or proposals, **and**

(b) if any other body of person has been consulted, the name of that body or person.

- (9) If the notification of advice recommends the works or proposals for approval by the court, or does not object to their being approved, in circumstances where a body consulted under rule 4.5 or 4.6 has raised objections to the works or proposals and has not withdrawn them, the notification of advice must include the Committee's principal reasons for recommending the works or proposals for approval, or for not objecting to their being approved, despite those objections.
- (10) In the case of works or proposals in respect of which an injunction or restoration order is to be sought—
 - (a) the Committee's advice must be given in the form of a report or letter (instead of Form 2);
 - (b) paragraphs (2) to (7) and (9) do not apply (but paragraph (8) does apply).

5.5 Documents etc to accompany petition

- (1) Where proceedings are started pursuant to a resolution of the parochial church council the standard information in Form 1A must be submitted with the petition.
- (2) Where the proceedings are started by the relevant person or body (in the case of a building included in the list maintained by the Church Buildings Council under section 38(1) of the Measure) the standard information in Form 1B must be submitted with the petition.
- (3) The following must also be submitted with every petition—
 - (a) the Diocesan Advisory Committee's notification of advice (except in a case to which rule 4.1(2) or 5.2(4) applies);
 - (aa) where rule 4.4(1) applies, the statement of significance and the statement of needs that were provided to the Diocesan Advisory Committee;
 - (b) any relevant designs;
 - (c) any relevant plans;
 - (d) any relevant photographs;
 - (e) any advice or other material relating to the environmental implications of the works or other proposals **including, in the case of matters to which net zero guidance applies, an explanation of how the petitioner, in formulating the proposals, has had due regard to that guidance;**
 - (f) any other documents giving particulars of the works or other proposals; and
 - (g) copies of any relevant correspondence received from a body mentioned in rule 4.5(6).
- (4) Where a petition seeks a faculty to authorise the demolition or partial demolition of a church under [section 62(2) or (3)] of the Measure, the written consent of the bishop of the diocese to the proceedings being brought must also be submitted with the petition.

SCHEDULE 1 MATTERS WHICH MAY BE UNDERTAKEN WITHOUT A FACULTY

General notes

List A and List B set out matters which may generally be undertaken without a faculty subject to conditions specified in Table 1 and Table 2 and, in the case of List B, subject to the archdeacon giving written notice that the matter may be undertaken. However, a matter may not be undertaken without a faculty despite being included in List A or List B if it comprises

- works which involve alteration to or the extension of a listed building to such an extent as would be likely to affect its character as a building of special architectural or historic interest
- works which are likely to affect the archaeological importance of a building or any archaeological remains within a building or its curtilage
- works for all or part of which scheduled monument consent is required under the Ancient Monuments and Archaeological Areas Act 1979
- works which involve the extension, demolition or partial demolition of a building or the erection of a new building
- a matter which gives rise to a question of law or doctrine, ritual or ceremonial or which would, if undertaken, affect the legal rights of any person
- the exhumation or other disturbance of human remains
- the reservation of a grave space
- the sale or other disposal of an article of architectural, archaeological, artistic or historic interest
- the sale of any book remaining in or belonging to a parochial library
- the introduction of an aumbry or another receptacle used for the reservation of the sacrament of Holy Communion
- the introduction of a monument, or the carrying out of work to a monument erected in or on, or on the curtilage of, a church or other consecrated building or on consecrated ground.

In List A and List B—

“authorised” means authorised by faculty or under List A or List B;

“church” includes a building which is included in the list maintained by the Church Buildings Council under section 38(1) of the Measure;

“curtilage”, in relation to a church, means any land (whether or not consecrated for burials) which is—

- (a) part of the curtilage of the church, or**
- (b) if there is a church hall or other similar building subject to the faculty jurisdiction, part of the curtilage of that other building;**

“fabric” means the structure of a building comprising its walls, floor and roof;

“historic”, in relation to material, means material which is of historic or architectural significance;

Advice may be sought from the Diocesan Advisory Committee as to whether material is historic material or whether an article is of architectural, archaeological, artistic or historic interest.

Application may be made to the chancellor for directions as to matters not included in List A or List B that are of such a minor nature that they may be undertaken without a faculty.

Notes on net zero guidance

Those proposing to undertake a matter without a faculty should make themselves aware of net zero guidance (that is, guidance issued by the Church Buildings Council under section 55 of the Dioceses, Pastoral and Mission Measure 2007 on reducing carbon emissions).

Where a matter to which net zero guidance applies is included in List B, the proposal sent to the archdeacon must include an explanation of how the applicants, in formulating the proposal, have had due regard to that guidance.

Table 1

List A—Matters which may be undertaken without a faculty and without the need for consultation

This table prescribes matters which may be undertaken without a faculty subject to any specified conditions.

See the general notes as to matters which may not be undertaken without a faculty despite being included in List A.

<i>Matter</i>	<i>Specified conditions</i>
A1 Church building etc	
(1)(a) Works of maintenance, not involving repair or substantial replacement of material, carried out as part of the regular course of care and upkeep of the building	The parochial church council's insurers are notified if external scaffolding is to be erected
(b) works of repair not materially affecting the fabric or any historic material	
(2) Repairs and replacement of fittings in existing kitchens, lavatories, office accommodation and other ancillary rooms	
(3) Like for like repairs to window glass	The works do not include repairs to stained glass or to clear glass manufactured before 1960
(4) The repair or like for like replacement of wire mesh window guards	Only non-corroding fixings are used and, where practicable, are fixed in mortar joints
(4A) Draught proofing an external door or window	The works do not affect the overall appearance or operation of the door or

	window and do not involve the replacement of a component.
(5) The treatment of timber against beetle or fungal activity where the church is not a listed building	The works do not involve the replacement of timber
(6) Works of maintenance, repair and adaptation (not amounting to substantial addition or replacement but including re-wiring) to existing—	The works do not involve making additions to an electrical installation
(a) heating systems (including the replacement of control equipment and the insulation of pipes in the boiler room and ancillary service areas)	Any work to a gas fitting is carried out by a person who is registered on the Gas Safe Register (or is a member of another class of persons approved by the Health and Safety Executive for the purposes of Regulation 3(3) of the Gas Safety (Installation and Use) Regulations 1998)
(b) gas, water or other services	
(c) electrical installations (including lighting installations) and other electrical equipment	Any work to an oil-fired heating system or to an electrical installation or electrical equipment is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))
(c) lighting installations, other electrical installations and other electrical equipment (but not the replacement of light fittings, and see matter B1(8)(b) in List B as to fittings for low-energy lamps).	In the case of adaptation, the parochial church council's insurers are notified of the proposals
(7) (a) The replacement of a boiler in the same location and utilising an existing non-fossil fuel supply and existing pipe runs, whether with existing or similar pipe runs	Any work to a gas fitting is carried out by a person who is registered on the Gas Safe Register (or is a member of another class of persons approved by the Health and Safety Executive for the purposes of Regulation 3(3) of the Gas Safety (Installation and Use) Regulations 1998)
(See matter B1(5) in List B for replacement using different fuel supply or pipe runs)	
(b) The replacement of a flue liner	Any work to an oil-fired heating system is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))
	The works do not involve the creation of a new external flue
	The parochial church council's insurers are notified of the proposals
(8) The like for like replacement of roof lead or other material covering the roof of a building which is not a listed building	The original introduction of the material being replaced was authorised

The installation of roof insulation is considered

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| | The parochial church council's insurers are notified of the proposals |
| (9) The installation of a roof alarm (including an alarm with an image capture facility) | <p>The amount of associated cabling is kept to the minimum that is reasonably practicable</p> <p>The parochial church council's insurers are notified of the proposals</p> <p>Any work to an electrical installation is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))</p> |
| (10) The application of forensic marking on roof lead or other material covering a roof or to rain water goods or flashings | |
| (11) Work to an existing lightning conductor or to an earth mat connected to an existing lightning conductor | <p>The parochial church council's insurers are notified of the proposed work</p> <p>The parochial church council is satisfied that the person who is to undertake the work has the necessary skill and experience</p> |
| (12) The replacement or introduction of a weathervane on a church which is not a listed building | |
| (13) The repair, maintenance, removal, disposal or replacement of a flagpole | Only non-corroding fixings are used where a flagpole is repaired or replaced |
| (14) The introduction, removal or disposal of furniture, furnishings, office equipment and minor fixtures (including safes) in vestries and similar rooms | <p>The existing use of the vestry or similar room is not changed</p> <p>No article of historic or artistic interest is removed or disposed of</p> |
| (15) The introduction, removal or disposal of fire extinguishers | Any instructions from the supplier or the parochial church council's insurer in relation to their type or location is complied with |
| (16) The making of additions to an existing name board | <p>The board is not a war memorial or roll of honour</p> <p>The addition is in the same style (including colour and materials) as existing names on the board</p> |

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| (17) The installation of bat boxes as part of a bat management programme | |
| (18) The introduction of anti-roosting spikes | Only non-corroding fixings are used and, where practicable, are fixed in mortar joints |
| (19) The installation of bird netting to tower windows | |
| (20) The adaptation of an existing sound reinforcement system | Any work to an electrical installation is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6)) |
| | In the case of a church which is a listed building, no alteration is made to existing fixings or cable runs (but see matter B1(13) in List B) |
| (21) The introduction of a defibrillator in a church which is not a listed building | |

A2 Musical instruments

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| (1) The introduction or disposal of musical instruments (other than pipe organs and non-portable electronic organs) and associated equipment | No article of historic or artistic interest is disposed of |
| (2) The routine tuning and maintenance of organs and pianos | In the case of organs, any works do not involve tonal alterations, changes to the action or major dismantling of the instrument |
| (3) The repair or replacement of electrical motors and humidification equipment for organs | Any work to an electrical installation is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6)) |

A3 Bells etc

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| (1) The inspection and routine maintenance of bells, bell fittings and bell frames | No tonal alterations are made to any bell |
| | No bell is lifted from its bearings |
| (2) The repair and maintenance of clappers, crown staples (including re-bushing) and bell wheels | Works do not include the re-soling or re-rimming of a bell wheel |
| | No bell is lifted from its bearings |
| (3) The repair or replacement of bell stays, pulleys, bell ropes (including in Ellacombe apparatus), rope bosses, sliders or slider gear | No bell is lifted from its bearings |

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| (4) The repainting of metal bell frames and metal bell fittings | No bell is lifted from its bearings |
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(5) The like for like replacement of a wrought iron clapper shaft

A4 Clocks

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| (1) The inspection and routine maintenance of clocks and clock dials | Works do not include re-painting or re-gilding of clock dials or repainting clock movements |
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- (2) Maintenance and like-for-like repairs, without removing the clock from the church, of:

- (a) ratchets, clicks and click springs on flies
- (b) locking levers
- (c) pulleys
- (d) broken hands
- (e) clock hammers and their springs

- (3) Replacement of:

- (a) weight lines
- (b) suspension springs
- (c) fixings of clock dials

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| (4) The reinstallation of disconnected hands and numerals | Works do not include re-painting or re-gilding of clock dials or repainting clock movements |
|---|---|

- (5) Repairs to bell cranks and clock bell hammers

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| (6) The upgrading of electrical control devices and programmers | Any work to an electrical installation is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6)) |
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A5 Church contents

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| (1) The repair of woodwork, metalwork and movables | Matching materials are used |
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The repair does not involve any works to:
woodwork or metalwork of historic or artistic interest

Royal coats of arms

hatchments or other heraldic achievements

	<p>paintings</p> <p>textiles of historic or artistic interest</p> <p>church plate (including candlesticks and crosses)</p>
(2) The application to articles of forensic marking	No article of historic or artistic interest is marked without first obtaining specialist advice
(3) The introduction, removal or disposal of kneelers, hassocks, pew runners and cushions	<p>The introduction, removal or disposal of the articles does not result in a major change to the overall appearance of the church</p> <p>No article of historic or artistic interest is removed or disposed of</p>
(4) The introduction, removal or disposal of—	No article of historic or artistic interest is removed or disposed of
(a) movable bookcases	
(b) books	
(c) free-standing noticeboards	
(d) movable display stands	
(e) cruets	
(f) vases and flower stands	
(g) hymn boards	
(h) altar linen (but not altar frontals or falls)	
(i) flags and banners used for temporary displays (but not the laying up of flags, or the removal or disposal of flags that have been laid up)	
(j) the Union flag or St George's flag (with or without the diocesan arms in the first quarter) for flying from the church	
(k) portable audio-visual equipment	
(l) wi-fi routers	
(m) equipment for card payment systems	
	No article being introduced is fixed to historic fabric
(5) The removal or disposal of—	No article of historic or artistic interest is removed or disposed of
(a) redundant sound reinforcement equipment	

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| (b) carpet | |
| (c) free-standing chairs (but not pews, benches or stalls) | |
| (6) The like for like replacement of carpet or the introduction or replacement of movable floor coverings between individual pews | Only breathable material is used |
| | No article of historic or artistic interest is removed or disposed of |
| (7) Treatment of fixtures and furniture against beetle or fungal activity | No material of historic or artistic interest is treated |
| | See matter B4(6) in List B for treatment of material of historic or artistic interest) |
| (8) The replacement of curtains (other than curtains and other hangings associated with an altar) | No article of historic or artistic interest is removed or disposed of |
| (9) The introduction of free-standing chairs in a church which is not a listed building | |
| (10) The introduction, in a church which is a listed building, of additional free-standing chairs of a design which has previously been introduced in the church under the authority of a faculty | |
| (11) The introduction of a fixed internal noticeboard (including in a porch) in a church which is not a listed building | |

**A6 Church halls and similar buildings
subject to the faculty jurisdiction**

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| (1) Works of maintenance and repair to the building and the replacement of fittings in the building | |
| (2) The introduction, removal or disposal of furniture and fittings | No article of historic or artistic interest is removed or disposed of |
| (3) Replacement of material covering the roof where neither the church nor the church hall or similar building is a listed building | The installation of roof insulation is considered |
| (4) The introduction of a defibrillator in a building which is not a listed building | |

A7 Churchyard etc.

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| (1) The introduction and maintenance of equipment for maintenance of the church and churchyard | |
| (2) The repair of paths and other hard-surfaced areas, including resurfacing in the same materials and colour | |
| (3) The introduction of unwired lighting to mark the edge of a path | |
| (4) The maintenance of fences, walls and gates (including lychgates and stiles), not involving repair or replacement, carried out as part of the regular course of care and upkeep of the fence, wall or gate | Any new disturbance below ground level is kept to a minimum |
| (5) Repairs to, and like for like replacement of, fences and gates other than lychgates, walls or historic railings | Any new disturbance below ground level is kept to a minimum |
| (See matters B6(2) and (3) in List B for repairs to walls and lychgates) | |
| (6) The repair, repainting or like for like replacement of a noticeboard | <p>The wording on the board is not changed except for the purpose of updating existing information that is included on the board</p> <p>In the case of replacement:</p> <p>the Town and Country Planning (Control of Advertisements) (England) Regulations 2007 are complied with,</p> <p>the replacement noticeboard is not illuminated, and</p> <p>any new disturbance below ground level is kept to a minimum</p> |
| (7) The grant by the incumbent of a licence for grazing in the churchyard | The licence is in a form approved by the chancellor |
| (8) The disposal or replacement of gas and oil tanks (and associated pipe work) | <p>No works of excavation are involved</p> <p>The local planning authority is notified of the proposal</p> <p>Any work to a gas fitting is carried out by a person who is registered on the Gas Safe Register (or is a member of another class of persons approved by the Health and Safety Executive for the purposes of</p> |
| (See matter B6(4A) in List B for replacement gas tanks) | |

Regulation 3(3) of the Gas Safety
(Installation and Use) Regulations 1998)

Any work to an oil-fired heating system is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))

~~In the case of replacement, the replacement tank is of similar dimensions and in substantially the same location~~

- (9) The introduction, replacement or disposal of a flagpole not attached to the church building The local planning authority is notified of the proposal

Any new disturbance below ground level is kept to a minimum

- (10) The introduction of a defibrillator where the church is not a listed building

- (11) The installation in the churchyard or elsewhere in the curtilage of the church of an upstand with an electrical outlet mounted on it for recharging an electric vehicle, where the church is not a listed building**

The upstand and outlet together do not exceed 1.6 metres in height from the level of the surface used for parking vehicles

Any new disturbance below ground level is kept to a minimum

The upstand is situated in an area which may be lawfully used for off-street parking

The upstand is not situated within 2 metres of a highway

No more than one upstand is provided for each parking space

The work is carried out by a body or person who is registered with the relevant government department or other body responsible for accreditation

A8 Trees

- (1) The felling, lopping or topping of a tree the diameter of any stem of which does not exceed 75 millimetres (measured over the bark at a height of 1.5 metres above ground level) The works do not relate to any tree in respect of which a tree preservation order is in force or which is in a conservation area

	Regard is had to guidance issued by the Church Buildings Council as to the planting, felling, lopping and topping of trees in churchyards
(2) The lopping or topping of any tree—that is dying or dead; or has become dangerous	Regard is had to guidance issued by the Church Buildings Council as to the planting, felling, lopping and topping of trees in churchyards
(3) The removal of dead branches from a living tree	Regard is had to guidance issued by the Church Buildings Council as to the planting, felling, lopping and topping of trees in churchyards

Table 2

List B—Matters which may be undertaken without a faculty subject to consultation etc

This table prescribes matters which may, subject to any specified conditions, be undertaken without a faculty if the archdeacon has been consulted on the proposal to undertake the matter and has given notice in writing that the matter may be undertaken without a faculty. The archdeacon may impose additional conditions in the written notice.

See the general notes as to matters which may not be undertaken without a faculty despite being included in List B.

<i>Matter</i>	<i>Specified conditions</i>
B1 Church building etc	
(1) Works of repair affecting the fabric or historic material	<p>The repair does not introduce material of a type that does not already form part of the fabric or historic material that is to be repaired</p> <p>The repair does not involve the substantial replacement of a major part of the fabric or of historic material</p> <p>Details of any materials to be used are submitted to the archdeacon when the archdeacon is consulted on the proposal to undertake the matter</p> <p>The works do not involve any new disturbance below ground level</p>

	The parochial church council's insurers are notified if external scaffolding is to be erected
(2) The installation of a wall offertory box	The installation does not affect historic fabric
(3) Works of external or internal redecoration (other than to areas of historic wall painting, even if already painted over)	Details of materials and colours are submitted to the archdeacon when the archdeacon is consulted on the proposal to undertake the matter
	The overall appearance of the building is not changed
	The parochial church council's insurers are notified if external scaffolding is to be erected
(4) The treatment of timber against beetle or fungal activity where the church is a listed building	The works do not involve the replacement of timber
(5) The replacement of a boiler in the same location utilising a different fuel supply or pipe runs (See matter A1(7) in List A for replacement using existing fuel supply or pipe runs)	Any work to a gas fitting is carried out by a person who is registered on the Gas Safe Register (or is a member of another class of persons approved by the Health and Safety Executive for the purposes of Regulation 3(3) of the Gas Safety (Installation and Use) Regulations 1998
The replacement of a boiler, whether in the same or substantially the same location and utilising, whether with existing or similar pipe runs— (a) a non-fossil fuel supply in place of a fossil fuel supply, or (b) a different non-fossil fuel supply.	Any work to an oil-fired heating system is carried out by a person whose work is subject to an accredited certification system (as defined in rule 3.1(6))
(See matter A1(7)(a) in List A for replacement using existing non-fossil fuel supply)	
(6) The like for like replacement of roof lead or other material covering the roof of a listed building	The parochial church council's insurers are notified of the proposals
	The original introduction of the material being replaced was authorised
	The installation of roof insulation is considered
	The parochial church council's insurers are notified of the proposals
(6A) The installation of roof insulation in a church which is not a listed building	The insulation material is chosen, and the method of installing the material is decided upon, after obtaining specialist advice

(7) The installation of lighting and safety equipment	<p>The lighting or other equipment:</p> <p>is installed only in a part of the church (such as a tower or crypt) that is not normally visible to the public, or</p> <p>when installed will not be visible from ground level</p> <p>Any work to an electrical installation or electrical equipment is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))</p> <p>The installation will not affect any graves or vaults</p> <p>The parochial church council's insurers are notified of the proposals</p>
(8) (a) The extension of an existing lighting system	<p>Any work to an electrical installation or electrical equipment is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))</p> <p>The parochial church council's insurers are notified of the proposals</p>
(b) The replacement of light fittings with fittings suitable for low-energy lamps	
(9) The installation of a lightning conductor or the connection of an earth mat to a lightning conductor	<p>The parochial church council's insurers are notified of the proposals</p> <p>The parochial church council is satisfied that the person who is to undertake the work has the necessary skill and experience</p>
(10) The installation of closed circuit television for security purposes	<p>Details of cameras and other equipment, their proposed location and the location of any cable runs are submitted to the archdeacon when the archdeacon is consulted on the proposal to undertake the matter</p> <p>Regard is had to any guidance issued by the Church Buildings Council relating to privacy and the protection of personal data</p> <p>Any work to an electrical installation is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))</p>

(11) The installation of security and fire alarms	<p>Details of equipment, its proposed location and the location of any cable runs are submitted to the archdeacon when the archdeacon is consulted on the proposal to undertake the matter</p> <p>Any work to an electrical installation is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))</p>
(12) The installation of locks (including timed and other electronic locking devices)	
(13) The installation of a sound reinforcement system or loop system (including a control desk) or the alteration of an existing system	
(14) The introduction of a defibrillator in a church which is a listed building	
(14A) The mounting of an electrical outlet for recharging an electric vehicle on an external wall of a church which is not a listed building	<p>The outlet is mounted at a height not exceeding 1.6 metres from the level of the surface used for parking vehicles</p> <p>Any new disturbance below ground level is kept to a minimum</p> <p>The wall is adjacent to an area which may be lawfully used for off-street parking</p> <p>The wall is not situated within 2 metres of a highway</p> <p>The work is carried out by a body or person who is registered with the relevant government department or other body responsible for accreditation</p>
(15) The introduction of fixed audio-visual equipment in a church which is not a listed building	<p>Details of equipment, its proposed location and the location of any cable runs are submitted to the archdeacon when the archdeacon is consulted on the proposal to undertake the matter</p>
(16) The removal of asbestos	<p>Works, other than works of minor reinstatement and repair, will not be required following the removal of the asbestos</p>
(17) The refurbishment of facilities for serving refreshments	<p>The original introduction of the facilities being refurbished was authorised</p>
(18) The removal of partitions or divisions that did not form part of the original	

construction of a church which is not a listed building

(19) The introduction of bird boxes

(20) The installation of photovoltaic panels on a church which is not a listed building or in a conservation area

B2 Bells etc

(1) The lifting of a bell to allow the cleaning of bearings and housings

Regard is had to any guidance issued by the Church Buildings Council

No modification is made to the manner in which any bell may be sounded

No historic material is modified or removed

(2) The like for like replacement of—

Regard is had to any guidance issued by the Church Buildings Council

(a) bearings and their housings

(b) gudgeons

(c) crown staple assembly

(d) steel or cast iron headstocks

(e) wheels

The works do not involve the drilling or turning of the bell

No modification is made to the manner in which any bell may be sounded

No historic material is modified or removed

(3) The replacement of—

Regard is had to any guidance issued by the Church Buildings Council

(a) bell bolts

(b) a wrought iron clapper shaft with a wooden-shafted clapper

No modification is made to the manner in which any bell may be sounded

No historic material is modified or removed

(4) The treatment of timber bell frames with preservative or insecticide materials

(5) The re-pinning or re-facing of hammers in Ellacombe apparatus

Regard is had to any guidance issued by the Church Buildings Council

No modification is made to the manner in which any bell may be sounded

- | | |
|--|---|
| | No historic material is modified or removed |
| (6) The installation of an electric silent ringing device for the training of ringers | Any work to an electrical installation or electrical equipment is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6)) |
| | The device is installed in a location not normally visible to the public |
| | No alteration is made to the fittings of the bells other than the installation of electric contacts and wires |
| | The device does not adversely affect the church's protection against lightning |
| (7) The installation of louvres in a belfry as a sound control measure a sound control measure in a belfry | Any fixings are made into mortar |
| (8) The introduction of peal boards in a location not normally visible to the public | |

B3 Clocks

- | | |
|--|---|
| (1) Alterations to striking trains to prevent striking at night | No part of the clock movement is affected |
| (2) The repair or replacement of electrical or electronic clocks manufactured after 1950 | |

B4 Church contents

- | | |
|--|--|
| (1) The repair and maintenance of church plate (including candlesticks and crosses) not of historic or artistic interest | |
| (2) The replacement of an electronic organ (but not of a pipe organ) | <p>The original introduction of the electronic organ being replaced was authorised</p> <p>The replacement electronic organ is on a similar scale to the electronic organ being replaced</p> |
| (3) Like for like repairs and works of conservation to a pipe organ | The archdeacon is satisfied, having regard to the advice of the diocesan advisory committee or a member or officer of the committee, that the person who is to carry out the work has the necessary skill and experience |
| (4) The installation of humidification equipment for a pipe organ | The archdeacon is satisfied, having regard to the advice of the diocesan advisory committee or a member or officer of the |

	committee, that the person who is to carry out the work has the necessary skill and experience
	Any work to an electrical installation or electrical equipment is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))
(5) The replacement of carpets or other floor covering and underlay other than movable floor coverings between individual pews (see matter A5(6) in List A for like for like replacement of carpets and introduction or replacement of movable floor coverings between individual pews)	Only breathable material is used
	No article of historic or artistic interest is replaced
(6) Treatment of fixtures and furniture against beetle or fungal activity (see List A for treatment of material not of historic or artistic interest)	
(7) The introduction of a book of remembrance and stand	
(8) The introduction of a stand for candles	
(9) The introduction of a fixed internal noticeboard (including in a porch) where the church is a listed building	
(10) The introduction of an electrical heating appliance not forming part of a heating system	Details of the appliance, its proposed location and the location of any cable runs are submitted to the archdeacon when the archdeacon is consulted on the proposal to undertake the matter
	Any work to an electrical installation or electrical equipment is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))
(10A) The installation of an electrical heating system for attachment to pews made in or after 1850 and which are not of historic interest	Details of the appliances, their proposed location and fixing and the location of any cable runs are submitted to the archdeacon when the archdeacon is consulted on the proposal to undertake the matter

	<p>Any work to an electrical installation or electrical equipment is carried out by a person whose work is subject to an accredited certification scheme (as defined in rule 3.1(6))</p> <p>No article of historic or artistic interest is removed or disposed of</p>
(11) Works of repair to altar frontals and falls	No work is carried to an article of historic or artistic interest
(12) Disposal of redundant altar frontals and falls	No article of historic or artistic interest is disposed of
<p>B5 Church halls and similar buildings subject to the faculty jurisdiction</p>	
(1) The introduction of a defibrillator in a building which is a listed building	
(2) The installation of roof insulation in a building which is not a listed building	The insulation material is chosen, and the method of installing the material is decided upon, after obtaining specialist advice
(3) The mounting of an electrical outlet for recharging an electric vehicle on an external wall of a building which is not a listed building	<p>The outlet is mounted at a height not exceeding 1.6 metres from the level of the surface used for parking vehicles</p> <p>Any new disturbance below ground level is kept to a minimum</p> <p>The wall is adjacent to an area which may be lawfully used for off-street parking</p> <p>The wall is not situated within 2 metres of a highway</p> <p>The work is carried out by a body or person who is registered with the relevant government department or other body responsible for accreditation</p>
(4) The installation of photovoltaic panels on a building which is not a listed building or in a conservation area	
<p>B6 Churchyard etc.</p>	
(1) The introduction and removal of benches in a churchyard	No bench proposed to be introduced has an inscription on it which would not be permitted on a monument in the churchyard under the applicable churchyard regulations made or approved by the chancellor

(2) The repair or rebuilding of walls	<p>The works do not relate to any wall which is included in the Schedule maintained for the purposes of the Ancient Monuments and Archaeological Areas Act 1979 or is separately listed as a building of special architectural or historic interest under the Planning (Listed Buildings and Conservation Areas) Act 1990</p> <p>Any new disturbance below ground level is kept to a minimum</p>
(3) The repair of lychgates	<p>The lychgate is not separately listed as a building of special architectural or historic interest under the Planning (Listed Buildings and Conservation Areas) Act 1990</p>
(4) The introduction, replacement or alteration of a notice board	<p>A new notice board is not illuminated</p> <p>The Town and Country Planning (Control of Advertisements) (England) Regulations 2007 are complied with</p>
<p>(4A) The replacement of gas tanks (and associated pipe work)</p> <p>(See matter A7(8) in List A for disposal of gas and oil tanks)</p>	<p>No works of excavation are involved, other than the digging of a trench which—</p> <p>(a) where it is underneath land used for the passage of vehicles (whether or not a public right of way), is at a depth of 600 millimetres, and</p> <p>(b) where it is underneath a footpath (whether or not a public right of way), is at a depth of 450 millimetres</p> <p>The local planning authority is notified of the proposal</p> <p>Any work to a gas fitting is carried out by a person who is registered on the Gas Safety Register (or is a member of another class of persons approved by the Health and Safety Executive for the purposes of regulation 3(3) of the Gas Safety (Installation and Use) Regulations 1998)</p> <p>The replacement tank is of similar dimensions and in substantially the same location</p> <p>If articulated human remains are discovered in the carrying out of the work, the work ceases, the discovery is reported</p>

	to the court and the work does not resume until the court so orders.
(5) The introduction of a defibrillator where the church is a listed building	Any new disturbance below ground level is kept to a minimum
(5A) The installation in the churchyard or elsewhere in the curtilage of the church of an upstand with an electrical outlet mounted on it for recharging an electric vehicle, where the church is a listed building	<p>The upstand and outlet together do not exceed 1.6 metres in height from the level of the surface used for parking vehicles</p> <p>Any new disturbance below ground level is kept to a minimum</p> <p>The upstand is situated in an area which may be lawfully used for off-street parking</p> <p>The upstand is not situated within 2 metres of a highway</p> <p>No more than one upstand is provided for each parking space</p> <p>The work is carried out by a body or person who is registered with the relevant government department or other body responsible for accreditation</p>
(6) The introduction of stands for bicycles	
(7) The resurfacing of paths and other hard-surfaced areas using different materials or colour where the church is not a listed building	
(8) The introduction of hand rails to steps or paths	
(9) The digging of a cable trench and the installation of cables, and the attachment of wiring, in the trench	<p>A plan showing the proposed route of the trench is submitted to the archdeacon when the archdeacon is consulted on the proposal to undertake the matter and the archdeacon approves the route proposed</p> <p>No cables exceed 1000 volt rating</p> <p>Where the trench is underneath land used for the passage of vehicles (whether or not a public right of way), the depth of the trench is 600 millimetres</p> <p>Where the trench is underneath a footpath (whether or not a public right of way),</p>

**the depth of the trench is 450
millimetres**

**If articulated human remains are discovered
in the carrying out of the work, the
work ceases, the discovery is reported
to the court and the work does not
resume until the court so orders**

B7 Trees

(1) The planting of trees

Regard is had to the guidance issued by the
Church Buildings Council as to the
planting, felling, lopping and topping of
trees in churchyards

(2) The felling of a tree—

In the case of any tree in respect of which a tree
preservation order is in force or which is
in a conservation area, section 206 of the
Town and Country Planning Act 1990
(which provides for the planting of
replacement trees) is complied with

(a) that is dying or dead; or

(b) has become dangerous

Regard is had to the guidance issued by the
Church Buildings Council as to the
planting, felling, lopping and topping of
trees in churchyards

(3) All other works to trees (whether or not
prescribed in List A) except felling

If applicable, the law relating to the
preservation of trees in respect of which a
tree preservation order is in force or
which are in a conservation area is
complied with

Regard is had to the guidance issued by the
Church Buildings Council as to the
planting, felling, lopping and topping of
trees in churchyards

GENERAL SYNOD

Durham Diocesan Synod Motion: **CHALLENGING SLAVERY AND HUMAN TRAFFICKING**

... to move on behalf of the Durham Diocesan Synod:

‘That this Synod:

- (a) acknowledge the leading role that Her Majesty’s Government has played internationally in challenging slavery; and
- (b) ask Her Majesty’s Government to introduce legislation to ensure proper provision for the ongoing support and protection of trafficked minors is enshrined in law.’

Summary

This motion emerged from Durham’s involvement in a national campaign to support a young man who had become the victim of child trafficking. As a result of the campaign, the young man spoke at Durham Diocesan Synod in 2018 and the motion was passed call on the Government to ensure trafficked minors are given the support and protection they needed.

Despite the time passed since 2018, Modern Slavery is still a pressing issue that affects Dioceses across the country. Since 2018 the National Referral Mechanism has seen an increase in referrals, and an increase in proportion of those referrals being for children (43.5% in 2021). This motion acknowledges the work that has been done by the UK to tackle Modern Slavery, and provides for consensus that the Government should be held to account in its responsibility to produce legislation that supports and protects trafficked minors.

Background

1. Origin of Motion

- In 2018, members of Durham Diocese were involved in a national campaign to support a young man, Stephen (not his real name) who had become the victim of trafficking as a child, moved from Vietnam to the UK to work on a cannabis farm. He was rescued but was then at risk of being deported back to Vietnam. As Stephen had since been fostered by Rev David Tomlinson, a vicar in Shildon, Durham Diocese and Bishop Paul became involved in petitioning the government to have him treated as a trafficked child, rather than an illegal immigrant. The petition, which garnered over 100,000 signatures with the support of the local MP and community pressure, was successful and Stephen was given leave to remain. As a result of the campaign, and Stephen sharing some of his story at Durham Diocese Synod, the motion was put forward to ask the Government to introduce legislation that would ensure trafficked minors were given proper protection as victims of crime.
- In 2018, the NRM received 6,993 referrals (National Crime Agency, ‘*National Referral Mechanism Statistics- End of Year Summary 2018*, 2018). In 2021, the number of referrals has increased to 10,695, of which 43.5% were children (IASC, ‘*Child Trafficking in the UK 2021: a snapshot*’, 2021). This motion is still a timely focus on an extremely important issue.

2. Church of England engagement with Modern Slavery:

- A recent report into human trafficking and modern slavery from The Evening Standard and The Independent states that churches "...in being the "eyes and ears" of identifying potential survivors and possible slavery, are key." The report goes on to make recommendations for improving communication of "what to look for and where to go for help", a template for which could be designed nationally but used locally (IASC, The Evening Standard, The Independent, *'Human Trafficking and Modern Slavery- 2018 Report'*, 2018).
- The Clewer Initiative, which enables Church of England dioceses and wider Church networks to develop strategies to detect modern slavery in their communities and help provide victim support and care, has done outstanding work in raising awareness of these issues in local churches around the UK. There is no doubt that many of our churches regularly come into contact with trafficked individuals who use Food Banks, youth programmes, Messy Churches, and numerous other community initiatives, as well as being members of our congregations. As we answer the call to "proclaim liberty to the captives, and the opening of the prison to those who are bound" (Isaiah 61:1) it is vital that our churches are equipped to identify those who are held captive, and to resource ourselves effectively to support those that are most vulnerable. The Clewer Initiative is a fantastic resource to churches.

Motion

1. Part A

- a) The first part of the motion draws our attention to the leading work that the UK has done to tackle Modern Slavery. In 2015, the Modern Slavery Act passed through Parliament, which better provided for both the prosecution of human traffickers, and for victim identification and support. It also created the role of an Independent Anti-Slavery Commissioner to advise and scrutinise the Government in their approach to tackling Modern Slavery. Last year, as part of the UK Government's New Plan for Immigration, the Home Office introduced the Nationality and Borders Bill (Section 4, now Section 5 of which is about Modern Slavery) which is still moving through Parliament.

2. Part B

- b) The second part of the motion provides consensus that the Government should be held to account in it's responsibility to produce legislation that supports and protects trafficked minors. There is support in the UK for children who have been trafficked, however there are some challenges that a minor may face in accessing support.
 - In order to be identified as a victim of Modern Slavery, everyone must go through the National Referral Mechanism (NRM) in which their case is investigated and a decision made. There have been concerns raised by many organisations including the Children's Society that if it became more difficult for children to navigate the NRM, or access it in the first place, this would be a barrier to protection and support.
 - One example is that children accessing the NRM will likely have experienced trauma, and may not be able to disclose the information

required for their decision within a time limit. This may be even more difficult for a young asylum seeker.

- Another example, is that there can be blurred lines between a child's identification as both a victim and perpetrator of crime if they've been subject to child criminal exploitation, for example by County Lines (The Children's Society, '*Counting Lives: Responding to children who are criminally exploited*', 2019). Restricting NRM access for those with longer custodial sentences would mean their claims would not be investigated, and accompanying support withheld. In the year 2020/21, 'child criminal exploitation' was the most common type of NRM referral (IASC, '*Child Trafficking in the UK 2021: a snapshot*', 2021).
- Once a child has received their decision and are formally identified as a victim of Modern Slavery, there is existing support and protection mechanisms for them in the UK. The Working Together To Safeguard Children Statutory Guidance 2018 is an example of this. However, the Government have not yet updated the guidance despite receiving calls from the Independent Anti-Slavery Commissioner to do so (IASC, '*Independent Anti-Slavery Commissioner Annual Report 2020-2021*', 2021.). As a result, many local authorities have issued their own guidance. Organisations such as the Children's Society are supporting local authorities in their responses, but according to the Independent Anti-Slavery Commissioner, many local authorities have reported feeling under resourced to provide an effective response to such an issue.
- It is vital that an effective system is in place which does not put barriers in place to trafficked minors receiving support and protection. Ensuring the Government is held to account so this is the case can be done with a range of legislative and non-legislative actions.

Ali Bianchi, General Synod Member, Durham

January 2022

GENERAL SYNOD

BACKGROUND PAPER: CHALLENGING SLAVERY AND HUMAN TRAFFICKING**The background on HMG recent work on slavery:**

1. The key piece of government legislation on slavery has been the Modern Slavery Act 2015. When this act was introduced it was considered to be a world leading piece of legislation designed to confront 21st century slavery.
2. Among the changes created by the Act, it consolidated a number of prior offences into a single act and sharply increased punishments, up to and including life sentences, for the perpetrators of modern slavery crimes. It created an Independent Anti-Slavery Commissioner who is tasked with producing research and holding the government to account. It introduced a defence for victims of slavery and trafficking (including measures to protect potential victims of child trafficking in criminal proceedings) and placed a duty on government to provide guidance on victim identification and support services. Finally it required businesses above a certain size to disclose each year what action they have taken to ensure there is no modern slavery in their business or supply chains.
3. Importantly in the context of this motion Section 48 of the Modern Slavery Act introduces a requirement on the Home Secretary to establish Independent Child Trafficking Advocates (ICTAs) in England and Wales to represent child victims of modern slavery and ensure their best interests are taken into account for all decisions made about them.
4. Following a review these were renamed as Independent Child Trafficking Guardians (ICTGs) in July 2019. A Regional Practice Co-ordinators' (RPCs') role was introduced to focus on children who do not have a figure of parental responsibility. The role of the RPCs is to encourage multi-agency support for children who have been identified as trafficked or potentially trafficked, by advocating for the child and ensuring that their 'best interests' are being considered in the decisions made by public authorities.

Impact of the Modern Slavery Act 2015

5. In 2020 (the most recent complete year's data) 10,613 potential victims of modern slavery were referred to the National Referral Mechanism (The National Referral Mechanism (NRM) is a framework for identifying victims of human trafficking and ensuring they receive appropriate protection); a similar number to 2019. The plateau in referral numbers is primarily thought to result from the COVID-19 pandemic and associated restrictions. Until 2020 referrals had increased significantly each year, up from 2340 in 2014.
6. Of these just under half (47%) were children. The most common type of exploitation for adults was labour exploitation and for minors was criminal exploitation. Adults have the right to decide whether or not to be referred to the NRM, whereas under 18s are automatically referred in suspected modern slavery cases.
7. When referred to the NRM, the Single Competent Authority (SCA) within the Home Office makes a 'reasonable grounds' decision on whether an individual could be a

victim of modern slavery. Adults given a positive reasonable grounds decision have access to support (including accommodation, subsistence, legal aid and counselling) pending a 'conclusive grounds' decision on their case. Local authorities are required to provide support for children with a reasonable grounds decision. Adults receiving a positive conclusive grounds decision are currently entitled to at least a further 45 days of support to allow them to 'move on' from NRM support, whilst those with a negative decision receive 9 days of support.

8. In 2020 The Single Competent Authority made 10,608 reasonable grounds and 3,454 conclusive grounds decisions in 2020. Of these, 92% (9,765) of reasonable grounds and 89% (3,084) of conclusive grounds decisions were positive. Of the 2020 referrals, 8,665 are awaiting a conclusive grounds decision. There is a significant backlog of cases awaiting assessment. This is in part because it is common for it to take six months or more for a conclusive grounds decision to be made.
9. Despite the progress made since the Act there remain issues with the NRM and available support for victims. Estimates for the number of victims of modern slavery in the UK vary widely (due to the difficulties of recording and identifying). According to the Centre for Social Justice (CSJ) and Justice and Care, there are at least 100,000 victims, which dwarfs the 10,000 working figure estimated by a government study in 2017.
10. Among the ongoing issues identified by the Independent Anti-Slavery Commissioner is a lack of good mental health support, legal advice, the backlog in decision making, access to remedy for victims, and support for victims outside of the limited support provided within the NRM.

Support and protection for trafficked minors

11. Under the current structure a number of different forms of support and protection exist for trafficked minors. It is important here to differentiate between British nationals and those trafficked from abroad.
12. Referrals of British children have increased particularly as a result of County Lines related crime. 40% of all child referrals for criminal exploitation being flagged as county lines. In 2020, 1,544 referrals were flagged as county lines referrals, accounting for 15% of referrals received and an increase of 31% from 2019. The majority (81%; 1,247) of these referrals were for male children.
13. These children should benefit from the work of Independent Child Trafficking Guardians and Regional Practice Co-Ordinators. The 2020 review of Independent Child Trafficking Guardians did identify that regions have varying levels of awareness of exploitation, as well as varying services in place to support victims. Nevertheless, the legislative framework already exists, and the issue is now one of practice and guidance rather than new legislation. An ongoing pilot on devolving NRM decisions on children to local authorities is due to complete in June 2022, but early signs have been promising in terms of swifter decisions and proactive support for child victims.
14. Child victims should also benefit from the Section 45 Defence, which provides a defence for victims of trafficking in criminal proceedings and from multi agency support to provide accommodation, subsistence and other practical support.

15. British children who are victims are often best supported through means delivered outside of the NRM, with local authorities working in partnership with/including through faith groups and schools and using safeguarding processes.
16. One challenge identified by groups including the Children's Society is a lack of consistency in definition of Child Criminal Exploitation (CCE) and the support availability in different regions. This lack of consistency can be exploited by criminal gangs, but also leads to differences in provision and a lack of co-ordination.
17. For children trafficked from abroad there is already established in law a possibility of being granted discretionary leave to remain (though in practice only small number are granted each year). For those who wish to return to their country of birth support is also available to assist with voluntary returns.
18. There are ongoing questions about what more support can be provided to trafficked minors from abroad who often find it difficult or undesirable to be identified to the NRM (often for fear of deportation). As irregular migrants these children often struggle to receive state based financial support and are at great risk of being re-trafficked (if they return to their country of origin) or of re-exploitation, if they remain in the UK.

Potential impact of forthcoming legislation

19. Lords Spiritual have supported amendments to the Police Crime Sentencing and Courts Bill that would create a statutory definition of Child Criminal Exploitation. At the time of writing it is not clear whether those will prove successful.
20. The Nationality and Borders Bill is, at the time of writing, progressing through the House of Lords. Part 5 of the bill brings in a number of changes to modern slavery legislation. Under the new legislation, victims who miss the deadline for providing information about what happened to them would be seen as less credible. The parliamentary Joint Committee for Human Rights believes that this would be unfair and risks the UK failing to meet its obligations to combat slavery and human trafficking. This provision is particularly concerning when concerning children given the acute trauma they may have suffered.
21. The proposed legislation also raised the bar for evidence required to secure a Conclusive Grounds decision to be recognised as a victim of modern slavery and proposes to deny any support to those who have committed serious crimes. This is potentially problematic in so far as for those trafficked as part of criminal exploitation their criminal activity is part of their own trafficking and abuse, and denying them support makes it harder for them to escape traffickers and disincentives them to provide evidence against their abusers.
22. Lords Spiritual have raised these concerns in the Lords and will be engaging with the Bill as it progresses.

William Nye
Secretary General
January 2022

GENERAL SYNOD

Report of the Clergy Remuneration Review

Background

1. The Clergy Remuneration Review was carried out by the Remuneration and Conditions of Service Committee (RACSC) between January 2020 and June 2021 in response to a request from the House of Clergy to the Archbishops' Council in July 2018 to review the adequacy of the clergy remuneration package. The review also considered the affordability, appropriateness and sustainability of the package.
2. The review was completed in mid-2021 and its report was due to be discussed by Synod in July 2021. However, given the need for a slimmed down agenda, when Synod had to take place online, the report was published as [GS Misc 1298](#), but was not discussed during that Group of Sessions. The House of Clergy did however have an initial discussion on the report in July 2021.
3. The full report of this review can be found [here](#). It is due for discussion on Wednesday 9 February and we look forward to hearing Synod's views.

Context

4. Much of the work for the review, including the survey and consultation exercises, were undertaken during the course of the COVID-19 pandemic and periods of lockdown. Whilst acknowledging the financial and wider impacts of the pandemic (including on clergy wellbeing and morale), the review also sought to take a longer term view of clergy remuneration.
5. The review took place in the context of many parts of the Church facing financial challenges, even before the pandemic. Whilst seeking to make recommendations to help those clergy facing financial challenges, the review were mindful of the need for recommendations to be affordable and sustainable. The review consulted with the Church Commissioners and about their ability to fund any future stipend uplift and it was confirmed that this would be unlikely.
6. We are aware that the value of the package has declined in real terms over the last 20 years, as a result of stipends not being able to keep up with inflation and changes to the pension scheme. This emphasises the importance of ensuring that future aspirations are realistic and affordable.
7. RACSC recognises that the economic situation is continuing to evolve rapidly, including increases in National Insurance Contributions and energy prices – which create uncertainty and again affect how clergy feel about the adequacy

of their package and create challenges when seeking to take a longer term strategic view.

Evidence base

8. As part of the review RACSC undertook a survey of clergy that received over 3,700 responses from clergy. The results of the survey are summarised in **Chapter 6** and are set out in more detail in **Annex 4**. This was supplemented by focus group research and consideration of existing evidence.
9. The review also undertook a consultation with dioceses (summarised in **Chapter 7**, with more detail in **Annex 5** of the report).
10. These listening exercises provided rich data and were an important part in discerning a way forward. In particular
 - 62% of respondents reported to be living comfortably or doing all right, but 13% were finding it quite or very difficult to manage and 25% were just getting by
 - 60% of respondents disagreed that there was capacity for funding stipend increases through increases in parish share.
11. **Chapter 8** assesses the elements of the package against adequacy, affordability, appropriateness, supporting the Church's strategic aims, affordability and sustainability.

Structure of report and work done

12. **Chapter 1** of the report contains an **Executive Summary**. The **recommendations** are contained in **Chapter 9** and included at **Annex 1** of this paper. **Chapter 4** provides an estimate of the value of the remuneration package including stipend, housing provided for the better performance of duties, and pension provision. The total value of the package is estimated to be **£50,000 p.a.**. See **Annex 2** for a breakdown. Whilst it was not within the scope of the review to commission new theological work on clergy remuneration the principles applied to clergy remuneration by the review are set out in **Chapter 5**.

Assessment of package

13. The review concluded that, whilst the clergy remuneration package was adequate and appropriate for most, a single stipend is unlikely to be adequate for all, given the diverse range of financial circumstances in which clergy find themselves. Stipends need to be set at a level that is appropriate and adequate for as many clergy as possible, with the Church providing additional support where needed.

14. The review acknowledged that some of the past aspirations relating to clergy remuneration had proved unaffordable. Over the past twenty years stipends have not quite kept pace with inflation.

Key recommendations

15. Given that the existing package is still adequate and appropriate for the majority of clergy, although it has not kept pace with inflation, there needs to be a commitment on the part of the Church to maintain the overall value of the stipend against inflation in the future.
16. In December 2021 the Archbishops' Council agreed a policy that the National Minimum Stipend will, 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 (recommendation 10 of the review). The NMS is also used to calculate the starting level of pension. Bringing the policy into line with de facto practice is likely to improve clergy pension scheme affordability, as forecast changes in NMS is one of the key assumptions used for pension valuation purposes.
17. The Review supports the continuation of the current clergy pension scheme. It suggests minor changes relating to the criteria for ill-health pensions (to bring pre and post 1998 definitions into alignment), considering abolishing the maximum accrual period, and potentially using CPIH as the basis for inflationary increases for pensions in payment (for future service only from a date to be determined). However, the latter changes are not straightforward. The Review also noted longer term developments in the pensions market and the value in keeping abreast of these. A technical assessment of the potential financial implications of the pensions recommendations, produced by the Pensions Board, is included as part of the 'financial implications of synod decisions' Notice paper.
18. For those clergy who were finding it quite or very difficult to manage, recommendations included:
- Better signposting to existing sources of support and development of tools to underpin financial education and skills
 - Further consideration of ideas that may help clergy to get on to the housing ladder
19. **Annex 1** provides a full summary list of the recommendations made by the review and, where relevant, an update on progress made on implementing the recommendation since the publication of the report. Some work has started on some of the recommendations (particularly for those which involve tweaks to the current system) to continue with the momentum established by the review. In other cases work has not yet started, pending the discussion with Synod, and where further exploration will be involved.

Some issues for further consideration by Synod

20. The synod take note debate provides members with an opportunity to respond to the report as a whole. However, it would also be particularly useful to hear the views of Synod on the following issues:

- What would be the most effective ways of supporting clergy with their own financial planning and awareness?
- How could the Church best support clergy who are finding it difficult to manage right now and to assist them in preparing well for their retirement, within the current financial constraints?
- In what circumstances might it be appropriate to recommend the exercise of diocesan discretion about additional payments where clergy are experiencing hardship?

21. Synod are invited to:

- Take note of this Report.

Bishop Richard Jackson,
Chair of Remuneration and Conditions of Service Committee
January 2022

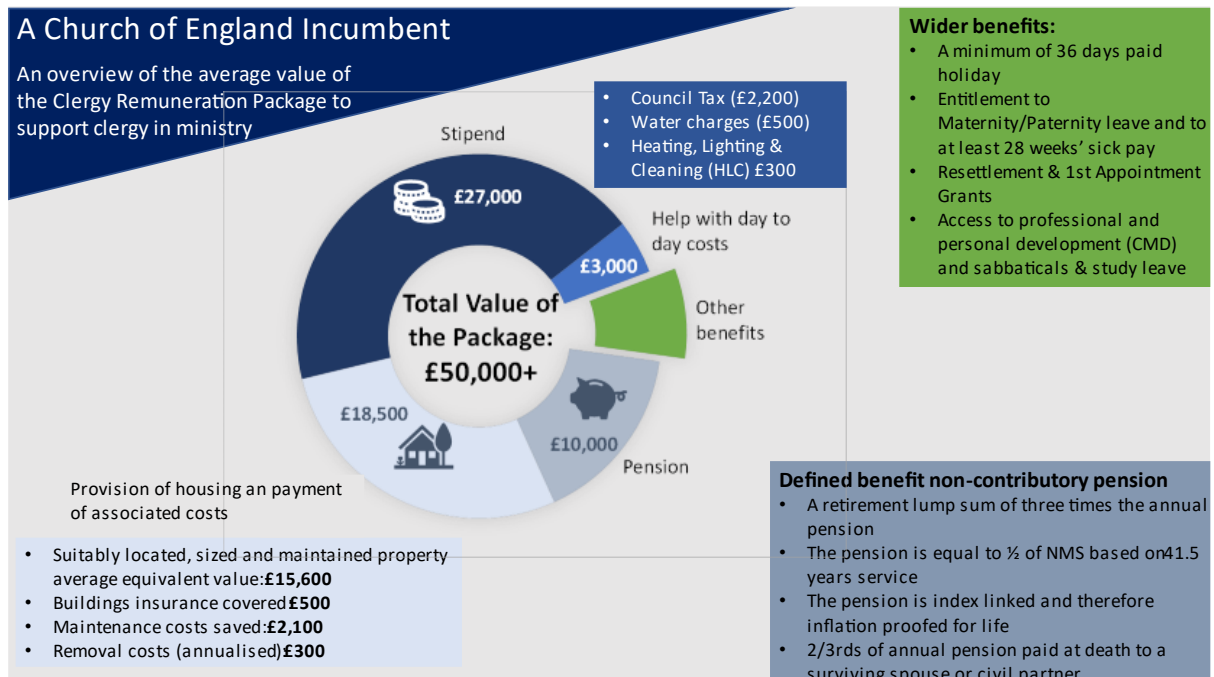
Annex 1: Summary of recommendations and update on progress

Recommendation	Progress to date
1. Better communication of the value of the package, stipend, payment of council tax and water charges, defined benefit pension, and a house provided for the better performance of the duties of office (Paragraphs 4.15-37)	Completed. This is now included in the latest version of the Annual Report of the Central Stipends Authority to the General Synod
2. Enabling Salary Sacrifice schemes (Paragraph 6.23)	Completed. The amending legislation has now come into effect
3. Explore options to help clergy to get on to the housing ladder (Paragraphs 6.24-25)	An initial mapping of potential options has been undertaken in consultation with external experts/organisations. There is no clear front runner, so we are continuing to cast a wide net to examine all possible options
4. Consider an application for Triennium Funding to set up a diversity fund to help clergy with disabilities (Paragraphs 6.26-30)	Support for clergy with disabilities forms part of wider work on vision and strategy, meeting the ambition for a younger and more diverse church
5. Every diocese to discuss working expenses to ensure fair and consistent treatment (Paragraphs 6.33-34)	We shall be encouraging every diocese to have such discussions, as this is an issue in some parishes.
6. Develop, with Clergy Support Trust (CST) and others, a comprehensive communication and engagement strategy on financial planning designed with and for clergy (Paragraphs 6.35-38)	Initial discussions/thinking have taken place with a view to supporting clergy with managing on a stipend and planning for retirement. Further work to be taken forward.
7. A regular online financial wellbeing check for clergy should be explored to help clergy with retirement planning (Paragraphs 6.35-38)	To be taken forward.
8. A commitment on the part of the Church to maintain the overall value of the package against inflation in the future (Paragraphs 8.4-18)	To be a guiding principle as part of the ongoing work of monitoring clergy remuneration and to inform the annual stipend benchmark setting process. See also recommendation 11. Given the recommendation for 2023 is significantly below inflation (1%) it will be necessary to consider an element of catch-up for 2023 and future years..

9. The expectation should be that dioceses should continue to pay the usual stipend for that dioceses to the majority of parochial clergy of incumbent status (Paragraphs 8.19-21)	Flagged in the review report and is highlighted in regular consultations with dioceses. This does not represent a departure from current practice.
10. The Archbishops' Council, as the Central Stipends Authority, should adopt a general policy of increasing the NMS each year with reference to CPIH, over the medium term (Paragraphs 8.44-46)	Completed. The Archbishops' Council has agreed a policy to uprate the NMS in future with reference to CPIH over the medium term, subject to three yearly reviews and the need to review in periods of high inflation
11. The Archbishops' Council should produce additional guidance to dioceses on when it might be appropriate for them to exercise their existing discretion to make additional payments to particular clergy on the basis of individual needs (Paragraphs 8.29-30)	To be taken forward
12 and 13. The NCIs and dioceses should develop a closer working relationship with the Clergy Support Trust (CST) and other clergy charities, to ensure clergy can access support and are aware of options open to them, when needed (Paragraphs 8.35-37)	Discussion ongoing with the CST and other clergy charities to ensure that clergy in need receive the assistance they need and that dioceses are aware of their responsibilities
14. Removal of the current maximum accrual rule within the clergy pension scheme, which currently limits the amount of pensionable service that someone may accrue to 37,40, or 41.5 years depending on when someone joins the scheme. (Paragraphs 8.55-56)	Requires further consideration
15. Change the rules of the clergy pension scheme (CEFPS) so that pensions in payment grow in line with the increase in CPIH (subject to a suitable cap) rather than RPI as at present. Increases for service earned to date would remain unchanged. (Paragraphs 8.61-65)	Requires further consideration
16. Change the CEFPS rules so that the CEFPS definition follows that for the pre-1998 scheme for ill health retirement so that all clergy who apply	At present, a different condition applies to clergy who do not have service before 1998, as their medical condition also has to prevent them from

for ill health retirement have to satisfy the same test: having a medical condition that prevents you from performing the duties of your office and this is likely to be permanent. (Paragraphs 8.57-59)	performing any other work or service . Having two definitions is confusing and administratively complex. This will need further consideration by Synod, as it involves changes to scheme rules. We intend to bring this back to a future session of Synod.
17. Request further exploration of Collective Money Purchase pension schemes to consider whether in the longer term such schemes might be appropriate for clergy. (Paragraphs 9.70-74)	To monitor and consider further exploration in the medium term, noting regulation is evolving in this area and Collective Money Purchase is a very new scheme design.
18. Provide guidance that gives clarity on how to exercise flexibility over housing provision where there is good reason for clergy not to live in the house provided for the better performance of their duties. (Paragraphs 8.75-80)	A first draft of guidance has been considered by RACSC on flexibility with housing provision, holding office on a part time basis, and holding office without a stipend. Consultation is proceeding with Dioceses and others on the draft guidance
19. Explore the potential for a Group Income Protection scheme for clergy so that a guaranteed replacement income is paid to someone unable to work due to long term sickness or injury until they retire or are able to return to work, with the costs met by paying an insurance premium. (Paragraphs 8.86-8.95)	Requires further consideration

Annex 2: A valuation of the elements of the clergy remuneration package



GENERAL SYNOD

***God's People Set Free: Living as missionary disciples in the whole of life,
bringing transformation to the church and the world***

November 2021

Executive summary

1. This report reviews the implementation of the recommendations of the 2017 *Setting God's People Free* (SPGF) report¹ as the programme of work to support this draws to a close.
2. SGPF called for a focus on fostering a culture where the whole people of God live out the Good News of Jesus confidently in all of life, Sunday to Saturday. Two culture shifts across the Church of England were recommended that would encourage and equip disciples to follow Jesus confidently in every sphere of life; and affirm and enact the complementary gifting, vocation and mutual accountability in discipleship between lay and ordained followers.
3. There is strong evidence that this is beginning to take place. SGPF has helped identify how an approach to changing culture does enable confident faith in the whole of life. Whilst the named programme of SGPF work has been completed, the shifts in practice and structures called for in SGPF remain a priority within the Church of England's Vision for the 2020s
4. Two new ways of communicating the aspirations have emerged from SGPF – Everyday Faith and Enabling Ministry. These approaches will be in embedding ongoing change. Everyday Faith covers a range of activities and resources that encourage reflection on, and experience of, 'finding and following God in everyday life'. Enabling Ministry focusses on how ministry roles animate the vocation and ministry of the whole people of God and how to better shape formation and ongoing development to support this.
5. The priority areas for action called for in SGPF are:
 - Clearer identification and resourcing of faith in the whole of life in diocesan strategies;
 - Changing the focus of communications to better represent the life of the church in homes, schools, workplaces and the community;
 - Re-modelling the selection, training and ongoing ministerial development in line with the priority of lay formation and discipleship; and
 - Enhancing support and resources for discipleship, calling and vocation in all of life.

Examples are provided of how such actions affect change and how they can help diminish 'initiative overload' by focussing on small shifts in practice.

6. The most significant aspect of SGPF has been the way that the Discipleship Learning Communities have helped accelerate progress towards the clear *diocesan vision for transformative culture change around discipleship in the whole of life* called for in SGPF. The majority of dioceses do now express this and have activities in place to tangibly express this commitment in supporting worshipping communities, individuals and networks in disciple making and calling. The coordination of such work through a *Disciple Enablers Network* (DEN) provides a strong basis for continuing this approach in the implementation of the ongoing priority to be missionary disciples in the whole of life.

¹ GS 2056

GENERAL SYNOD

7. SGPF engaged with over 2,500 worshipping communities. Of these, around 400 churches and chaplaincies agreed to be pilot places to help better identify what habits and practices help form and equip people of all ages to live out the Good News of Jesus Christ confidently, in all places, Sunday to Saturday. Survey evidence and qualitative enquiry demonstrates this work proved highly fruitful in *building greater confidence in discipleship and promoting lay/clergy mutuality*. The pilot work undertaken in several dioceses is now being more widely embedded and shared with other dioceses. A common approach to monitor change and identify impact has not yet been established. Delayed by COVID-19, this capacity will be provided from May 2022 as part of the *Church Development Tool*. This will provide significant data for worshipping communities and dioceses on a series of discipleship and church health indicators.
8. A substantial shift in the focus of communications in dioceses and the national church has been observed. Greater attention is being given to the ways in which individuals seek to share the Good News of Jesus Christ and express their vocation and calling in wider societal roles. Similarly, stories from and about worshipping communities more clearly describe 'being church', not merely 'doing church'. Sometimes overlooked as a subtle shift, this change in the stories we tell is vital for nurturing a theological imagination for the vocation, ministry and discipleship of the whole people of God. This theological vision, which has always underpinned SGPF, has been more fulsomely developed in the Faith and Order Commission resource *Kingdom Calling*.
9. Re-modelling selection, training and ongoing ministerial development in line with the priority of lay formation and discipleship has been significantly advanced – and expanded upon within the Ministry Council's vision of *Ministry for a Christian presence in every community*. In addition to the recommendations made around ordained ministry, similar adaptations have been incorporated into the vision and frameworks for lay ministry roles. Supporting the initial and ongoing formation of such roles now follows. Initial work with Theological Education Institutions has provided insight into these next steps. Work is underway to develop new resources for 'enabling ministry' within the Common Awards hub for ministerial formation and training. Dioceses in the learning communities have also identified approaches to ongoing support that are now being made more widely available.
10. Work on a *digital portal* to provide resources for discipleship, calling and vocation in all of life has been undertaken. The Everyday Faith portal went live in January 2022. This was developed iteratively with learning from the work in dioceses and will provide an integrated approach that includes diocesan resources alongside those from the national church and selected partners. This resource is also intentionally designed to help people make connections to local churches and other supportive networks that dioceses are establishing. This portal also includes resources for Faith at Home to connect with the Growing Faith agenda.
11. As the programme of work to implement SGPF draws to a close, the changes it called for remain a priority and are embedded in the Church's Vision for the 2020s. The continuing desire and determination to be a church of missionary disciples – Jesus Christ centred and shaped by the Five Marks of Mission – has been enabled in no small part by the collective work across the church to implement the recommendations of Setting God's People Free.

Setting God's People Free: a shift in culture, not a centrally driven initiative

Over many years, previous reports [on the laity and being confident disciples] ... though laden with sound analysis, solid theology and clear proposals ... resulted in no significant change ... One main reason for this is that these lacked clear implementation plans to address complex cultural issues identified within each report.²

Background and context for Setting Gods People Free

12. This report reviews the implementation of the recommendations of the 2017 *Setting God's People Free* (SPGF) report as the programme of work to support this draws to a close.
13. In February 2017 the General Synod warmly received the *Setting Gods People Free* report (GS 2056) and backed its recommendations that expressed the vision of enabling *the 98% of the Church of England not in ordained or formal roles for fruitful, faithful mission and ministry, influence, leadership and most importantly vibrant relationship with Jesus in the whole of life... not only in congregational activities and projects but in work and schools, in field and factory, Sunday to Saturday.*³ The report was commissioned by the Archbishops' Council and prepared by members of a Lay Leadership Task Group. It concluded that such a change is not primarily a theological or ecclesiastical issue but one of a need for a change in the Church's overall culture – a culture that *over-emphasises the distinction between sacred and secular and therefore fails to communicate the all-encompassing scope of the whole-life good news and to pursue the core calling of every church community and every follower of Jesus – to make whole-life maturing disciples.*⁴
14. SGPF identified two essential shifts in the culture and practice of the church that need to be fulfilled to see the church become more fruitful in “evangelising the nation and transforming society”.⁵ These shifts are enacted by nurturing attitudes and behaviours that consistently:
 - Encourage and equip lay people to follow Jesus confidently in every sphere of life in ways that demonstrate the Gospel; and
 - Affirm, on basis of baptismal mutuality, the equal worth and status, complementary in gifting and vocation, mutually accountability in discipleship and equal partnership in mission of lay and ordained followers.

Eight levers for change were suggested that dioceses and worshipping communities could use to identify the small steps that make a significant difference [see Annex 1].

15. The focus on culture change in SGPF was accompanied by a high-level implementation plan with priorities for action in four areas:
 - National championing of the two over-arching culture shifts – by Rachel Treweek (Bishop of Gloucester) and Dr Jamie Harrison (Chair of the House of Laity).
 - A learning community of ‘pilot dioceses’ prioritising both culture shifts.
 - A national portal (digital resources) to inspire and support every member of the Church of England in ‘all of life discipleship’ and vocational journey.

² SGPF GS 2056 p.9

³ SGPF GS 2056 p.1 ‘Monday to Saturday’ faith is used in the original report. ‘Sunday to Saturday’ is now preferred to better convey the life of the church and our patterns of gathering and sending.

⁴ SGPF GS 2056 p.1

⁵ SGPF GS 2056 p.3

GENERAL SYNOD

- Re-modelling the selection, training and ongoing ministerial development of clergy in line with the priority of lay formation and discipleship.

These priorities for action necessarily required coordination with other significant streams of work. A programme for implementation was therefore established as a core part of the Renewal and Reform programme within the Archbishops' Council. In addition to the four priority areas, General Synod also requested that the Faith and Order Commission (FAOC) provide support to SGPF to deepen the theological understanding and framing of the shifts.

16. In the course of work, two new ways of communicating the aspirations of SGPF emerged – Everyday Faith and Enabling Ministry.⁶ **Everyday Faith** originated in several dioceses as a simple but effective way of encapsulating what a Jesus Christ centred and shaped 'everyday life' looks like. Everyday faith is not an initiative but is used to convey a range of activities and resources that encourage reflection on, and experience of, '**finding and following God in everyday life**' – for all ages in a variety of contexts.⁷ **Enabling Ministry** encapsulates a significant part of the shift towards the mutuality of vocation between lay and ordained followers through stressing the role 'ministry' plays in animating the vocation and ministry of the whole people of God. It also affirms the vital role played by people called to ministerial vocations in the life of the church.⁸ This animating dimension of ministry relates to both lay and ordained roles. This also addresses an ongoing confusion around the meaning of lay-clergy mutuality, which can be conflated with the development of lay ministry roles in the life and mission of the church. The notion of mutuality in SGPF not only encompasses how lay and ordained ministry roles function mutually and collaboratively, but that the mutuality of baptismal calling requires a wider recognition of the variety of Kingdom callings that followers of Jesus Christ have across social settings and in family and community responsibilities.⁹
17. The change SGPF calls for has found a high degree of championing and sponsorship – both from the two national champions and from senior leaders in dioceses, national church teams, networks and agencies. The impact of such sponsorship has proven to be critical. Feedback from diocesan staff and leaders highlight that where such sponsorship was observable and consistent, greater change has been possible. Recent research from LICC also indicates that such sponsorship of change is as vital at a local level.¹⁰
18. The following sections outline how SGPF has begun to shape a culture that better enables the whole church to live as missionary disciples. First, by looking at how this has become a clearer priority in the life of dioceses. Second, how change in our communication is helping to collectively shape a richer story of how all God's people are involved in God's transforming work in our world. Third, how small shifts in our practice as worshipping communities, and our resources for families, groups and individuals, are helping us to look beyond and outside church structures to being the church in communities and daily contexts. And fourth, how the reshaping of selection, formation and development for ordained and lay follows is building a

⁶ See [GS Misc 1302 Setting God's People Free update.pdf \(churchofengland.org\)](#)

⁷ The descriptions of *Faith at Home* and *Faith at Work* indicate Everyday Faith resources, prayers and reflections to support faith in families and households or discipleship and calling in the world of work.

⁸ [Vision for Christian Presence in Every Community GS 1224 \(churchofengland.org\)](#)

⁹ Whilst SGPF affirms the 'vocation and ministry of the whole people of God', the term ministry is more usually perceived to relate to specific roles and activities within the church. Identify ministry more fulsomely as equipping the church for works of service (Ephesians 4:12) was deemed to be preferable to extending this normal use of ministry to Christian living in wider contexts. See [Kingdom Calling GS Misc. 1254](#)

¹⁰ [Sustaining Change: What keeps whole-life disciple making going and growing? | LICC](#)

GENERAL SYNOD

healthier and hopeful partnership as a “royal priesthood” (1 Peter 2:9), *continuing Christ’s priestly work of blessing, mediation and reconciliation on behalf of the whole of humanity, to bear witness to, and participate in the mission of God.*¹¹

Implementing a culture of encouraging confident following in the whole of life, and identifying the impact

*What is required is not a set of centrally delivered programmes and resources. Instead, we need a root and branch, top to bottom examination of every aspect of church life through the lens of one question: “How does what we do as a church, ordained and lay together, enable God’s people to grow in their capacity to live out the Good News of Jesus in all of life – in service in the church and in the world?”*¹²

Bottom up and top down change: impact of the discipleship learning communities

19. The initial SGPF implementation plan called for involving 5 of more dioceses to ‘test and champion the eight levers for cultural change’. Response to invitations to participate were so great that four cohorts of the Discipleship Learning Community ran between January 2018 and May 2021. This has enabled 29 dioceses evaluate and explore the actions they need to take to enable and equip the whole church – young and old in a variety of context – in our callings across society.¹³ The DLCs have proven to be a highly effective mechanism for dioceses to engage with the scope and extent of the SGPF recommendations. They enabled dioceses to frame the principles of SGPF within their context, for instance in Manchester into their pre-existing #MoreThanSunday focus. By setting peer-to-peer sharing and accountability at the heart of the action/learning process, the DLCs also facilitated faster sharing of activities that worked well and provided robust feedback to sharpen initiatives.
20. The focus of implementation in SGPF has been geared towards identifying actions that influence changes in behaviour around living out the Good News of Jesus more confidently and courageously in the whole of life. Each cohort brought together diocesan senior staff, clergy and lay representatives to look at their diocesan strategy, structures, training and communications, and find suitable actions in their context to reprioritize the concerns of lay people and their callings/vocations in diocesan priorities, practices and processes. An ongoing Disciple Enablers Network (DEN) is now active to continue to the action and learning function of the DLCs. The DEN includes participants from most dioceses.
21. Through these activities, a majority of dioceses have adapted or adopted a clear *diocesan vision for transformative culture change around discipleship in the whole of life.*¹⁴ Similarly, greater attention is being given to *resource activities in worshipping communities that build greater confidence in discipleship and promote lay-clergy mutuality.*¹⁵ Work with 10-15 ‘pilot

¹¹ SGPF GS 2056 p.1

¹² SGPF GS 2056 p.2

¹³ A number of dioceses who did not join the DLCs were also involved in similar work and regular communication was maintained with these places through the programme.

¹⁴ Survey of DLC participants and Disciple Enablers – reviewing the aims of SGP learning community. This network includes ‘responsibility holders’ for implementing diocesan activities that support discipleship, lay formation and mission. Of these, 80% indicated they had observed “some progress or substantial progress” in this first aim of *articulating, refining and strengthening their diocesan vision.*

¹⁵ 45% of participants who responded to the survey identified “some progress or substantial progress” in activities with local congregations.

GENERAL SYNOD

places' was a core aspect of participation. Several dioceses chose to work with higher numbers, whilst others waited until the end of the process to establish clearer diocesan schemes. Through the DLC process SGPF has directly engaged over 2,500 worshipping communities. Adaptions within ministerial training have been slower to observe – a minority of participants indicating 'some progress' in the reshaping of training and the use of ministerial reviews *to support the culture change to enable and equip the whole church*.¹⁶ It should be noted, however, that there is an expected lag-time to making significant change in these aspects of provision. In the few contexts where this was able to be undertaken, this was reported as being highly fruitful.

22. Sheffield Diocese used the DLC process to help frame how the shifts called for in Setting Gods People Free might shape their life together as a whole diocese. Their *Lights for Christ* vision and call to prayer encapsulates how the changes called for in SGPF can be embedded and implemented as part of a diocesan vision and strategy. Lights for Christ calls all in the diocese *to be Christ-like, living as lights for Christ in our everyday lives*, and seeks to practically resource this through training and support for leaders, prayer and study resources for worshipping communities, families and individuals. The Lights for Christ website carries testimonies on what being a light for Christ means for different people in different contexts. For instance, Miriam says, *"My faith in Christ enables me to be authentic about who I am with everyone that comes through my place of work. Owning a gift and jewellery shop has given me the space to be more open about my faith than I have ever been in my whole Christian life"*.¹⁷ Being a light for Christ in public service for Will is, *"driven by what I describe as a 'righteous impatience' with the injustices and inefficiencies I see in the healthcare sector, I have become more and more involved in health politics [in] local and national roles"*.¹⁸ Since the COVID-19 pandemic these stories have also conveyed how congregations have responded to the practical needs of their communities and, most encouragingly, how during this time their prayer community grew by 52%.¹⁹
23. Bath and Wells already had a focus on empowering lay discipleship in their strategy. The challenge was how to encourage this to be central to the life of the diocese and ensure this affirmed a range of callings as well church-related roles. Momentum was found through repurposing the structure of their Archdeaconry gatherings to focus on Everyday Faith. These were moved to Saturdays and invitations given for parishes to send a team of people. The days themselves were structured around why everyday faith needs to be encouraged and resources to promote everyday faith. Changing their archdeaconry days to be more inclusive of a wider lay voice was not an end in of itself, but a means of engaging worshipping communities with the small steps that can make a big difference. One such small shift has been the introduction of Everyday Faith question cards as a simple, easy tool to open up conversations about faith in everyday life. Bath and Wells have intentionally held together their work on Growing Faith²⁰ with that of Everyday Faith. These resources have been used to stimulate conversations in or after church services, as part of collective worship in church schools, and shared with parents and carers as an easy tool to begin conversation about faith with children at home. This latter use proved to be highly fruitful in the first period of pandemic lockdown and was shared as one

¹⁶ Only 30% of respondents identified 'some progress' in this area.

¹⁷ [Working Life stories — Lights for Christ](#)

¹⁸ [Public Life stories — Lights for Christ](#)

¹⁹ [Church Life stories — Lights for Christ](#)

²⁰ Growing Faith is a call for the renewal of hearts and minds so that it becomes second nature to include and value children, young people and households in every aspect of church life for the lifelong formation of faith in the whole of life. [Growing Faith | The Church of England](#)

GENERAL SYNOD

of many other resources promoted in the national *Faith at Home* videos.²¹

24. The Canterbury team faced the challenge of how to engage with a diverse range of communities, some of whom it was felt might struggle with the change in focus on *being* church, not only *doing* church. One vicar described the struggle as because, *“talking about our faith, and about how God might be changing our lives, makes us feel uncomfortable. We worry that we don’t have the ‘right’ kind of experiences, or the ‘right’ words.”* A clue to nudge a behaviour change was found in their diocesan vision for changed lives, changing lives. The team worked with their churches to develop a pattern of two simple questions to open a conversation on everyday faith. The questions are encouraged at the start of every meeting held in the diocese and are becoming part of the culture of wider events and gatherings.²² In adopting this pattern for the start of PCC meetings, the above vicar’s fear turned out to be unfounded, as though, *“these were not the normal questions we discussed at PCC. Talking about property, events and even finance felt like much safer territory... 40 minutes later, after a profound discussion about God, prayer, the struggles and joys of life and the place of faith in each of our lives, I had to close the discussion down so we could move onto the business agenda!”*²³ The changing lives conversations ultimately aim to help worshipping communities understand that they are communities of missionary disciples, and help find their own ways to support and equip each other in this calling. Such steps taken in SGPF provide strong building blocks for this ongoing vision.
25. Identifying the impact that such ‘lead changes’ have made on the sense of confidence around faith, and a shift towards a faith that is more evident in ‘every sphere of life in ways that demonstrate the Gospel’, remains a challenge. Dioceses that were able to undertake survey work have seen indicators that their activities did have an impact on both a sense of confidence and of a broader understanding of engagement in mission. The Diocese of Chester reported a significant increase in sense of confidence across nine indicators around ‘living as everyday disciples’ and a deeper sense that their churches were more attuned to and supportive of faith in the whole of life.²⁴ In Oxford, participants in the *Personal Discipleship Plans* work reported a marked increase in support and encouragement for identifying and exercising their giftings in everyday life.²⁵ A clear mechanism for monitoring this foundational culture change has not yet been realised. This is in part due to a delay in the roll out of *The Big Church Survey*, a nationally available congregational survey. Delayed by COVID-19 in 2020, this is now scheduled for launch in 2022 as part of the Church Development Tool. In the future, this will give significant data on a series of discipleship and church health indicators with insights on priority areas for action for worshipping communities and dioceses.

Small shifts for a big difference: forming communities of missionary disciples

26. Over the course of the last four years, over 2,500 worshipping communities have experimented

²¹ [#FaithAtHome - YouTube](#)

²² [Diocese of Canterbury | Changing Lives Conversations \(canterburydiocese.org\)](#)

²³ [Diocese of Canterbury | Risky Conversations \(canterburydiocese.org\)](#)

²⁴ The Chester team survey members of the 29 pilot churches with 550 responses returning initial baseline data and 265 revisiting these after a year.

²⁵ Baseline figures of around 50% grew to over 80% in three indicators of support, knowing your gifts and identifying next steps in expressing this as part of exercising faith in everyday life.

GENERAL SYNOD

with the types of small shifts described above.²⁶ Of these, around 400 churches and chaplaincies agreed to be pilot places to help better identify what habits and practices help form and equip people of all ages to live out the Good News of Jesus Christ confidently, in all places, Sunday to Saturday. The Dioceses of Chester worked with 29 pilot places from a variety of traditions and contexts. As with other dioceses, they found one of the most fruitful small shifts was to introduce a *This Time Tomorrow* slot at a suitable point in the service. This provides opportunity in service, or other event, to hear a little more from an ordinary member of the congregation about their roles and interests in everyday life, the challenges and opportunities there, what aspects of the Bible or worship sustain them, and some of their prayer needs. The Chester team also found that one of the most important and influential shifts lay in a more focussed attention to use of formal liturgy, emphasizing the deep resonances this has for our gathering and sending as the people of God.²⁷ One church expressed that by the end of the pilot there was a real sense of a culture shift: evidence of a 'deeper kindness' in relationships, a recognition that Monday to Saturday matters more than people had thought for discipleship. They also felt that the focus enabled space for younger people to find a voice, share stories of answered prayer, and more examples of practical outworking of mission in their community.

27. The Diocese of Oxford found a fruitful way to encourage and resource wider calling through the introduction of Personal Discipleship Plans (PDP). Alongside a range of prayer and reflection resources, the PDPs form a core part of the rejuvenated offer to encourage Everyday Faith. The PDP offers people the opportunity to reflect on their gifts and, through a series of conversations with an Encourager (mentor), identify next steps in their discipleship journey.²⁸ Crucially, these conversations focus on how someone might develop their gifting both in the life of a local church – supporting ministry activities and projects – and in their roles and responsibilities and interests in wider life. One account of the fruitfulness of this process comes from Paul, a scientist who became a Christian in his 20s. After taking part the PDP process, Paul says he found it, *very encouraging as it was really about him and him figuring out what it was I should be looking for*. The conversations with his encourager has helped him, *become mission focused in his local community*, and have a clearer sense of how his faith fits in his workplace.²⁹ Other participants have expressed that the PDPs have offered the first opportunity they have really had to discuss such dimensions of their faith. To facilitate this process, the diocese has recruited and trained over 300 people to act as encouragers and seen hundreds of people take up a PDP. By switching to on-line meeting, the process has been able to continue through the challenges of COVID-19. The diocese is now looking to build on PDPs through a small-group based course looking at how we are CALLED.³⁰ Several other dioceses have also been able to learn from and draw upon the Oxford approach to begin to set up their own versions of this process with their own rule of life or discipleship programmes.
28. The focus on small shifts is a core principle for SGPF. The desire not to be couched as 'another initiative', or to be received as asking people to do more and more, was a concern for all involved in implementing the recommended levers for change. This did not always come across and required constant re-appraising. A focus of discovering an 'ease of first step' in what

²⁶ Estimated from diocesan feedback and purchases/downloads of the Small Steps for a Big Difference resource for worshipping communities. This has been rewritten as an Everyday Faith resource suggesting eight shifts with examples from practice. See [Church Support Hub | Eight Shifts for Everyday Churches](#)

²⁷ See [W 241 Gathered to be Sent: Worship that Connects with Everyday Faith by Andy Stinson - Grove Books](#)

²⁸ [Personal Discipleship Plan \(Oxford Diocese\)](#)

²⁹ [The chance to develop your gifts \(Oxford Diocese\)](#)

³⁰ [Called \(Oxford Diocese\)](#)

GENERAL SYNOD

people were being asked to do to nurture different behaviours was crucial, and has led to useful learning.

A renewed vision for the Kingdom: increasing confident stories of everyday faith

29. Collecting and sharing stories of everyday faith is a further ‘lever for change’ – in both diocesan communication and within church communities. Being more intentional in sharing stories that highlight the variety and breadth of how individuals and communities understand and express being missionary disciples is a change in the culture of our communications.³¹ The national church along with many dioceses now include a greater focus on how we are *being church* in our villages, towns and cities.³²
30. The Diocese of Leicester has highlighted such stories through its *Shaped* magazine.³³ Alongside stories of expressing faith at work or school, and sharing faith in the home, one feature focused on three people talking about their hobbies. They describe how these interests and leisure pursuits regularly provide opportunities for Christian witness and to be a Christian presence amongst friends who share their leisure passions. They also explore how faith also enhances their enjoyment of these pastimes. Sharing such stories is crucial as it serves to ignite the imagination as to where God is present and near in daily life, and how each of us might find a deeper sense of our calling and vocation in these places.
31. A theological underpinning for the need to foster such a theological imagination is provided in the Faith and Order Commission report *Kingdom Calling* – commissioned to address the theological deficit SGPF identified around the calling of the whole people of God. A key recommendation from the report was to recover and represent a broader understanding of ‘vocation’ – *to talk about three intersecting areas in particular: social roles, forms of close relationship, and the ministries by which some serve others within the body of Christ*.³⁴ In describing calling and vocation, the national Ministry and Evangelism & Discipleship teams worked together to integrate stories of Kingdom Calling – featuring examples of social vocation alongside stories of lay and ordained ministry. Over the past two years, the importance of social vocation has become more apparent in public consciousness. Stories of social vocations or everyday faith are seen to perform consistently well in readership and social sharing. Continuing to develop an awareness of how calling is expressed in all works of life has a particular resonance in this context.

Ministry for a Christian presence: formation, training and development for enabling ministry

32. A final focus for implementation has been to explore the ways in which ministerial development and training can be adapted, and how the resources and training provided for ‘lay development’ and discipleship might be better positioned to support faith in everyday contexts, in addition to helping people discern and train for ministerial roles.
33. The Ministry Council’s vision of *Ministry for Christian Presence* is grounded in encouraging and equipping the whole people of God. New criteria for ordained ministry now firmly place the

³¹ Teams in the learning communities audited the content of their diocesan communications to identify the balance of stories that focussed on the institutional life of the church or church projects and examples of the influence of being church in wider society.

³² See for example [Every day faith - Truro Diocese](#), [The Calling Podcast \(Bath & Wells\)](#) or [Everyday stories | The Church of England](#)

³³ [Diocese of Leicester | Shaped Magazine](#)

³⁴ [Kingdom Calling GS Misc. 1254 \(churchofengland.org\)](#) p.26ff

GENERAL SYNOD

gifting and equipping for such a commission in the criteria for discernment, selection and formation for ordained ministry. However, a challenge remains that the encouragement of lay ministry is often conflated with the aspirations SGPF conveys of enabling the wider vocation and ministry of the whole people of God. Highlighting the importance all ministry roles play in equipping the church will help to negotiate this.

34. Pilot work with Theological Education Institutions (TEIs) has helped to identify shifts in practice that can begin to better inform a theological imagination for enabling ministry. The significant change in the culture of learning and formation colleges and courses are seeking is a shift from the subject-centred orientation characteristic of academic scholarship to a life-centred orientation more appropriate to formation for everyday faith and ministry and more closely aligned with the methods and approach of adult education. Work to support this is essential. Similarly, dioceses have adapted approaches to both initial and continuing ministerial education to prioritise and equip ministry. Greater attention is being given to the training and formation needs in such roles to better enable these ministries in service of the mission and ministry of the whole people of God. A working group on Lay Ministry established by the Ministry Council and The Central Readers Council has aided particular attention to the place of Reader ministry in respect to equipping the whole church in mission.³⁵
35. Almost all dioceses in the DLCs explored different ways to enhance or modify approach to ministerial training and development – to better equip lay and ordained ministers in their enabling roles. Progress in this area was, however, reported as being not as substantial as desired. Several dioceses worked with external partners to find ways of better supporting leaders in adapting to the challenges of leading cultural change in their context. One such pilot, the Flourish Programme, demonstrated a successful partnership model between the Diocese of Gloucester, LICC³⁶ and CPAS³⁷, and brought together a number of church teams with lay and ordained participants to work together through a Learning Hub. This brought together the different expertise around nurturing whole-life disciple making and its practical expression (LICC) and nurturing a healthy culture of empowering leadership within the gathered church (CPAS) and the strategic and contextual needs of the diocese. Qualitative research following the completion of the programme demonstrated clear evidence of tangible cultural change already taking place in each of the participating churches, with a commitment to continue to implement the changes highlighted within each church's implementation plan. It has been agreed that a second Learning Hub will take place in Gloucester and recruitment is under way for a further 3-5 dioceses to begin Flourish programmes in September 2022.

Finding and following God in everyday life: accessible digital resources for whole-life followers

36. A recommendation and priority for action in SGPF was for “a national portal by which every member of the Church of England can be directly connected to the best available tools, resources, approaches, stories and experts to inspire and support them in their whole-life discipleship and vocational journey”. This was envisioned as a key tool through which specific resources and tools to enable and support lay vocation could be directly disseminated alongside showcasing the best and most relevant resources and tools for whole-life discipleship. It was also hoped that such a tool might be able to connect people to small

³⁵ See [Home - Transforming Ministry Magazine](#) and [Resourcing-Faith-Booklet-April-19.pdf \(transformingministry.co.uk\)](#)

³⁶ [The London Institute for Contemporary Christianity \(licc.org.uk\)](#)

³⁷ [CPAS - Making Mission Possible | Making Mission Possible](#)

GENERAL SYNOD

affinity/learning groups for support, discussion and accountability or to expert mentors, coaches and spiritual directors.

37. Initial explorations of existing web-based discipleship resources showed significant disadvantages in such a tool being a lead activity – i.e. the mechanism through which primary change is sought. As such, the development of what is now called the ‘Everyday Faith Portal’ was led by a series of pilot projects linked to the learning and insights coming from the Discipleship Learning Communities about the types of resources and reflections that made a difference. The establishment of the Digital Communications team also provided a more comprehensive re-imagining of how digital media and resources can be deployed. Exploratory work highlighted that such a ‘national portal’ would also need to compliment and extend the digital learning environments that many dioceses had already developed. Feedback from pilot testing confirmed that whilst many resources currently in use purported to enable faith in the whole of life, the experience and use of these were often markedly framed towards areas of service within church activities. Observation of ‘everyday faith work’ in dioceses indicated that a central issue for such resources lay in how to integrate the dimensions of life that are vital to resource such as: nurturing faith at home in line with the aspirations of Growing Faith; providing resources for ‘faith at work’ that may be relevant to a defined group in particular contexts of paid employment; including key areas of personal and public engagement in key missional issues such as racial justice and climate change. Lastly, whilst such a system might broker connection to groups and networks, it was recognised that ongoing engagement in the groups local churches were stimulating, and the networks dioceses were establishing, was a preferable outcome that such a portal might stimulate.
38. The Everyday Faith Portal was launched in January 2022 and has the aim of attracting 100,000 users within the first full year of operation. This accessible and adaptable digital portal from the CoFE offers innovative, digital delivery of tailored resources from a range of providers’ resources that equip and encourage an everyday faith. These journeys – featuring reflections, prayers and guidance – are designed to help people find and follow God in everyday life, share this journey in community and live as effective witnesses. A key aim of these resources is to express how the Five Marks of Mission are foundational to personal and corporate witness in the world, and how this finds expression in daily life. The portal is personalised to peoples’ interests and contexts, so that diverse resources can be more easily discovered and shared. It features in-built connectivity to diocesan resources and offers a mechanism for direct delivery of these. It has also been developed to integrate with *A Church Near You* to both re-enforce connection to local worshipping communities and to better enable churches to use the portal as a key tool in their formation and equipping work.

Missionary disciples bringing transformation for the church and the world

The mission and life of the Church of England is critically dependent on the fruitfulness of lay ministry, influence and leadership in wider community and society, as well as within church structures. Lay people in the sent church are at the forefront of mission and evangelism as they live and work in the world – in politics, arts, industry, commerce, public services, local communities and families.³⁸

39. As the SGPF programme draws to a close, work to continue to implement this vision continues to be a priority within the Church’s vision and strategy for the 2020s – and the various ways that this is held and expressed in dioceses and through worshipping communities. This is first

³⁸ SGPF GS 2056 p.8

GENERAL SYNOD

and foremost captured in prioritisation of seeking to be a church of missionary disciples – that *God calls every one of us to be a missionary disciple. In the New Testament the same twelve who are named 'disciples' are also called 'apostles'. There is no point when they graduate from one to the other. They are always those who gather around Jesus and follow him. And they are always those who are sent out by him.*³⁹

40. The new vision and strategy includes continuation of the work SGPF has championed in the two bold outcomes envisaged as empowering our calling to be a Jesus Christ shaped church – continuing to seek an all-encompassing culture through which:
 - All Christians in the Church of England envisioned, resourced and released to live as disciples of Jesus Christ in the whole of life, bringing transformation to the church and world; and
 - All local churches, supported by their diocese, becoming communities and hubs for initial and ongoing formation.
41. The aspirations of SGPF are also important in how the priority of a church where a mixed ecology is the norm is approached. The recognition that worshipping communities extend Christian presence across *home, work/education, social and digital* connects with the ways in which SGPF has sought to re-enforce the focus of Growing Faith and emphasise the importance of practices that shape home and family life. In addition, the place of chaplaincy provision and workplace fellowships has been recognised as a vital enabling ministry for faith at work. The small shifts SGPF has encouraged give good indicators of fruitful approaches for ‘initial and ongoing formation’ of the whole people of God.
42. As we seek to be a younger and more diverse church, the conviction highlighted in SGPF of the importance that younger generations place on a ‘whole life gospel’ and a church concerned to seek this seeking transformation encourages a continuation of the Everyday Faith focus.⁴⁰ This is strengthened and deepened by further consideration of how the Five Marks of Mission envision and inform Christian vocation in Kingdom Callings in all sectors of society.
43. *The opportunity that **still** lies before us is to help the people of God live richer lives in Christ in all of life. It is an opportunity to serve our nation, to be the people that our God calls us to be and that our nation desperately needs us to be for their sake and for God’s glory.*⁴¹ In God’s grace, may we continue to walk in this.

³⁹ GS Misc 1307 (missionary disciples group work paper)

⁴⁰ See Perrin R, *Changing Shape: The Faith Lives of Millennials*, SCM (2020) short clip available at <https://www.youtube.com/watch?v=T58kP46s5Gw> [last accessed 13/10/2021]

⁴¹ SGPF GS 2056 p.2

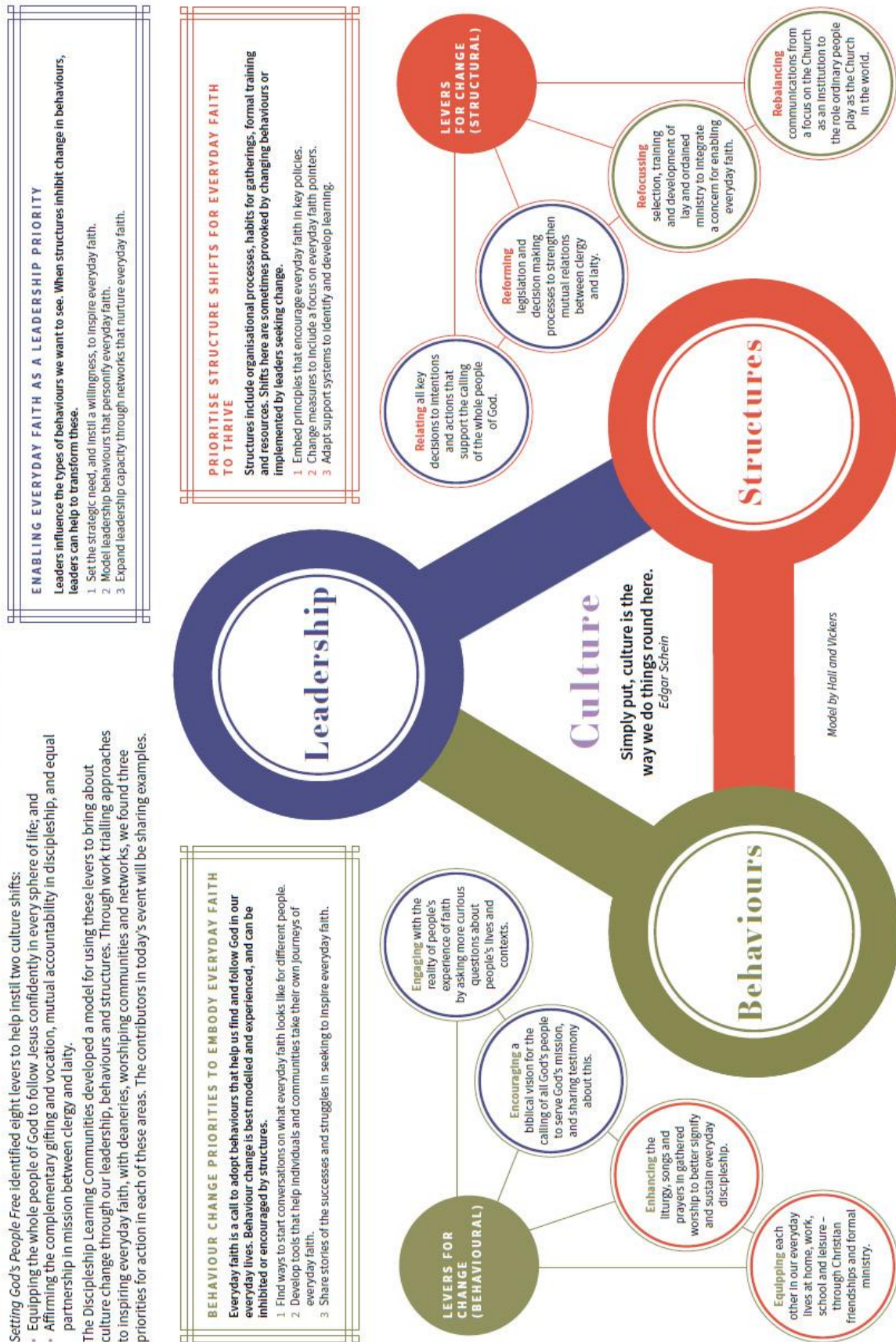
Annex 1: Application of SGPF levers for change

INSPIRING EVERYDAY FAITH: FEATURES, PRIORITIES AND LEVERS FOR EFFECTIVE CULTURE CHANGE

Setting God's People Free identified eight levers to help instil two culture shifts:

- Equipping the whole people of God to follow Jesus confidently in every sphere of life; and
- Affirming the complementary gifting and vocation, mutual accountability in discipleship, and equal partnership in mission between clergy and laity.

The Discipleship Learning Communities developed a model for using these levers to bring about culture change through our leadership, behaviours and structures. Through work trialling approaches to inspiring everyday faith, with deaneries, worshipping communities and networks, we found three priorities for action in each of these areas. The contributors in today's event will be sharing examples.



GENERAL SYNOD

MOTION ON REPORT OF THE GOVERNANCE REVIEW GROUP

Note from the Chair of the Governance Review Group

1. The House of Bishops originally agreed in December 2019 that there should be a review of the Church of England's national governance structures. This work later became part of the Emerging Church programme of activity. Between August 2020 – August 2021 the task and finish Governance Review Group (GRG) met regularly under my chairmanship. We submitted our report to the Archbishops at in August 2021 and it was published on 14 September 2021.
2. I presented the report of the GRG at the inaugural group of sessions of this Synod last November. In my presentation to Synod, I outlined how the GRG had gone about its work, some of the issues it had grappled with, and how it had reached its conclusions. I also said that I would be asking the Business Committee to find time on the February 2022 Synod Agenda for a debate on how the National Church Institutions should take forward the recommendations of the report.
3. As a result, the following motion is before the Synod at this group of sessions:
That this Synod:
 - a. *Welcome the Report of the Governance Review Group (GS 2250);*
 - b. *Invite the Archbishops' Council and the Church Commissioners to engage with stakeholders in the Church and State on the Report's recommendations; and*
 - c. *invite the Archbishops' Council, in the light of the outcome of that engagement, to introduce legislation for consideration by this Synod to give effect to proposals that involve legislative change.*
4. I should emphasise that this Motion does not seek an endorsement of **the specific set of recommendations** contained in the report, but rather the Synod's support for setting in motion a process of engagement on these led by the Archbishops' Council and the Church Commissioners in which the Synod will be a major actor. There will be opportunities through the legislative process and other means for the Synod to discuss, question and challenge the proposals. Other stakeholders will include Parliament and the dioceses.
5. The second part of the Motion before Synod refers to the General Synod's unique role as the legislative body of the Church of England. In this role, the Synod will be asked to consider and (if it thinks fit) approve legislation bringing forward changes to the Church's national governance structures after the process of engagement which is referred to in the first part of the motion.
6. If adopted, not all aspects of the recommendations set out in the GRG report will require legislation to be passed in order to implement them. Some of these operational and financial changes will require very careful planning and implementation and communication and engagement with the stakeholders mentioned above will also be crucial.

7. I am glad to report that my colleague Bishop Andrew Watson, the Bishop of Guildford, will be taking over from me responsibility for this area of work. If the Synod approves this motion, such that the work can go forward to the next stage, he will convene a small project board, including some Synod members, to oversee both the preparation of the draft legislation, and the parallel work needed to consider and address non-legislative planning.
8. This will include an extensive process of engagement and listening, to make sure that the work is informed by the range of opinions and concerns across the Church, both as expressed by Synod members, and also in the wider Church. I know that he will wish to learn from the considerable engagement and consultation that took place during the life of the previous Synod on the draft Cathedrals Measure, and which led to an improved Measure, with wider support. To facilitate this, he is proposing to establish a wider Reference Group of Synod members representing a range of perspectives and interests with whom he will consult regularly as the work goes through its various phases.
9. I hope that the Synod will engage with this report in the spirit in which it is intended: as a small but potentially worthwhile contribution to simplifying and making more effective the governance of our national Church functions, and thereby to helping us all to devote more of our energies to the Church's vital mission of making Christ known to our nation.

RT REVD NICK BAINES, BISHOP OF LEEDS

JANUARY 2022

GENERAL SYNOD**Appointment of the Chair of the Appointments Committee**

1. Under the provisions of Standing Order 126, the Chair of the Appointments Committee is appointed by the Archbishops after consultation with the Appointments Committee. The appointment and term of office are subject to confirmation by resolution of the Synod.
2. The function of the Appointments Committee is to make such appointments, or such recommendations for appointment, to synodical or other bodies as the Synod or the Archbishops' Council may require.
3. Following the elections to General Synod in autumn 2021, there is a vacancy for the Chair of the Appointments Committee.
4. The Archbishops in consultation with the Appointments Committee would like to propose that the Venerable Pete Speirs (Liverpool) be appointed as Chair of the Appointments Committee for a term commencing 14 February 2022.
5. Pete has been an active member of the General Synod since 2000, and will be well known to many Synod members as a former member of the Panel of Chairs (from 2016-21). He has a breadth of experience having served on a wide range of Synodical bodies, including as a central member of the Crown Nominations Commission, Chair of the Steering Committee for the Miscellaneous Provisions Measure 2018, and member of the Working Group which produced the Covenant for Clergy Care and Wellbeing among others.
6. His experience of both Synod and his role as Archdeacon in the Diocese of Liverpool will be invaluable to the newly elected Appointments Committee.
7. The Archbishops are delighted that Pete is happy to serve, and they commend his appointment to the Synod.
8. A motion will be moved by one of the Archbishops inviting the Synod to confirm the appointment of Ven Pete Spiers as Chair of the Appointments Committee from 14 February 2022.

William Nye
Secretary General
January 2022

GENERAL SYNOD

Appointment of the Chair of the Dioceses Commission

1. In April 2021 the General Synod approved the appointment of Dame Caroline Spelman as Chair of the Dioceses Commission for term expiring on 30th April 2022. This means that Synod needs to consider the appointment of the Chair for the next five year term.
2. The terms of Commission members are set by statute and run until 30 April 2022. This gives the opportunity for the Chair to work with a new Commission to take forward the considerable work which is scheduled over the next few years.
3. Although this is an appointment made jointly by the two archbishops, the Church of England (Miscellaneous Provisions) Measure 2014 provided that the General Synod should also approve the appointment, given that the person appointed serves as an ex-officio member of the relevant House of the Synod.
4. The Archbishops propose that **Dame Caroline Spelman** be re-appointed to this role. Members of Synod may recall that she served as Second Church Estates Commission from May 2015 until January 2020 (during which time she was an ex-officio member of the House of Laity), having decided to stand down as an MP at the end of 2019. Dame Caroline had a distinguished parliamentary career for over 20 years, and served as Secretary of State for Environment, Food and Rural Affairs in the Cameron administration from 2010-12. Her wide political experience, and knowledge and understanding of the Church of England, make her well suited to the role of Commission chair as it potentially embarks on fresh strategic role. She has indicated that she is willing to serve.

Synod Motion

5. One of the Presidents will move a motion inviting the Synod to approve its appointment of Dame Caroline Spelman as Chair of the Dioceses Commission for a term starting on 1 May 2022.

William Nye
Secretary General
January 2022

GENERAL SYNOD

The Persecuted Church in the World

To move on behalf of Lichfield Diocesan Synod

That this Synod request that:

- a. the Church of England not only prays for the persecuted church, but that its dioceses offer support to link dioceses where the church is facing persecution, and
- b. the next Lambeth Conference addresses the issue of the persecution of Christians.

Summary

This motion was originally brought to Lichfield Diocesan Synod by one of its lay members, and his passionately expressed view summarises its aims. He wrote: *‘For many Christians in the U.K. the idea of being persecuted for being a follower of Jesus is unexpected. Perhaps some experience a raised eyebrow or a surprised reaction when sharing the fact that they go to church. Some have experienced tensions in employment situations when asked to perform duties regarded as conflicting with Christian values. Many church attenders do not share this fact with others and generally find it hard to speak about their faith, regarding it as a “private thing”. Therefore the question of opposition does not arise. It is perhaps unsurprising therefore that many parishioners would be shocked to discover that Christians in other countries of the world are persecuted just for being a follower of Jesus Christ, in ways that range from discrimination in education and employment through to violent assault and even murder.*

Many Christians worldwide are unable to attend church because there are none in their country. Many live in fear of discovery and are obliged to be secret believers. Some Christian communities are regularly attacked by armed groups who are violently opposed to the Christian gospel.

The New Testament has numerous references to organised practical support from believers in one locality to those in another. Synod is asked through this motion or another with similar aims to draw attention of the person in the pew to the plight of our brothers and sisters in other parts of the world in order to stimulate prayer and practical help’.

Introduction

1. This motion draws attention to intensely important questions of Freedom of Religion and Belief, and its denial in many parts of the world, leading to the persecution of people of faith. As we are Christians, we have a particular focus for our Christian brothers and sisters experiencing persecution, but we fully recognise the importance of affirming Freedom of Religion and Belief as a fundamental human right for all. It is often the case that an ecumenical and an inter faith approach to these matters is the right one to adopt – both in acknowledging that people in other faith communities can also experience persecution, and also in allying with people in other faith communities to combat such persecution. We recall the important debate on Freedom of Religion and Belief at General Synod in April 2021, and we value both the work done by the Bishop of Truro’s 2019 review on persecution of Christians and the ongoing work of the

Mission and Public Affairs Department as part of the Freedom of Religion and Belief Network. We believe that this motion provides a timely opportunity to reaffirm this work, particularly in relation to the persecuted Church, ahead of the UK Government hosted Freedom of Religion and Belief ministerial conference and the Lambeth Conference, both in July this year.

2. Link dioceses.

A] Our debate and personal experiences called for a commitment to prayer and action for those in our link dioceses who are experiencing persecution, whether that is the result of abuse of Human Rights and government inaction or personal dislike or hatred of our brothers and sisters in Christ. Other denominations have an International Day of Prayer on the first Sunday in November.

B] Actions. There are dedicated websites which have suggestions, such as www.opendoorsuk.org. There are calls for Bibles and worship and teaching materials, financial help, disaster relief, food parcels, letter writing, schools' assistance etc. Dioceses may wish to issue prayer cards or dialogue with their link dioceses online and record those conversations or have dedicated sermons.

C] World Watch List has an annual update on 19th January of the top 50 countries where persecution of Christians takes place, dominated by countries in Asia, Africa and the Middle East.

Last year their statistics reveal:

- 340 million Christians around the world were persecuted for their faith.
- 4472 churches and church buildings were attacked.
- 4761 Christians were killed, 91% taking place in Africa.
- 90000 North Korean Christians were given emergency food and medicine through Chinese networks.

Covid 19 has enabled persecution in denial of aid relief and as a justification for increased surveillance.

North Korea tops the list for 2021 and has done so for 20 years, followed by Afghanistan [even before the Taliban takeover], Somalia, Libya and Pakistan.

3. The Universal Declaration of Human Rights asserts in Articles 1, 2 and 18 that:

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should **act towards one another in a spirit of brotherhood.**

Article 2. Everyone is entitled to all the rights and freedoms set forth in the Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. [extract]

Article 18. Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion in teaching, practice, worship, and observance.

The essence of our faith, as taught to us by Jesus Christ, is to love and care for others. John 13v34 says 'I give you a new commandment: love one another. Just as I have loved you, you must love one another'. The second commandment is 'Thou shalt love thy neighbour as thyself'.

4. Speakers in General Synod

- a] Archbishop Angaelos' presence among us at each General Synod is a reminder of the conflict zones and he has spoken movingly of the plight of Christians in his country.
- b] We have also heard from the Archbishop and Primate of Pakistan, who urged us passionately to pray for his country and his people in the last quinquennium of General Synod.

4. Lambeth Conference

- a) Unique opportunities present themselves to discuss and propose support for those who experience persecution at every level.
 - The Archbishop of Canterbury in his extensive worldwide travels in support of Christians around the world has given us a unique view of the violence and the consequences of it in many countries. We have seen photos of him in the embers of churches and at mass graves. He has been able convincingly to hold this advocacy together with a strong commitment to inter faith understanding and inter-communal reconciliation. We have seen his sympathy and empathy for those whose lives are lived in areas of the world in continual conflict and heard his call for the Peace of Christ to be shared. He has given us a window on the world to enable our prayers.
 - This Lambeth Conference comes at a time of deepening anxieties and tensions. We are facing political aggression on the part of different alliances and renewed calls for democracy and respect for others. We hear and understand the uncertainties of the churches in the Middle East, in Iraq, Syria, in China and in many other countries. Both the Lambeth Conference itself and the pre-Lambeth hospitality programmes should provide opportunities to focus on those who need our support and prayers.

Proposer: Penny Allen 335 Lichfield Diocese

Seconder: Father Damian Feeney 144 Lichfield Diocese

February 2022

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GENERAL SYNOD**Background Paper: The Persecuted Church in the World****Summary**

1. Although it is hard to fathom the full extent of religious freedom violations, no one denies that violations are happening or that Christians are being targeted because of their faith. The Church of England's network of Companion Links provides a means by which these violations can be surfaced and engaged with. The forthcoming Lambeth Conference provides a window of opportunity to strengthen these relationships and to cast a spotlight, where appropriate, more squarely on violations of freedom of religion or belief around the Communion.

Understanding the Challenge

2. In the field of freedom of religion or belief (FoRB), 'persecution' is an unfortunately nebulous and generic term that is highly evocative but hard to define. It recalls the violent and cruel atrocities committed by terrorist organisations and non-state actors such as Boko Haram in Nigeria or Islamic State in Iraq. It brings to mind the repression of Bahais in Iran or the ethnic cleansing of Uyghurs in China as well as notorious blasphemy cases such as that of Asia Bibi in Pakistan. But such publicly reported cases are sadly only the proverbial tip of an iceberg the size of which remains unknown. For most individuals who face 'persecution' because of their faith the reality is much more mundane and commonplace and yet their story remains unheard.
3. FoRB violations take place in most spheres of society – in court rooms and prisons, in tax offices or immigration centres, in hospitals and health clinics, in the workplace or at school, in neighbourhoods controlled by vigilante groups and sometimes even in the family. Violations occur through formal sanctions, various types of administrative harassment, discriminatory immigration and naturalisations stipulations, unreasonable obstacles to the labour or housing markets, anti-minority stereotypes promoted within the official school curricula, stigmatising media report, acts of vandalism and intimidation, and countless other manifestations of prejudice, discrimination and hostility.
4. It is difficult, if not impossible, to measure the estimated scale of this problem. How does one measure discrimination in the labour market or the impact of low-level bureaucratic harassment on religious communities and their members? The more complex the understanding of FoRB the harder it becomes to supply reliable figures. In an age where the media and the public clamour for simple answers and quotable rankings such complexity is not always convenient.
5. In response, bodies like the Pew Forum on Religion and Public Life have tried to focus on the potential rather than actual violations of religious freedom by

GENERAL SYNOD

estimating the number of people who live in countries with high or very high levels of religious restrictions and societal hostility. In 2012 they reported that 83% of the global population live in countries where the free practice of faith is restricted.¹ Little has changed in the subsequent years with Pew reporting in November 2020 that government restrictions on religion reached the highest level globally in more than a decade.² Whether such figures capture the reality and contribute to an adequate understanding of the presenting issues is open to question.

6. Despite these problems most analysts agree that the world is an increasingly hostile place for FoRB. It is also clear that Christian communities have suffered in many parts of the world. Despite the evident methodological challenges, one organisation, Open Doors, provides an annual ranking of countries where Christians suffer persecution. In its 2021 report it concluded that 340 million Christians around the world face persecution with one in six Christians in Africa facing persecution, one in 5 Christians facing persecution in Asia and one in twelve facing persecution in Latin America.³ Its 2022 Report will be published before the February General Synod and will be available on-line.
7. It is also evident that not all Churches are equally affected with Evangelicals in several countries attracting most hostility since people suspect them of engaging in unwelcome missionary activities and representing the West, especially the USA. In some countries like Nepal and India there has been a move to introduce anti-conversion legislation, while in the Russian Federation many of the Protestant and Evangelical churches, especially those with a short history in the country, bear the stigma of 'foreign sect'.

Responding to the Challenge

8. At its debate on freedom of religion or belief in 2021 the General Synod affirmed that the Church's understanding of human dignity is such that it is concerned whenever and wherever the right to freedom of religion or belief is infringed. It held that *everyone everywhere* is made in the image in the God and that that governments should prioritise the most serious violations of FoRB rather than any specific community.⁴
9. The suffering of Christians worldwide is one of deep, heartfelt and immediate concern to the Church, but such concern does not overshadow or take precedence over other FoRB violations. It may often be the case, however, that the Church has a stronger locus to address the religious freedom

¹ Pew Research Centre, 2012. <https://www.pewforum.org/2012/12/18/global-religious-landscape-exec/>.

² <https://www.pewforum.org/2020/11/10/in-2018-government-restrictions-on-religion-reach-highest-level-globally-in-more-than-a-decade/>

³ <https://www.opendoors.org/en-US/persecution/countries/>

⁴ <https://www.churchofengland.org/media-and-news/news-releases/bishop-tells-general-synod-speak-out-against-persecution-religious>

GENERAL SYNOD

violations of Christians, even though it rightly supports and advocates this right for all people.

10. As set out in the MPA Report to General Synod in 2021, the Church of England's Companion Links are a valuable tool in the Church's ability to engage in this area.⁵ All Church of England diocese have links with churches in the Anglican Communion as well as ecumenical links with churches in Europe. At the last count there are some 87 such links including: 38 with Africa (East Africa -15, Southern Africa -10, West Africa – 5, Central Africa – 6, North Africa - 2); 25 with Europe; 11 with India, Pakistan and Sri Lanka; 3 with Latin America; 2 with Central America and the Caribbean; 4 with the USA and Canada, 2 with the Middle East; 2 with the Far East, 2 with the Pacific and 1 with Australia.⁶
11. These link relationships are expressed broadly through visits and exchanges, prayer, gift giving and financial support. Visits and exchanges can be between Bishops, clergy and laity, young people and parishes. Prayer and worship form a foundation for all link relationships They can be celebrated as instruments for God's mission in the world.
12. In the field of FoRB, the links provide the opportunity for cross-cultural learning and to develop a deeper knowledge as to what it means to be Church outside of England including the conditions facing Christians around the world in their every-day lives. This provides a more detailed and nuanced picture which isn't easily captured by the rather blunt headline figures produced by media and agencies. Such engagement can in turn inform diocese in their understanding of how they can provide support through, prayer, giving and advocacy.
13. Based on relationships established and knowledge learnt, bishops regularly raise matters of importance with relevant Foreign Commonwealth and Development Office (FCDO) ministers, as well as with officials both in Whitehall and in-country. In January 2019, the Bishop of Leeds, following an earlier companion link visit to Sudan, engaged in a roundtable event on FoRB organised by the British Embassy in Khartoum. Efforts such as these can contribute to positive change as illustrated by the government of Sudan's decision in July 2020 to abolish the crime of apostasy.⁷
14. At a time when the Government is to review the implementation of the recommendations in the Bishop of Truro Report into FCDO support for persecuted Christians, the insights from links could be particularly helpful as they underscore the reality of the situation in many different countries and

⁵<https://www.churchofengland.org/sites/default/files/202104/GS%202197%20Freedom%20of%20Religion%20or%20Belief.pdf>

⁶ <https://www.churchofengland.org/resources/world-mission/diocesan-links>

⁷ <https://www.sudantribune.com/spip.php?article69578>

GENERAL SYNOD

regions. Similarly, diocese can look to their links to convene conversations regarding FoRB that could feed into and support the Ministerial on Freedom of Religion or Belief that the Government is hosting in London in July 2022.

15. Although the Church of England is not responsible for organising the Lambeth Conference or for determining its agenda, the Conference provides an opportunity for the Church of England to engage with the Church globally and to renews the bonds of fellowship that binds us together as a Communion. It is anticipated that the Prime Minister's Special Envoy for International Religious Freedom will attend the Conference and meet with bishops from countries of particular concern.

General Synod

Consultation on Proposed Changes to the Membership of the Crown Nominations Commission for the See of Canterbury

Introduction

1. On 14th January 2022, the Archbishops' Council launched a consultation on proposed changes to the membership of the Crown Nominations Commission for the See of Canterbury. The launch of this consultation can be found [here](#). The consultation document also follows this cover note. The consultation runs until 31st March 2022.

The Consultation Process and Timetable

1. As outlined in the consultation document, this is a public consultation and open to anyone to respond. There are, however, key partners who will receive this consultation directly and who are being asked to respond. This includes the General Synod.
2. At the end of the formal consultation period, the responses will be collated and put together a report for the Archbishops' Council. At its meeting in May 2022, the Archbishops' Council will consider the feedback from the consultation and decide on a final proposal to take to the General Synod for a change to the Standing Orders.
3. If a final proposal is agreed by the Council, this will be sent to the Standing Orders Committee for analysis and they will produce a report for Synod on the proposed changes.
4. The General Synod will be asked to debate and vote on the final proposal in July 2022. If the General Synod approves the changes, they will be made to the Standing Orders and come into effect for the next Canterbury CNC. If the General Synod does not approve the changes, the Council will need to consider why this was so and what are the next steps for any changes to the membership of the Canterbury CNC.

The Take Note Debate

2. The take note debate at the February Synod forms part of the consultation and is a chance for General Synod to discuss the proposed changes set out in the document. It is not a final debate on changes to the Standing Orders. The result on the vote of whether or not to take note of the report does not mandate the Archbishops' Council to take this proposal further, nor does it have any bearing on changes to the Standing Orders. It is part of the consultation and a first opportunity for the Synod to discuss the proposal and issues set out in the consultation document.
3. This debate will enable Synod members, and the Archbishops' Council, to hear a range of views about the proposals as they consider the issues, and ahead of their sending in their own individual responses to the consultation.
4. As well as participating in this debate, General Synod members are also encouraged to make individual responses to the consultation, if they wish to.

Instructions for doing so can be found on in paragraphs 30 and 31 of the consultation document.

Summary

5. The take note debate is part of the consultation on proposed changes to the membership of the Canterbury CNC.



William Nye
Secretary General

Sent by email

January 2022

Dear Brothers and Sisters in Christ,

**See of Canterbury: Membership of the Crown Nominations Commission
Consultation**

I am writing to seek your views on a possible change to the process for discerning who may in future be called to hold the office of Archbishop of Canterbury (ABC). The Archbishop of Canterbury is a figure and leader with a myriad of different roles within the Church of England, English society more widely, the Anglican Communion and among Christian leaders globally. For the Church of England, the ABC is the senior most bishop and diocesan bishop for the Diocese of Canterbury; for society more widely the ABC is the leader of the Church of England and the voice of the Church; for the Anglican Communion the ABC is *primus inter pares* among the Primates of the Anglican Communion, one of the instruments of Communion and a focus for unity. As mentioned, the Archbishop is the diocesan bishop of the See of Canterbury in the Church of England and as such his appointment is discerned, just as other English diocesan bishops, by the Crown Nominations Commission process. It is the process about which I write to you today.

I am writing on behalf of the Archbishops' Council of the Church of England as part of a consultation on proposed changes to the membership of the Crown Nominations Commission (CNC) for the See of Canterbury. This proposal comes from a motion from the Canterbury Diocesan Synod which asked the Archbishops' Council to consider changes to the membership of the Canterbury CNC in order to decrease the representation from the Diocese of Canterbury. The background purpose of the change is to enable the representation of the Anglican Communion to be increased. In a Communion that is at least 75% from the Global South, at the last Canterbury CNC the entire Communion was represented by the Archbishop of Wales.

Like all bishops in the Church of England, which has a close historic link with the State, the Archbishop is formally appointed by Her Majesty the Queen, on the advice of the Prime Minister. As I am sure you know, in the case of diocesan bishops, the Prime Minister is advised by a body called the Crown Nominations Commission (CNC), which recommends candidates to the Prime Minister following a process of discernment. The CNC for Canterbury is based on the normal structure of a CNC for a diocesan bishop in the Church of England, but with some small differences. As this document goes on, there will be more explanation if you require it, and indeed a glossary which you may find useful.

The proposal you will find within this document seeks to resolve the concern expressed by the Diocese of Canterbury that the representation from the diocese is too large given the weight of other responsibilities held by the Archbishop of Canterbury; it is offered as a possible solution to this concern following consideration and analysis by colleagues, the Archbishops' Council and the Archbishop of Canterbury. Consultation on this proposal is therefore key in ensuring that, as far as possible, the work we have done to bring this proposal about, has understood the complexity of the issue and that any changes made have a positive impact on the nomination process for future Archbishops of Canterbury. We will very much value your responses.

I hope you will find the attached consultation document to be self-explanatory and easy to follow. This document is being sent to a wide variety of key partners and is necessarily detailed. I recognise that some of you will have a very good grounding in this issue, while others may not. I suspect too that, for many readers, there will be some elements of this document which will be familiar, and some about which you may not have a depth of knowledge to draw on, since it covers a variety of areas of the Church of England and its processes – processes which may be new to some readers. Because of this, we have tried to include as much background information as possible, as well a glossary in an annex. That does, I am afraid, result in a relatively long document. But I hope that spelling out the details may be helpful for some readers. I also hope that those of you who do not require the level of detail we have provided will be patient with us, and skim those sections which explain the component parts in more detail.

In some circumstances, I have asked colleagues with whom you already have a working relationship to send this document on to you. He or she will be glad to help with any questions you have, but please do not hesitate to be in touch with me, or my Private Secretary, Elise Sandham, as we run this consultation on behalf of the Archbishops' Council. The consultation email address is canterburycnc.consultation@churchofengland.org

Archbishops' Council members and I are grateful to you for reading, considering and responding to this proposal and look forward to hearing from you in due course. The consultation period is open from January until **31st March 2022**.

A handwritten signature in black ink that reads "William Nye". The script is cursive and fluid, with the first letters of "William" and "Nye" being capitalized and prominent.

William Nye LVO
Secretary General, Archbishops' Council

See of Canterbury: Membership of the Crown Nominations Commission

Consultation Document

Introduction and Key Information

1. The Archbishop of Canterbury (ABC or the Archbishop) is a figure and leader with a myriad of different roles within the Church of England, English society more widely, the Anglican Communion and among Christian leaders globally. For the Church of England, the ABC is the senior most bishop and diocesan bishop for the Diocese of Canterbury; for society more widely the ABC is the leader of the Church of England and the voice of the Church; for the Anglican Communion the ABC is primus inter pares among the Primates of the Anglican Communion, one of the instruments of Communion and a focus for unity. As mentioned, the Archbishop is the diocesan bishop of the See of Canterbury in the Church of England and as such his appointment is discerned, just as other English diocesan bishops, by the Crown Nominations Commission process.
2. Like all bishops in the Church of England, which has a close historic link with the State, the Archbishop is formally appointed by Her Majesty the Queen, on the advice of the Prime Minister in the British Government. In turn, in the case of diocesan bishops, the Prime Minister is advised by a body called the Crown Nominations Commission (CNC), which recommends candidates to the Prime Minister and to The Queen following a process of discernment. The CNC for Canterbury is based on the normal structure of a CNC for a diocesan bishop in the Church of England, but with some small differences.
3. The Archbishops' Council of the Church of England has considered changes to the membership of the Canterbury Crown Nominations Commission following a request from the Diocese of Canterbury in 2015. This paper follows work and discussion from the Council members and staff to put forward a proposal for consultation on what changes could be made to allow for more representation on the Crown Nominations Commission from the Anglican Communion.
4. This consultation is being run by William Nye, Secretary General of the Archbishops' Council, and Elise Sandham, Private Secretary to William Nye, on behalf of members of the Archbishops' Council of the Church of England. If you would like to be in touch to discuss this consultation in advance of, or as well as, submitting a formal response as outlined at the end of this document, please be in touch with Elise Sandham, via the consultation email address on canterburycnc.consultation@churchofengland.org
5. The mechanism for responding to this consultation is detailed in paragraphs 30 and 31. Please note that there is a response form which can be filled out for your convenience and returned to the email address above. This consultation will close on **31st March 2022**. Responses received after this date are not guaranteed to form part of the feedback to the Archbishops' Council before it makes its final decision on next steps.

Overview

6. This consultation document comprises the following sections:
 - a. Some background and context;
 - b. An explanation of the presenting issue;
 - c. Analysis, including theological and ecclesiological considerations;
 - d. A proposal for changes;
 - e. An explanation of the process and timetable; and,
 - f. Responding to the consultation.
7. Please note that section (f) on responding to the consultation contains within it questions to answer and submit by the end of the consultation. This section is also available in a word document which can be easily completed and returned to the consultation email address.
8. Annex A (page 13 of this document) provides a glossary and some helpful information for you to draw upon as and when you need it. An * indicates something on which there is an explanation, definition or further information in the annex. The * is only next to the term at its first use.
9. A note on Data Protection. This consultation will require the collection of some limited personal data. As such we have provided a Privacy Notice in Annex B (page 22 of this document) which sets out how your data will be collected and processed. In order for us to process the data provided, it will be assumed that you consent to your details and opinions being used in this exercise when responding to the consultation.

William Nye
 Secretary General, The Archbishops' Council
 January 2022

See of Canterbury: Membership of the Crown Nominations Commission

Consultation Document

Background and Context

1. As already noted, the Archbishop of Canterbury* is the senior bishop in the Church of England*, and is also *primus inter pares* among the Primates* of the 42 Provinces of the worldwide Anglican Communion*. Like all bishops in the Church of England, which has a close historic link with the State, the Archbishop is formally appointed by Her Majesty the Queen, on the advice of the Prime Minister in the British Government. In turn, in the case of diocesan bishops, the Prime Minister is advised by a body called the Crown Nominations Commission* (CNC), which recommends candidates to the Prime Minister following a period of discernment. The CNC for Canterbury is based on the normal structure of a CNC for a diocesan bishop* in the Church of England, but with some small differences.
2. In 2015 the Canterbury Diocesan Synod* invited the Archbishops' Council* to put forward proposals to change the composition of the Crown Nominations Commission (CNC) for the See of Canterbury*; and to extend the role of the CNC to include nominations to the See of Dover*. The context for this motion was reflection in the Diocese of Canterbury about the need to rebalance the composition of the Crown Nominations Commission to give more weight to a very significant part of the Archbishop of Canterbury's job which concerns his leadership of the Anglican Communion.
3. The Archbishops' Council addressed this issue in September 2018 following the conclusion of Professor Oliver O'Donovan's theological review* into the workings of the Crown Nominations Commission. The Council discussed the presenting issue and proposed that further consideration of this matter should be undertaken before being brought back to a future meeting. It was suggested that this should be brought back after the Lambeth Conference* scheduled for 2020. But the Conference was postponed until 2022.
4. With the encouragement of the Archbishop of Canterbury, Justin Welby, the Archbishops' Council considered this again in September 2021 and drew up a proposal on which to consult a number of key partners.

Explanation of the Presenting Issue

5. In 2015 the Diocesan Synod of the Diocese of Canterbury* passed the following motion*:

“That this Synod (the Canterbury Diocesan Synod) requests the Archbishops' Council to bring to the General Synod the necessary changes to its Standing Orders* and the Vacancy in See Committee* Regulation to:*

- *Extend the functions of the Crown Nominations Commission so that its duty to consider any vacancy in a diocesan bishopric include the See of Dover. The See of Canterbury will always need to be voting with the majority who choose the new Bishop of Dover;*

- *Reduce the number of members elected by the Vacancy in See Committee to the Commission when it is to consider a vacancy in the See of Canterbury from six to three”*

6. The current composition of the Canterbury CNC is:
 - a. six central members elected by the General Synod (as usual);
 - b. six Canterbury members (elected by and from its vacancy in see committee – as usual in other dioceses);
 - c. two bishops (including the Archbishop of York if he or she is not a candidate for the see and wishes to be a member);
 - d. one person appointed by the Prime Minister to chair the Commission (who must be an actual communicant lay member of the Church of England); and,
 - e. one member of the Primates Meeting of the Anglican Communion (elected by the Joint Standing Committee of the Primates Meeting and the Anglican Consultative Council).

The latter two positions (d and e) are specific to the CNC for the See of Canterbury. The other fourteen members (a-c) are (allowing for the special role of the Archbishop of York) essentially the same as in CNCs for other sees.

7. There are also three non-voting members. The Prime Minister's and Archbishops' Secretaries for Appointments* attend as usual. For Canterbury the Secretary General of the Anglican Communion* also joins the CNC but does not vote.
8. Thus, the voting membership of the CNC for Canterbury comprises:
 - a. nine representatives of the national interests of the Church of England;
 - b. six representatives of the diocese of Canterbury; and,
 - c. one representative for the Anglican Communion.

(In 2012 the representative for the Anglican Communion was the Primate of Wales, Archbishop Barry Morgan.)

This is a total of **16 voting members**.

9. The proposal from Canterbury is to reduce its diocesan representation from six to three. It does not offer any view on what the representation of the Anglican Communion should be.

Analysis

10. Why might we make any change to the composition to the Canterbury CNC?
Answers to this question touch on the practical, political and theological.
11. Practically, the role of the Archbishop of Canterbury entails a number of overlapping and related functions: **Primate of All England***, with the common perception both nationally and in the Church that he or she is the leader of the Church of England, which entails a leadership role in civil society in England as a whole; the **diocesan bishop for Canterbury**, albeit assisted by the Bishop of Dover; and also a **Focus of Unity*** and an **Instrument of Communion*** for the **Anglican Communion**.
12. The role profile drawn up by the Canterbury CNC in 2012 suggested that 20% of the job would relate to Anglican Communion responsibilities. Archbishop Justin considers this to be an underestimate and suggests that 25% may be

more accurate, plus time for pastoral care and support. He also suggests that only about 5% of his time is spent on diocesan work.

13. It is important to recognise that many of the national church responsibilities of the Archbishop are also closely bound in with Communion responsibilities, as is his public voice. Current issues of global concern – the environmental crisis, migration, health-related matters (HIV, Covid etc) – call for a Communion-wide response and engagement, which is demanding in terms of time and resources. The Communion-wide brief of the Archbishop can help facilitate learning from churches whose life is vibrant and growing.
14. This dynamic enhances the role of the worldwide Communion and its significance for the Church of England. These considerations alone suggest that the balance of representatives on the CNC does not reflect the current nature of the role.
15. Secondly, there is a socio-political background to be taken into consideration. The Church of England's role within the Anglican Communion is rooted in England's colonial history. These roots are neither monolithic nor simple, but nevertheless, as nations and peoples across the world seek to find better ways of relating internationally than the inherited and often unbalanced patterns still shaping our lives, the Church of England and the Communion cannot escape asking why a British cleric should always be *primus inter pares*.
16. It is not within the gift of the Church of England to change this unilaterally, nor should it be. This is a question for the Communion as a whole to consider, consultatively and collaboratively. What the Church of England can offer however is self-awareness of its own biases, and an attempt to make its own processes more inclusive and fairer. It may only be a small step, and a first step, but changing the composition of the CNC recognises the immense importance of the Communion, and seeks to work with them as partners by listening more carefully and inviting them into the discernment process. Doing so is part of a process of continuous conversion and reform in our common life, to come closer to express the reality of equality and dignity before God.
17. Finally, but most importantly, there is an ecclesiological* aspect to this decision, closely interwoven with the practical and socio-political. The Church is called to be one, holy, catholic and apostolic. The call to be one is perhaps one of the most difficult calls the Church faces: how to embody the radical breaking down of barriers that Jesus modelled in his ministry – barriers of race, culture, prejudice, and many other aspects of identity. The call to be one is a call to treat every human being as made in the image of God, through our structures as well as relationships. The inequality of our present arrangements speaks neither of oneness, nor of holiness. The call of the Church to do justly asks that we consider how we start to disentangle the complex threads of our historic inheritance and find new ways of being.
18. Human life and the life of the church are inevitably marked by realism and compromise; the big picture is, perhaps, too big for us to address, and we have to start somewhere, even if we are unsure where. Starting with the composition of the CNC is something that the Church of England can humbly and tentatively offer.

19. It is important, however, to be realistic about what this step involves. Increasing the number of representatives might be a useful step for some, while for others it may not seem radical enough. There may be some readers who might be attracted to more radical solutions, suggesting significant change to the current CNC process which has been developed by the Church of England and reflects its procedures and values. It is important to keep in mind, however, that the See of Canterbury is still a part of the Church of England which has worked hard in developing, with the State and the Crown, this process for all its CNCs. A form of the CNC process is still required, to meet the needs of the Church of England and of the State.
20. To begin to address the questions facing the Communion is, in the end, about the conversion of more than structures, but of the hearts of all involved, and of their practice of relationships through the Church to which we all belong.

A Proposal for Changes to Membership of the Canterbury CNC

21. The Archbishops' Council would like to propose the following changed composition of the Crown Nominations Commission for the See of Canterbury:
 - a. **9 representatives of the national interests of the Church of England;**
 - b. **3 representatives of the diocese of Canterbury;** and,
 - c. **5 representatives for the Anglican Communion.**
22. This decreases the diocese of Canterbury representation to 3 members, and increases the Anglican Communion by 4 members. **This would increase the overall number of voting CNC members to 17.**
23. You will note that, the proposal does not just decrease the Canterbury Diocesan representation by 3, and therefore increase the Anglican Communion representation by 3. **This proposal suggests increasing the Anglican Communion representation by 4.** This comes from a suggestion that, in increasing the Anglican Communion representation, there is scope for more diversity in the Anglican Communion members of the CNC.
24. This proposal therefore includes some specific suggestions for the Anglican Communion representations, as follows:
 - a. There are 5 representatives from the Anglican Communion **based on the regions* of the Anglican Communion** other than the four provinces of the British Isles.
 - b. There is representation from **primates, other clergy and laity** from across the Communion.
25. If, following consultation, these specifications were part of the final proposal and agreed on by Synod, they would form part of its Standing Orders. However, the relevant Anglican Communion body would run the process for gathering nominations and choosing representatives from the Anglican Communion in accordance with whatever rules were stipulated in the Standing Orders.
26. This proposal does not consider the representatives from the national interests of the Church of England since this was not within the suggestion of the Diocese of Canterbury. The Archbishops' Council does not wish to propose any changes to this representation and therefore it is not in scope for this consultation. Nor

are we proposing any change to the CNC process as a whole; this has been subject to extensive revision in recent years, following the theological review led by Professor Oliver O'Donovan. The General Synod has recently approved certain changes to the process of electing members to the CNC, in the light of that review.

An Explanation of the Process and Timetable

27. In the next section, there will be an opportunity to respond to this consultation. As already noted, the consultation period will run until 31st March 2022, and will consult a wider variety of partners both within the Church of England and the Anglican Communion. This is a public consultation and open to anyone to respond. There are, however, key partners who will receive this consultation directly and who are being asked to respond. They are:

Crown Nominations Process:

- a. Buckingham Palace;
- b. Prime Minister's Office; and,
- c. Central CNC members*.

Church of England:

- d. General Synod members; and,
- e. College of Bishops.

Diocese of Canterbury:

- f. Diocese of Canterbury Archbishop's Council; and,
- g. Diocese of Canterbury Diocesan Synod.

Anglican Communion:

- h. Primates of the Anglican Communion; and,
- i. Anglican Consultative Council Standing Committee*.

28. At the end of the formal consultation period, William Nye and Elise Sandham will collate the responses and put together a report for the Archbishops' Council. At its meeting in May 2022, the Archbishops' Council will consider the feedback from the consultation and decide on a final proposal to take to the General Synod for a change to the Standing Orders.
29. If a final proposal is agreed by the Council, the General Synod will be asked to debate and vote on this in July 2022. If the General Synod approves the changes, they will be made to the Standing Orders and come into effect for the next Canterbury CNC. If the General Synod does not approve the changes, the Council will need to consider why this was so and what are the next steps for any changes to the membership of the Canterbury CNC. There is also a further possibility that the Synod could amend the proposal and make different changes from those envisaged here, e.g. by adopting a different number of Anglican Communion representatives from the number proposed.

Responding to the Consultation

30. The Archbishops' Council welcomes your responses to the proposal outlined in paragraphs 21 – 24. In order to help us with the collation and analysis of responses, **please could we ask you to respond to the consultation by completing the consultation response form enclosed with this document**

and returning it to canterburycnc.consultation@churchofengland.org by not later than 31st March. The questions are also outlined here for your information. You will also be asked to sign a consent form at the end of the response form to ensure we have your explicit consent to process the data you have provided.

31. Consultation response questions:

- a. What is your name, title and role?
- b. On whose behalf are you responding to this consultation?
(e.g. yourself/a committee etc)
Please particularly specify if you are responding on behalf of one of the key partners outlined in paragraph 25.
- c. Do you agree that the Diocese of Canterbury representation should be reduced from 6 to 3 members?
Please answer: Yes/No/Undecided
 - i. If yes, please explain why.
 - ii. If not, please explain why.
 - iii. If not, do you have an alternative suggestion?
 - iv. If undecided, please explain why.
- d. Do you agree that the Anglican Communion representation should increase by 4 members to total 5 representatives on the CNC?
Please answer: Yes/No/Undecided
 - i. If yes, please explain why.
 - ii. If not, please explain why.
 - iii. If not, do you have an alternative suggestion?
 - iv. If undecided, please explain why.
- e. If you agree that there should be 5 Anglican Communion representatives, do you agree that they should be based on the Anglican Communion regions other than the four provinces of the British Isles?
Please answer: Yes/No/Undecided/Not Applicable
 - i. If yes, please explain why.
 - ii. If not, please explain why.
 - iii. If not, do you have an alternative suggestion?
 - iv. If undecided, please explain why.
- f. If you do not agree that there should be 5 Anglican Communion representatives but that there should be more than one Anglican Communion representative, do you agree that they should come from different regions of the Anglican Communion?
Please answer: Yes/No/Undecided/Not Applicable
 - i. If yes, please explain why.
 - ii. If not, please explain why.
 - iii. If not, do you have an alternative suggestion.

iv. If undecided, please explain why.

- g. Do you agree that the Anglican Communion representatives should be a combination of primates, clergy and laity?

Please answer: Yes/No/Undecided

- i. If yes, please explain why.
- ii. If not, please explain why.
- iii. If not, do you have an alternative suggestion?
- iv. If undecided, please explain why.

h. Do you have any further comments you wish to add?

32. Finally, on behalf of the Archbishops' Council, thank you for taking the time to read and consider this proposal, and for responding to the questions above.

William Nye
Secretary General, Archbishops' Council
January 2022

Annexes continue on the next page.

Annex A: Glossary and Helpful Information

Anglican Communion

The Anglican Communion is one of the world's largest Christian communities. It has tens of millions of members in more than 165 countries around the globe. Anglicanism is one of the traditions or expressions of Christian faith.

The Communion is organised into a series of provinces and extra-provincial areas. The provinces are subdivided into dioceses, and the dioceses into parishes. There are 42 provinces and five extra-provincial areas. Some provinces are national, others are regional. All are in communion – or a reciprocal relationship – with the See of Canterbury and recognise the Archbishop of Canterbury as the Communion's spiritual head.

But there is no central authority in the Anglican Communion. All of the provinces are autonomous and free to make their own decisions in their own ways – guided by recommendations from the four Instruments: the Archbishop of Canterbury, the Lambeth Conference, the Primates' Meeting and the Anglican Consultative Council.

<https://www.anglicancommunion.org/structures/what-is-the-anglican-communion.aspx>

Regions of the Anglican Communion, other than the British Isles

Americas

- The Episcopal Church (including former E-P: *Cuba*)
- Anglican Church of Canada
- Igreja Episcopal Anglicana do Brasil
- Iglesia Anglicana de la Region Central de America
- La Iglesia Anglicana de Mexico
- Anglican Church of South America
- Iglesia Anglicana de Chile
- The Church in the Province of the West Indies

Middle East and Asia

- The Episcopal Church in Jerusalem & The Middle East
- Church of Bangladesh
- Church of North India (United)
- Church of South India (United)
- Church of Pakistan (United)
- Extra-Provincial: *Ceylon*

Africa

- Episcopal/ Anglican Province of Alexandria
- Anglican Church of Kenya
- Church of the Province of Uganda
- Church of Nigeria
- Province of the Episcopal Church of South Sudan
- Province of the Episcopal Church of Sudan
- Church of the Province of West Africa
- Province de L'Eglise Anglicane Du Congo

- Church of the Province of Central Africa
- Province de L'Eglise Anglicane au Rwanda
- Anglican Church of Southern Africa
- Anglican Church of Tanzania
- Anglican Church of Burundi
- Church of the Province of the Indian Ocean
- Igreja Anglicana de Mocambique e Angola (IAMA)

Oceania

- Anglican Church of Australia
- Anglican Church in Aotearoa, New Zealand & Polynesia
- Anglican Church of Papua New Guinea
- Anglican Church of Melanesia,
- The Episcopal Church in the Philippines
- Church of the Province of South East Asia
- Church of the Province of Myanmar
- Hong Kong Sheng Kung Hui
- Anglican Church of Korea
- Nippon Sei Ko Kai (Japan)

Europe

- Church of England
- Church in Wales
- Scottish Episcopal Church
- Church of Ireland
- Extra-Provinceals: (Spain, Portugal, Bermuda, Falkland Islands)

Anglican Consultative Council (ACC)

The role of the Anglican Consultative Council (ACC) is to facilitate the co-operative work of the churches of the Anglican Communion, exchange information between the provinces and churches, and help to co-ordinate common action. It advises on the organisation and structures of the Communion, and seeks to develop common policies with respect to the world mission of the Church, including ecumenical matters.

The ACC has byelaws and a constitution and through its networks and programmes seeks to serve the needs of member churches. There is a chair, vice-chair and standing committee elected by the members. The current chair is the Most Revd Dr Paul Kwong of Hong Kong. The Archbishop of Canterbury is the President the ACC.

The ACC can be seen as the most representative body of gathered Anglicans among the Instruments of Communion. It includes members of the laity, archbishops, bishops, priests, and deacons. Provinces send two or three representatives and select them in different ways. There are also up to six members invited by the Standing Committee in order to achieve balanced representation and to assist the work of the Council in achieving its Object and the Trustee-members can appoint two young people (the specifics are in the ACC constitution).

Meetings are held around the world approximately every three years. The most recent (ACC-17) was in Hong Kong in April and May 2019.

<https://www.anglicancommunion.org/structures/instruments-of-communion/acc.aspx>

Archbishops' Appointments' Secretary

See Crown Nominations Commission.

Archbishops' Council

The Archbishops' Council is a charity, set up in law to co-ordinate, promote, aid and further the work and mission of the Church of England. It does this by providing national support to the Church in dioceses and locally, working closely with the House of Bishops (of the General Synod) and other bodies of the Church of England.

The Council's, and its staff's, work largely falls under seven types of activity:

- Legislate, regulate and deregulate matters (directly or through General Synod)
- Distribute money
- Provide national services to dioceses, parishes, cathedrals, schools etc.
- Provide consultancy services
- Campaign and engage publicly
- Enable the Church to govern itself
- Engage people directly, especially through digital means

<https://www.churchofengland.org/about/leadership-and-governance/archbishops-council>

Archbishop of Canterbury

The Archbishop of Canterbury is the Focus for Unity for the three other Instruments of Communion of the Anglican Communion, and is therefore a unique focus for Anglican unity. He calls the once-a-decade Lambeth Conference, chairs the meeting of Primates, and is President of the Anglican Consultative Council.

The Most Revd and Rt Hon Justin Welby was enthroned on 21 March 2013.

The Archbishop of Canterbury has many roles, including:

- Leader of the Anglican Communion
 - The Archbishops of Canterbury are seen by the Anglican Communion of churches as their spiritual leader. The Archbishop is 'primus inter pares', first among equals, of the other Primates of the various provinces. The Anglican Communion includes all 42 provinces in communion with the See of Canterbury.
- Primate of All England

- The Archbishop has this title in recognition of his lead ecclesiastical role in England. The Church of England has 13,000 parishes. He is regarded as the nation's senior Christian and spiritual voice.
- Metropolitan for the Southern Province of the Church of England
 - The Archbishop of Canterbury has what is known as metropolitan authority (a supervisory authority for defined purposes) in relation to all bishops and clergy in the 30 dioceses in southern England. The Archbishop of York has the same authority in relation to the 14 dioceses in northern England.
- Diocesan Bishop of Canterbury
 - Since 597, the Archbishop's See has been at Canterbury. His diocese in East Kent has a population of 825,000 people and comprises 270 parishes in an area of nearly 1,000 square miles.
- Ecumenical and Interfaith role
 - The Archbishop of Canterbury takes the lead in respect of Anglican relationships with other Christian churches in the United Kingdom and abroad.
 - Similarly, the Archbishop of Canterbury leads in respect of Anglican relationships with other faiths.

Archbishop of York

Together with the Archbishop of Canterbury, the Archbishop of York is a leading spokesperson on behalf of the Church of England.

The Archbishop of York is one of the Presidents of the General Synod and of the Archbishop's Council. The Archbishop of York is also Chair and President of numerous Church bodies. The role of the Archbishop of York is varied. The Archbishop of York is a Primate of England and Archbishop of the Province of York, leading the twelve dioceses in the northern province of the Church of England.

The current Archbishop of York is the Most Reverend and Right Honourable Stephen Cottrell. He was enthroned on 18th October 2020.

<https://www.archbishopofyork.org/>

Church of England

The Church of England is the established church in England. The Church is led by the Archbishops of Canterbury and York and 106 other bishops. They provide guidance and direction to the churches across the country and make decisions on the Church in society.

The dioceses of the Church of England are organised in two provinces, the Province of Canterbury (with the Archbishop of Canterbury as Metropolitan) and the Province of York (with the Archbishop of York as Metropolitan). Each of our 42 dioceses is overseen by a diocesan bishop. Most are supported by other

(suffragan or area) bishops. Each of the diocesan bishops along with their leadership teams are responsible for the care of parishes and clergy across each province. All diocesan bishops are members of the House of Bishops, along with a small number other elected bishops. The House of Bishops is one of the three houses of the General Synod. The General Synod is an assembly of bishops, clergy and laity, which meets at least twice a year to debate and decide the Church's laws and discuss matters of public interest.

Our two archbishops and 24 other diocesan bishops sit in the House of Lords, making a major contribution to Parliament's work. They are known as Lords Spiritual.

Her Majesty the Queen is the Supreme Governor of the Church of England. The Queen appoints archbishops, bishops and deans of cathedrals on the advice of the Prime Minister.

There are seven national administrative bodies that work together to support the mission and ministries of the Church. These are called National Church Institutions (NCIs). Each has a role to play in helping the day-to-day work of churches across England. They serve as the Church's central office, managing finance, education, communications, and more, to keep the Church of England growing. They work with parishes, dioceses (regional offices), schools, other ministries and our partners at a national and international level.

<https://www.churchofengland.org/about/leadership-and-governance>

Crown Nominations Commission

The Crown Nominations Commission is the body which recommends candidates to the Prime Minister and to The Queen as the next bishop of a vacant see.

The current Central Members of the Commission started their service in September 2017. Each CNC consists of the Presidents ex-officio of General Synod; three members elected by and from the House of Clergy of General Synod; three members elected by and from the House of Laity of General Synod; and six members elected by the Vacancy in See Committee of the diocese in which, in addition to these fourteen voting members, there are two non-voting members – the Prime Minister's Secretary for Appointments ex officio; and the Archbishops' Secretary for Appointments ex-officio. The full membership of the CNC has a broad reach across the Church.

<https://www.churchofengland.org/sites/default/files/2020-06/CNC%20General%20Synod%20Amendments%20to%20Standing%20Orders%20136-141%20July%202019.pdf>

Diocesan Bishop

Bishop with oversight of a diocese.

Diocesan Synod

Consultation Document: Canterbury CNC

The Diocesan Synod is the body of representatives of the clergy and lay people in a diocese, which meets together with the bishops, archdeacons and other senior post holders in the diocese to discuss matters of concern, and to make provision for those things that require some form of action or statement. The Synod may from time to time express its opinion on matters of religious or public interest. The Synod also has a role in representing the views of the diocese to the General Synod and wider national Church, particularly when asked to do so by the General Synod or Archbishops' Council.

The Diocesan Synod is made up of three Houses – that is, three sets of members: the bishops, the other clerical members, and the laity (i.e. the non-clerical members). These are referred to as the House of Bishops, the House of Clergy, and the House of Laity. When it is appropriate to do so these Houses meet separately, for instance, when a matter before the Diocesan Synod affects the clergy and laity in different ways. However, normally the Diocesan Synod meets together as a whole.

Diocesan Synod Motion

Diocesan Synod Motions (DSMs) are motions passed by Diocesan Synods that have been referred to the General Synod. Once a DSM has been referred to the General Synod it will not come off the Agenda until it is either debated or withdrawn by the proposing diocese.

<https://www.churchofengland.org/about/leadership-and-governance/general-synod/diocesan-synod-motions>

Diocese of Canterbury

Canterbury Diocese is the oldest diocese in the Church of England and comprises 206 parishes organised in 100 legal benefices. There are 15 deaneries or areas within the diocese.

The Archbishop of Canterbury is the Diocesan Bishop and is assisted by the Bishop of Dover, also known as the Bishop in Canterbury. The current Bishop of Dover is Rose Hudson-Wilkin.

Ecclesiological

Ecclesiology is the study of the Church, the origins of Christianity, its relationship to Jesus, its role in salvation, its polity, its discipline, its eschatology, and its leadership.

Focus of Unity

The Archbishop of Canterbury is the Focus for Unity for the three other Instruments of Communion (see also *Instrument of Communion* below) of the Anglican Communion, and is therefore a unique focus for Anglican unity. The Archbishop calls the once-a-decade Lambeth Conference, chairs the meeting of Primates, and

is President of the Anglican Consultative Council.

<https://www.anglicancommunion.org/structures/instruments-of-communion/archbishop-of-canterbury.aspx>

General Synod

The General Synod is the national assembly of the Church of England. It came into being in 1970 under the Synodical Government Measure 1969, replacing an earlier body known as the Church Assembly.

The General Synod considers and approves legislation affecting the whole of the Church of England, formulates new forms of worship, debates matters of national and international importance, and approves the annual budget for the work of the Church at national level.

There are 483 members of the General Synod arranged into three House: Bishops, Clergy and Laity.

<https://www.churchofengland.org/about/leadership-and-governance/about-general-synod>

Instrument of Communion

The Anglican Communion is served by four "Instruments of Communion": the Archbishop of Canterbury; the Lambeth Conference; Primates' Meeting; and, the Anglican Consultative Council.

<https://www.anglicancommunion.org/structures/instruments-of-communion.aspx>

Lambeth Conference

The Lambeth Conference takes place approximately every ten years. The first was held in 1867. Bishops from around the Anglican Communion are invited to attend by the Archbishop of Canterbury. The next Lambeth Conference is in Canterbury from 27 July to 8 August 2022. Its theme is "God's Church for God's World: walking, listening and witnessing together". The event is organised and run by the Lambeth Conference Company assisted by staff from Lambeth Palace and the Anglican Communion Office. A Design Group assists in organising the programme. The Secretary General of the Anglican Communion serves as conference secretary.

<https://www.anglicancommunion.org/structures/instruments-of-communion/lambeth-conference.aspx>

Primate

The Primates of the Anglican Communion are the chief Archbishops, Presiding Bishops, Moderators and chief pastors of the 42 provinces. Their churches are autonomous yet inter-dependent in their relationships with each other. The Archbishop of Canterbury is the Primate of All England, and is recognised as the

primus inter pares, the first among equals, of the college of primates, and attendance at a Primates' Meeting is by invitation from him.

<https://www.anglicancommunion.org/structures/instruments-of-communion/primates-meeting/what-is-a-primate.aspx>

Prime Minister's Appointments' Secretary

See Crown Nominations Commission.

Professor O'Donovan's Theological Review

Discerning in Obedience: A theological review of the Crown Nominations Commission was written and published by Professor Oliver O'Donovan in the autumn of 2017, having been commissioned by the Archbishops in 2016. It's Terms of Reference were as follows:

- To provide the members of the Commission (central and diocesan) with a theological framework within which to discharge their responsibilities as they nominate bishops;
- To enable the Commission to understand the nomination of diocesan bishops within the context of the wider church of God, in particular: the national responsibilities; the role of the Church of England within the Anglican Communion; and the wider Church catholic;
- To enable the Commission to understand the nomination of the Archbishops of Canterbury and York within the same context;
- To articulate any particular responsibilities of the Archbishops in relation to shaping the nature of the episcopate and the leadership of the Church; and,
- To draw out the merits and disadvantages of the different ways of choosing bishops within the Anglican Communion.

The report can be found [here](#).

Standing Orders

The Standing Orders lay out the rules under which the General Synod regulates its proceedings. The latest version is available [here](#).

Some topics covered in the Standing Orders include general procedures at a group of sessions, motions and amendments, other procedures and customs, measures and canons, legislative reform orders, liturgical business, financial business, questions, elections, and the Crown Nominations Commission. The Standing Orders Committee regularly reviews the Standing Orders.

See of Canterbury

See Diocese of Canterbury.

See of Dover

See Diocese of Canterbury.

Vacancy in See Committee

A Vacancy in See Committee is required to be in existence at all times in every diocese. The Committee only meets when there is a vacancy in the See i.e. there is no diocesan bishop in post. The Committee holds at least two meetings, the first of which is held as soon as practicable after the vacancy has been announced. At its second meeting the Committee discusses the needs of the Diocese. It then prepares a statement setting out those needs and sends it to the Crown Nominations Commission of the General Synod, together with such factual information about the Diocese and its organisation as the Commission may have requested.

The Committee elects by ballot from amongst its members persons to be members of the Crown Nominations Commission. Such election is normally taken as the final business of the second meeting of the Committee, and is conducted by the method of the single transferable vote in accordance with the Regulations of the General Synod currently in force. Not less than half of the members elected must be lay members of the Committee.

End of Annex A.

Annex B: Privacy Notice

This privacy notice is provided by the Archbishops' Council to explain what to expect when we collect and process your personal information in accordance with the UK GDPR and Data Protection Act 2018.

Data controller

The data controllers is:

- The Archbishops' Council of the Church of England
Church House
Great Smith Street
London
SW1P 3AZ

1. Why we collect and use your personal data:

Personal information is collected for the following purposes:

- i) To contact you to invite you to participate in the consultation. We may contact you directly, or you may receive the invitation from a group coordinator of the stakeholder group of which you are part.
- ii) To gather your response to the questions and analyse them to produce a report for the **Archbishops' Council**. The final proposal to the General Synod (Proposed for July 2022) will as far as possible seek to keep specific responses anonymised.

2. The categories of personal data we collect:

The information we process for these purposes may include:

- Title, name, role/job title and contact details (such as email address)
- Personal Opinion – this will be used only in the analysis stage of producing the report for the **Archbishops' Council**

We also process “special categories” of information that may include:

- Religion, spiritual or philosophical beliefs

We are not seeking to collect special category data. However, if you are an office holder your religious belief data is collected by default e.g. any titles you might hold due to your role or position with the Church of England. Where you include special category data as part of your response, we will only use this data where it significantly informs our analysis.

3. The lawful basis for using your information:

We collect and use personal data under the following lawful bases:

Personal data

- **Consent (UK GDPR Article 6(1)(a))**

Special category data (see Section 2 above)

- **Explicit Consent (UK GDPR Article 9(2)(a))**

4. Who we collect from or share your information with:

We collect your information from:

- You the data subject.
- We have obtained your contact details from Church of England records, or you may have been forwarded the consultation email by the group coordinator of the stakeholder group of which you are part. We have used your email address to make initial contact with you to invite you to participate in this consultation.

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.

5. Your data will not be transferred outside the UK

Any personal data once received will only be stored and processed within the UK.

6. How long do we keep your information?

We will keep your responses for the period of 12 months following the end of the consultation period in order to ensure that data is accurate and complete, and to respond to any queries you raise about the use of that data.

The report to the **Archbishops' Council** and the proposal will be retained permanently and archived in accordance with the NCIs archiving procedures.

7. Your rights:

You have the following rights regarding your personal data:

- The right to be informed about any data we hold about you;
- The right to request a copy of your personal data which we hold about you;
- The right to request that we correct any personal data if it is found to be inaccurate or out of date;
- The right to request your personal data is erased where it is no longer necessary for us to retain such data;
- The right, where there is a dispute in relation to the accuracy or processing of your personal data, to request a restriction is placed on further processing.

To exercise these rights, please contact the Data Protection Team using the contact information provided below. The NCIs Individual Rights Policy is available on request.

8. Complaints or concerns:

If you have any queries regarding this processing activity, please contact Elise Sandham elise.sandham@churchofengland.org

If you have any concerns or queries about how your personal data is handled by the consultation, please contact the Data Protection Officer at:

gdpr@churchofengland.org

or online at: [National Church Institutions data protection | The Church of England](#) or Tel: 020 7898 1114.

You have the right to make a complaint at any time to the Information Commissioner's Office (ICO) online at:

[Your personal information concerns | ICO](#), or by phone on 0303 123 1113 (local rate).

End of Annex B.