

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

**Published by the General Synod of the Church of England
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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

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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>

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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>

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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 renew 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

January 2022

Sent by email

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 Primate*s 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-Provincials: (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.