

# GENERAL SYNOD

February 2023

## QUESTIONS

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

The Business Committee has scheduled two hours for Questions at the February 2023 Group of Sessions of the General Synod. This is divided between 80 minutes on Monday 6 February and 40 minutes on Tuesday 7 February. Notice has been given of 206 questions, of which just under one third or 64 are questions of the House of Bishops relating to Living in Love and Faith and ancillary matters. The Business Committee has determined that the two questions sessions will take the following format. There are two Questions Notice Papers. The first Notice Paper contains all questions other than those relating to the Living in Love and Faith process. This second Notice Paper contains all questions to the House of Bishops on Living in Love and Faith. The first session for questions will begin at the start of the first Notice Paper and will continue until the time provided for in the agenda comes to an end. The second session will then begin at the start of the second Notice Paper and will continue until the time provided for in the agenda comes to an end.

### Notes for members on Supplementary Questions

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

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

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## HOUSE OF BISHOPS

### **Mrs Ruth Allan (Guildford) to ask the Chair of the House of Bishops:**

**Q143** Following my previous question, (Q38 in November 2022), regarding the legislative change that increases the minimum age of Marriage and Civil Partnership to 18yrs (whilst the age of consent for sexual intercourse remains at 16yrs) has further consideration been undertaken by the College of Bishops and could you clarify the conclusions? If not, when might this be deliberated?

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

**A** In your previous question you asked about the implications of this legislative change for the teaching and practice of Christian sexual ethics as received by the Church of England, especially in Church of England schools and colleges and church-based youth groups. This is an area that will be considered and clarified as part of the process of writing the new *Pastoral Guidance* which we hope will be available in July 2023.

### **Mr Sam Margrave (Coventry) to ask the Chair of the House of Bishops:**

**Q144** In November 2022 (Q36) I asked the House of Bishops "In answer to a previous question from Mrs Andrea Minichiello-Williams (Q49 in February 2019) the then Bishop of Newcastle, on behalf of the Chair of the House of Bishops, confirmed that the House of Bishops' position on marriage is that set out in Canon B 30 – 'marriage is in its nature a union permanent and lifelong, for better for worse, till death them do part, of one man with one woman'. Is the position of the House of Bishops that this represents the doctrine of the Church and, if so, that any sexual relations outside of this definition of marriage is a sin?" In answer to that question The Bishop of London said "Canon B 30 does indeed continue to articulate the doctrine of the Church, including asserting that holy matrimony is the proper context for sexual intimacy".

The teaching of the Roman Catholic Church is that neither same sex couples or those living as married outside of the sacrament of marriage can receive God's blessing, because the Church cannot bless a state of sin (see the response to a question of doctrine issued by the Congregation for the Doctrine of the Faith; 15.03.2021).

Whilst confirming that Canon B 30 and Canon A5 are to remain unchanged, GS 2289 (LLF Response and Recommendations) proposes the use of prayers

or acts of worship which affirm, celebrate and bless “same-sex couples”, including those who have registered a civil partnership or entered into a civil marriage. This was also the position explained at the Synod Press Conference on the 20th January 2023.

Further, whilst the House of Bishops statement ‘Issues in Human Sexuality’ (1991) is also set to be revoked, according to the Guardian newspaper the Archbishop of Canterbury ‘affirms [the] validity’ of the 1998 Lambeth Resolution 1.10 on Human Sexuality that homosexual practice is incompatible with Scripture.

In order to provide clarity, and to understand the teaching of the House of Bishops, are the proposals in GS 2289 which ask Synod to affirm, celebrate and bless “same-sex couples” (including those who have registered a civil partnership or entered into a civil marriage) calling the Church to affirm, celebrate and bless a state of sin or are the House Bishops seeking to redefine what constitutes a sinful act?

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

**A** The bishops’ response offers clergy who so wish to use prayers of thanksgiving, dedication and of God’s blessing on two people, including same-sex couples. The prayers are silent on the question of the sexual intimacy of the couple. The blessing that is conferred is God’s blessing on the two people. The new *Pastoral Guidance* will offer further clarity on the necessary qualities of a relationship for it to be considered chaste and holy for all God’s people, and what it means in practice for clergy to ‘endeavour to fashion their own life and that of their household according to the way of Christ’.

**Mr Sam Margrave (Coventry) to ask the Chair of the House of Bishops:**

**Q145** Canon A5 states “The doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures”.

In relation to gender, sex, identity and human sexuality, this includes 2 Timothy 4.3, Genesis 5.2, Mark 10.6–9, Matthew 19.3–12, Leviticus 18.22, Romans 1.24–27, Genesis 2.24, 1 John 2.15–17, Romans 6, 1 Corinthians 4.6, Jeremiah 23.16–17, Luke 17.1–2, Matthew 18.6–9, Ezekiel 3.18–19, 2 Timothy 3.1–4, 2 Corinthians 5.17, 1 Corinthians 13.4 and 1 John 2.3–6.

Has the House of Bishops considered whether support for the ‘Pride’ movement is compatible with the above teaching, and if not, will it undertake to issue a view on this subject?

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

**A** The Pride movement takes many forms and seeks to communicate a range of messages. It is not a simple matter, therefore, to determine whether support for the movement is compatible with the teaching of the Scriptures that you list – especially as these Scriptures may also be interpreted in different ways by faithful Christians. Therefore, the House will not undertake to issue a view on this subject.

**The Revd Leslie Siu (St Edmundsbury & Ipswich) to ask the Chair of the House of Bishops:**

**Q146** The 2005 pastoral statement on civil partnerships states: “the Church of England teaches that ‘sexual intercourse, as an expression of faithful intimacy, properly belongs within marriage exclusively’ (Marriage: a teaching document of the House of Bishops, 1999). Sexual relationships outside marriage, whether heterosexual or between people of the same sex, are regarded as falling short of God’s purposes for human beings”. Does this still reflect the doctrine and teaching of the Church of England, and if not, by what process of theological engagement, synodical discussion, and legal approval has this been changed?

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

**Q147** Has the House of Bishops (i) decided to repudiate the historic teaching referred to in GS 2289 that the only rightful place for sexual activity is holy matrimony, and (ii) considered whether such teaching is part of the doctrine of the Church of England and whether the House has power to change it without the agreement of General Synod or of Parliament and, if so, to what conclusion did it come?

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

**A** With permission I will answer questions 146 and 147 together.

While not explicitly stated in the Church’s Canons, for many years the Church has taught that the only rightful place for sexual activity is Holy Matrimony. The House of Bishops has not repudiated this but acknowledges that there is disagreement in the Church about how this applies today.

As part of developing the *Pastoral Guidance* bishops will need to clarify this situation and any procedural implications that may or may not follow.

**Mr Daniel Matovu (Oxford) to ask the Chair of the House of Bishops:**

**Q148** Can the House of Bishops please confirm whether or not the offering of a service of dedication, thanksgiving and/or blessing for same-sex couples is meant to provide a form of granting approval for such relationships and licence for them to engage in sexual intimacy, when (a) the marriage of such couples is presently deemed to be unholy and not ordained by God (i.e. falling outwith the estate of Holy Matrimony) and (b) it is acknowledged by the bishops themselves on page 8 of GS2289 that for many years (and hitherto) the church has taught that the only rightful place for sexual activity is marriage (i.e. Holy Matrimony as defined in Canon B30)?

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

**A** The draft *Prayers of Love and Faith* are silent on the question of sexual intimacy.

While not explicitly stated in the Church’s Canons, for many years the Church has taught that the only rightful place for sexual activity is Holy Matrimony. The House of Bishops has not retracted this but acknowledges that there is disagreement in the Church about how this applies today.

As part of developing the *Pastoral Guidance* bishops will need to clarify this situation.

**The Revd Canon John Dunnett (Chelmsford) to ask the Chair of the House of Bishops:**

**Q149** On Radio 4 on Sunday 22 January, the Archbishop of York commented: 'Physical and sexual intimacy belongs in a committed, stable and faithful relationship, and therefore, when we see a committed, stable, faithful relationship between two people of the same sex we are now in a position where those people can be welcomed fully into the life of the church on their terms'. This is a contradiction of the position set out in the 2005 House of Bishops Statement on Civil Partnerships that: 'the Church of England teaches that 'sexual intercourse, as an expression of faithful intimacy, properly belongs within marriage exclusively' (Marriage: a teaching document of the House of Bishops, 1999)'. Which of these two positions was affirmed at any recent meetings of the House of Bishops, and if the former, what consideration was given to whether this represented a change in the Church's the doctrine?

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

**A** All people, regardless of their marital status and the nature of their relationship are to be welcomed into the life of the Church.

While not explicitly stated in the Church's Canons, for many years the Church has taught that the only rightful place for sexual activity is Holy Matrimony. This is explicitly stated in a number of teaching documents of the Church, including the one quoted from 2005.

The House of Bishops has not retracted this teaching and the draft *Prayers of Love and Faith* are silent about sexual intimacy. However, there is disagreement in the Church about how the Church's teaching applies today. As part of developing the *Pastoral Guidance* bishops will need to clarify this situation and any procedural implications that may or may not follow.

**Mr Stephen Boyall (Blackburn) to ask the Chair of the House of Bishops:**

**Q150** Where can the church's teaching about sex outside heterosexual marriage be found?

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

**A** The Church's teaching is that the only rightful place for sexual activity is Holy Matrimony. While not explicitly stated in the Church's Canons, for many years this teaching has been maintained and is set out in a number of teaching documents, including 'Marriage: A Teaching Document from the House of Bishops, 1999'.

The House of Bishops has not retracted this teaching but acknowledges that there is disagreement in the Church about how this applies today. As part of developing the *Pastoral Guidance* bishops will need to clarify this situation and any procedural implications that may or may not follow.

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

**Q151** Given the many warnings in Scripture about false teaching, what work has been done on testing the proposed prayers for same-sex relationship blessings so that changes from previously clear unambiguous teaching (and indeed official statements from the House of Bishops) may be shown to be upheld by Scripture itself, and where can we read it?

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

**A** The draft *Prayers of Love and Faith* do not change the Church's teaching on Holy Matrimony, and they are silent on the question of sexual intimacy.

The Church is divided on the question of same-sex sexual intimacy. The biblical and theological arguments for both sides can be found in the LLF Book and in an excellent and detailed dialogue between Walter Moberly and Chris Wright, which can be found in the LLF Online Library. Furthermore, an extended essay on the biblical understanding of 'blessing' which expands what is offered on page 6 of the Bishops' Response can also be found in the LLF Online Library.

The *Pastoral Guidance* will need to offer clarity about the Church's teaching on these matters and the theological and biblical underpinning for any recommendations that may be made.

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

**Q152** In answer to a question from Mrs Ruth Allan (Guildford) in the November Question Paper (Question 37), the Bishop of London stated that the Church's doctrine of marriage is set out in Canon B 30, in the Form of Solemnization of Matrimony contained in the Book of Common Prayer, and in the Marriage Service in *Common Worship*. When was the Marriage Service in *Common Worship* afforded this status and by whom?

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

**A** Final Approval of the *Common Worship* Marriage Service was given by the General Synod in February 2000 for implementation from Advent 2000, when the majority of the core *Common Worship* provision went into use. As with all authorized forms of liturgy, it therefore communicates doctrine in the Church of England. Authorization details can be found in *Common Worship: Pastoral Services* p.463.

**The Revd Canon Simon Butler (Southwark) to ask the Chair of the House of Bishops:**

**Q153** The House of Bishops response to Living in Love and Faith moots a novel distinction between Holy Matrimony and Civil Marriage. Can the House state whether this distinction is its settled view or simply a passing observation with no standing; and, if the former, what further work it has commissioned to explore the implications of this distinction?

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

**A** Whatever the position may have been before then, a distinction between Civil Marriage and Holy Matrimony was exposed when the Marriage (Same Sex Couples) Act 2013 came into force, because the civil and religious understandings of marriage now contradict each other. While the House has not yet focused further on this distinction, beyond its implications for same-sex couples entering a civil marriage only, it will be important for the House to do so.

**The Revd Leslie Siu (St Edmundsbury & Ipswich) to ask the Chair of the House of Bishops:**

**Q154** GS Misc 1027 – The Church of England’s response to the Government consultation on same sex marriage - stated (page 1) that the consultation paper wrongly implied that there are two categories of marriage, “civil” and “religious”. Did the House of Bishops consider whether their proposals on ‘Prayers of Love and Faith’ were compatible with this statement? If yes, what legal and theological justifications were given? If no, why not?

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

**A** GS Misc 1027 goes on to say: ‘The assertion that “religious marriage” will be unaffected by the proposals is therefore untrue, since fundamentally changing the state’s understanding of marriage means that the nature of marriages solemnized in churches and other places of worship would also be changed. [...] ... changing the law to embrace same-sex marriages, on the terms set out in the consultation, would necessitate introducing such a distinction for the first time’.

This shows that even in 2012, the Church of England was clear that introducing same-sex Civil Marriage would have the effect of creating a distinction between Civil Marriage and Holy Matrimony.

**The Revd Tim Edwards (Rochester) to ask the Chair of the House of Bishops:**

**Q155** The doctrine of the Church in relation to marriage is set out in the following sources; that according to our Lord’s teaching it is, ‘in its nature a union permanent and lifelong, for better for worse, till death them do part, of one man with one woman, to the exclusion of all others’ (Canon B 30) and that ‘sexual intercourse, as an expression of faithful intimacy, properly belongs within marriage exclusively’ (Marriage: A Teaching Document from the House of Bishops, 1999), and that all sexual activity outside of that context ‘are to be met with a call to repentance and the exercise of compassion’ (General Synod, 1987)? By what mechanism did this doctrine change?

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

**A** The bishops’ response, including the draft *Prayers of Love and Faith*, has not changed the Church’s doctrine of Holy Matrimony. The Church’s teaching on sexual intimacy is as described in the 1987 and 1999 documents to which you refer, although Canon B 30 is not as explicit as this.

Given that the *Prayers of Love and Faith* are silent about sexual intimacy, and that there is disagreement in the Church about how this teaching applies today, bishops will need to clarify this situation and any procedural implications that may or may not follow as part of developing the *Pastoral Guidance*.

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

**Q156** Has the House of Bishops considered to what extent the proposed prayers for same-sex couples teach away from the doctrine of marriage in Canon B30? And in turn, has the House considered calling for a return to the teaching contained in Holy Scripture, and calling a halt to any false teaching?



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

**A** The House of Bishops has carefully considered the *Prayers of Love and Faith* in the light of the Church's doctrine and teaching. As explained in the pastoral introduction and legal notes to the *Prayers of Love and Faith*, "the prayers and forms of service commended here are 'neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter' (including, but not limited to, the definition of Holy Matrimony in Canon B 30). Any adaptation of these resources must meet the requirement of Canon B 5." See the [Legal Note](#) (p. 22) for more detail.

**The Revd Mae Christie (Southwark) to ask the Chair of the House of Bishops:**

**Q157** Under the new pastoral guidance would clergy from around the Anglican Communion who are already in same sex marriages be able to hold a licence in the Church of England?

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

**A** This is an important question that will be answered in the new *Pastoral Guidance*.

**Mr Nic Tall (Bath & Wells) to ask the Chair of the House of Bishops:**

**Q158** Will the new pastoral guidance be applicable to licensed lay ministers?

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

**A** The new *Pastoral Guidance* will incorporate guidance for lay as well as ordained ministries of different kinds, including guidance concerning licensed lay ministers.

**The Revd Graham Kirk-Spriggs (Norwich) to ask the Chair of the House of Bishops:**

**Q159** Under the new pastoral guidance will clergy be able to enter into a same sex civil marriage and subsequently be issued a licence?

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

**A** The answer to this will be clarified as part of writing the new *Pastoral Guidance*.

**The Revd Graham Kirk-Spriggs (Norwich) to ask the Chair of the House of Bishops:**

**Q160** If clergy are permitted to enter a same sex civil marriage under the new pastoral guidance, would this be a national policy observed by all diocesan bishops?

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

**A** As you rightly say, the question regarding clergy in same-sex civil marriages will be clarified as part of the process of producing the *Pastoral Guidance*.

The policy will also clarify how such a decision would be implemented across dioceses in the light of bishops' agreement to walk together and to respect the different convictions that are held among themselves and among the clergy they serve in their dioceses.

**The Revd Rachel Wakefield (St Albans) to ask the Chair of the House of Bishops:**

**Q161** What is the timetable for the redrafting of the commended prayers and the new pastoral guidance?

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

**A** The *Prayers of Love and Faith* and the *Pastoral Guidance* will be developed in tandem, and it is hoped that they will be ready in time for the meeting of the General Synod in July 2023.

**The Revd Rachel Webbley (Canterbury) to ask the Chair of the House of Bishops:**

**Q162** Will potential ordinands be required to assent to the new pastoral guidance?

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

**A** The new *Pastoral Guidance* will be written in such a way that it will invite potential ordinands to engage with a range of matters relating to the pastoral teaching of the Church in a meaningful and interactive way, rather than using it with the mechanistic approach you describe.

**Mr Christopher Townsend (Ely) to ask the Chair of the House of Bishops:**

**Q163** Can the House of Bishops confirm that there are no reasons given in 'Living in Love and Faith: A Response from the Bishops of the Church of England' ('Bishops' Response') which would preclude the Prayers of Love and Faith from being offered in respect of two people (whether of the same sex or the opposite sex) who are not married nor in a civil partnership but who are in a cohabitation relationship which is sexually active and that there is no indication given in the Bishops' Response as to the necessary qualities which such a cohabitation relationship must exhibit in order for the relationship to be considered committed and faithful for the purposes of these Prayers (so that, by way of example only, no indication is given as to the admissibility or otherwise of the use of these Prayers where one or both of the parties to the cohabitation relationship is married to a third person from whom he or she is separated but not divorced)?

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

**A** The use of the *Prayers of Love and Faith* will be further described in the *Pastoral Guidance*. This will include setting out unequivocally the necessary qualities for a relationship to be considered chaste, faithful and holy. This will necessarily include ensuring that the relationship does not transgress existing legal relationships, such as a marriage or civil partnership.

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

**Q164** Given that Prayers of Love and Faith are the "means of which relationships between two people can be joyfully affirmed and celebrated in church. These prayers will give thanks and praise to God for the gift of two people who love one another; they will mark the couple's commitment to one another and offer prayers with and for them. By selecting appropriate prayers and readings, it is envisaged that the service may be adapted to offer different ways for couples to publicly confirm, give thanks for, and celebrate their love and commitment. Some may wish to use the service for dedication and thanksgiving, and others for dedication and blessing. They may be used by a couple who have marked a significant stage in the development of their relationship", could the bishop confirm that these prayers can also be used for a newly cohabiting, but unmarried, heterosexual couple, to mark both their commitment to one another and a significant stage in the development of their relationship?

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

**A** Thank you for this suggestion. I will make sure it is brought to the attention of the *Pastoral Consultative Group* when it is formed and the group begins its work of writing the *Pastoral Guidance*.

**Mrs Jeanette Appleton (St Edmundsbury & Ipswich) to ask the Chair of the House of Bishops:**

**Q165** Will diocesan bishops be required to follow the new pastoral guidance or would it be discretionary?

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

**A** The *Pastoral Guidance* will clarify how its content would be implemented across dioceses in the light of bishops' agreement to walk together and to respect the different convictions that are held among themselves and among the clergy they serve in their dioceses.

**The Revd Mae Christie (Southwark) to ask the Chair of the House of Bishops:**

**Q166** At what point will *Issues in Human Sexuality* no longer be a document in use by the Church of England?

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

**A** When the new *Pastoral Guidance* have been finalised and approved by the House of Bishops, *Issue in Human Sexuality* will be rescinded. It is hoped that this will take place by July 2023.

**Mrs Jeanette Appleton (St Edmundsbury & Ipswich) to ask the Chair of the House of Bishops:**

**Q167** Will the application of the new pastoral guidance to the vocations process treat all potential ordinands equally regardless of sexuality or gender identity?

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

**A** Yes this is and will continue to be the aspiration of dioceses and bishops.

**Mr Robin Hall (Europe) to ask the Chair of the House of Bishops:**

**Q168** Is it the case that there have been priests who have been denied a licence to minister, and therefore income and a home, due to having entered a same-sex civil marriage?

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

**A** Yes, that is the case.

**The Very Revd Joe Hawes (Deans) to ask the Chair of the House of Bishops:**

**Q169** Will the House of Bishops give details of the proposed membership of the 'Pastoral Consultative Group' referred to in GS 2289 para 4, and if it is not yet possible to do so, when will Synod be informed?

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

**A** Yes, the membership of the Pastoral Consultative Group will be made public and will be published on the Church of England's website. At the time of writing, the membership has not been established and no one has yet been invited to join the group.

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

**Q170** How will members of, and consultants to, the new Pastoral Consultative Group (GS 2289, pp. 12-13) be appointed?

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

**A** The episcopal members of the group will be formally agreed by the House of Bishops in consultation with the College of Bishops. The process for choosing consultants is as yet undecided. However, bishops will seek to make this process as transparent as possible, given the need to include expertise in a number of areas as well as ensuring diversity more generally. It is likely that a wider group will be drawn upon to respond to draft material during the process.

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

**Q171** What discipline will the Archbishops exercise on bishops in their province who break their ordination oath to ‘teach the doctrine of Christ as the Church of England has received it’ (Ordination Vows) in relation to Canon B30?

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

**A** Canon B30 expects bishops to stay within the discipline of the Church of England by not performing marriages outside of canonical provision, nor permitting clergy under their oversight to do so (which would be both illegal and invalid).

With regard to teaching, bishops are expected to teach that this is the official position of the Church of England.

Recognising the official position does not, however, exclude debate, exploration and ongoing conversations about doctrine – since doctrine has developed over centuries and at times undergone significant change.

**The Revd Folli Olokose (Guildford) to ask the Chair of the Finance Committee:**

**Q172** Whilst thanking the House of Bishops and the Next Steps Group for their work on the LLF. Could the House of Bishops explain if the consequences of this motion on the doctrines of the Church of England, the Anglican Communion and the worldwide Church have been considered by them? If so, what are the implications? And, how have they been addressed?

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

**A** Bishops recognise that churches in different parts of the world are contending with very different historical, social, political and cultural realities. While the majority view globally is one that maintains the Church’s current and traditional doctrine of marriage, churches ecumenically and in the Anglican Communion have come to different conclusions.

For that reason, the implications of decisions made within the Church of England are different for different churches. A priority for the bishops is to seek to continue to relate well with all churches and to make sure that sister churches across the world have been kept informed of the Church of England bishops’ response to LLF and the process leading to it.

In relation to the Anglican Communion, its 42 member Churches are independent and autonomous, but interdependent. No province can bind another province, and no Instrument of Communion has any jurisdictional authority over any province.

**The Revd Dr Ian Paul (Southwell & Nottingham) to ask the Chair of the House of Bishops:**

**Q173** What discussion took place in the House of Bishops to ensure that their proposals respected the mind of Synod expressed in Feb 2007 that efforts “to prevent the diversity of opinion about human sexuality creating further division and impaired fellowship within the Church of England and the Anglican Communion... would not be advanced by doing anything that could be perceived as the Church of England qualifying its commitment to the entirety of the relevant Lambeth Conference Resolutions (1978:10; 1988:64; 1998:1.10)”? What further work do they now plan in the light of the statement of 24th January from Rt Revd Justin Badi on the future of the Communion, and will the House commit that continuing work in this area will also respect this Synod motion?

*The Archbishop of Canterbury to reply on behalf of the Chair of the House of Bishops:*

**A** In their discussions, bishops raised the question of the impact of the Church of England’s decision-making on the Anglican Communion. Their agreement to continue to walk together *within* the Church of England mirrors the determination among churches of the Anglican Communion that was expressed at the Lambeth Conference session on Human Dignity. This ‘walking together’ is set in the context of the 42 member churches of the Communion being interdependent, but autonomous. No province can bind another province, and no Instrument of Communion has any jurisdictional authority over any province.

A priority for the bishops is to seek to continue to relate well with all churches across the Communion, responding to their concerns and keeping them informed of the bishops’ response to LLF and the process leading to it. The Archbishop of Canterbury continues his practice of liaising closely with all the Primates regarding the future of the Anglican Communion.

**Mr Samuel Wilson (Chester) to ask the Chair of the House of Bishops:**

**Q174** Which groups, committees, or NCIs were involved in the drafting of the draft ‘Prayers for Love and Faith’ released in GS 2289, and was there an effort to include LGBTQ+ voices in the process?

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

**A** The drafting of the ‘Prayers of Love and Faith’ was led by the episcopal members of the Liturgical Commission supported by the National Liturgical Adviser and the Bishops’ Theological Adviser. The Next Steps Group were also involved and a number of bishops with a variety of convictions were consulted. In addition, five people, including three LGBTQI+ clergy, were invited to comment and to contribute prayers and suggestions, some of which are reflected in the current draft.

**Canon Lucy Docherty (Portsmouth) to ask the Chair of the House of Bishops:**

**Q175** What will be the process for drafting the prayers and liturgies for *Prayers of Love and Faith* and what scope will there be for the wider church to have an input to the drafting and refining of these prayers?

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

**A** The process of finalising the *Prayers of Love and Faith* will continue to be collaborative. A number of clergy, lay leaders and lay members of churches will be invited to contribute and respond to the drafting and refining of the *Prayers*. This will include LGBTQI+ people as well as people with a range of convictions about these matters. The members of the Liturgical Commission will work with the Faith and Order Commission and will be supported by the National Liturgical Adviser and the Bishops' Theological Adviser.

**The Revd Andrew Atherstone (Oxford) to ask the Chair of the House of Bishops:**

**Q176** Please will the House publish the full details of the original liturgical sources from which the prayers, acclamations and promises in "Prayers of Love and Faith" are drawn, individually for each item.

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

**A** We will supply members of General Synod with this information.

**Mr Matt Orr (Bath & Wells) to ask the Chair of the House of Bishops:**

**Q177** During the Bishop's time together discerning their collective response to LLF, which provinces of the Anglican Communion, or alternatively other denominations, were considered as positive role models for the process of blessing same-sex relationships, and as a result are witnessing church growth through new forms of mission and evangelism?

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

**A** As part of their deliberations, the bishops commissioned research into the impact of decision-making about same-sex relationships on other churches in the Anglican Communion. The outcomes of this research can be found in the LLF Online Library. The example that bishops considered in some more depth during their residential meetings was that of the Anglican Church in Aotearoa, New Zealand and Polynesia.

The research – and the anecdotal evidence from the Three Tikanga Church context – shows that it is not possible to make definitive correlations between decision-making regarding same-sex relationships and church growth and/or new forms of evangelism or mission.

**Dr Nick Land (York) to ask the Chair of the House of Bishops:**

**Q178** What risk assessments were undertaken of the proposals contained in GS2289 with respect to their impact on diocesan relationships, diocesan finances and relationships within the Anglican Communion?

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

**A** While risk assessments have not been done nationally, some dioceses have undertaken such a risk assessment, and the impacts on diocesan relationships, diocesan finances and relationships within the Anglican Communion were on bishops' minds throughout the discernment process.

With these matters in view, bishops did commission research into the impact of decision-making regarding same-sex relationships in the Anglican Communion. The results of this research can be found in the LLF Online Library:

[The impact on Churches of decision-making regarding questions of sexuality and marriage.](#)

**Mrs Vicky Brett (Peterborough) to ask the Chair of the House of Bishops:**

**Q179** Plans to help LGBTQIA+ seekers find a suitable church for them by a clear message in the church's and diocese's literature and on their website will be imperative to avoid any embarrassment and hurt when asking for a blessing that may not be forthcoming. Whilst some churches are open and honest, some use ambiguous phrases like 'all are welcome' when in practice, some are more welcome than others. [honestchurch.org.uk](http://honestchurch.org.uk) gives useful examples of this. What plans do the Bishops have to promote clarity and honesty in their churches around LGBTQIA+ inclusion and their potential use of 'Prayers of love and faith?'

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

**A** The process of *Living in Love and Faith* and the promotion of the *Pastoral Principles* have been important elements in helping churches to understand and examine their congregational life in relation to the welcome and acceptance of LGBTQIA+ people. The new *Pastoral Guidance* will build on this to help and strongly encourage churches to be open and pastorally sensitive in relation to their position on the use of *Prayers of Love and Faith*.

**Mr Daniel Matovu (Oxford) to ask the Chair of the House of Bishops:**

**Q180** Can the House of Bishops please confirm whether any consideration has been given to the damaging impact of their decision to commend the offering of a service of dedication, thanksgiving and/or blessing for same-sex couples on the faith of those same-sex attracted individuals who are faithful disciples of Christ and who seek to live in obedience to God's commands by remaining celibate in accordance with the will of God as revealed in the Holy Scriptures and in accordance with the clear, established doctrine and teaching of the Church of England as grounded in the same Holy Scriptures?

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

**A** The House of Bishops is keenly aware of the deep personal, spiritual and emotional impact that offering the *Prayers of Love and Faith* may have on many people, especially people who are gay, or same-sex attracted, and/or in same-sex relationships. It will be important, in the forthcoming *Pastoral Guidance*, to include advice about how to offer the best possible pastoral care for all for whom these matters are particularly pertinent. This will include ensuring that same-sex attracted people – who, in obedience to their conscience, have chosen the path of celibacy – are honoured and supported.

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

**Q181** What exploration has been undertaken by the House of Bishops of the likely impact on clergy wellbeing of the controversies around their proposals after LLF in the light of the Care of Clergy Covenant?

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

**A** Bishops are keenly aware of the impact on clergy of the work of LLF and the bishops' response, and a number of dioceses have established chaplaincy provision for LLF. The bishops have not yet undertaken an exploration of the likely impact on clergy wellbeing specifically in the light of the *Care of Clergy Covenant*. However, this will need to be part of the work of the new *Pastoral Consultative Group* when it is formed and when it drafts the *Pastoral Guidance*.

**Mr Robin Hall (Europe) to ask the Chair of the House of Bishops:**

**Q182** Does the apology offered by the House of Bishops extend to the language and rhetoric the Church of England used to describe same-sex civil marriages in recent years, including its assertion that same-sex marriage “dilutes the meaning of marriage for everyone”?

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

**A** As a result of the *Shared Conversations* and the *Living in Love and Faith* process, the Church has become much more aware of and sensitised to how language can cause offence and hurt. The apology does, therefore, extend to the language and rhetoric that has been used by the Church, and the bishops will strive to avoid such mistakes in the future by ensuring inclusive processes for the development of future guidance.

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

**Q183** In respect of the Bishop’s response to *Living in Love and Faith*, what was the timetable for the College and House of Bishops in relation to the circulation of the draft proposal to members, the discussion of them, the leak of news to the BBC, and the finalisation of the proposed prayers and statement?

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

**A** The meeting of the College of Bishops, due to take place on 12 – 14 September was cancelled due to the death of Her Majesty the Queen. Instead, on 15 September bishops were sent a substantive request for their views to be submitted by 5 October.

The College met on 31 October – 2 November at which bishops discussed the papers they had received on 27 October based on bishops’ responses referred to above.

The College met on 12 – 14 December at which bishops discussed the papers they had received on 6 December.

The College met on 17 January 2023 at which bishops discussed the papers they had received on 12 January.

The final versions of the Bishops’ Response and the Draft *Prayers of Love and Faith* were sent to members of the College on 19 January and were made public on 20 January.

The BBC reported the proposals on 17 January 2023.

**Dr Nick Land (York) to ask the Chair of the House of Bishops:**

**Q184** How long prior to the House of Bishops vote to approve the ‘Prayers of Love and Faith’ were the Prayers made available to the members of the House for consideration?

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

**A** The draft *Prayers of Love and Faith* were sent to bishops on 12 January 2023. The bishops met and approved the draft *Prayers* at their meeting on 17 January 2023.



**Mrs Gill Ball (Chelmsford) to ask the Chair of the House of Bishops:**

**Q185** Has it been possible to establish how details from the House of Bishops meeting to prepare their response to *Living in Love and Faith* appeared in the press earlier than was anticipated? What action been taken with regard to this matter?

**The Revd Stephen Corbett (Blackburn) to ask the Chair of the House of Bishops:**

**Q186** Can this Synod be assured that, in future, major matters of importance and concern will be communicated to Members through the appropriate channels, rather than via the national media? And further, that proposed changes involving the doctrine of the Church of England will cease to be announced via such media; especially, the news on BBC Radio Four?

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

**A** With permission, I will answer Questions 185 and 186 together.

The College of Bishops met and reached the conclusions described in GS 2289 on 17 January 2023. They agreed to maintain total confidentiality until 10.30 AM on 20 January 2023, when the Bishops' Response would be shared with members of the General Synod and released to the public alongside a press statement and the beginning of the press conference.

To the anger and dismay of bishops, details of the bishops' deliberations and forthcoming papers were leaked to the BBC on the evening of 17 January. The source of the leak is unknown and therefore it has not been possible to take action.

The bishops are particularly aware of the pain that has been caused to many by hearing the news from a source other than the bishops themselves and in a way they would not have wished to communicate it.

**The Ven Adrian Youngs (Bath & Wells) to ask the Chair of the House of Bishops:**

**Q187** During the LLF consultation, roughly what proportion of submitted responses asked for the provision of prayers specifically for 'covenanted friendships'?

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

**A** The *Listening with Love and Faith* document does not report any requests for prayers for covenanted friendships. However, a number of bishops had significant anecdotal evidence that such prayers would be welcomed by people in a variety of situations and contexts.

**Mr Carl Fender (Lincoln) to ask the Chair of the House of Bishops:**

**Q188** In light of para 61 of GS 2055 and the legal position set out in Annex 1 to that paper, will the House of Bishops publish the legal advice underpinning their proposals in GS 2289?

**The Revd Chris Moore (Hereford) to ask the Chair of the House of Bishops:**

**Q189** Will the House of Bishops please publish the full legal opinion that underpins the legal summary in the draft Prayers of Love and Faith in Annex B of GS2289?

**The Revd Canon John Dunnitt (Chelmsford) to ask the Chair of the House of Bishops:**

**Q190** Will the House of Bishops publish (ahead of Item 11 at the February 2023 Group of Sessions) all the legal advice they have received and considered in preparing GS2289? If not, why not?

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

**A** With permission, I will answer Questions 188, 189 and 190 together.

This advice has now been published as GS Misc 1339.

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

**Q191** The Bishops' response to LLF includes the statement (GS2289 p7): "It can be argued that a same-sex couple entering into a civil status which does not claim to be Holy Matrimony should not of itself be regarded as challenging or rejecting the Church's doctrine of marriage as expressed in Canon B30 (Of Holy Matrimony) and that those who do should not, therefore, be regarded as acting in disobedience to that doctrine".

Bearing in mind that Canon B30 states that 'The Church of England affirms, according to our Lord's teaching, that marriage [not only 'Holy Matrimony'] is in its nature a union...of one man with one woman'? and the Bishops' teaching document on Marriage (1999) states that 'sexual intercourse...properly belongs within marriage exclusively', will the House publish a document setting out the theological or other reasoning for the statement contained in GS 2289?

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

**A** The reasoning behind this is explained in the legal advice GS Misc 1339. It revolves around a distinction that the Marriage (Same Sex Couples) Act 2013 has brought to light between civil marriage and Holy Matrimony. This distinction was therefore not adhered to in the language used in Canon B30, entitled 'Of Holy Matrimony', in which 'marriage' and 'Holy Matrimony' are used interchangeably. The same is true for the 1999 Bishops' teaching document on 'Marriage'.

Nevertheless, given the significance of this distinction, attention will be paid to the theological, legal and pastoral reasoning and implications as part of developing the *Pastoral Guidance*.

**Dr Julie Maxwell (Winchester) to ask the Chair of the House of Bishops:**

**Q192** In their discussions about sexuality and identity, what consideration have the House of Bishops given to the evidence of harm done to some teenage girls by transgender ideology, for example as documented by Abigail Shrier?

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

**A** In the Bishops' Response to *Living in Love and Faith*, the bishops describe a number of areas to which they believe the Church needs to attend more closely. This includes the area of gender identity (see pages 16-17 of Annex A to GS 2289). Your question reinforces the need for the Church to attend to questions like the one you have raised.

**Mrs Sarah Finch (London) to ask the Chair of the House of Bishops:**

**Q193** Given the mounting evidence of sexual fluidity and change, what steps have been taken by the Church of England to enable individuals with unwanted sexual attractions, and gender confusion, to deal with the underlying and often unknown contributing factors, and thus fulfil their own aspirations and goals?

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

**A** While it will be important for the Church to be well-informed about a range of aspects concerning these matters, it is not the Church's responsibility to offer advice about 'dealing with underlying causes' which requires particular expertise.

GS 2899 indicates that one of the areas to which the Church needs to attend relates to the matters you raise – namely human identity. Questions about sexuality and gender in the context of human identity are complex and can be deeply contentious both in the Church and in wider society. A key role for the Church is to ensure that any engagement is rooted in pastoral care and conversation with the people concerned: people made in the image of God and unconditionally loved by God.

**Mr Philip Baldwin (London) to ask the Chair of the House of Bishops.**

**Q194** On what basis was a decision made to include five-year period of evaluation in the Living in Love and Faith motion (GS 2289)?

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

**Q195** On what basis was the decision made to suggest a five year period to assess to the use and value of 'Prayers of Love and Faith'? Was a shorter period of 2 years considered?

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

**A** With permission, I will answer Questions 194 and 195 together.

The *Prayers of Love and Faith* will need to be commended by the House of Bishops and it was considered important, therefore, to gauge whether the *Prayers* adequately meet a need felt by many clergy, congregations and couples; to determine how often the *Prayers* are used; and to offer an opportunity to revise the *Prayers* in the light of their use. A five-year period seemed to be sufficient time for the *Prayers* to be embedded in the life of the Church for this kind of evaluation to take place. The House of Bishops looks forward to hearing the mind of Synod on this.

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

**Q196** In light of campaigning groups making it clear they will not stop fighting for a formal change in doctrine, what steps are being taken to ensure that the conclusion of the LLF process truly is a conclusion of the matter?

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

**A** The response of the bishops makes no proposals for further decision-making, nor does it have plans to do so. However, it is not within the bishops' power to ensure or predict that there will never be further change in any direction.

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

**Q197** How many diocesan bishops have followed through on the Archbishops' request, set out in their letter to members of the General Synod on February 16th 2017, 'for every Diocesan Bishop to meet with their General Synod members for an extended conversation in order to establish clearly the desires of every member of Synod for the way forward' and how many then also went on to meet face to face with members of their LGBT+ community in their diocese?

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

**A** I do not have the answer to your questions but I can do my best to canvas the bishops to find out and report back my findings.

**The Revd Dr Tom Woolford (Blackburn) to ask the Chair of the House of Bishops:**

**Q198** As part of ecumenical reflection on the question of marriage, what engagement have the House of Bishops undertaken with the *Responsum* of the Congregation for the Doctrine of the Faith to a dubium regarding the blessing of the unions of persons of the same sex, issued on 15.03.2021, and what has been their theological response to this?

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

**A** The House of Bishops has not engaged with this *Responsum* from the Roman Catholic Church, although individual bishops involved in ecumenical affairs may have done.

**Dr Simon Eyre (Chichester) to ask the Chair of the House of Bishops:**

**Q199** What has been the total cost of the LLF process since 2017?

**The Revd Matt Beer (Lichfield) to ask the Chair of the House of Bishops:**

**Q200** What has been the financial cost of the LLF process thus far?

**Dr Tim Scott (York) to ask the Chair of the House of Bishops:**

**Q201** With reference to Q.46 at the November 2021 sessions of General Synod submitted by Mr Luke Appleton (Exeter), how much has the LLF process now cost financially to date, including staff time, cost of materials and promotional costs, and how have these costs been funded including the contributions from dioceses?

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

**A** With permission, I will answer Questions 199, 200 and 201 together.

The total cost of the LLF process from 2018 (when LLF costs were first itemised) to 2022 is £994,071.

The table below shows how the money was spent and where the money came from.

Production costs refers to the cost of producing the LLF resources and reports: the LLF Book, course, videos, podcasts, online library and the 'Listening with Love and Faith' and 'Friendship and the body of Christ' publications.

Costs

Staff costs	474,734
Consultancy & production costs	382,285
Expenses – staff and non-staff	54,316
Meeting costs	50,335
Other	32,399

Funded by

Church Commissioners	364,344
Archbishops' Council Reserves / Restricted funds	269,695
Archbishop of Canterbury's Charitable Fund	192,344
Archbishops' Council Operating Budget	167,688

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

**Q202** The commendation of the Prayers of Love and Faith is likely (on the basis of the Church's own research and evidence) to affect negatively the goals of the Archbishops' Council in the areas of numerical growth, diocesan finances, clergy deployment, clergy morale, vocations, engagement with young people, and the risk of schism. What consideration did the House of Bishops give to each of these before making this recommendation, and what evaluation was attempted in considering the impact on each of these for alternative possible courses of action?

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

**A** The bishops have not had sight of this research. They have considered the impact of their response on various aspects of the life of the Church, but their response is based, above all, on bishops' prayerful discernment rather than conjecture about its impact.

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

**Q203** What consideration has been given to the impact of the proposed new set of prayers for the blessing of same-sex relationships on diocesan risk registers from a missional, financial, clergy wellbeing, legal and education perspective?

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

**A** In proposing the draft *Prayers of Love and Faith*, the bishops' primary consideration has been to seek the will of God together.

In their deliberations, bishops have touched on the areas of risk that you raise, and they will continue to do this as an integral part of their role as 'shepherds of Christ's flock and guardians of the faith of the apostles, proclaiming the gospel of God's kingdom and leading his people in mission' [words from the Ordinal].

**The Revd Tim Edwards (Rochester) to ask the Chair of the House of Bishops:**

**Q204** What provision has been made for returning donations given to promote the Christian faith as the Church of England has received it, if the Church of England is changing its doctrine, noting that those donations would be used to promote something different to the purpose for which they were given?

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

**A** The Church of England has not changed its doctrine and no provision has been made for returning donations to promote the Christian faith.

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

**Q205** In the light of the admitted disagreement between bishops in relation to the doctrine of marriage and teaching concerning sexual relationships outside holy matrimony, referred to in GS 2289, will members of the House of Bishops be free to speak and vote in accordance with their consciences in group work and the debate on agenda item 11, or are they bound by collective responsibility not to dissent in word or deed from the views and proposals set out in GS 2289?

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

**A** The bishops are free to speak their mind and vote in accordance with their convictions and consciences. As we would hope would be true for all members of Synod, bishops will strive to express their views in ways which are sensitive to and respectful of the convictions, consciences and lived experiences of others.

The role of bishops in the group work is largely to listen to other members of Synod as part of the process of feeding this into the next phase of work on the *Prayers of Love and Faith* and the *Pastoral Guidance*.

**Mrs Amanda Robbie (Lichfield) to ask the Chair of the House of Bishops:**

**Q206** In the recent report “Living in Love and Faith: A response from the Bishops of the Church of England about identity, sexuality, relationships and marriage” the bishops use several contested terms from the world of identity politics. Could the bishops please supply the definitions of the following terms and abbreviations that they employed in their deliberations and in the production of the report:

- a) Gender identity
- b) T (in the term LGBTQI+)
- c) Q (in the term LGBTQI+)
- d) I (in the term LGBTQI+)
- e) + (in the term LGBTQI+)

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

**A** The definitions of these terms can be found in the LLF Book Glossary on pages 425-427. There is also an explanatory note in the first paragraph on page xi. Finally, there is a more extensive Lexicon in the LLF Online Library.

In these notes, it is explained that choices have had to be made about which letters to use but they are not intended to close down the questions or pre-empt the discussions that these matters raise. Some of these letters have multiple meanings, and the use of the letters does not imply endorsement.