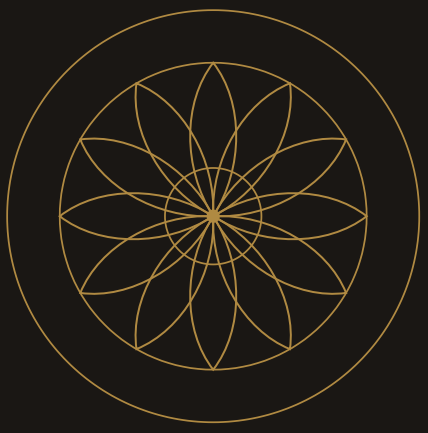


THE SACRED DIVIDE

THE FULL RECORD

Anglicanism

Christianity family

HONOR THE FAITH · NAME THE MACHINERY

TEXT CHECKED 2026-10-03

Before you begin

This is the record of Anglicanism in *The Sacred Divide*. It has 27 sections, the same 27 used for every tradition, so that any section can be set beside the same section for another. Every fact is sourced.

Before each section, a short note says what the section is built to show, so you know what you are looking at before you read the detail.

After each section, a note headed *Why this matters to you* points at the part of the section most likely to touch an ordinary reader: a member, a donor, a parent, a voter, someone thinking about leaving, or someone outside forming an opinion. It usually ends with a question. The questions are not traps. They are the ones a careful reader would ask anyway.

The hard questions in section 23 are set out one at a time: the question, why it is asked, and an example already documented in this record.

Where a note states a fact, the fact comes from this record's own tables and cited sources or, in a few places, from a well-known research finding named in the text. Corrections are logged, with their dates, in the last section, *What changed on this page*.

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How to read this

Every religion in The Sacred Divide is laid out the same way, in the same 27 sections, so that any section can be compared across religions. This file examines institutions, offices, money and power. It does not judge anyone's faith or the truth of any belief.

EVIDENCE GRADES

Each of the 30 techniques carries a grade for how it is established in this tradition.

- **CODIFIED** Written policy, published rule, contractual requirement, or a procedure the institution has confirmed in its own documents. The strongest grade and the hardest to deny.
- **DOCUMENTED** Established by court judgment, government inquiry, regulatory action, or financial filing. Not the institution's own words, but a body with subpoena power.
- **TAUGHT** Repeated leadership instruction from platform, publication, or curriculum, without a formal rule. Deniable as emphasis rather than policy.
- **CULTURAL** Community enforcement the institution neither mandates nor prevents. Real in effect, unattributable by design — the highest-deniability grade. A volume graded mostly Cultural has not been cleared of anything: it means the page names no document that makes the institution responsible. Cultural does not mean minor, and it is not a finding of absence.

- CONTESTED Occurs in some parts of the tradition and is actively opposed in others. Generalizing this grade across a whole tradition is a misuse of it.
- REFORMED Documented historically and materially changed since — policy withdrawn, practice ended, or independent oversight accepted. Recorded because omitting it would be dishonest.
- UNGRADED Present in the source material without a grade assigned yet. Read as an unverified pattern claim, not as a finding.

RECEIPTS

Bracketed labels such as [OFFICIAL POLICY] name the kind of source a claim rests on.

- **Official policy.** The institution's own written rule: handbook, canon, policy letter, catechism, trust deed, temple recommend question. The strongest evidence available, because it cannot be attributed to a rogue individual.
- **Court record.** Judgments, convictions, filings, and testimony given under oath. Adversarially tested, which is more than most religious claims about themselves have been.
- **Government inquiry.** Royal commissions, grand juries, parliamentary and state investigations with subpoena power. Where these exist they are usually the best record of what an institution did rather than said.
- **Regulatory action.** Findings and penalties from bodies like the SEC or consumer-protection regulators. Narrow in scope, unusually precise in what they establish.
- **Financial record.** Filings, audited statements, tax returns, disclosed compensation, property transactions. Frequently the only place an institution tells the truth about its priorities.

- **Leadership statement.** Recorded sermons, conference addresses, published letters. The institution in its own voice, to its own people, on the record.
- **Independent investigation.** Reports commissioned by the institution but conducted externally. Weaker than a court and far stronger than a press release — and notable when the institution publishes them in full.
- **Academic source.** Peer-reviewed history, sociology, and demography. Best for context, structure, and scale; weaker for specific institutional conduct.
- **Former member testimony.** Firsthand accounts from people who were inside. Indispensable and interested at once — graded as testimony, never presented as documentary proof.
- **Pattern observed.** A recurring configuration with no single document behind it. Labeled as an observation rather than a finding, and the weakest claim type in this codex.

METHOD

- Separation of targets. This codex analyzes institutional control patterns, never the worth of believers or the truth of beliefs. Theology is out of scope; behavior, money, and power are in scope.
- Pattern over anecdote. A tactic is attributed to a tradition's high-control expressions only where the mechanism recurs — one bad congregation proves nothing; the same architecture in a hundred proves the architecture.
- Evidence weighting. Every factual claim carries a bracketed source-type label and should carry a grade (A–D). Claims marked SOURCE NEEDED or PATTERN OBSERVED are analysis, not established fact, and must not be published as fact.
- Steelman rule. Every tactic section presents the institution's strongest defense before countering it. If the defense cannot be stated in a form its adherents would recognize, the counter is not yet earned.

- Asymmetry honesty. Similar tactic does not mean identical severity. A shunning policy that costs your entire family is not the same as a community that cools toward doubters, and the codex must never flatten that difference.
- The mirror rule. Any framework this powerful can itself be misused — to smear traditions, flatter one's own, or manufacture grievance. The self-audit and language guardrails apply to this project as much as to any institution it examines.

CITATIONS

A small raised number in the text links to the matching item in this religion's Sources, near the end. Every source was checked, and the date of the last check is shown at the top.

01 At a glance

BEFORE YOU READ

The whole page on one screen: how big Anglicanism is, who sits at the top, how that person is chosen and whether anyone can remove them, where the money comes from, and what leaving costs. The disclosure scorecard underneath asks six yes-or-no questions any charity or public company would be expected to answer. Every later section expands one of these rows.

SIZE	The Anglican Communion has ~85M members in 42 provinces (self-governing member churches) [33]. The Church of England had 1.009 million regular worshippers and an average Sunday attendance of 581,000 (2024) [10].
WHO'S IN CHARGE	The monarch is Supreme Governor (the formal head) of the Church of England; the Archbishop of Canterbury leads the church and is the Communion's focus of unity.
CHOSEN BY	Hereditary succession.
REMOVABLE BY	Parliament, by statute.
MONEY IN ONE LINE	The money comes from a published £11.6bn endowment (end 2025) [21], the parish share paid to dioceses for clergy stipends (the clergy's pay) and housing, and statutory fees for weddings and funerals.

LEAVING IN ONE LINE	Leaving is free for lay members; for clergy, losing a licence (the bishop's formal permission to minister in a post) can mean losing home, income and vocation at once.
THE UNANSWERED QUESTION	Who, fully outside the church, now holds the power to compel it on safeguarding?
FAMILY	Christianity — christianity, catholicism, eastern-orthodoxy, oriental-orthodoxy, anglicanism, protestant-evangelical, pentecostal-charismatic, plymouth-brethren
LAST CHECKED	2026-10-03

Disclosure scorecard

ACCOUNTS	PAY	SAFEGUARDING	EXTERNAL FIRST	REMOVAL	REPLY
PARTIAL	PARTIAL	PARTIAL	PARTIAL	PARTIAL	PARTIAL

Accounts: [5]

Pay: national stipend levels are published; senior pay is not

External first: the Code of Practice Measure, church law passed after IICSA [1], the Independent Inquiry into Child Sexual Abuse [2]

Removal: the Clergy Discipline Measure 2003 allows removal from office; not used against an archbishop on this page's record [31]

WHY THIS MATTERS TO YOU

The glance table's answer to who chooses the top office is "Hereditary succession", and to who can remove its holder, "Parliament, by statute". Read that as though it described the board of a pension fund holding your savings. Would you accept the arrangement there? Where the scorecard cannot be filled in, that is itself the finding: there is no single office to ask.

02 A day inside

BEFORE YOU READ

One ordinary day, told from inside. The person is a composite built from documented patterns, not a real individual. The point is to make the structure visible at human scale: phrases like "removal mechanism" or "giving record" are easy to read past, but a Tuesday organized around them is not.

- **name:** Clare
- **when:** A Tuesday in Advent
- **where:** A rural benefice (a group of parishes served by one priest) of six parishes in the East of England

1. Morning Prayer is at seven, in the one church that still has heating. Two parishioners come, and the dog of one of them. She loves this more than any service in the diary, and would not be able to explain that to the diocese.

2. The parish share letter arrives: the six parishes owe more than they raised last year. The letter is kind and mentions "sustainable patterns of ministry", which everybody knows means merging with the next benefice.

3. At eleven she does safeguarding training on a laptop in the vicarage kitchen. The module references the Makin Review [3], the independent review of how the church handled John Smyth's abuse of boys and young men connected to church camps. She thinks about the boy from her own university years who went to those camps, and stops thinking about it.

4. She has lunch with a churchwarden (an elected lay officer of the parish) who wants the roof fixed and the parish share cut, and who asks, not unkindly, whether the vicarage could be sold.

5. At two she takes the funeral of a man who had not been in church since his wedding. The family are grateful and pay the statutory fee, and she means every word of the committal.

6. In the evening her husband asks what happens to them if the benefice merges. She says the diocese will find something. He asks where. She realizes she does not know whose decision the house is, and that it is not theirs.

Clare is a composite drawn from documented patterns. No real person is depicted.

WHY THIS MATTERS TO YOU

Did any moment in that day feel familiar: a cost nobody questions, a door nobody can see how to open? The section of this page that explains that moment is the one to read first. If nothing felt familiar, ask whether that's because it isn't your life, or because the patterns have become normal to you.

03 The forefront

BEFORE YOU READ

The page's thesis in one place. First, the single question the documented record could not answer. Then the widest gap between what the institution says and what the record shows, one cost of leaving set beside how it is officially denied, and the strongest objection to this whole page, answered rather than dismissed.

> You may love your parish church: the building, the words of Evensong (the evening service, usually sung), the people who turned up with casseroles when your mother died. Nothing here is about that. This page is about three things that live above your pew: a church fused with a state, a clergy whose roof depends on a bishop's signature, and a safeguarding record that the church's own commissioned reviewers called a failure. The church published those reports. That counts, and it is recorded here.

THE UNANSWERED QUESTION

Who, fully outside the church, now holds the power to compel it on safeguarding?

The strongest objection, answered

- *Attack:* "The church has apologized, commissioned reviews, and an archbishop resigned. What more do you want?"
- *Concede:* The church has done more than most institutions in this book, and that is recorded on this page as a strength.

- *Answer:* The answer is independent oversight. The 2024 Jay review (Professor Alexis Jay's independent review of how the church's safeguarding should be run) recommended it [8]; the church chose to introduce it in phases (2025) before approving a new independent charity (2026) [8].

WHY THIS MATTERS TO YOU

Try answering the unanswered question yourself: *Who, fully outside the church, now holds the power to compel it on safeguarding?* If you can't, who could, and would asking them be welcome? How an institution reacts to a fair question often tells you more than the answer does.

04 What healthy looks like here

BEFORE YOU READ

What genuinely works in Anglicanism, stated first and separately from any critique. That is a standing rule of this book: no tradition is reduced to its worst documented moments. Anything criticized later is measured against the best of what is described here.

About 85 million people in the Anglican Communion worldwide, in 42 member churches (provinces) [33]. The figure counts affiliates; active attendance is far lower (in England, 1.009 million regular worshippers in 2024 [10]). The Church of England is the mother church and the established church of England (the church recognized in law as the national church). It is known for a liturgy shared through the Book of Common Prayer, for bishops in apostolic succession (an unbroken line of ordination traced back to the apostles), for synodical government (government by elected councils of bishops, clergy and laity), and for holding catholic and protestant traditions in one body.

- The church is governed by elected synods (church councils) that include a House of Laity, the elected lay members. This is some of the most democratic church governance in this book.
- Accounts are published at national and diocesan level. The Church Commissioners publish the accounts of the endowment [5], and in 2023 they published research tracing part of its history to the slave trade [6].
- The ordination of women as priests (1994) and bishops (2014) was achieved by synodical vote.
- An established church commissioned, published and acted on reports that condemned it [4] [22], and its most senior archbishop resigned [3].
- There is no shunning (cutting off those who leave) and no compulsory giving.
- In July 2025 Synod approved a £150m independent redress scheme for abuse survivors [9]. It is expected to open in the latter part of 2026, once remaining parliamentary steps are complete [34].

WHY THIS MATTERS TO YOU

A bias check before the critique. People tend to read criticism of their own group as an attack and criticism of other groups as simply true. Social psychologists call this in-group bias; it shows up even when the groups are assigned at random (Tajfel's "minimal group" experiments, 1971). If you belong here, did this section feel fair? If you don't, did anything in it surprise you? The surprise is a rough measure of what you had assumed.

05 History

BEFORE YOU READ

A dated timeline and a few moments where the direction changed. Dates matter because they show that most rules had a beginning. A rule that began in a particular year, for a particular reason, is a rule that can be examined, and sometimes retired.

The church was formed when Henry VIII broke with Rome (Act of Supremacy, 1534), made the English crown head of the church, and dissolved the monasteries (1536–41). Doctrine was settled under Elizabeth I (1559 settlement; Thirty-Nine Articles, 1571, the church's founding statement of doctrine). The church spread with the British Empire. The worldwide Communion took shape through the Lambeth Conferences (gatherings of Anglican bishops called by the Archbishop of Canterbury) from 1867. The member churches are autonomous: the Archbishop of Canterbury is a focus of unity, not a pope.

Timeline

DATE	EVENT	READING
1534	Act of Supremacy	The crown becomes head of the church. The religion acquires a state, and the state a religion.
1536–41	Dissolution of the monasteries	It was the largest transfer of religious property in English history, to the crown and gentry.
1559–71	Elizabethan settlement; Thirty-Nine Articles	Doctrine is settled by statute.
1867	First Lambeth Conference	A worldwide communion forms without a central jurisdiction.
1919–70	Church Assembly (1919), then General Synod (1970; the church's national legislature)	The laity gain a formal vote.
1994 / 2014	Women priests / women bishops	Reform comes by vote, over decades.
2008	Blasphemy offences abolished in England and Wales	The state withdraws its criminal protection of the church. OFFICIAL POLICY
2015–17	Bishop Peter Ball convicted (2015) of misconduct in public office and indecent assaults; the church-commissioned Gibb review *An Abuse of Faith* (2017) finds the church colluded with him [4]	Deference to rank is documented. COURT RECORD | INVESTIGATIVE REPORT · church-commissioned

2020	IICSA report [1] on the Anglican Church	A statutory inquiry finds the church failed to protect children and put its reputation first. **GOVERNMENT REPORT**
2023	Independent Safeguarding Board disbanded; slavery-links report	Independence is promised, then withdrawn under dispute. **OFFICIAL POLICY**
2024	Makin Review [3] into John Smyth; Archbishop of Canterbury resigns	The apex accepts responsibility for a failure to act. **INVESTIGATIVE REPORT** · church-commissioned, independent
2025	Independent redress scheme of £150m approved by Synod (Jul) [9]; Synod endorses an external scrutiny model for safeguarding (Feb) [8]	Money and structure follow the resignation.
2025–26	Sarah Mullally named Archbishop of Canterbury (3 Oct 2025); installed 25 Mar 2026 [13]; GAFCON (the Global Fellowship of Confessing Anglicans, a network of conservative provinces and groups) primates (the senior archbishops of provinces): their council's chair announces that its members will leave the Communion (16 Oct 2025) [12]; few provinces had confirmed it a week later [36]	The office has its first woman holder, and the Communion's unity is put in question.
Feb 2026	Synod approves a new national safeguarding charity with a majority-independent board [8]; its design went to public consultation until 17 May 2026 [35]	Independence, promised again, is now given a structure.

Moments in the room

YEAR	TITLE	WHAT HAPPENED	WHY IT MATTERS
1534	Supremacy	The crown takes headship of the church.	It is the origin of establishment.
2020	The inquiry	IICSA publishes its Anglican Church report [1].	A statutory body with compulsory powers found reputation came first.
2024	The resignation	The Makin Review is published [3], and the Archbishop resigns.	The apex bears responsibility, which is rarely seen anywhere in this book.

WHY THIS MATTERS TO YOU

Pick one rule that shapes your week and look for it on the timeline. If it has a start date, it was decided by people at a particular moment, for reasons of that moment. Were you taught it as timeless? What would it mean for you if it turned out to be younger than your grandparents' grandparents?

06 Branches & variants

BEFORE YOU READ

Anglicanism is not one bloc. This section maps the main branches and variants, so that nothing documented about one community is read as true of all of them.

The church has evangelical, catholic (Anglo-Catholic, the wing closest to Catholic worship and teaching) and liberal wings. The GAFCON / Global South realignment since 2008 has seen some provinces break or impair communion (formally restrict shared worship and recognition) with Canterbury over sexuality.

BRANCH	WHERE	WHAT DIFFERS ON THIS PAGE'S QUESTIONS
Church of England	England; the mother church	It is established by law, its bishops sit in the House of Lords [25], and its General Synod passes Measures that Parliament approves.
The wider Communion	About 85 million people in 42 provinces [33]	Each province is self-governing, and the Archbishop of Canterbury is a focus of unity, not a pope.
GAFCON provinces	A group of provinces, many in the Global South	In October 2025 the chair of the GAFCON primates' council announced that its members would leave the Communion and form a rival network [12]; a week later, few provinces had publicly confirmed it [36].

Internal wings	Across all provinces	The evangelical, Anglo-Catholic and liberal traditions disagree on women's ordination and sexuality.

WHY THIS MATTERS TO YOU

If you know one community of Anglicanism, you know one community. Most bad generalizations about a religion, and most unfair defenses of it, come from treating one branch as the whole. Which branch is the one you picture when you hear the name? Is that picture yours, or one you were given by news coverage or by the community itself?

07 Structure

BEFORE YOU READ

The organizational chart: how many people and institutions there are, where authority sits, who holds the top office, and who holds what beneath it. The question to keep in mind is simple: if the person at the top got something badly wrong, what written procedure exists to correct or remove them?

Size and shape

- **adherents:** The Anglican Communion has ~85M members in 42 provinces [33]. The Church of England had 1.009 million regular worshippers and an average Sunday attendance of 581,000 (2024) [10].
- **regions:** The church is concentrated in England; in Nigeria, Uganda and Kenya, the largest provinces by active membership; and in Australia, Canada, the United States (the Episcopal Church), South Africa and South Asia.
- **branches:** The church has evangelical, catholic (Anglo-Catholic) and liberal wings. The GAFCON / Global South realignment since 2008 has seen some provinces break or impair communion with Canterbury over sexuality.

- **trend:** The church has declined over a long period in England and is growing in parts of Africa.
- **participation:** In England, affiliation is mostly nominal, with occasional use (baptisms, weddings, funerals, schools). The machinery bears on clergy and on children in church settings far more than on the average affiliate.

Authority

- The monarch is Supreme Governor of the Church of England. Diocesan bishops are appointed by the Crown on the Prime Minister's advice, after nomination by the Crown Nominations Commission (a church committee of bishops, clergy and lay members that selects candidates). OFFICIAL POLICY
- General Synod (houses of bishops, clergy and laity) passes Measures that become law once Parliament approves them and they receive Royal Assent. The laity have a genuine elected voice, and a real check. OFFICIAL POLICY
- Twenty-six bishops sit in the House of Lords as Lords Spiritual. OFFICIAL POLICY
- Parish clergy hold office under Common Tenure (the terms on which most clergy have held office since 2011). A bishop's licence governs their ministry, their stipend and usually their home. OFFICIAL POLICY

The top of the chain

The apex combines an elected legislature, a crown and a primate who resigned. It has been corrected from within, which is why its unfinished corrections are fair to name.

OFFICE	WHO SITS IN IT NOW	CHOSEN BY	REMOVABLE BY
Supreme Governor	The reigning monarch holds the office.	The office passes by hereditary succession.	Parliament can remove the holder, by statute.
Archbishop of Canterbury	Sarah Mullally has held the office since 2026 [13].	Crown Nominations Commission → PM → Crown	The holder can resign, as in 2024 [3], or be removed from office under the Clergy Discipline Measure 2003 after a tribunal finding [31]; this page records no archbishop removed under it. A complaint against Archbishop Mullally under the Measure was dismissed in 2026 [32].
General Synod	Members of its three elected houses sit in it.	Members are chosen in diocesan elections.	Elections are held every five years.

> **THE TELL**
>
> This is one of the few apexes in the book that has been corrected from within in living memory. The question is whether the correction becomes structural.

Who holds what

ENTITY	TYPE	HOLDER	HOLDS	SECTOR	RECEIPT
Supreme Governor	Constitutional office	The monarch	Formal headship; appointment of bishops on advice	Establishment	OFFICIAL POLICY
Archbishop of Canterbury	Primate of All England; Communion focus of unity	Sarah Mullally (installed 25 Mar 2026) [13]	Leadership, the Lambeth Conference and influence over appointments	National church and Communion	OFFICIAL POLICY
Church Commissioners	Endowment manager	Board incl. the First Church Estates Commissioner (a Crown appointment)	£11.6bn endowment (end 2025) [21]	Clergy pensions, bishops, cathedrals	FINANCIAL RECORD
General Synod	Legislature	Elected houses	Measures with force of law	Church law	OFFICIAL POLICY
National Safeguarding Team	Safeguarding	Church-employed	Casework and policy	Every allegation	OFFICIAL POLICY
Lords Spiritual	Legislative seats	26 bishops	Votes on national law	Everyone's law	OFFICIAL POLICY

WHY THIS MATTERS TO YOU

The Church of England governs itself by synod, and it has reformed itself by vote, ordaining women as priests and then as bishops. That is real. But a written procedure to remove an archbishop does exist (the Clergy Discipline Measure 2003), and this page records no archbishop removed under it; when an archbishop did go in 2024, he resigned after an independent review. If you are a member, you have more voice than members of most churches in this book. Do you use it?

08 Law & state here

BEFORE YOU READ

What states actually do. That includes how they fund, protect, regulate or enforce the tradition, and which outside body, if any, can compel an answer from it. For most readers, this is where the institution meets their own passport.

COUNTRY	WHAT THE LAW DOES	THE ACCOUNTABILITY QUESTION
England	The church is established, and 26 bishops sit in the House of Lords [25]. Blasphemy offences were abolished in 2008 [26].	The Makin Review led to the Archbishop of Canterbury's resignation in November 2024 [3] [22]

England — clergy	The Equality Act's occupational-requirement exception lets the church refuse a licence to a priest in a same-sex marriage (*Pemberton v Inwood*, 2018) [14]	Clergy housing and income depend on the bishop's licence
England — safeguarding	The Safeguarding (Code of Practice) Measure followed the statutory inquiry's findings [1] [2]	The church disbanded its own Independent Safeguarding Board in 2023 [16] [23]
Uganda	Uganda passed the Anti-Homosexuality Act 2023, and the Church of Uganda welcomed it while opposing its death penalty [15].	The Archbishop of Canterbury publicly criticized that support [15]
Australia	A Royal Commission examined the Anglican Church with other institutions [17]	The Royal Commission recorded 1,082 complainants, 1980–2015, and complaints in 22 of 23 dioceses [17].
Canada	The Anglican Church ran some of the residential schools for Indigenous children [18].	The church apologized in 1993 [18]

Who can compel an answer

IICSA [1] could, and it has concluded. The Charity Commission can over church charities, employment tribunals and courts over clergy, the police and statutory agencies on allegations, and Parliament on Measures.

WHY THIS MATTERS TO YOU

If you live in England, this church is part of your constitution whether or not you attend. Twenty-six of its bishops sit in the House of Lords and vote on the laws everyone lives under. The Equality Act also lets it refuse a licence to a priest in a same-sex marriage. Did you know that bishops of a church most people don't attend help pass your laws? Should that be settled by the church, or by voters?

09 Money

BEFORE YOU READ

Where the money comes from, how each flow is justified, how it can be used to control, and who benefits. Read it the way you would read any organization you give to: what is disclosed, what is not, and who decides.

Where it comes from

- The Church Commissioners manage a historic endowment of £11.6bn at the end of 2025 (£11.1bn a year earlier) [215]. In 2024 it contributed

around 20% of the Church of England's running costs; the accounts are published [5]. FINANCIAL RECORD

- Parishes pay a "parish share" (common fund) to their diocese, largely to fund clergy stipends and housing. Dioceses publish accounts. FINANCIAL RECORD
- Statutory fees for weddings and funerals are set by a Parochial Fees Order. OFFICIAL POLICY
- In January 2023 the Commissioners published research (by Grant Thornton) finding that Queen Anne's Bounty, a forerunner of the endowment, had invested in the South Sea Company while it traded enslaved Africans, and announced a £100m fund [6]. In March 2024 an independent oversight group urged a £1bn target, to be pursued in partnership with others, which the Commissioners accepted [7]. Some historians dispute the research's framing [6]. FINANCIAL RECORD OFFICIAL POLICY

Follow the money

FLOW	STATED PURPOSE	HOW IT CONTROLS	WHO BENEFITS
Church Commissioners' endowment	It funds mission, bishops, cathedrals and pensions.	Historic wealth, partly from slavery-linked investment, is governed by appointees.	The institution and the beneficiaries of historic returns benefit. FINANCIAL RECORD
Parish share	It pays clergy stipends and housing.	Dioceses set demands on parishes; parishes that can't pay face merger or closure.	The diocesan apparatus benefits.

Tied clergy housing	It enables ministry.	The priest's home depends on a licence.	The institution gains leverage over clergy.
Parochial fees	They pay for the occasional offices (services for life events such as weddings and funerals).	Statutory fees are set for weddings and funerals.	The diocese and the parish benefit.
Church schools	They provide education.	Admissions can be tied to worship.	The church gains a pipeline of families and civic standing.

WHERE THE MONEY GOES, AND WHAT IT HOLDS

Church Commissioners' endowment

STATED PURPOSE
It funds mission, bishops, cathedrals and pensions.

HOW IT CONTROLS
Historic wealth, partly from slavery-linked investment, is governed by appointees.

→ The institution and the beneficiaries of historic returns benefit.

Parish share

STATED PURPOSE
It pays clergy stipends and housing.

HOW IT CONTROLS
Dioceses set demands on parishes; parishes that can't pay face merger or closure.

→ The diocesan apparatus benefits.

Tied clergy housing

STATED PURPOSE
It enables ministry.

HOW IT CONTROLS
The priest's home depends on a licence.

→ The institution gains leverage over clergy.

Parochial fees

STATED PURPOSE
They pay for the occasional offices (services for life events such as weddings and funerals).

HOW IT CONTROLS
Statutory fees are set for weddings and funerals.

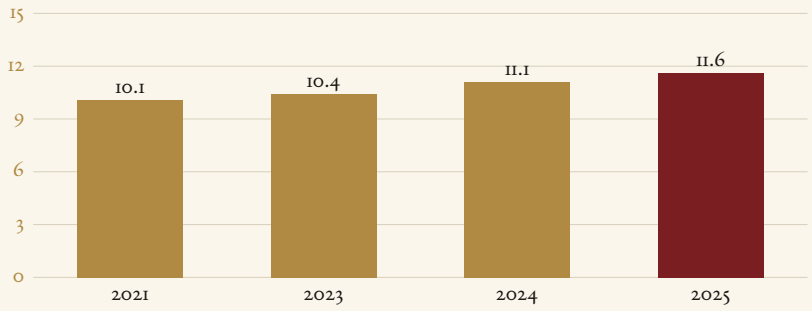
→ The diocese and the parish benefit.

Church schools	**STATED PURPOSE** They provide education. **HOW IT CONTROLS** Admissions can be tied to worship.	The church gains a pipeline of families and civic standing.

Not to scale. The table gives one figure, the German church tax of €6.75bn in 2025; the other flows are shown without amounts.

Money in numbers

CHURCH COMMISSIONERS' ENDOWMENT FUND, YEAR-END VALUE



£ billion — The fund pays for about 20% of the Church of England's running costs; £1.2bn was distributed in 2023–2025. [19] [20] [5] [21]

- **Distributions:** Over £3.5 billion has been distributed since 2009 [20].
- **Slavery-linked history:** A £100m fund was announced in 2023, and an oversight group urged £1bn in 2024 [6] [7].
- **Redress:** Synod approved a £150m independent redress scheme for abuse survivors in July 2025 [9]; it is expected to open in the latter part of 2026 [34].

WHY THIS MATTERS TO YOU

This is one of the more transparent pages in the book. The Church Commissioners publish accounts for an £11.6bn endowment (end 2025), and dioceses publish theirs. The parish share you give mostly pays for clergy stipends and housing.

The page also records that part of the endowment's history traces to the slave trade, and that a £100m fund was announced in response. You can read the accounts. Have you ever looked?

10 Genealogy

BEFORE YOU READ

Rules with a history. Each card asks the same three questions: what was this rule originally for, has that reason expired, and who benefits from the rule continuing anyway?

1. **Establishment** - *Origin:* It began with the Act of Supremacy (1534). OFFICIAL POLICY - *Then:* It served a crown asserting sovereignty against Rome, and national unity through one church. - *Expired?* Most English people are not Anglican. Establishment now buys seats in Parliament, a coronation and civic presence for a minority institution. - *Benefits now:* It benefits the bishops in the Lords and the church's civic standing.

2. **The tied house and the licence** - *Origin:* It comes from the parson's freehold (a parish priest's tenure of the post for life) and glebe (land held to support the priest), reformed into Common Tenure (2011). OFFICIAL POLICY - *Then:* It gave clergy independence. A priest who held the freehold was hard to remove. - *Expired?* Common Tenure kept the house but made the licence the lever. - *Benefits now:* It strengthens diocesan authority over clergy who cannot easily afford to dissent.

3. **Deference to rank** - *Origin:* It grew from hierarchical ecclesiology (the theology of church order) and from class. ACADEMIC SOURCE - *Then:* It served order and stability. - *Expired?* IICSA [1] and Makin [3] found it protected abusers and silenced victims. It is now a documented harm. - *Benefits now:* Senior figures have benefited, historically.

WHY THIS MATTERS TO YOU

The expired-reason test works on any rule. Take one you follow or enforce, name what it was originally for, and ask whether that reason still exists. If it doesn't, and the rule survives anyway, the section's last question is the one that matters to you: who benefits from it continuing?

11 Reach

BEFORE YOU READ

How far the institution's authority extends into three private areas: what members may read and hear, how children are raised and schooled, and decisions about their own bodies.

Information

- It is not a closed information system. Theological debate is open, reports are published and the press is free. That is to its credit.
- The documented information failure is institutional. IICSA [1] and Makin [3] found knowledge held and not acted on, and records not shared with the authorities. **GOVERNMENT REPORT**

INVESTIGATIVE REPORT · church-commissioned

Children

- Church of England schools educate about a million children in about 4,600 schools [11]; faith-based admissions criteria operate in voluntary-aided schools (state-funded schools in which the church appoints most governors and sets admissions). OFFICIAL POLICY
- Abuse in church settings (parishes, choirs, camps connected to church networks) and the church's handling of it were examined by IICSA [1] and by the Makin Review [3]. GOVERNMENT REPORT

  INVESTIGATIVE REPORT · church-commissioned
- In Canada, the Anglican Church ran residential schools for Indigenous children; the church apologized in 1993 [18]. GOVERNMENT REPORT · Truth and Reconciliation Commission of Canada

Bodies

- Women can be priests and bishops, but the "five guiding principles" (2014) let parishes request male-only oversight, so a woman's ministry can be formally declined by a parish. OFFICIAL POLICY
- Many Communion provinces do not ordain women. OFFICIAL POLICY

LGBTQ+

- Clergy may not enter a same-sex marriage under House of Bishops guidance. A priest who did was refused a licence; the Court of Appeal upheld the refusal under the Equality Act's occupational-requirement exception (*Pemberton v Inwood* [2018] EWCA Civ 564) [14]. COURT RECORD
- Prayers of Love and Faith (2023) allowed blessings of same-sex couples in some services, prompting a realignment threat from GAFCON provinces. OFFICIAL POLICY
- Some provinces have backed criminalizing laws: the Church of Uganda welcomed the Anti-Homosexuality Act 2023, while opposing its death penalty [15]; the Archbishop of Canterbury publicly criticized that support [15].

WHY THIS MATTERS TO YOU

If you are a parent, this is the section about your children: what they may read, what they are taught about their bodies, and who else has a say in their schooling. Ask what your child would need to do at sixteen to hear the strongest case against what they were taught. Would they be allowed? Would they know it existed?



12

The 30 techniques

How the thirty techniques are established here

6	7	2	8	6	1
CODIFIED	DOCUMENTED	TAUGHT	CULTURAL	CONTESTED	UNGRADED

STAGE 1 Idealize	1 Love Bombing CONTESTED	2 Weaponized Generosity CODIFIED			
STAGE 2 Hook	3 Future Faking TAUGHT	4 Hoovering CULTURAL			
STAGE 3 Devalue	5 Devaluation CONTESTED	6 Gaslighting CONTESTED	7 Double Bind CODIFIED		
STAGE 4 Confuse	8 Intermittent Reinforcement CULTURAL	9 Moving the Goalposts DOCUMENTED	10 Strategic Ambiguity TAUGHT	11 Projection CULTURAL	
	12 DARVO DOCUMENTED	13 Normalization / Desensitization DOCUMENTED			
STAGE 5 Isolate	14 Isolation CONTESTED	15 Triangulation CULTURAL			

STAGE 6 Extract	16 Flying Monkeys — CULTURAL	17 Smear Campaign — DOCUMENTED	18 Silent Treatment / Stonewalling — DOCUMENTED	19 Manufactured Consent — CODIFIED
	20 Trauma Bonding — UNGRADED	21 Learned Helplessness — CONTESTED	22 Benevolent Control — CODIFIED	23 Infantilization — CULTURAL
	24 Identity Erosion — CONTESTED	25 Spiritual Bypassing — DOCUMENTED	26 Financial Control — CODIFIED	
STAGE 7 Discard	27 Manufactured Crisis — CULTURAL	28 Discard — CODIFIED		
STAGE 8 Replace	29 Replacement — CULTURAL	30 Plausible Deniability — DOCUMENTED		

Thirty named techniques from domestic-abuse and social-psychology research, applied to institutions, in the eight stages of the cycle.

BEFORE YOU READ

A fixed checklist of thirty influence and control patterns from research on coercive control and social psychology, applied here to institutions rather than to individual people. Every entry carries an evidence grade. The grade matters more than the name of the technique: Codified or Documented means there is a paper trail; Contested means the claim is disputed.

Thirty named techniques from domestic-abuse and social-psychology research, applied to institutions, in the eight stages of the cycle. Each carries an evidence grade for this tradition.

Stage 1 · Idealize

You arrive with a need and are met with more warmth than you have had in years.

Belonging is offered through beauty, community and, in evangelical parishes, intensive courses and camps.

What it asks of you: Warmth is real. Who organized the space it happened in?

1 · Love Bombing

Overwhelming affection on arrival to create emotional dependency before terms are revealed.

How it shows here

- It is present in some evangelical outreach (Alpha courses, an introductory course on Christianity run over shared meals; camps) and absent from most parishes.

The strongest defense. Hospitality is Christian.

The counter. Where it happens, check whether it survives disagreement.

> EVIDENCE GRADE
>
> CONTESTED Present in some evangelical outreach and absent from most parishes, so the grade is split by tradition.

2 · Weaponized Generosity

Giving help that installs unspoken obligation.

How it shows here

- Church school admissions criteria are published and can favor worshipping families (section 11), which ties a school place to attendance; pastoral help can also create obligation, more softly.

The strongest defense. Service to the community.

The counter. A school place tied to Sunday attendance is a transaction.

EVIDENCE GRADE

CODIFIED Church school admissions criteria are published and can favour worshipping families [11].

Stage 2 · Hook

You are given a future that cannot be verified, and a rope for whenever you drift toward the door.

The hook is eternal life, and for clergy, a vocation confirmed by a bishop.

What it asks of you: The vocation is real. The licence is revocable.

3 · Future Faking

Promising a future that keeps you invested but never has to arrive.

How it shows here

- Eternal life is promised, and for clergy, a future of ministry.

The strongest defense. Christian hope.

The counter. Hope is not the issue; the revocable licence is.

EVIDENCE GRADE

TAUGHT Eternal life is taught; the revocable clergy licence is set out under Common Tenure.

4 · Hoovering

Pulling someone back after they've started to leave, through guilt, love, or fear.

How it shows here

- Weak here: families who come for the occasional offices are invited back.

The strongest defense. Pastoral care.

The counter. The pressure here is low.

EVIDENCE GRADE

CULTURAL Inviting families back after baptisms, weddings and funerals is ordinary parish practice, and weak here.

Stage 3 · Devalue

You are taught that you are broken, that your perception is unreliable, and that both exits from the trap lead back inside.

Devaluation is mild for laity. For clergy, it comes through parish-share targets and decline narratives.

What it asks of you: Who is blamed for the numbers?

5 · Devaluation

Reducing your sense of worth so you become dependent on the institution for identity.

How it shows here

- Some traditions use the language of sin, and decline is blamed on parishes.

The strongest defense. Orthodox teaching.

The counter. Who carries the blame for numbers set elsewhere?

EVIDENCE GRADE

CONTESTED Some traditions within the church use this language and others reject it.

6 · Gaslighting

Making you doubt your own experience so you trust the institution's interpretation instead.

How it shows here

- IICSA found the church failed to take abuse seriously [1]; that survivors were told processes had been followed when they had not is not recorded on this page.

The strongest defense. Lessons have been learned.

The counter. The reports say what the victims were told.

EVIDENCE GRADE

CONTESTED The inquiry's finding [1] supports the first part; the rest of the technique is not documented on this page.

7 · Double Bind

A trap where both options lead to compliance. No exit serves you.

How it shows here

- Women may be bishops; parishes may reject their oversight.

The strongest defense. Mutual flourishing.

The counter. A woman bishop is consecrated and declinable at once.

> EVIDENCE GRADE
>
> CODIFIED The settlement letting parishes decline a woman bishop's oversight is written church law.

Stage 4 · Confuse

The rewards become unpredictable, the standard keeps moving, the answers stop meaning anything, and the accusation gets turned around.

Survivors reporting abuse were met with process, delay and reputation management (per IICSA [1] and Makin [3]).

What it asks of you: Was the process for them, or for the institution?

8 · Intermittent Reinforcement

Unpredictable reward that creates addictive emotional dependency.

How it shows here

- Preferment (promotion to senior posts) and patronage shape clerical careers.

The strongest defense. Discernment.

The counter. Unwritten criteria reward conformity.

> EVIDENCE GRADE
>
> CULTURAL Preferment and patronage are how careers work in practice; the criteria are not published.

9 · Moving the Goalposts

The standard of success keeps shifting so you can never arrive.

How it shows here

- Independent safeguarding was promised, redesigned and phased.

The strongest defense. Getting it right takes time.

The counter. Survivors' time is the cost.

EVIDENCE GRADE

DOCUMENTED The promises, redesigns and delays are on the record in Synod papers and press [8] [16] [35].

10 · Strategic Ambiguity

Language that sounds profound but means nothing specific — functioning as a shutdown to real questions.

How it shows here

- Doctrinal breadth lets any position be "one tradition".

The strongest defense. Comprehensiveness.

The counter. Breadth also disperses responsibility.

EVIDENCE GRADE

TAUGHT Breadth of doctrine is the church's own teaching about itself.

11 · Projection

Accusing the outside world of the exact thing the institution practices.

How it shows here

- Critics of process are cast as hostile to the church.

The strongest defense. We welcome scrutiny.

The counter. Record who was answered, and when.

> EVIDENCE GRADE
>
> CULTURAL How critics are described is a pattern in church responses, not a rule.

12 · DARVO

Deny the wrongdoing. Attack the person who raised it. Reverse victim and offender.

How it shows here

- Complainants were treated as reputational threats (per IICSA [1] and Makin [3]).

The strongest defense. Due process for the accused.

The counter. Due process is not a head start.

> EVIDENCE GRADE
>
> DOCUMENTED The national inquiry [1] and the Makin review [3] record this treatment.

13 · Normalization / Desensitization

Practices that would seem extreme to an outsider feel normal to insiders because they were installed before critical evaluation developed.

How it shows here

- Deference to senior clergy was normalized (IICSA [1]; Gibb [4]).

The strongest defense. Respect for office.

The counter. The reviews call it the problem.

> EVIDENCE GRADE
>
> DOCUMENTED The national inquiry [1] and the Gibb review [4] record the deference.

Stage 5 · Isolate

Your world narrows until every voice you hear is inside the system, and everything you came for now runs through a middleman.

Isolation is weak for laity. Historically it was strong in closed church-linked camps and choir schools.

What it asks of you: Who could a child tell?

14 · Isolation

Shrinking your world until the only voices you hear are inside the system.

How it shows here

- Historically, it happened in closed camps and choir environments.

The strongest defense. Formative community.

The counter. Who could a child tell?

> EVIDENCE GRADE
> CONTESTED Closed camp and choir settings are historical; whether they isolated children is disputed.

15 · Triangulation

Inserting intermediaries between you and the thing you came for, so the institution is always in the middle.

How it shows here

- Complaints are routed between parish, diocese and national bodies.

The strongest defense. Proper structures.

The counter. They are three doors that open onto each other.

EVIDENCE GRADE

CULTURAL Moving complaints between parish, diocese and national bodies is how the structure works, not a written aim.

Stage 6 · Extract

Now the harvest: your labor, your money, your identity, your silence, your children's schooling, your capacity to trust yourself.

Extraction runs through the parish share, fees, the endowment's history, and unpaid lay labor that keeps buildings open.

What it asks of you: Who holds the title to the building your volunteers maintain?

16 · Flying Monkeys

The community enforces the institution's norms without being asked — mobilized by culture, not memos.

How it shows here

- Weak here: congregations show loyalty to accused clergy.

The strongest defense. Presumption of innocence.

The counter. Loyalty should not decide the case.

> EVIDENCE GRADE
>
> CULTURAL Congregational loyalty to accused clergy is reported, and weak as a pattern here.

17 · Smear Campaign

Rewriting your character after departure to protect the institution from the implications of your leaving.

How it shows here

- IICSA [1] found the church failed to take abuse seriously, and survivors' accounts were disbelieved in documented cases [14].

The strongest defense. Allegations must be tested.

The counter. Allegations should be tested, not discredited.

> EVIDENCE GRADE
>
> DOCUMENTED The national inquiry recorded the failure and the disbelief [14].

18 · Silent Treatment / Stonewalling

Refusing to engage with legitimate questions in order to maintain control.

How it shows here

- The church was slow to respond to survivors (IICSA [1]).

The strongest defense. Complex cases.

The counter. Delay is itself a finding.

> EVIDENCE GRADE
>
> DOCUMENTED The national inquiry recorded the slow response [1].

19 · Manufactured Consent

Creating the appearance of choice when the conditions of choice were shaped before you could evaluate them.

How it shows here

- Clergy must make the Declaration of Assent to doctrine and discipline, with the house attached.

The strongest defense. Freely taken vows.

The counter. The freedom is priced in housing.

EVIDENCE GRADE

CODIFIED The Declaration of Assent is a written requirement, and the house goes with the post.

20 · Trauma Bonding

The wound and the bandage come from the same hand.

How it shows here

- No example is recorded on this page yet.

EVIDENCE GRADE

UNGRADED Not yet researched for this tradition.

21 · Learned Helplessness

Teaching you that your own judgment is unreliable until you stop trusting it entirely.

How it shows here

- Survivors made repeated complaints that failed (IICSA [1]); the helplessness the technique names is not an inquiry finding.

The strongest defense. We are improving.

The counter. Improvement measured by whom?

EVIDENCE GRADE

CONTESTED The failed complaints are in the inquiry [1]; that they produced helplessness is not an inquiry finding.

22 · Benevolent Control

Control wrapped in the language of care, so that resisting the control feels like rejecting the love.

How it shows here

- Oversight of clergy lives runs through the bishop's licence and the tied house under Common Tenure.

The strongest defense. Care for clergy.

The counter. Care that controls a home is power.

EVIDENCE GRADE

CODIFIED Oversight through the licence and the tied house is set out in Common Tenure.

23 · Infantilization

Positioning the adult believer as permanently childlike and dependent on institutional authority.

How it shows here

- Weak here: a culture of deference prevails.

The strongest defense. Order.

The counter. Adults, not children, run parishes.

> EVIDENCE GRADE
>
> CULTURAL Deference is a reported culture, weak as a pattern here; no rule treats adults as children.

24 · Identity Erosion

Gradually replacing your identity with a role the institution provides, until you can't separate who you are from where you belong.

How it shows here

- Clergy identity is fused with the post.

The strongest defense. Vocation.

The counter. Vocation shouldn't make exit homelessness.

EVIDENCE GRADE

CONTESTED Whether clergy identity is fused with the post is disputed.

25 · Spiritual Bypassing

Using spiritual language to avoid engaging with real pain, real questions, and real accountability.

How it shows here

- IICSA recorded evidence that some victims may have been pressured by church workers to forgive their abuser [1].

The strongest defense. Christian forgiveness.

The counter. Forgiveness is not a safeguarding outcome.

EVIDENCE GRADE

DOCUMENTED The national inquiry recorded evidence of pressure to forgive [1].

26 · Financial Control

Extracting money through spiritual obligation while offering no transparency about where it goes.

How it shows here

- For clergy it is codified, working through the parish share and the tied house; for laity it is weak.

The strongest defense. Shared resources.

The counter. The lever sits with the diocese.

> EVIDENCE GRADE
>
> CODIFIED For clergy the parish share and the tied house are written arrangements; for laity the pattern is weak.

Stage 7 · Discard

You become expensive — too many questions, too much independence — and the urgency ramps up until you are removed.

Clergy lose licence and home, and survivors wait years.

What it asks of you: Home and work depend on one signature.

27 · Manufactured Crisis

Creating urgency to suppress critical thinking and generate loyalty.

How it shows here

- The decline narrative is used to justify closures.

The strongest defense. The numbers are real.

The counter. The numbers are real; the decisions are not shared.

> EVIDENCE GRADE
>
> CULTURAL Using the decline narrative to justify closures is a pattern in church messaging, not a rule.

28 · Discard

Removing members who become too costly — too many questions, too much independence, too visible a contradiction.

How it shows here

- Licence withdrawal ends ministry and home.

The strongest defense. Discipline is proportionate.

The counter. One decision brings two losses.

EVIDENCE GRADE

CODIFIED Licence withdrawal is a written procedure, and it removes both ministry and home.

Stage 8 · Replace

Your seat is filled before the door shuts, and nobody is responsible for any of it because the authority was attributed to God.

The benefice is merged and the post re-advertised.

What it asks of you: The structure absorbs the loss.

29 · Replacement

Your seat is filled before the door closes behind you.

How it shows here

- The benefice is merged and the post re-advertised.

The strongest defense. Mission needs.

The counter. The structure is unaffected by the person.

EVIDENCE GRADE

CULTURAL Merging benefices and re-advertising posts is ordinary diocesan practice.

30 · Plausible Deniability

The institution is never responsible, because the authority is attributed to God — who isn't available for cross-examination.

How it shows here

- Responsibility is deflected as "a matter for the diocese".

The strongest defense. Dioceses are autonomous.

The counter. The reviews found knowledge at the top.

EVIDENCE GRADE

DOCUMENTED Reviews record senior figures deflecting responsibility while holding knowledge [1][3][4].

WHY THIS MATTERS TO YOU

Count grades, not names. A long list of Contested entries says something very different from a short list of Codified ones. A bias to watch for in yourself: people rate the same pressure as "normal" when their own group applies it and as "manipulation" when another group does. Before you judge an entry, try imagining it applied by a group you distrust. Does it look different?

13

The loops

BEFORE YOU READ

How the techniques connect into cycles. A single practice can look harmless on its own. The loops show how one step feeds the next, so that, for example, a newcomer's welcome turns into an obligation.

> The seven loops below show how the practices connect, so that each step makes the next one easier and the last step feeds the first. Several are weak here, and each card says so. The loops are analysis built from findings recorded elsewhere on this page PATTERN OBSERVED; each step names the section or technique where its fact is recorded.

1 · Money



I

The money loop is weak here. Giving is voluntary, and the parish share is the pressure point.

How it runs.

1. Parishes pay a parish share to their diocese, largely to fund clergy stipends and housing (section 9).
2. The diocese sets the demand, and parishes that cannot pay face merger or closure (section 9, Follow the money).
3. Merger is described as "sustainable patterns of ministry" and carried out through "pastoral reorganization", which makes property decisions administrative (section 14, Words used here).

4. The clergy whose stipends and homes the share pays for hold both on a bishop's licence (sections 7 and 15).
5. The parishes that remain carry the next year's share, and the decline narrative is used to justify the next closure (technique 27).

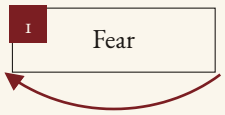
Techniques that feed it. 26 · Financial control, 27 · Manufactured crisis, 5 · Devaluation, 22 · Benevolent control.

Why it closes. The diocese that sets the parish share also decides which parishes are merged when the share is not met, and the parish that pays does not set the demand. The loop stays weak because lay giving is voluntary and leaving costs a lay member nothing formal (section 15).

Where it could be broken, and by whom. It weakens where a diocese publishes the accounts of need behind a share demand, which section 18 names as the point where churchwardens and parochial church councils (PCCs, the elected bodies that run a parish with its priest) could refuse. Dioceses already publish accounts (section 9), so the material exists. This paragraph is analysis, not a documented finding.

An example from this page. In section 2, Clare's six parishes owe more than they raised last year, and the parish share letter mentions "sustainable patterns of ministry", which everybody knows means merging with the next benefice.

2 · Fear



2

The fear loop is weak for most members. It is strong in some conservative evangelical settings, where hell and purity are taught.

How it runs.

1. Some evangelical outreach draws people in through intensive courses and camps (technique 1; section 12, Idealize).
2. Some traditions use the language of sin, and eternal life is the promise held out (techniques 3 and 5).
3. Historically, closed church-linked camps and choir schools left a child with few people to tell (technique 14; section 12, Isolate).
4. When abuse happened in those settings, complainants were treated as reputational threats and forgiveness language was urged on survivors (techniques 12 and 25).
5. The setting and its teaching continue, and the next group of young people arrives.

Techniques that feed it. 1 · Love bombing, 5 · Devaluation, 14 · Isolation, 25 · Spiritual bypassing.

Why it closes. Where it operates, the same setting teaches the fear and offers the only relief from it, and a child inside a closed camp has no one outside to tell. For most members it does not close, because there is no shunning doctrine and leaving costs nothing formal (section 15).

Where it could be broken, and by whom. It weakens where camps and youth settings answer to safeguarding that is independent of them, which is what the charity approved in February 2026 is meant to provide (section 5), and where a child has an adult outside the setting to tell. This paragraph is analysis, not a documented finding.

An example from this page. In section 2, Clare thinks about the boy from her own university years who went to those camps. The Makin Review examined the church's handling of a barrister's abuse of boys and young men connected to church camps (section 19).

3 · Children



3

Church schools and choirs recruit families before children can consent.

How it runs.

1. Church of England schools educate about a million children in about 4,600 schools (section 11).
2. In voluntary-aided schools, faith-based admissions criteria can favor worshipping families, so a child's school place is tied to attendance (sections 11 and 15).
3. Families attend to secure places, and the church gains a pipeline of families and civic standing (section 9, Follow the money; technique 2).
4. Choirs and church-linked camps bring children into settings that IICSA and the Makin Review examined (section 11).
5. The schools sustain the church's standing, and the standing sustains the schools (section 16).

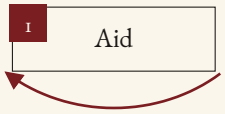
Techniques that feed it. 2 · Weaponized generosity, 14 · Isolation.

Why it closes. The school place is the incentive to attend, and attendance is the qualification for the school place. Each group of families that attends to secure a place keeps the arrangement in place for the next.

Where it could be broken, and by whom. It weakens where admissions criteria do not depend on worship; the church's own answer is that most places are open to all (section 15). Parents can read a school's admissions criteria before applying (section 24). Governors of voluntary-aided schools set those criteria. This paragraph is analysis, not a documented finding.

An example from this page. The ledger of exit in section 15 records worship-based admissions beside the official denial: "Most places are open to all."

4 · Aid



4

Civic standing, earned through schools, sustains establishment privilege.

How it runs.

1. The church runs about 4,600 schools and holds a civic role through establishment, the coronation and civic ritual (section 16).
2. That standing sustains establishment: 26 bishops sit in the House of Lords (sections 7 and 8).
3. Establishment gives the church a legislative voice and civic role disproportionate to its active membership (section 16, Money out, leverage back).
4. Bishops in the Lords vote on national law, and Parliament approves the Measures that govern the church (section 7).
5. Establishment keeps the church at the centre of civic life, which renews the standing it rests on (section 10, Establishment).

Techniques that feed it. 2 · Weaponized generosity, 13 · Normalization.

Why it closes. Civic service justifies the privileged position, and the privileged position keeps the church at the centre of civic life. Most English people are not Anglican (section 10), and the arrangement renews itself without asking them.

Where it could be broken, and by whom. It weakens where Parliament decides the question. Parliament has acted on the church's position before, abolishing the offence of blasphemy in 2008 (section 20). This paragraph is analysis, not a documented finding.

An example from this page. Section 10 records that establishment now buys seats in Parliament, a coronation and civic presence for a minority institution.

5 · Labor



5

Volunteers maintain buildings the diocese holds.

How it runs.

1. Unpaid lay labor keeps church buildings open (section 12, Extract).
2. Churchwardens and PCCs run parishes and are asked to pay the parish share (section 18).
3. Decisions about the buildings are made through "pastoral reorganization", the legal process for merging benefices (section 14).
4. A parish that cannot pay faces merger or closure (section 9).
5. The volunteers who remain keep the remaining buildings open on the same terms.

Techniques that feed it. 26 · Financial control, 27 · Manufactured crisis, 29 · Replacement.

Why it closes. The work flows one way, from volunteers to buildings, and decisions about those buildings are made elsewhere. Section 14 puts it plainly: "The building is being decided about elsewhere."

Where it could be broken, and by whom. It weakens where a parish is shown published accounts of need before a closure, the refusal section 18 names for churchwardens and PCCs. This paragraph is analysis, not a documented finding.

An example from this page. In section 2, a churchwarden wants the roof fixed and the parish share cut, and asks whether the vicarage could be sold.

6 · Scandal



6

An archbishop resigns and a review is published, and the structural question of independent oversight is deferred. The Independent Safeguarding Board was disbanded in 2023 [16], Model 3 (the external scrutiny model) was endorsed in 2025, and an independent charity was approved in 2026 [8].

How it runs.

1. Abuse is handled inside the church, and reviews later find deference and reputation-first handling (sections 5, 10 and 14).
2. A review is published: the Gibb review in 2017, the IICSA report in 2020 and the Makin Review in 2024 (section 5).
3. Accountability reaches the top once: the Archbishop of Canterbury resigned in November 2024 (sections 5 and 8).

4. Independence is promised and redesigned. The Independent Safeguarding Board was disbanded and its members dismissed in June 2023, and a new independent charity was approved only in February 2026 (sections 5 and 14; technique 9).
5. "Lessons learned" converts the findings into a future tense (section 14), and the next promise of independence follows.

Techniques that feed it. 9 · Moving the goalposts, 18 · Stonewalling, 13 · Normalization, 12 · DARVO, 30 · Plausible deniability.

Why it closes. Each review ends in a promise of independence, and the design of that independence is decided by the institution the reviews criticized. Until the new body operates, the next case is handled by structures the church controls (section 7, National Safeguarding Team).

Where it could be broken, and by whom. Section 20 names the change that would break it: statutory, fully independent safeguarding oversight. That lies with Synod and, because Measures need its approval, with Parliament (section 7). This paragraph is analysis, not a documented finding.

An example from this page. Jasvinder Sanghera, a dismissed member of the Independent Safeguarding Board, told Synod: "We were too independent. We did our job too well." (section 21).

7 · Persecution



7

The persecution loop is largely absent in England.

How it runs.

1. In England the church is established and has no shunning doctrine, so there is no persecuted-minority frame (sections 7 and 15).
2. Across the Communion, provinces disagree over sexuality; Prayers of Love and Faith (2023) prompted a realignment threat from GAFCON provinces (section 11).
3. Some provinces have backed criminalizing laws; the Church of Uganda welcomed the Anti-Homosexuality Act 2023 (sections 8 and 11).
4. Criticism from Canterbury is answered by realignment: in October 2025 the chair of GAFCON's primates' council announced that its members would leave the Communion and form a rival network (sections 5 and 6).
5. Whether persecution of Anglicans elsewhere is invoked in these disputes is not recorded on this page.

Techniques that feed it. 11 · Projection, 10 · Strategic ambiguity.

Why it closes. Each province is self-governing and the Archbishop of Canterbury is a focus of unity, not a pope (section 6), so criticism from outside a province cannot compel it. A province that is criticized can leave rather than answer.

Where it could be broken, and by whom. It weakens where member churches treat criticism across provincial lines as part of their own record. Canterbury's public criticism of the Church of Uganda's support for the Act shows such criticism can be made (section 22); any change inside a province rests with that province's own synod. This paragraph is analysis, not a documented finding.

An example from this page. The Uganda card in section 22 records one Communion giving two answers to the same law: Kampala welcomed it, and Canterbury criticized the welcome [15].

WHY THIS MATTERS TO YOU

The loops explain why good people stay in arrangements they would never sign up for from scratch. The more you have already put in, the harder it is to walk away. Researchers call this the sunk-cost effect (Arkes & Blumer, 1985), and it works on time, money and relationships alike. Ask yourself: if you were starting today, knowing what you know, would you join?

The seven loops below show how the practices connect, so that each step makes the next one easier and the last step feeds the first.

14 Say versus do

BEFORE YOU READ

Direct, checkable comparisons: a public statement on one side, the documented record on the other, and the receipt that links them. This is the most falsifiable section on the page, because each row either matches its source or it doesn't.

What they say, what the record shows

THEY SAY	THE RECORD SHOWS	RECEIPT
"Safeguarding is our highest priority."	IICSA [1] found the church's culture put its reputation first; the Makin Review [3] found senior leaders knew and did not act.	GOVERNMENT REPORT · INVESTIGATIVE REPORT · church-commissioned
"Independent oversight of safeguarding."	The Independent Safeguarding Board was disbanded and its members dismissed in June 2023 [16]; a new independent charity was approved only in Feb 2026 [8].	OFFICIAL POLICY
"A church for everyone."	Clergy in same-sex marriages are refused licences [14].	COURT RECORD

Accountability or theatre?

- **Last ran:** An independent review found senior leaders knew of serious abuse and did not act for years. The Archbishop resigned.
- **Chair now:** The chair is now held by Archbishop Sarah Mullally [13] and by the governance of the new national safeguarding charity [8]. The charity, the Church of England Independent Safeguarding Authority, was still in the planning phase after a public consultation that closed on 17 May 2026 [35]; this page records no start date.
- **Predict:** Fully independent safeguarding will be promised again, phased, and partially delivered.

Words used here

TERM	INSIDE MEANING	WHAT IT DOES	SAID PLAINLY
"Sustainable patterns of ministry"	It means reorganization.	It softens closures and mergers.	"Your parish is being merged."
"Pastoral reorganization"	It is the legal process for merging benefices.	It makes property decisions administrative.	"The building is being decided about elsewhere."
"Lessons learned"	It is the language used after a review.	It converts findings into a future tense.	"Nobody is being held responsible now."

WHY THIS MATTERS TO YOU

Test one row yourself. Pick a "they say" line you have actually heard said in person, then read the receipt. If the record matches the statement, this page is wrong about that row, and you should tell us. If it doesn't, what does it mean that you had never seen the receipt?

15 Cost & cover

BEFORE YOU READ

What leaving actually costs here, in family, work, housing, money and legal status, and how each of those costs is officially denied. Where the cost is low, the page says so plainly.

What leaving costs

- For lay members, there is no formal exit cost. There is no shunning doctrine, no membership roll with sanctions, and giving is voluntary. That is a strength.
- For clergy, leaving or losing a licence can mean losing home, income and vocation at once, because clergy housing is tied to the post. OFFICIAL POLICY
- For families in church schools, admissions criteria can favor worshipping families, creating an attendance incentive tied to a child's school place. OFFICIAL POLICY

The ledger of exit

COST	DOCUMENTED?	DETAIL	THE OFFICIAL DENIAL
Lay membership	There is no formal cost.	Leaving is free.	The statement is accurate: leaving really is free for lay members.
Clergy livelihood	It is documented.	Licence, stipend and housing are linked.	"Clergy are office-holders, not employees."
Clergy in same-sex marriages	It is documented.	The licence is refused.	"The church's teaching on marriage is unchanged."

School place	It is documented.	Some admissions are based on worship.	"Most places are open to all."

How the cost is denied

CHANNEL	LEVEL	NOTE
Explicit policy	Low	Rules are published Measures and guidance.
Informal enforcement	Low	There is little community enforcement on laity.
Leadership distance	Medium	Diocesan autonomy disperses responsibility, as in "a matter for the diocese".
Doctrinal ambiguity	Medium	Breadth lets any position be "one tradition among several".
Cultural outsourcing	Low	—
Volunteer enforcement	Low	—
Sacred secrecy	High (historically)	Reviews found deference and reputation management protected abusers.
Exit cost denial	Low	Exit costs for laity are genuinely minimal.

For lay members, there is no formal exit cost.

WHY THIS MATTERS TO YOU

For lay members, leaving costs almost nothing: no shunning doctrine, no sanctions. The page says so plainly, as a strength. For clergy it is very different. A priest's home, income and vocation all depend on one licence that a bishop can withdraw. If you are a vicar's spouse or child, that licence is your front door too.

16 The ledger

BEFORE YOU READ

The balance sheet. It shows who benefits, who pays, and what leverage flows back to the institution in return for what it gives.

Who benefits

- The institution benefits from its establishment status: bishops in Parliament, coronation, civic ritual, and about 4,600 schools in England educating about a million children [II]. OFFICIAL POLICY
- Senior clergy and the diocesan apparatus benefit, historically protected by a culture of deference that two independent reviews named. GOVERNMENT REPORT
- Endowment beneficiaries benefit, including from the historic investment returns now acknowledged as linked to slavery. FINANCIAL RECORD

Money out, leverage back

- Establishment gives the church a legislative voice and civic role disproportionate to its active membership. OFFICIAL POLICY
- The tied house makes clergy dissent expensive. OFFICIAL POLICY
- Church schools make worship a school-admissions asset in some areas. OFFICIAL POLICY

Who pays

- Children abused in church settings pay when their reports are not acted on, as IICSA [1] and the Makin Review [3] found. GOVERNMENT REPORT INVESTIGATIVE REPORT · church-commissioned
- Survivors pay, having waited years for a response and redress. GOVERNMENT REPORT
- Clergy pay, because their homes depend on a bishop's licence.
- LGBTQ clergy and couples pay, as the licence refusal recorded in section 11 shows [14].
- Indigenous children in Canadian residential schools paid. GOVERNMENT REPORT
- The descendants of enslaved Africans pay: the South Sea Company, in which Queen Anne's Bounty invested, traded them, and that

investment lies behind part of the endowment's historic returns [6].

FINANCIAL RECORD

Senior clergy and the diocesan apparatus benefit, historically protected by a culture of deference that two independent reviews named.

WHY THIS MATTERS TO YOU

Find yourself in this table. Are you among those who benefit, those who pay, or both? Most readers are both. The question is whether the exchange was ever explained to you in these terms, and whether you would agree to it if it had been.

17 Who gets hurt most

BEFORE YOU READ

Where the weight lands hardest, and what it compounds with: poverty, childhood, gender, a lack of civil alternatives. This is the human stakes stated plainly.

Where the weight lands

The costs in section 15 do not fall evenly. They fall hardest where a person has the least power inside the institution and the fewest places to go outside it: on survivors whose reports went unanswered [13], and on clergy whose home, pay and ministry hang on one licence. The table names who carries the most, how, and what makes it worse.

WHO	HOW	COMPOUNDS
Survivors of church-related abuse	They met delay, disbelief and reputation-first handling (per the reviews).	It compounds with the church's civic standing.
Clergy	One decision can take their licence, stipend and home.	It compounds where they have families.

LGBTQ clergy	They can be refused a licence [14].	It compounds with the loss of the home.
Women clergy	Parishes may decline their oversight.	It compounds with the Communion provinces that do not ordain women (section 11).

WHY THIS MATTERS TO YOU

Survivors of church-related abuse come first in this table. Two independent reviews found that the church protected its reputation before them. Then come clergy whose housing depends on a licence, LGBTQ clergy refused one, and women clergy whose oversight a parish may formally decline. If you sit on a parochial church council, you may one day vote on one of these. Which way would you vote, and why?

18 The middle tiers

BEFORE YOU READ

The people in the middle: local clergy, teachers, officials and volunteers who apply rules they did not write. The section exists so that an institution is not collapsed into a monolith, and so that people in the middle can see their own position in it.

Most of the institution's work is done below the bishop, by people who see the decisions without making them. Safeguarding advisers,

archdeacons, churchwardens and PCCs, and diocesan secretaries each carry part of the load, and each stands at one point where the next decision could be declined. The table sets out what each tier does, what it sees, what it is asked to do and where it could refuse.

ROLE	DOES	SEES	ASKED	COULD REFUSE
Diocesan safeguarding advisers	Handle allegations	Every case, and every delay	To follow process	To let a case wait on a senior figure's comfort
Archdeacons	Oversee clergy discipline and buildings	Which clergy are vulnerable	To manage quietly	To trade a complaint for a quiet move
Churchwardens and PCCs	Run parishes	The parish share demand	To pay it	To accept closure without published accounts of need
Diocesan secretaries	Administer housing and money	Licences and housing	To enforce	To remove a family from a home over doctrine

WHY THIS MATTERS TO YOU

If you are a local leader, a teacher or a volunteer, this section is about you. It is not an accusation: most of the people who carry out a rule did not write it. But the middle tier is also where a rule is most often quietly softened, or quietly enforced. Which do you do, and what would happen to you if you chose differently?

19 Documented cases

BEFORE YOU READ

Named, dated, sourced incidents: court records, government inquiries, regulators' findings and on-the-record reporting. Read the outcome lines in particular. They show what actually changed, if anything.

1. **IICSA [1] — *The Anglican Church* investigation report (2020).** The statutory inquiry found that the church had failed to protect children and had put its reputation first [1]. GOVERNMENT REPORT

2. **Makin Review [3] (2024) —** It examined the church's handling of a barrister's abuse of boys and young men connected to church camps, and it led to the Archbishop's resignation. INVESTIGATIVE REPORT

3. **Gibb, *An Abuse of Faith* (2017) —** It reviewed, at the church's commission, the handling of Bishop Peter Ball, who was convicted in 2015 of misconduct in public office and indecent assaults [4]. INVESTIGATIVE REPORT

4. **Royal Commission into Institutional Responses to Child Sexual Abuse (Australia) —** Its Anglican data recorded 1,082 complainants and 1,115 alleged incidents (1980–2015), and 22 of 23 dioceses received complaints [17]. GOVERNMENT REPORT

5. ***Pemberton v Inwood* [2018] EWCA Civ 564 —** The Court of Appeal upheld a licence refusal after a same-sex marriage [14]. COURT

RECORD

WHY THIS MATTERS TO YOU

These are not hypotheticals. Five documented cases on this page rest on a named record. The most common reaction to documented cases is "that was them, not us." Before settling on that, read the outcome lines. Did anything change in the structure that allowed each case to happen, or did one person leave while the structure stayed?

20 Precedent

BEFORE YOU READ

What has already been broken once, somewhere, and what would count as real change here. It is a benchmark, not a prediction.

It has been broken before

WHAT	WHO	WHEN	COST
Women ordained priests, then bishops	Synod campaigners over decades	1994 / 2014	It took decades and led to some departures.
Blasphemy offences abolished	Parliament (Criminal Justice and Immigration Act 2008)	2008	—
£150m redress scheme for abuse survivors (approved 2025; expected to open in late 2026 [3][4])	Survivors and Synod [9]	2025	It came after decades of waiting.
Archbishop resigns after the Makin Review [3]	Survivors and campaigners	2024	It took survivors decades of pressure.
Slavery-links research published, with a fund	Church Commissioners	2023	The scale is still disputed.
Canadian apology for residential schools	Anglican Church of Canada	1993	It came within survivors' lifetimes.

What would change this page

Statutory, fully independent safeguarding oversight would revise the page's central finding.

WHY THIS MATTERS TO YOU

Some rows here record a change that has already happened somewhere; others name what would count as change here. When you are told something "can't change", it is fair to ask: can't, or won't? And who decided?

21 Voices from inside

BEFORE YOU READ

People from inside Anglicanism who raised the hard question publicly, often at real cost. They answer the objection that criticism only ever comes from outsiders.

- **Jasvinder Sanghera and Steve Reeves.** They were members of the Independent Safeguarding Board, and the Archbishops' Council (the church's national executive body) ended their contracts in June 2023. Sanghera told Synod: "We were too independent. We did our job too well." [23] [24]
- **The survivors of John Smyth.** Their persistence produced the Makin Review [3] [22], which examined the church's handling of Smyth, a barrister who abused boys and young men connected to church camps, and which led to the Archbishop's resignation.
- **Jeremy Pemberton.** He is the priest who was refused a licence after marrying his male partner, and he took the case to the Court of Appeal [14].
- **Archbishop Michael Peers.** He apologized to Indigenous peoples on behalf of the Anglican Church of Canada in 1993 [18].

WHY THIS MATTERS TO YOU

Were these people traitors, or the most loyal members their tradition had? Most were treated as the first at the time, and some are honored as the second now. If someone in your community raised one of these questions tomorrow, how would they be treated, and by you?

22 Regional variants

BEFORE YOU READ

The same tradition under different governments. What a member can say, leave, marry or inherit depends heavily on the state, and these cards show how differently it plays out.

England

APEX: The Archbishop of Canterbury is Sarah Mullally, the first woman in the office, installed in March 2026 [13].

LAW: The church is established, and 26 bishops sit in the Lords [25].

DOCUMENTED: The record covers the statutory inquiry (2020) [1], the Peter Ball review (2017) [4] and the Makin Review (2024) [3 22].

EXIT: Leaving is free for lay members and costly for clergy, whose home comes with the licence.

REGULATOR: The regulators are Parliament, the Charity Commission for church charities, and the new safeguarding body approved in 2026, which is still being designed [8 35].

TELL: The church published the reviews that ended its archbishop's tenure, and it sacked its own independent safeguarding board the year before.

Uganda

APEX: The Archbishop of the Church of Uganda, Stephen Kaziimba Mugalu, leads the church and issued the 2023 statement welcoming the Act [15].

LAW: Uganda passed the Anti-Homosexuality Act in 2023 [15].

DOCUMENTED: The church publicly welcomed the Act [15].

EXIT: —

REGULATOR: No independent regulator acts on this question.

TELL: One Communion gave two answers to the same law: Kampala welcomed it, and Canterbury criticized the welcome [15].

Australia

APEX: The Primate and the diocesan bishops lead the church.

LAW: The Royal Commission's findings and state reporting laws apply [17].

DOCUMENTED: The Royal Commission recorded 1,082 complainants and 1,115 alleged incidents, 1980–2015 [17].

EXIT: Leaving is legally free.

REGULATOR: State police and the charity regulator oversee the church.

TELL: Twenty-two of twenty-three dioceses had received complaints.

Canada

APEX: The Primate of the Anglican Church of Canada leads the church.

LAW: —

DOCUMENTED: The church apologized in 1993 [18].

EXIT: —

REGULATOR: —

TELL: The church apologized in its own words, in 1993 [18].

WHY THIS MATTERS TO YOU

This page covers England, Uganda, Australia and Canada. Your country changes what this tradition can do to you, and what you can do about it. If you live somewhere not listed, ask which of these cards your country most resembles. If you are a voter, note that each of these arrangements was chosen by a government.

23 The questions

BEFORE YOU READ

The six questions the documented record could not resolve. Each is set out below: why it is being asked, and a concrete example already on this page that it points back to.

QUESTION 1 OF 6

Two independent reviews found the church protected its reputation before children. What has structurally changed, and who is independent of the church in that structure now?

WHY THIS IS ASKED

An institution's structure, rather than its sincerity, is what decides the next case. The question asks whether anyone outside the church now sits inside the safeguarding system.

EXAMPLE ALREADY ON THIS PAGE

The say-do table sets "Safeguarding is our highest priority" beside IICSA's finding [1] that the church's culture put its reputation first, and the Makin Review's finding [3] that senior leaders knew and did not act.

QUESTION 2 OF 6

Why was the Independent Safeguarding Board disbanded in 2023, and what replaced it?

WHY THIS IS ASKED

Disbanding an independent board is a structural choice. The question asks what took its place, and whether the replacement is as independent as the thing that was removed.

EXAMPLE ALREADY ON THIS PAGE

The say-do table records that the Independent Safeguarding Board was disbanded and its members dismissed in June 2023 [16]. A new independent charity was approved only in February 2026 [8].

QUESTION 3 OF 6

Why does a priest's home depend on the same licence a bishop can withdraw?

WHY THIS IS ASKED

When a priest's home depends on the same licence a bishop can withdraw, disagreeing with the bishop can cost a family its house. The question asks whether that is a fair basis for honest speech inside a church.

EXAMPLE ALREADY ON THIS PAGE

The law table records that clergy housing and income depend on the bishop's licence, and that a licence was refused after a same-sex marriage (*Pemberton v Inwood*, 2018) [14].

QUESTION 4 OF 6

The Commissioners traced part of the endowment to the slave trade and accepted a target of £1bn, to be raised with others. Who decides how much of it comes from the endowment, and who it reaches?

WHY THIS IS ASKED

A fund to address a history of slavery is a real step. The question is about process: who sets the amount and decides who benefits, and whether the descendants of those harmed have any say.

EXAMPLE ALREADY ON THIS PAGE

The money section records the Grant Thornton research linking Queen Anne's Bounty to the South Sea Company, the £100m fund announced in

2023 [6], and an oversight group's call in 2024 for a £1bn target, to be pursued in partnership with others, which the Commissioners accepted [7].

QUESTION 5 OF 6

Why do twenty-six bishops of a minority church sit in a national legislature?

WHY THIS IS ASKED

Unelected seats in a legislature are a question for every citizen, not only for church members. The question asks whether a minority church should have a standing vote on everyone's law.

EXAMPLE ALREADY ON THIS PAGE

The law table records that 26 bishops sit in the House of Lords [25]. The structure table lists them as "Lords Spiritual" who vote on national law.

QUESTION 6 OF 6

If a parish can formally decline a woman bishop's oversight, what does her consecration mean in practice?

WHY THIS IS ASKED

Consecrating women as bishops while letting parishes decline their oversight creates two classes of bishop. The question asks what equality means when it can be opted out of.

EXAMPLE ALREADY ON THIS PAGE

The reach section records that the 2014 "five guiding principles" let a parish request male-only oversight, so that a woman's ministry can be formally declined.

In closing

1. The Church of England's own synods voted to ordain women, and the church published reports that ended an archbishop's tenure. That is more self-correction than most institutions in this book have managed. It is also why the standard is fair: the church has shown it can do this, so the question is only whether it will finish.
2. You can love your parish and still ask where the parish share goes. You can sing Evensong and still ask why a survivor waited years for an answer. That is Anglican. The tradition's own genius is argument in synod.

Why does a priest's home depend on the same licence a bishop can withdraw?

WHY THIS MATTERS TO YOU

Choose one question and ask it this month, out loud, to a real person who could answer it. Then write down what happened. Were you answered, redirected, or told that asking was the problem? Whichever it was, the response is information.

24 Leaving safely here

BEFORE YOU READ

Practical, non-theological guidance for someone who needs to step back or step away safely. It is a safety document, not an argument.

Practical guidance, not legal advice.

1. **For lay members, leaving costs nothing formal.** There is no shunning doctrine and giving is voluntary. This is a strength, and it is recorded here.
2. **For clergy,** losing a licence can mean losing home and income together; take advice before you resign.
3. **Church school places** may depend on worship attendance; check a school's admissions criteria.
4. **If you were abused,** go to the police first. You can also contact the church's safeguarding team, and, once it opens (expected in the latter part of 2026), apply to the national redress scheme Synod approved in 2025 [9] [34].
5. **Find support** that is independent of the church [27] [28].

WHY THIS MATTERS TO YOU

Even if this section is not for you, it may be for someone you know. Most people who leave a high-demand community say that the first person who listened without trying to argue them back mattered more than anything else. Could that person be you?

Find support that is independent of the church.

25 Where to get help

BEFORE YOU READ

Organizations that can help, each checked directly against its own site, with the date of the check. Nothing here is endorsed beyond that check.

Checked 2026-09-27.

ORGANIZATION	FOR	WHERE	CONTACT
NAPAC	Adult survivors of childhood abuse	UK	**0808 801 0331** [27]
Faith to Faithless	People leaving religion	UK	**0800 448 0748** (freephone; Monday 10:00–13:00, Wednesday 10:00–13:00, Thursday 16:00–19:00 UK time) [28]
SNAP	Survivors of clergy abuse, across churches	International	Via website [29]
Recovering from Religion	People questioning or leaving faith	US, Canada and online	**(844) 368-2848** [30]

WHY THIS MATTERS TO YOU

Save one contact now, before anyone needs it:

NAPAC (adult survivors of childhood abuse; UK).

People in crisis rarely have the energy to research options. Having a name ready is one of the most useful things you can do for someone else.



26

Sources

BEFORE YOU READ

Every numbered citation on this page, with a named, checkable source. Spot-check a few before trusting the rest; that is the honest way to read any page in this book, including this one.

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22. Church of England, "Independent review into Church's handling of Smyth case published" (7 Nov 2024). https://www.churchofengland.org/media/press-releases/independent-review-churchs-handling-smyth-case-published

23. Archbishops' Council, "Statement from Archbishops' Council on the Independent Safeguarding Board" (June 2023) — contracts of Jasvinder Sanghera, Steve Reeves and acting chair Meg Munn ended. https://www.churchofengland.org/media/press-releases/statement-archbishops-council-independent-safeguarding-board

24. Religion Media Centre, "'Watershed moment' as sacked safeguarding board members tell synod what went wrong" (10 July 2023). https://religionmediacentre.org.uk/news/sacked-safeguarding-board-members-address-synod-in-watershed-moment

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26. Criminal Justice and Immigration Act 2008, section 79 — abolition of the common-law offences of blasphemy and blasphemous libel. https://www.legislation.gov.uk/ukpga/2008/4/section/79

27. NAPAC — 0808 801 0331. https://napac.org.uk/calling-our-support-line/

28. Faith to Faithless (Humanists UK) — helpline 0800 448 0748 (freephone; Monday 10:00–13:00, Wednesday 10:00–13:00, Thursday 16:00–19:00 UK time). https://humanists.uk/faith-to-faithless/helpline/

29. SNAP — Survivors Network of those Abused by Priests. https://www.snapnetwork.org/

30. Recovering from Religion — (844) 368-2848. https://www.recoveringfromreligion.org/

31. Clergy Discipline Measure 2003 (https://www.legislation.gov.uk/ukcm/2003/3/contents), and IICSA, *The Anglican Church Investigation Report*, B.3.2, "Procedure under the Clergy Discipline Measure" (https://www.iicsa.org.uk/reports-recommendations/publications/investigation/anglican-church/part-b-church-england/b3-clergy-discipline/b32-procedure-under-clergy-discipline-measure.html) — the Measure applies to bishops and archbishops; tribunal penalties run from a rebuke to removal from office and prohibition from ministry.

32. Law & Religion UK, "Complaint against Archbishop of Canterbury dismissed," 12 Mar 2026. https://lawandreligionuk.com/2026/03/12/complaint-against-archbishop-of-canterbury-dismissed/ — a complaint under section 8 of the Clergy Discipline Measure, dismissed by the President of CDM Tribunals on 12 Feb 2026 as vexatious.

33. Anglican Communion, "Member Churches." https://www.anglicancommunion.org/structures/member-churches.aspx — 42 member churches (provinces); about 85 million people.

34. Church of England, "Redress scheme." https://www.churchofengland.org/safeguarding/redress-scheme — the Redress Scheme Measure received Royal Assent in Dec 2025; some parliamentary processes remain; the scheme is expected to open in the latter part of 2026.

35. Church of England, "Safeguarding Structures Reform Programme" (Independent Safeguarding Authority). https://www.churchofengland.org/safeguarding/safeguarding-structures-reform-programme — Synod approved the plans in Feb 2026; public consultation ran 16 April to 17 May 2026; the authority is still in the planning phase.

36. Episcopal News Service, "Little evidence so far that Anglican leaders plan to join GAFCON in leaving Anglican Communion," 23 Oct 2025. https://episcopalnewsservice.org/2025/10/23/little-evidence-so-far-that-anglican-leaders-plan-to-join-gafcon-in-leaving-anglican-communion/ — the statement was signed by Archbishop Laurent Mbanda as chair of the GAFCON primates' council.

WHY THIS MATTERS TO YOU

Don't take this page's word for anything either. People tend to believe a claim more the more often they have heard it, whether or not it is true; this is the "illusory truth effect" (Hasher, Goldstein & Toppino, 1977). Spot-check three citations at random. If any fails, tell us, and it will be corrected and logged.

27 What changed on this page

BEFORE YOU READ

A dated log of what changed on this page: corrections, additions and new sources. Changes are logged in public rather than made quietly.

- **2026-10-03:** Corrected the removal rules for the Archbishop of Canterbury (a written procedure exists), the church's size and money figures (£11.6bn at end 2025), the description of the GAFCON announcement, and the status of the redress scheme and the new safeguarding charity, neither of which is open yet. Fixed source labels and links, the question about the slavery fund, two loop summaries and several technique grades; added six sources.
- **2026-09-27:** Added Branches, Law & state, Money in numbers (endowment 2021–2025), Voices from inside, four regional cards, Leaving safely and Where to get help; the Makin Review now cites the published report.

WHY THIS MATTERS TO YOU

This page keeps a public log of its own changes, mistakes included. Does the institution you belong to, give to, or were raised in keep one like it? If not, how would you know what it got wrong, and when?

Colophon

Set in EB Garamond (SIL Open Font License), regular, italic and bold, with true small capitals and old-style figures in text and lining tabular figures in tables. Laid out with Paged.js in Chromium from the same Markdown that feeds the website. US Letter, single-sided, tagged for accessibility and checked against PDF/UA-1 with veraPDF. Built 2026-10-27. Text checked 2026-10-03.

Palette: ink, oxblood, gold, cream, rule. Seven type sizes. Rules of 0.4 pt and 2 pt only.