



## Committee of Aldermanic Almoners, Common Council Governors and Donation Governors of Christ's Hospital

**Date:** THURSDAY, 21 MARCH 2024  
**Time:** 3.00 pm  
**Venue:** COMMITTEE ROOM - 2ND FLOOR WEST WING, GUILDHALL

**Members:** Nicholas Bensted-Smith (Chairman)    Jaspreet Hodgson  
Jamel Banda (Deputy Chairman)    Deputy Shравan Joshi  
Deputy Randall Anderson    Alderman Sir Andrew Parmley  
James St John Davis    Deputy Alpa Raja  
John Foley    Ian Seaton  
Deputy Marianne Fredericks    Deputy Dr Giles Shilson

**Enquiries:** Rhys Campbell  
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**Ian Thomas CBE**  
**Town Clerk and Chief Executive**

# AGENDA

1. **APOLOGIES**

2. **MEMBERS' DECLARATIONS UNDER THE CODE OF CONDUCT IN RESPECT OF ITEMS ON THE AGENDA**

3. **MINUTES**

To agree the public minutes and non-public summary of the meeting held on 14 April 2023.

**For Decision**  
(Pages 5 - 8)

4. **IMPACT REPORT**

Report of Christ's Hospital.

**For Information**  
(Pages 9 - 20)

5. **QUESTIONS ON MATTERS RELATING TO THE WORK OF THE COMMITTEE**

6. **ANY OTHER BUSINESS THAT THE CHAIRMAN CONSIDERS URGENT**

7. **EXCLUSION OF THE PUBLIC**

MOTION - That under Section 100(A) of the Local Government Act 1972, the public be excluded from the meeting for the following items on the grounds that they involve the likely disclosure of exempt information as defined in Part I of Schedule 12A of the Local Government Act.

**For Decision**

## Part 2 - Non-Public Agenda

8. **NON-PUBLIC MINUTES**

To agree the non-public minutes of the meeting held on 14 April 2023.

**For Decision**

(Pages 21 - 26)

9. **CHRIST'S HOSPITAL UPDATE**

Report of Christ's Hospital.

**For Information**  
(Pages 27 - 34)

10. **SELECTING A PRESENTEE FOR SEPTEMBER 2024**

To discuss applications for the Corporation's 2024 Presentation to Christ's Hospital.

**For Information**  
(Pages 35 - 62)

11. **DONATION GOVERNOR APPOINTMENTS**

The Chairman to be heard.

**For Information**

12. **PROGRESS ON CHILDREN PRESENTED IN THE LAST FIVE YEARS**

Donation Governors to be heard.

**For Information**

13. **QUESTIONS ON NON-PUBLIC MATTERS RELATING TO THE WORK OF THE COMMITTEE**

14. **ANY OTHER BUSINESS THAT THE CHAIRMAN CONSIDERS URGENT WHILST THE PUBLIC ARE EXCLUDED**