



GENERAL SYNOD ELECTIONS 2026
HUSTING ANSWERS
HOUSE OF CLERGY

Question 1:	
Do you support reviewing the Five Guiding Principles and ending discrimination against women? Do you affirm women's ministry in all roles, including lay ministry, deacon, priest, bishop, diocesan bishop and archbishop?	
Candidate	Response
The Revd Aneal Appadoo	
The Revd Dr Charlie Baczyk-Bell	Yes. It is clear to me from conversations with women clergy that the Five Guiding Principles are not working for them – and therefore for the wider church – in the way that was intended or that enables their ministry to flourish. They are supposed to be principles, not tablets of stone, and it is clear the way they are working – or not working – needs to be properly reviewed. I would strongly support such a process in General Synod. I affirm the ministry of women in all orders and offices, and believe the church has a long way to go in both realising the fulness of the gifts that women bring to the church, and in rooting out structural misogyny.
The Revd Canon Michael Bailey	
The Revd Damilola Bamidele	
The Revd Jeremy Crocker	I do. My training incumbent was the Rt. Revd Christine Hardman. I have recently attended the priesting of the Revd Maria Evangelou @ St Paul's Anglican Cathedral, Nicosia who I sponsored, helped train during my 10 years as Dean.
The Revd Antonio Garcia Fuerte	Yes. I affirm women's ministry in every role, lay and ordained: as deacons, priests and bishops, including diocesan bishops and archbishops. The risen Christ entrusted Mary Magdalene with Easter's first proclamation (John 20.17-18); the Church should receive the gifts and authority He gives women. I support reviewing the Five Guiding Principles and their outworking. Their first principle affirms equal access to ministry, yet arrangements for those unable to receive women's ministry have not always produced genuinely mutual flourishing. I am also concerned when alternative episcopal oversight, created for that disagreement, is invoked in other disputes. I would listen respectfully to those who disagree, but work and vote for reform that ends discrimination and allows women's ministry and leadership to flourish fully.
The Revd Canon Dr Melanie Harrington-Haynes	I believe the Five Guiding Principles reflect the time and situation they were written in – in 2014. Last year the House of Bishops acknowledged that more work was needed regarding reviewing the declaration's impact on women in ministry today. I believe a review might be helpful for everyone – for example we could ask the question as to whether 'mutual flourishing' is happening in practice - for everyone. I do believe that this review would need to happen through open and good communication and listening between those who affirm the ordination of women and those who do not - where everyone would have a voice. I would support the end of discrimination against anyone based on their age, gender identity, disability, ethnicity, socioeconomic status, mental health, neurodiversity or sexuality. I affirm women's ministry in all roles including lay ministry, deacon, priest, bishop, diocesan bishop and archbishop.
The Revd Benjamin Jones	

The Revd Jonathan MacNeaney	I lament the ongoing discrimination that women continue to face within the Church of England, which hinders the fullness of our common life. Item 5 of the Five Guiding Principles explicitly called for "no time limit" on the reciprocal provisions made in 2014. If General Synod wishes to find creative ways forward on other pressing issues, it must remain true to previous assurances given to traditionalists. To break this promise would shatter the trust required for mutual flourishing. Instead, we must explore other ways to end discrimination, for example, by removing the possibility for vacancy in see committees to exclude candidates who ordain women in their statements of need.
The Revd Jonathan Macy	
The Revd Andrew Mumby	Yes. The Principles were developed before I or many of us had a voice at Synod, or were even ordained. I affirm the ministry of women in every sphere of the Church. I rejoice at the appointment of a woman as Archbishop of Canterbury, which makes it clear and visible that women's ministry is not provisional, and should not be dependent on the permission of others. The Five Guiding Principles were developed as a settlement at a particular moment in the Church's history. A review should ask whether the present arrangements genuinely provide mutual flourishing, or whether they make for structural inequality which is a burden for ordained women and everyone who supports ordination regardless of gender. A review of the Principles should include the voices and experiences of women, including from racially minoritised communities.
The Revd Canon Anna Norman-Walker	I support a review of the 5 guiding principles and affirm women's ministry in all roles both lay and ordained.
The Revd Christopher Philips	
The Ven Gregory Prior	
The Revd Canon Joshua Rey	I don't see any need to change or withdraw the Five Guiding Principles, and I see this as entirely compatible with ending discrimination against women. My main concern in the latter regard is not discrimination against a woman who senses a calling to be a priest of a particular parish, but the depriving of that parish of the ministry God wants for them - exercising a ministry is more about renouncing rights than exercising them). Subject to the reservation that I would always want to hear the debate first, as a member of Synod I would be most unlikely to do anything but vote to affirm women's ministry. On several occasions since 2012 I have sworn an oath of obedience to +Southwark and his SUCCESSORS, and on each occasion I have known exactly what I was saying and meant it.
The Revd Vanessa Thornborough	Yes. I affirm the ministry of women in every role within the Church of England, including lay ministry, deacon, priest, bishop, diocesan bishop and archbishop. I believe women are called, gifted and equipped by God to exercise the full range of ministry and leadership in the Church. As a woman of colour and a disabled woman, I know personally how important it is that the Church not only welcomes people, but enables them to flourish and exercise their vocation without barriers or discrimination. I therefore support a review of the Five Guiding Principles where they continue to allow discrimination against women, and I would like to see a Church where a woman's gender is never a barrier to her calling or ministry. For me, this is about recognising the gifts God gives to his whole Church and ensuring that women can serve wherever God calls them.
The Revd Andrew Twesigye	
The Revd Jenny Walpole	Yes I fully support reviewing the Five Guiding Principles and I affirm women's ministry in all roles. I believe women's gifts, leadership and vocation should be wonderfully

	welcomed, encouraged, affirmed, valued and enabled to flourish across the whole life of the Church.
The Revd Nicholas Woolridge	
The Revd Jago Wynne	
The Revd Calum Zuckert	I affirm women's ministry to all orders and roles in the Church of England, and rejoice in our first female Archbishop of Canterbury. I understand the Five Guiding Principles as an imperfect and temporary compromise until they can be phased out, and hope that this will happen over time.

Question 2:

Do you support the use of the Prayers of Love and Faith liturgy to bless people in a same sex relationship? Are you in support of authorizing stand-alone services for the blessing of same sex couples in the church?

Candidate	Response
The Revd Aneal Appadoo	
The Revd Dr Charlie Baczyk-Bell	Yes, and I have used them. The PLF were a small step forward, and it is a scandal that so-called 'standalone services' have been blocked. I disagree that the B2 route is required for these services, and I am of the view that clergy may offer such services as it stands, under B5. I have been at the forefront of this tiresome fight and intend to continue so if you re-elect me to General Synod.
The Revd Canon Michael Bailey	
The Revd Damilola Bamidele	
The Revd Jeremy Crocker	I serve at St Luke's Battersea, a liberal Catholic parish whose vicar, is in a same sex attracted relationship. I am happy to support clergy and congregations who require this ministry of love, prayer and blessing.
The Revd Antonio Garcia Fuerte	Yes. I support the Prayers of Love and Faith in regular worship and their canonical authorisation for standalone services. A blessing is not a prize for perfect people; it is the Church giving thanks for God's grace already at work and praying that a couple may abide in Christ's love (John 15.9), growing in faithfulness and holiness. Same-sex couples should be able to bring their commitment, gratitude and hopes before God in a service shaped for them, with family and friends gathered in prayer. Such worship would speak clearly and tenderly: you belong here, and your shared life matters to the Church. I would work for authorisation through proper processes, with pastoral respect for those whose conscience differs.
The Revd Canon Dr Melanie Harrington-Haynes	Yes I do, and yes I am.
The Revd Benjamin Jones	
The Revd Jonathan MacNeaney	Yes, I fully support the use of the Prayers of Love and Faith and the authorization of stand-alone services to bless same-sex couples. Sacramental grace should never be withheld from love that bears the fruits of the Spirit. However, while stand-alone blessing services are a vital stepping stone, what I truly desire is to conduct same-sex marriages in church. I believe the theology of marriage is strengthened, not diminished, when extended to faithful same-sex covenants. Blessings alone risk creating a two-tier system of grace that treats LGBTQ+ relationships as secondary. We must strive for a Church where the sacrament of holy matrimony is open to all couples equally.
The Revd Jonathan Macy	
The Revd Andrew Mumby	Yes. I support using the Prayers of Love and Faith to bless people in same-sex relationships in church, and I support authorising stand-alone services of blessing for same-sex couples. Where two people seek God's blessing and commit to a faithful, life-giving partnership, the Church should be ready to welcome them and pray with them openly and joyfully. For me this is a matter of justice and of the Church's pastoral vocation, rooted in the conviction that God is present in the lives of LGBTQIA+ people and their families. I want that authorisation to come with theological seriousness and legal clarity, and see the need for measures for those who in conscience cannot officiate (as with the remarriage of divorced people). LGBTQIA+ Christians and allies have already waited through years of consultation, uncertainty and public argument about the legitimacy of their relationships.

	As a parish priest I long to welcome people to Marriage or Blessing regardless of orientation.
The Revd Canon Anna Norman-Walker	I do, and I am.
The Revd Christopher Philips	
The Ven Gregory Prior	
The Revd Canon Joshua Rey	My main reservation about the PLF liturgy is that I don't think it is very good. I have so far found the provisions of Canon B5 sufficient for me to meet the pastoral needs of my parishioners as they have presented themselves, and have devised liturgy myself when it has been needful. I think it possible that what is needed is not the authorization of new services, but the withdrawal of guidance that prevents some from using Canon B5 in a way that is generous and affirming. As I make clear in my election address, this is not an area in which I have great expertise or a strong concern - I am hoping there may be a place for at least one such person on Synod.
The Revd Vanessa Thornborough	I support the use of the Prayers of Love and Faith to bless people in same-sex relationships, and I support the authorisation of stand-alone services for the blessing of same-sex couples. I believe the Church is called to welcome, love and pray for all people, and to recognise the dignity and commitment of couples who seek God's blessing on their relationship. As a woman, a woman of colour and a disabled woman, I know personally how important it is for people to know that they are not simply tolerated, but welcomed, valued and able to participate fully in the life of the Church. I recognise that there are different theological convictions within the Church of England, and I believe we need to hold these differences with honesty, humility and generosity. At the same time, I believe the Church should continue to move towards greater inclusion, pastoral openness and equality, while listening carefully to one another and remaining rooted in prayer and Scripture.
The Revd Andrew Twesigye	
The Revd Jenny Walpole	Yes, my partner and I had the Prayers of Love and Faith at Canterbury Cathedral after our Civil Partnership. I support stand-alone services for the blessing of same sex couples in the Church. This is a meaningful pastoral response to those seeking a public celebration of their relationship and who wish to honour that relationship before God.
The Revd Nicholas Woolridge	
The Revd Jago Wynne	
The Revd Calum Zuckert	I support the Prayers of Love and Faith, and support the authorizing of stand-alone services. It is to the shame of the last Synod that these plans were shelved without due process, and I hope very much that the mind of synod to affirm these plans will once again be stated early in the next Synod.

Question 3:	
Will you support a change in the canons to support same-sex marriage for Christians in the Church of England?	
Candidate	Response
The Revd Aneal Appadoo	
The Revd Dr Charlie Baczyk-Bell	Yes. In my view, this process should be started during this quinquennium. I was married to my wonderful husband in an Anglican church, and it was a total joy – one I long for others to be able to enjoy. I also support the removal of restrictions on clergy who

	marry their same-sex partner – the current rules are a disgrace and bring great shame on the church.
The Revd Canon Michael Bailey	
The Revd Damilola Bamidele	
The Revd Jeremy Crocker	I will. It has for far too long been an area that deeply saddens me. We have made a fudge over this issue for far too long and should allow same sex attracted to have a full, loving marriages for lay and ordained in church.
The Revd Antonio Garcia Fuerte	Yes. I would support amending the canons, alongside the legal and liturgical changes required, so that same-sex couples may marry in the Church of England. Marriage is a covenantal vocation: two people promise faithful, mutual self-giving, forgiveness and a shared life shaped by Christ. I do not believe the genders of a couple alone determine whether their marriage embodies Christian holiness. Jesus asks us to know a tree by its fruits (Matthew 7.16). I have seen in same-sex couples the fruits of enduring fidelity, costly care and service to others. I take Scripture's difficult passages seriously, but do not believe they describe such equal, lifelong relationships. The Church should be able to solemnise these marriages with joy and pastoral care.
The Revd Canon Dr Melanie Harrington-Haynes	Yes, I would. I support marriage for faithful and committed couples, regardless of their gender.
The Revd Benjamin Jones	
The Revd Jonathan MacNeaney	Yes, I will wholeheartedly support a change in the canons to enable same-sex marriage. Crucially, this must be available for all parishioners, whether they profess Christian faith or not. As the established Church of England, we hold a unique national cure of souls. We are sacramentally called to minister to all her people, serving the entire parish community without theological gatekeeping. Just as heterosexual non-churchgoers possess a legal right to be married in their parish church, that same right must extend to same-sex couples. Marriage is a gift for the whole of human society, and our canons should reflect this universal pastoral grace.
The Revd Jonathan Macy	
The Revd Andrew Mumby	Yes. I support changing the canons so that Christians in the Church of England may enter same-sex marriage in church. Marriage is a covenant of faithful love, mutuality, permanence, public commitment and the mutual flourishing of two people before God. I do not believe that excluding same-sex couples from marriage is compatible with the Church's commitment to dignity, equality and pastoral care for everyone in our parishes. I would support the necessary theological, liturgical and legal work. Unity matters, but unity must not mean that the people most affected by a decision are required to carry the cost of preserving institutional harmony. The Church should be honest about the harm caused when LGBTQIA+ people are told that they belong while being denied equal access to the Church's sacramental and pastoral life. We should listen carefully to LGBTQIA+ Christians including from Black, Asian, African, Caribbean and other minoritised communities.
The Revd Canon Anna Norman-Walker	Yes, but with provision for those churches who do not wish to conduct such marriages being able to do so. In the same way as marriage in church after divorce currently works.
The Revd Christopher Philips	
The Ven Gregory Prior	
The Revd Canon Joshua Rey	Almost certainly not. I should wish to hear the debate before coming to a mind. But I do think that the category of Holy Matrimony should be preserved. There is a distinctive dynamic to a lifelong relationship between a man and a woman that is challenging, fruitful, and deeply rooted in theology, history and biology. This doesn't

	mean that there are not other kinds of relationship that God might wish, through the ministry of the Church of England, to bless, but I would not want to call these Holy Matrimony. As I make clear in my election address, this is not an area in which I have great expertise or a strong concern - I am hoping there may be a place for at least one such person on Synod.
The Revd Vanessa Thornborough	I believe marriage is a gift of God, rooted in love, faithfulness, commitment and mutual flourishing. I believe same-sex couples who seek to make lifelong promises before God should be able to do so within the Church, rather than being excluded because of who they love. As a woman of colour and a disabled woman, I know how important it is that the Church is a place where people are genuinely welcomed, valued and enabled to flourish. I want to see an inclusive Church where LGBTQI+ Christians can participate fully in its worship and sacramental life. I recognise that this is a significant theological change and that there are sincerely held differences within the Church. I would listen respectfully to those with different convictions, while working towards a Church where same-sex couples can have their committed relationships recognised and celebrated.
The Revd Andrew Twesigye	
The Revd Jenny Walpole	Yes, I would support a change to the canons to permit and recognise Equal Marriage, and would do so as part of a wider commitment to ensuring that LGBTQ+ people are fully welcomed, valued and able to flourish within the life of the Church. My academic research has focused on this topic and so I bring informed, theological insight and personal conviction to this important matter.
The Revd Nicholas Woolridge	
The Revd Jago Wynne	
The Revd Calum Zuckert	Yes.

Question 4:

If elected, how would you use your voice and vote to ensure that LGBTQ+ people and their families are treated with equal dignity and are able to flourish fully in the Church of England? If you believe there are areas of church life, ministry, marriage or the sacraments in which LGBTQ+ people should not participate on the same basis as heterosexual people, please explain which areas and why.

Candidate	Response
The Revd Aneal Appadoo	
The Revd Dr Charlie Baczyk-Bell	I have consistently fought for the rights and dignity of LGBTQ+ people in the Synod chamber, and have been amongst the leaders of the campaign to bring about change, helping to found Together for the Church of England. I have also worked hard behind the scenes, putting myself in a place of vulnerability in order to effect change. LGBTQ+ people are a gift to the church and should be shown the same hospitality and welcome as anyone else – not least because they are already beloved by the God who calls us all into life. Our current sacramental barriers are damaging our mission as a church.
The Revd Canon Michael Bailey	
The Revd Damilola Bamidele	
The Revd Jeremy Crocker	I believe in total equality both in gender, race, age and sexual orientation of all people.
The Revd Antonio Garcia Fuerte	I would use my voice and vote for equal access to marriage, ministry and the sacraments, and challenge policies that place burdens on LGBTQ+ Christians and their families which others do not bear. I believe no area of church life should be closed to

	someone because of their sexuality or gender identity; vocation and discipleship should be discerned by the same standards for everyone. I would listen closely to those most affected, test proposals against their consequences in parish life, and press for clear implementation rather than indefinite promises. I would speak respectfully with those who disagree, holding those conversations in patience and prayer while remembering that delay is never abstract to those living with it. For Paul, the suffering and honour of one member belong to the whole body (1 Cor 12.26). A Church that calls us one body must let every member flourish.
The Revd Canon Dr Melanie Harrington-Haynes	I do not believe there are any areas of church life, ministry, marriage or the sacraments in which LGBTQ+ people should not participate on the same basis as heterosexual people. I would use my voice and vote in General Synod to work for equality for LGBTQ+ people and their families. I hope that, if I am elected, my time in Synod would help ensure that LGBTQ+ people are able to fully flourish in the Church of England, and that I would be a positive voice in enabling that.
The Revd Benjamin Jones	
The Revd Jonathan MacNeaney	I stand unequivocally for equal participation across every area of church life, ministry, and the sacraments. If elected, I will use my voice to speak from the depth of our tradition, proclaiming that LGBTQ+ people are fearfully and wonderfully made in the image of God. It breaks my heart to see the institutional cruelty that still inflicts deep wounds on our siblings and their families. I yearn to see a Church where an LGBTQ+ family can walk into any parish without fear of reproach.
The Revd Jonathan Macy	
The Revd Andrew Mumby	I would use my voice and vote as a passionate LGBTQIA+ ally. That means supporting equal access to ordained and lay ministry without discrimination on grounds of sexual orientation, gender identity or relationship status; supporting same-sex couples who seek prayer, blessing, marriage and pastoral accompaniment; and opposing policies that require LGBTQIA+ clergy to live under restrictions not imposed on heterosexual colleagues. It also means clear protections against bullying, harassment, outing, coercive pastoral practice and spiritual abuse, and safeguarding that recognises the particular vulnerabilities of trans people and of LGBTQIA+ children and young people. I do not believe there is any area of church life, ministry, marriage or the sacraments from which LGBTQIA+ people should be excluded. LGBTQIA+ people are such a gift, the Church must enable them to use their gifts for the glory of God in our Church!
The Revd Canon Anna Norman-Walker	I have already served twice on General Synod and my voting record speaks for itself. I will continue to speak up for, and vote to enable the full inclusion and flourishing of LGBTQI+ people in the Church of England.
The Revd Christopher Philips	
The Ven Gregory Prior	
The Revd Canon Joshua Rey	I think I would need to disaggregate the abbreviation LGBTQ+ in order to answer this question. I do think that the difference between a man and a woman is fundamentally a matter of biology (and thus perhaps not eternal, but certainly unchanging this side of the grave) and I am not convinced by the notion of gender identity. But I also think we each of us need to find our own way through life, with the help of those around us, and that this can work out in all sorts of different kinds of life being lived. And I am certain that there is a place for each of us in the church. I could certainly see how that sentence could seem to contradict the first thing I said; I don't think it does, but would be glad to have that conversation... alas this box is not big enough.
The Revd Vanessa Thornborough	I believe LGBTQ+ people and their families are part of the whole people of God and should be treated with equal dignity, welcome and respect. If elected, I would use my voice and vote to challenge discrimination, listen to lived experience and support

	policies that enable LGBTQ+ people to flourish fully in every part of the life of the Church. I know how important it is that the Church does more than welcome people it, must remove barriers that prevent people from participating fully and exercising their God-given gifts and vocations. I do not believe there are areas of church life, ministry or the sacraments where LGBTQ+ people should be excluded from participation on the basis of their sexuality or gender identity. I would support equal dignity, opportunity and belonging, including in ordained ministry and marriage.
The Revd Andrew Twesigye	
The Revd Jenny Walpole	I would speak (and vote) as a clergy person with lived experience as a gay woman in a Civil Partnership. I have experience of leading an Open Table worshipping community. This is an issue very much on my heart. I will work positively and collaboratively to ensure LGBTQ+ people know that they are more than welcome, and can participate fully within the life of the Church without fear or shame. I have the maturity, resilience and pastoral sensitivity needed to undertake this work with stamina, grace and without cynicism.
The Revd Nicholas Woolridge	
The Revd Jago Wynne	
The Revd Calum Zuckert	As a LGBTQ+ ally, I fully support the full inclusion of all of God's people in the life, witness, worship, and sacramental life of the church. I would use my voice and vote by listening to LGBTQ+ voices around the Church and doing my best to reflect that voice.

Question 5:	
How do you understand Christ's call to inclusion in relation to women, LGBTQ+ people and others who have historically been excluded or marginalised, and what do you think lies behind resistance to that inclusion?	
Candidate	Response
The Revd Aneal Appadoo	
The Revd Dr Charlie Baczyk-Bell	I dislike the language of inclusion, because in my view such folk are already amongst the beloved people of God, and nobody has the right to exclude or include them. I see all attempts to exclude as part of the same web of structural oppression and am strongly intersectional. The church becomes more the church when all its members are heard, loved, and embraced. Those who continue to exclude do so for a whole variety of reasons, and we owe them the respect to listen to why that is – but calling something 'theology' does not mean it cannot be challenged, or, indeed, that it cannot be plain wrong. I engage in those conversations in good faith and believe those with whom I disagree are Christians – I am sorry, and surprised, that this has often not been reciprocated.
The Revd Canon Michael Bailey	
The Revd Damilola Bamidele	
The Revd Jeremy Crocker	I am a traditional Anglican heterosexual male priest. I am fully supportive of inclusion for all. I respect some of my contemporaries who hold differing views. I love the Anglican Church that it can maintain the two integrities.
The Revd Antonio Garcia Fuerte	In Christ, God gives himself freely; the Church is called to receive that gift together, not ration belonging. Christ's welcome is not an invitation to stand quietly at the edge of a community shaped entirely by others. Jesus crosses a boundary (John 4) and the Samaritan woman becomes a witness. Women, LGBTQ+ Christians, people of GMH, refugees and asylum seekers, do not merely need our welcome; the Church needs their

	gifts. I have learnt this among our Spanish-speaking communities, where people found an Anglican home without surrendering their language or culture. Resistance is not always malice; some are conscientiously wrestling with inherited teaching. Yet fear of change and habits of power can stop us seeing the lives before us. We must listen, pray and read Scripture together, asking whether our common life allows people to flourish in their God-given gifts. Hospitality becomes Christian when we receive as well as give.
The Revd Canon Dr Melanie Harrington-Haynes	In the Gospels there are many examples of Jesus crossing boundaries to those who are marginalised and excluded. Christ's welcome is for everyone, and for me that is a fundamental message to share within the church and outside of it. This message of inclusion is for women, LGBTQ+ people, and others who have been historically excluded or marginalised. There are various reasons why some have felt called to resist this same spirit of inclusion. These reasons might include a sincere belief that their resistance comes from a place of faithfulness to scripture and tradition. For this reason I believe that making progress will come from genuine open and honest discussion and listening from those with differing views.
The Revd Benjamin Jones	
The Revd Jonathan MacNeaney	Christ's incarnation is an act of solidarity with the marginalized. As his disciples we are called to follow His example. Dr Martin Luther King Jr. wrote, "the arc of the moral universe is long, but it bends toward justice." I believe this arc is bent by the hand of God toward total inclusion. Behind the resistance to this momentum, I try not to see malice, but rather a sincere desire among my conservative siblings to remain obedient to Scripture and tradition as they understand them. I hope that their fear is not rooted in hatred, but in a protective desire for the integrity of the faith passed down to them.
The Revd Jonathan Macy	
The Revd Andrew Mumby	"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."" (Galatians 3:28) For me Christ's call to inclusion is central to the Christian faith. Jesus crossed boundaries of religion, ethnicity, gender, status and respectability, welcoming especially people who had been excluded or marginalised. The Church as the Body of Christ on earth is called to do the same, and to address structures and cultures which exclude people today. This applies to women, LGBTQIA+ people, disabled people, migrants, poor people and racially minoritised people. I believe that resistance comes from fear, cultural conditioning, privilege, learned prejudices, and of course people's convictions. Often the most powerful way that prejudice is broken down is through encounter, and I have seen that happen even at General Synod, but the road is a long one and needs prayer and courage on everyone's part. True conversion needs the Church to repent, and listen to the Spirit.
The Revd Canon Anna Norman-Walker	I understand Christ's call to inclusion to be a matter of justice and faithfulness to scripture. I accept that for some people, the resistance to inclusion is theological, ecclesiological or hermeneutical. However, what has often underpinned this is prejudice or an abuse of power.
The Revd Christopher Philips	
The Ven Gregory Prior	
The Revd Canon Joshua Rey	The Gospel is for everyone - Christ calls us all to be one. This is axiomatic. And it often doesn't happen in the Church of England. I am not inclined to think about this in terms of categories of person. This partly because there is a lot of intersectionality about, and always has been, so that the categories quite often break down. It's mostly because my sense is that Jesus was more interested in meeting people face to face, in the fullness of who they were, and thus I prefer to practice inclusion person by person. And again, I can see the contrary argument - that certain categories face structural injustice which we have to tackle at that level - but I'm not convinced by it. However if you'd like to

	have another go at convincing me, there's a cup of tea for you at the Roehampton Vicarage.
The Revd Vanessa Thornborough	I understand Christ's call to inclusion as a call to recognise the dignity, worth and God-given gifts of every person. Jesus consistently crossed boundaries and welcomed those pushed to the margins. His ministry challenges us not simply to welcome people into the Church, but to enable them to belong, participate, lead and flourish. I know how important it is to move beyond being welcomed to being heard, valued and trusted with responsibility. I believe this applies equally to LGBTQ+ people and others who have experienced exclusion. Resistance can come from fear of change, unfamiliarity, cultural assumptions or sincerely held theological convictions. Sometimes traditions and structures become so established that we mistake them for the Gospel. I believe we are called to listen, learn and discern the Spirit's leading, with Christ's command to love God and our neighbour at the heart of our life together.
The Revd Andrew Twesigye	
The Revd Jenny Walpole	Christ's call to inclusion is rooted in the Gospel itself; and can be seen in Christ's consistent movement towards those who were pushed to the margins, silenced, judged, or excluded by religious and social systems. Resistance to that inclusion often comes from a mix of things: deeply held theological conviction, fear of change, anxiety about identity and tradition, sometimes an instinct to preserve existing patterns of power and belonging. I would want to engage with that resistance with seriousness and charity, but also with honesty. Where exclusion has caused harm, the Church must be willing to repent and move forward with courage towards a fuller embodiment of Christ's welcome.
The Revd Nicholas Woolridge	
The Revd Jago Wynne	
The Revd Calum Zuckert	Christ's invitation to join the church and become people growing in holiness is to all. Jesus, it seems to me, was particularly concerned that those who have been excluded or on the margins found a place at the table. It is my sense that the historical teachings of the church have not always been inclusive in this way, nor that society at large has reflected such a wide and unqualified invitation; these issues therefore sit deeply engrained for many.

Question 6:	
Can you give an example of where your understanding of God or the Church has deepened or changed through encounters with people whose lives or relationships do not fit your existing theological convictions?	
Candidate	Response
The Revd Aneal Appadoo	
The Revd Dr Charlie Baczyk-Bell	I find myself consistently called into spaces where I meet – and attempt to constructive engage – people with entirely different theological convictions. This includes ecumenical encounter but also includes the huge variety of theological perspectives held on a huge number of different topics within the Church of England. I enjoy being challenged, questioned, and having to defend my own theological convictions – which have changed over time, a process I see as healthy and God-given. It is my view that the General Synod should be a place of robust debate – but debate filled with grace, and debate that does not dehumanise despite the passion. I find myself refusing to let go of other Christians who wish to push me and those like me away, and that is pure grace.
The Revd Canon Michael Bailey	

The Revd Damilola Bamidele	
The Revd Jeremy Crocker	In Cyprus I often was the understudy for the Bishop of Cyprus and the gulf. Often attending services and functions with the Eastern Orthodox and The Roman Catholic and Maronites. Although theologically quite different I built up a great understanding and strong relationships.
The Revd Antonio Garcia Fuerte	When I was Roman Catholic, I spent three months in the Venezuelan Amazon, where three nuns held seven large villages together. With no state presence, they taught, cared for the sick and led prayer. They broke bread symbolically, but could not celebrate the Eucharist. A priest was meant to visit every three months; I never saw him, because he was stretched across a vast region. I met Christ in the sisters' ministry, yet those villages had no regular Eucharist, while I could receive it readily in Madrid. The Syrophoenician woman's appeal for crumbs (Mark 7.28) came to me with new force. Why should access to Christ's table depend on geography or the availability of an ordained man when God had so clearly gifted these women? Their lives unsettled my inherited theology of priesthood: the scarcity lay in our structures, not in God's generosity.
The Revd Canon Dr Melanie Harrington-Haynes	One example I would give would be my time last year on the 'clergy consultation' course at Windsor. I found myself in a group of clergy from across the Church of England and Church of Ireland with a variety of understandings of God and the Church, including those who do not believe in the ordination of women, and who were therefore in contrast to my theological convictions. During the course we spent many hours discussing our theological convictions in an open and honest way – where we really listened to each other. There was mutual respect and openness to seeing different perspectives. It did not change my personal theological convictions, but it was a profound experience for me in my understanding of God's work in reconciliation and conflict resolution within the church, and my sense of how we need to move forwards.
The Revd Benjamin Jones	
The Revd Jonathan MacNeaney	My ecclesiology was challenged during a pilgrimage last year and this to the Taizé Community in France. I was confronted by community where female priests are not permitted to celebrate the Eucharist. Yet, despite this structural limitation on women's sacramental ministry, the undeniable holiness, spiritual depth, and vibrant grace of the place was evident. It showed me that God's presence breaks through our human compromises, teaching me that we can experience the divine mysteries and recognize profound sanctity even within structures that still require transformation.
The Revd Jonathan Macy	
The Revd Andrew Mumby	As a child I grew up with a number of unconscious biases learnt at school and even through family and friends. While my own journey of conversion was actually an interior one, alongside that was meeting people and watching other people who held prejudice meeting people who we might have held prejudiced views about. It is hard to disparage people who are friends and acquaintances. This was all before I was a Christian person (or ordained), and so I hope I have always brought that understanding to my theological convictions.
The Revd Canon Anna Norman-Walker	I believe that where there is love, there is God, and that this theological reality can be encountered in many different sorts of relationships and lives.
The Revd Christopher Philips	
The Ven Gregory Prior	
The Revd Canon Joshua Rey	I am a cradle atheist, so my understanding of God has been very much shaped by my encounter, in my early twenties with Christians, who, in all their many and wonderful variety, were united in believing something utterly baffling and strange, and so immense that it was scarcely surprising that it eventuated in a lot of different ways of thinking about numerous particular matters. Together, acting as channels for the loving

	power of the Holy Spirit, they changed my understanding of God through 180 degrees, and here I am. I have always found it more stimulating enter into the world view of people different from myself, than to live in an echo chamber and I give thanks to God for that. My theological convictions are that the God of love came into the world in Jesus Christ to save sinners (which is all of us) and to draw us to himself - I haven't met anyone whose lives and relationships entirely fit with that - or anyone who cannot be encompassed by it.
The Revd Vanessa Thornborough	As a woman of colour and a disabled woman, I know what it feels like when people see the difference first rather than as a whole person made in God's image. Through friendships and pastoral ministry, particularly with LGBTQ+ people, I have encountered people whose lives and relationships have challenged assumptions I once held. I have learnt to listen before reaching conclusions. I have seen deep faith, love, commitment and a desire to follow Christ in people whose lives did not fit my previous theological framework. These encounters have reminded me that God is already at work in people's lives, often beyond the boundaries I might place around God. My understanding of inclusion has therefore deepened from simply welcoming people into the Church to recognising their gifts, dignity and vocation, and ensuring they have a full and equal place within the life of God's people.
The Revd Andrew Twesigye	
The Revd Jenny Walpole	I worked at a homeless project, as part of an Open Evangelical Church where there existed a diversity of theological views. I encountered a person (elder) who struggled with my leadership within that Church community. This was not easy as he asked me to step back from preaching and this was a painful experience. It can be costly but I learnt to remain in respectful, grace-filled dialogue. Love is what enables us to remain in honest relationships without denying the depth of our disagreement or the dignity of those with whom we disagree.
The Revd Nicholas Woolridge	
The Revd Jago Wynne	
The Revd Calum Zuckert	I used to worship at a church where there was an inclusion banner 'we welcome...' and many different groups were named. This church ran an amazing winter night shelter. One day, I arrived for worship to find that a regularly visiting homeless friend of the church had added his name at the end of the list, feeling unseen by it. It was a lesson for me in how the church - even when we aim to offer (and succeed in offering) welcome to all - falls short of that ambition.

Question 7:	
How do you communicate and consult with clergy and laity in our diocese before and after major General Synod debates?	
Candidate	Response
The Revd Aneal Appadoo	
The Revd Dr Charlie Baczyk-Bell	Both informally and formally, through meetings, WhatsApp, reports, and so on. I think it would be a very good thing if there were to be a forum for our electors that happened before and after each General Synod session, and I'd be keen to help create that. It is hard, sometimes, to communicate the nuance and politics of the Synod chamber, but I have tried to be approachable and consistent in my communication, and in my listening to those in the diocese seeking to influence debates. This has been particularly helpful when trying to bring the lived experience of churches and chaplaincies in our diocese into the Synod chamber.

The Revd Canon Michael Bailey	
The Revd Damilola Bamidele	
The Revd Jeremy Crocker	I was on the General Synod for 10 years serving in St Albans Diocese. I would be happy to go to Deanery Synod meetings to explain upcoming agenda items, and would enjoy listening to the various views
The Revd Antonio Garcia Fuerte	I already make time for colleagues who want to talk, and will remain available to clergy and laity throughout Synod's work. Before major debates, I want to hear what is happening in our parishes, particularly in the lives of people a decision will affect. Afterwards, I will stay in conversation about what was decided, what I learnt, and what it means for us locally. Consultation is, for me, a discipline of prayerful attention: bringing Scripture, lived experience and differing convictions before God, then noticing where the Spirit draws us towards greater faith, hope and love. Prayer does not spare us hard choices; it helps us make them without turning one another into adversaries. I will speak honestly, remain open to correction and keep making time for those who disagree. No one of us discerns the mind of Christ alone.
The Revd Canon Dr Melanie Harrington-Haynes	If I were to be elected I would do my best to communicate well with clergy and laity in our diocese, especially around major General Synod debates, and would see this as part of my role. I would do this individually but also in collaboration with other members from our diocese. I would do this by highlighting upcoming major debates beforehand, and getting a sense from clergy and laity about their concerns and opinions, so that this might be reflected better in GS debates. After Synod I would work with other Synod members from Southwark Diocese in order to communicate the outcomes clearly and effectively and look towards future debates. I would also reach out on an individual basis, especially to those who have expressed concerns to me personally.
The Revd Benjamin Jones	
The Revd Jonathan MacNeaney	Effective representation requires transparency and shared prayer. Before every General Synod meeting, I write prayer points. Following the sessions, I publish a summary of each day of the meeting and I am always glad to receive communication, questions and lobbying. I was pleased to present to Diocesan Synod after a recent session and to share some of the joys of synod as well as the battles.
The Revd Jonathan Macy	
The Revd Andrew Mumby	I mainly do this through speaking with clergy colleagues at Chapter and other meetings, and sometimes people contact me direct. I have always been clear that I want to listen to people before I go to Synod, but also to listen carefully to debates when I am there in order to inform any contributions I make or votes I cast. Communication after major debates is a similar process: i.e. largely informally rather than producing briefings. This is also true of listening and communicating within my parish and PCC.
The Revd Canon Anna Norman-Walker	I am always willing to visit Clergy Chapters / Deanery Synod's to speak about the work of GS and listen to their concerns. I will always engage by email with anyone who would like to consult with me on GS matters or concerns.
The Revd Christopher Philips	
The Ven Gregory Prior	
The Revd Canon Joshua Rey	I would be new to Synod, so have yet to come up with a practice, but I would offer a report to Diocesan Synod and would be glad to be invited to Deanery Synods, and would make myself available to individuals who might want to discuss anything with me.
The Revd Vanessa Thornborough	I believe good communication starts with listening. Before major General Synod debates, I would hear from clergy and laity across the diocese through deanery

	meetings, conversations, emails and online opportunities. I would particularly seek out voices that are sometimes less heard, including disabled people, women, LGBTQ+ people and minority communities. I would communicate clearly what is being debated and take those views with me to Synod. Afterwards, I would report back honestly on what was discussed and decided, explain my contribution and vote, and make space for further conversation. I want people to know their voices have been heard and that Synod is connected to the life of our local churches.
The Revd Andrew Twesigye	
The Revd Jenny Walpole	I would seek to widen my networks within the Diocese by attending events and training opportunities in order to hear from clergy and laity across theological traditions. I would continue to participate in Deanery and Diocesan Synod. I would pay attention to the pastoral concerns/consequences of General Synod debates. I would be communicating and consulting openly with coffee meetings, reports, deanery conversations, and direct engagement with clergy and laity in our diocese.
The Revd Nicholas Woolridge	
The Revd Jago Wynne	
The Revd Calum Zuckert	I value working closely together with colleagues to deliver this message: communicating in churches, in online groups, through videos and blogs. It is important that voices of all sorts are heard and that GS is a truly representative body. I particularly value the role of Deanery Synod and Chapter in hearing and communicating with local sister and brother clergy, and I prioritise attending Deanery events.

Question 8:	
The National Church has increased clergy stipends by 10.7%, but parishes and dioceses have to cover the extra cost. This could put pressure on local churches and lead to fewer clergy posts. As a General Synod member, how would you make sure the National Church pays for future increases itself, rather than passing the cost on to local churches?	
Candidate	Response
The Revd Aneal Appadoo	
The Revd Dr Charlie Baczyk-Bell	I argued during the debate that this would happen, and voted in a way to try to prevent the mess that has now ensued. The uplift is a good thing – the fact we failed to pay for it centrally is not only strategically but morally problematic, and places huge additional stress on incumbents, particular in less wealthy parishes, at a time when the church claims it takes clergy welfare seriously. We're not managing our money well – the systems are obscure, opaque, and failing ordinary churches. We need to be far more strategic in this realm as a church and hold ourselves to account when we endlessly chase the shiny and forget the day-to-day. I will continue to agitate for openness, clarity, and accountability when it comes to the stewardship of the resources we hold. In my view parish ministry is being starved and we need to urgently reverse the trend.
The Revd Canon Michael Bailey	
The Revd Damilola Bamidele	
The Revd Jeremy Crocker	As a former Church commissioner I would argue for its resources to be used in a more parish focused way. It is becoming a critical issue, as for over 30 years the number of parish priests has been falling. Some diocese have more staff than parish priests (Truro diocese) this trend needs to stop. I also am concerned that the poorest parts of our country are invariably without a parish priest because they cannot afford one. There

	needs to be a way that these areas of great need are supported by the national church resources.
The Revd Antonio Garcia Fuerte	I support a just stipend, but the question points to a wider concern: parishes are asked to sustain long-term ministry while national funding can favour projects designed for a season. Innovation matters, but we need honest evidence of what survives when a grant ends; short-term growth is not always lasting Gospel fruit. Jesus asks us to build on rock, not [quick]sand (Matthew 7.24-27). I would press for future nationally agreed stipend rises to be fully funded nationally, and for national spending plans to protect the enduring foundations of parish ministry. The Church Commissioners and Archbishops' Council should publish clear reasons, costings and independent evaluations, and involve Synod and dioceses before priorities are settled. These resources are entrusted for the whole Church's mission. Transparency is not hostility to change; it is how we make faithful choices together.
The Revd Canon Dr Melanie Harrington-Haynes	I believe in the central importance of parishes and their clergy to the Church of England. I also believe that questions of finance, which have implications for the local church, are going to be high on the agenda in the next term of General Synod. For me, transparency is key for future decision making. I would argue for financial modelling that offers General Synod a clear understanding of the impact of national financial policies on diocese and parishes, before decisions are made. I don't believe that agreement should be given to policies without first having a clear understanding of how they would impact diocese and local churches. If the National Church makes a decision on financial policy, it should first be clear that the resources are available to diocese so that the policy does not negatively affect local churches - including leading to fewer clergy posts.
The Revd Benjamin Jones	
The Revd Jonathan MacNeaney	We must first recognize that we are the National Church; there is no distant "they," only our collective body. However, the current financial model strains our common life. I will vote to ensure that central Church Commissioners' funds are prioritized for frontline parish ministry, rather than bureaucratic projects. If the national Church mandates a stipend increase, it must subsidize that increase from its historic assets. Protecting parish ministry on the ground must be our primary financial strategy to keep our communities served and our priests healthy.
The Revd Jonathan Macy	
The Revd Andrew Mumby	I agree entirely and have always voted for motions which ask for the central church (as well as wealthier dioceses with historic assets) to 'share the love' and support parish ministry. At St Peter's, Walworth we have always been a generous giver to the Parish Support Fund, but that has come at a cost. I do believe that parishes should contribute generously, but that it must be proportionate to our actual resources: which could mean being more realistic about the amount pledged by financially richer parishes with historic assets as well.
The Revd Canon Anna Norman-Walker	I intend to support the 'Save the Parish' campaign to address the redistribution of National Church funds to support parish ministry on the ground.
The Revd Christopher Philips	
The Ven Gregory Prior	
The Revd Canon Joshua Rey	I'd need to look at the books before I answer this one. As a former merchant banker I am keenly aware of the need to make the sums add up, and would hope to bring some analytic energy to making sure they do. But I am not in a position to advocate a corresponding cut to pay for the stipend rise (and though I'm glad to have it, I'm not completely convinced we needed it). I have a very strong view about the need to preserve the integrity of the parish. That may involve protecting parishes from unnecessary financial demands - though it is also healthy for parishes, where they can, to pay the cost of ministry in the parishes. As to the impact of the stipend increase on

	clergy numbers it may prove positive rather than negative - supply, rather than affordability, seems to be the current barrier to getting enough Vicars.
The Revd Vanessa Thornborough	I would argue strongly that decisions on clergy stipends must take into account the financial reality of parish churches. The National Church should be transparent about the full cost of increases and explore ways of funding them centrally, rather than placing additional pressure on already stretched parishes. I would listen to dioceses and parishes, challenge proposals that risk reducing clergy posts, and advocate for sustainable funding that protects ministry and mission across the Church.
The Revd Andrew Twesigye	
The Revd Jenny Walpole	As a General Synod member I would want to press for any future national stipend increase to be accompanied by a clear national funding plan. If the National Church agrees to the principle of an increase, it should also take the responsibility for identifying how that increase will be resourced, rather than simply passing the cost downwards. I would ensure that the voices from congregations are heard. I lead a Parish that struggles to trust 'the Diocese' and I am seeking to change that relationship for the better. My parishioners worry that hard earned money from our summer/winter fundraising events are going to the Diocese. I am seeking to be a bridge, ensuring that accurate information is passed on and that communication channels are open. Parish Priests, clergy posts and vocations must be valued, and supported in the realities of their ministry.
The Revd Nicholas Woolridge	
The Revd Jago Wynne	
The Revd Calum Zuckert	Churches are asked for too much currently: Too much paperwork and bureaucracy; too much from our members and volunteers; and too much money. Church spending has been lagging behind on key issues, such as: clergy pay; supporting ministry and witness to the poorer areas of our country; local church infrastructure; becoming carbon net zero. I would like to see the National Church coming up with a strategy for addressing these key concerns, and help parish voices (clergy and lay) feel listened to.

Question 9:	
Does your church pay directly into the diocese parish support fund or do you limit who can be supported by your giving via an arrangement such as the Ephesian fund where only those churches who agree with your theological position on sexuality can be supported?	
Candidate	Response
The Revd Aneal Appadoo	
The Revd Dr Charlie Baczyk-Bell	We pay into the diocesan finances – as every church should. The Ephesian Fund is deeply problematic theologically, and in any case, the money that goes into it doesn't even cover the total cost of the ministry it seeks to promote, leaving the rest of us to subsidise churches that refuse to recognise us as Christians. We are called to be cheerful – and sacrificial – givers. To fail to do so is to abandon our faith.
The Revd Canon Michael Bailey	
The Revd Damilola Bamidele	
The Revd Jeremy Crocker	St Luke's contributes £140,000 a year, and this includes an extra £40,000 to support the poorer parishes. There are no conditions put on what we send to the diocese.
The Revd Antonio Garcia Fuerte	Our parish pays directly and without restriction into Southwark's Parish Support Fund. We do not use the Ephesian Fund or any arrangement that limits which parishes may benefit because of their position on sexuality. I recognise that others act from conscience, though I disagree: I would not make our support for another parish conditional on theological agreement. The Fund expresses our shared responsibility for

	clergy and ministry across the diocese, particularly where local resources are scarce. It is one way of bearing one another's burdens (Galatians 6.2). We do not cease to belong to one another when we disagree. Our giving should be an act of communion, not a test of agreement.
The Revd Canon Dr Melanie Harrington-Haynes	Yes my parishes pay directly into the Southwark Diocese Parish Support Fund, and this is not limited in any way.
The Revd Benjamin Jones	
The Revd Jonathan MacNeaney	Our church pays directly into the diocesan parish support fund without conditions or restrictions. I am a firm believer in the Southwark Diocesan generosity model of parish share giving. This model reminds us that we belong to one another in mutual interdependence. Wealthier parishes support poorer ones, ensuring a Christian presence in every community. Restricting funds creates a fractured church of competing factions; true Catholicity demands that we give blindly and generously, trusting that this will sustain the church's wider mission.
The Revd Jonathan Macy	
The Revd Andrew Mumby	We pay our PSF pledge directly to the Diocese of Southwark, with pride.
The Revd Canon Anna Norman-Walker	Yes. My Parish has always contributed directly to the PSF and paid it's full commitment every year since I took office at St Leonard's 9 years ago.
The Revd Christopher Philips	
The Ven Gregory Prior	
The Revd Canon Joshua Rey	Yes, we pay Parish Support Fund to the Diocesan Board of Finance
The Revd Vanessa Thornborough	My church pays directly into the Diocese Parish Support Fund. We believe in supporting the wider Church of England and sharing our resources so that ministry can be sustained across the diocese, regardless of differences in theological position.
The Revd Andrew Twesigye	
The Revd Jenny Walpole	Our Parish pays directly into the Parish Support Fund. As part of our Mission Action Plan we are committed to increasing our giving so that we are contributing half the cost of a Parish Priest by 2030. We are seeking to be generous and this is sacrificial, we will need to budget carefully alongside a sustained Stewardship campaign.
The Revd Nicholas Woolridge	
The Revd Jago Wynne	
The Revd Calum Zuckert	My church pays directly into the Diocesan Parish Support Fund.