

General Synod 2026 – Hustings questions

*Answering is optional in all these questions. Enter your response below the questions.
Responses limited to 200 words per question*

Your Calling

1	In what ways do you think God has called you to this role?
	Following much reflection, I have sought guidance through prayer and reading the Scriptures. I have also sought the wise counsel of my General Synod “mentor,” who knows me well, having seen me in action. I have prayed with my husband and our Rector. Friends at General Synod have encouraged me, recognising the contribution I have made over the past five years. I have been affirmed when delivering speeches in a variety of debates and to immerse myself fully in every aspect of synod life. The Holy Spirit has given me an increasing desire to stand for re-election, and I therefore wish to make myself available and remain faithful to His greater purpose. I have no sense of the Holy Spirit calling me out of this ministry. I am offering experience and continuity. I believe that, over the past five years, God has given me endurance and concentration so that, with His strength, equipping and enabling. At this point in time, I offer myself, willing to obey His will, and, if elected, my calling will be confirmed, and I will continue to serve Him faithfully.
2	What is your personal hope for the Church of England?
	I long for the Church of England to be God’s faithful channel for people, young and old and of every background to come to know Jesus personally and receive his offer of salvation leading to a transformed life. I hope for growth especially the doubling of the number of children and young active disciples by 2030. There is a need for unity, and reconciliation for the Church’s historical legacy ensuring racial justice.

General Synod 2026 – Hustings questions

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	I pray for godly leaders who are wise, missional, rooted in scripture and prayer, with a God given pastoral heart. I look forward to the Church recovering its confidence in the doctrine of marriage as the gold standard for family, community and societal life. The parish is unique and the strength our church: it lies at the heart of the Church of England for mission and pastoral care for the community. My hope is that every parish will be sustainable, preserved and flourish. Finally, a simpler, humbler, bolder church that is centred on Jesus and serves the whole nation.
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Church of England Structures

3	What do you consider the three top priorities of the Church of England over the next five years?
	The reworking of the National Governance Measure which was led by Bishop Andrew. The development of a policy to ensure the sustainability of diocesan and parish finances. On sexuality and marriage, we will wait for the House of Bishop's working groups which were set up this year to report in July 2028 and then respond.
4	What do you feel are the main safeguarding topics for discussion at the General Synod? How would you rate your own understanding of those topics?
	The Legislation for New Independent Safeguarding Structures which will be robust, victim focused and workable across dioceses and parishes, enabling a culture of healthy safety across all worshipping communities. The monitoring of the National Redress Scheme.

General Synod 2026 – Hustings questions

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	The findings of the INEQE safeguarding group working towards a consistent framework of arrangements across dioceses and Cathedrals. Having participated in safeguarding debates and attending safeguarding fringe meetings hosted by Bishop Joanne Grenfell, former national lead for Safeguarding, I believe this has been beneficial for increasing of my understanding of the issues we currently face. In addition, I have worked hard at reading the Jay and Wilkinson reports, the recommendations following the Makin report and the recent findings of the consultation report published in August by the Safeguarding Structures Reform Programme. My role as PSO at my rural parish church, involvement with the induction of PSO's along with serving on the diocesan Safeguarding Project group have been instrumental to gaining understanding of safeguarding at the grassroots level.
5	Do you recognise the key structure of the parish and priest as the bedrock of local ministry and mission in the Guildford Diocese and the Church of England?
	I strongly believe that the parish system is the strength of the Church of England. It lies at the heart of the Church's mission and its pastoral care for the community. Isn't it a gift that every person living within a geographical parish has access to a spiritual home and pastoral support? It is wonderful that everyone in the community has the right to be married, baptised, and have a funeral service within their parish church. Therefore, I see the parish as the centre of mission, evangelism and discipleship, led by the parish priest, with a shared desire to see the Church grow. The laity have an integral role in ministry within parish life; they constitute 98% of the Church. Licensed Lay Ministers play an important role in supporting the parish clergy and contributing to the ministry and mission of the parish. In the Diocese of Guildford, we are fortunate to have the benefit of a Structured Lay Training Pathway, together with the training and formation offered through St Martha's College.

General Synod 2026 – Hustings questions

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6	What is your view on maintaining a church in every parish when many are struggling financially?
	Please read the excellent Save the Parish Manifesto that answers this question comprehensively. https://www.savetheparish.com/general-synod-manifesto-2026/
7	Given the previous question, what thoughts or concerns do you have about the choice of central funding for limited focal projects or a model of funding towards the dioceses in support of all parishes?
	Please see the above which provides a more than adequate answer to your question.
8	How would you solve the burden of expensive church building maintenance costs?
	Please read the excellent Save the Parish Manifesto that answers this question comprehensively. Within the document you will read the answer to this question: How can we look after the churches which make up 45% of all Grade I listed buildings? https://www.savetheparish.com/general-synod-manifesto-2026/
9	Should a candidate for General Synod who threatens to redirect parish share to the Ephesian Fund, withdraw their candidacy? Why or why not?
	Candidacy is open to all who fulfil the criteria of the Church Representation Rules. Only those candidates who fail to meet these criteria should withdraw their candidacy.

General Synod 2026 – Hustings questions

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Doctrinal and Theological

10	In what ways does the doctrine of original sin (as defined in article 9) influence your wider theology and ethics?
	A biblical understanding of all Thirty-Nine Articles, together with a proper understanding of original sin, is fundamental to a person's theology and moral life. God's love for us, despite our falling short, is so great that He sent His Son, Jesus Christ, to die on the cross for our sins. What an extraordinary expression of grace, mercy, and love! Without an understanding of original sin, there's a danger that we may place ourselves above a perfect and holy God. When we underestimate the reality of our fallen nature, we lose sight of our deep need for forgiveness and reconciliation with Him. Recognising our sinful nature humbly reminds us that we cannot make ourselves righteous before God but instead depend upon His grace. It is clear from the world around us that humanity's moral compass can be wayward. Yet, through God's grace, a faithful understanding of Scripture, and the prompting of the Holy Spirit, one's moral compass and personal ethics can increasingly be turned towards God, shaped by His will. This is both a humbling and encouraging journey of faith, as we seek each day to grow closer to Him, living in a way that reflects His love.
11	Thomas Aquinas defined love as "to love anything is nothing else but to will good to that thing." (Summa Theologica 1.20.2, c.f. Romans 12:9). Do you agree with this definition? If so, how would you the word <i>good</i> (particularly but not only moral goodness), and practically what does it mean to will good when loving God or our neighbour?define
	I am so sorry. I have now run out of time.

General Synod 2026 – Hustings questions

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Mission and Ministry

12	What is the most significant change to the structure/strategy of the Church of England that will allow more people to come to know Jesus?
	I believe that our Diocese, having launched its vision of Transforming Lives, Transforming Church in 2016, has demonstrated a most effective and successful strategy. The goal was to establish 100 new worshipping communities over a ten-year period. This has been achieved and indeed exceeded. This provides a fine an example of growth and mission to the wider Church of England. While retaining and investing in the parish system funding for new missional opportunities should be available. Examples of these include church planting and grafting, fresh expressions, BMOs and turn round churches have provided wonderful opportunities for people who would necessarily attend church to hear the gospel and come to faith.
13	Why does it appear that other denominations are able to attract children and youth more than the Church of England?
	The Bible Society published a report, The Quiet Revival, which found that over the past year we have seen an unprecedented public conversation about Christianity, with countless stories of a spiritual awakening among Gen Z, alongside greatly increased Bible sales in the UK, growing numbers of adult baptisms and confirmations, and increased attendance at evangelism courses. The report suggests that young people go to Catholic and Pentecostal churches, but I don't know if we have reliable statistical analysis to support the premise of this question. They report confirms that there has been an increase in confirmations We praise God that our culture is changing, there is a Bible boom and young people are becoming Christians no matter where they worship.

General Synod 2026 – Hustings questions

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14	Care for Creation is part of the Church's marks of mission. How do you feel about the net-zero targets for 2030?
	We face the serious consequences of climate change, and we have been tasked by God to be faithful stewards of his creation. This is an important mark of mission to care for this wonderful world he has given to us. Therefore, although I fully support NetZero to reduce carbon footprint, we do face limitations in many historic churches and some of the targets for 2030 I fear are unachievable.
15	What are your thoughts on encouraging more people to enter the church as trainee ordinands?
	Brilliant! This should be encouraged and we can support both the young and old in the discernment process. The Peter stream, for example, is valuable for identifying the gifts and calling of those from socio economic and ethnic demographics. The newly formed Elizabeth pathway for over 55 yr olds is available for those in retirement to be ordained. In our diocese we are privileged to provide the opportunity for part-time training locally at St Martha's College. Please read Commitment 4 of the Save The Parish manifesto: Parish Ministry: Addressing the Crisis in Stipendiary Clergy Numbers in the Church of England

Inclusivity

16	Are you aware of the Racial Justice Covenant in place for the Guildford Diocese, and can you make a statement about your recognition of the aim of the covenant and your support?
	Following the Anti-Racism Report <i>From Lament to Action</i> this covenant was launched in May 2023 and refreshed this year. I have enjoyed hearing Bishop Paul's passion for our commitment to this charter. I fully support the desire to celebrate diversity, confront racism and reflect more fully the racial diversity in the parishes where we serve.

General Synod 2026 – Hustings questions

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17	How will you encourage a Church of England where each parish can foster a balanced and informed understanding of inclusivity, creating a culture where differing perspectives can be expressed openly, and where everyone feels genuinely heard, seen and valued?
	Everyone is welcome in our churches, and no matter our differences we are all are loved, valued, respected and heard. I go to the Scriptures to support this vision. Paul, in his letter to the Galatian church, reflects the powerful message of the Gospel for all. I am so struck when he writes: <i>“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”</i> God has revealed His saving power to all people through the gospel of Jesus Christ. Salvation is not for a select people and the parish is a place where all who live in the community are welcomed, accepted and loved with the love God shows for us all.
18	What do you think the Church of England needs to do differently if we are to engage those who have experienced the church to be abusive, homophobic or sexist?
	The Church acknowledges the devastating trauma caused by abuse of all kinds and unreservedly repents of its failures. There is a need to prioritise the voices and experiences of courageous victims and survivors above all other considerations, especially institutional reputation. The Makin Report has been instrumental in identifying the need for cultural change. Of its twenty-four recommendations, it was confirmed in July this year that fourteen have been completed. Progress has been made in strengthening accountability, including through the development of the Safeguarding Codes of Practice, stronger measures for clergy discipline, and clearer requirements for the mandatory reporting of safeguarding concerns.

General Synod 2026 – Hustings questions

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	I wish to refer to the Makin Recommendations Task and Finish Group – Full Report (GS Misc 1463) The Abuse Redress scheme which covers many types of abuse, sexual, physical, spiritual and more provides not only formal apology but therapeutic help and financial support.
19	How do you think the Church of England can ensure LGBTQI+ people are fully welcomed, valued and able to flourish in the life of the Church?
	Everyone is welcome as the gospel is for all. There are no exclusions. The Church should be a place where Christlike love is shown without discrimination, prejudice or judgment. I am currently reading and studying Paul's letter to the Romans, and I am struck by his passion that the gospel is for Jew and Gentile alike. He writes, too, of his obligation to both Greek and non-Greek and to both the wise and the foolish. All are welcomed and we will all flourish when we "trust and obey", the words I remember singing in my youth group days.
20	Given that faithful Christians interpret Scripture differently on difficult and contested questions, how would you seek to maintain unity within diversity when they disagree?
	I once heard John Stott preach a sermon series entitled <i>When Christians Disagree</i>. His premise was that the proper response to disagreement among Christians is not to ignore, hide or minimise our differences, but to engage constructively, in a spirit of both truth and love. A friend and I hold differing views on human sexuality. We attend a Bible study group, where remain united despite our differences. In a recent email she wrote: "You know how much I love and respect you ... our views on same-sex relations don't align. You are a dear friend. I do hope you understand my position."

General Synod 2026 – Hustings questions

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	Her graciousness reflects the way to maintain unity. It is possible to disagree while continuing to love, respect and value one another. I enjoy reading the Bible with others, focusing on where we agree while being willing to dig deeply into the places where we differ, seeking to discover God's truth with open hearts and minds. This is what it means to hold truth and love together: not avoiding disagreement but allowing honest and gracious engagement to deepen our understanding of one another and, ultimately, our understanding of God.
21	Do you believe that women and men are treated equally in our churches? If you were elected to the General Synod, what changes would you like to see which would support women's ministry?
	The appointment of Archbishop Sarah points to the equality of opportunity for women and men. My sense is that in some instances there needs to be a change of culture to allow women to flourish. The five guiding principles have been instrumental in supporting the ministry of women in the church. There is now affirmation that ministry is open to all equally regardless of gender. Yet there is a commitment to those who hold a traditional, complementarian view with the offer of pastoral provision.

Equal Marriage and Marriage Law

22	Marriage laws in the UK are being reformed, with the proposed change moving the system from licensed buildings to licensed officiants. Should clergy be permitted to conduct weddings in any dignified and safe location?
	Historically, clergy have conducted the marriage service in a consecrated church building. Although the focus should be on the people rather than the place it is the liturgy, the presence of God in the

General Synod 2026 – Hustings questions

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	sense of occasion and the work of the Holy Spirit that seals the covenant of marriage. However, I believe this should continue as it distinguishes the covenant of Christian marriage as God intended and instituted from other beliefs.
23	How do we resolve the apparent conflict between making all people feel included and welcome whilst holding firm to the Bible's and CofE's historic position on marriage, and so allow the CofE to move on from endless debates about sexuality?
	My hope is that the recently established House of Bishop's working groups, (the Relationships, Sexuality and Gender group and the Relationships, Sexuality and Gender Pastoral Consultative Group) will provide a workable solution to this matter which has remained unresolved for far too long. We need to focus upon our primary goal of spreading the gospel of Jesus to all.
24	If you were an Incumbent, would you allow an assistant priest or curate in your parish to use the Prayers of Love and Faith if, in conscience, they felt able to do so?
	As a lay person if I were an incumbent who in good conscience was able to use the prayers, then yes of course. If I were an incumbent who could not use the PLF I would bring this to the PCC but with the understanding that the directive agreed in February 2023 gives the final decision to the incumbent.
25	Would you support a member of your congregation who was in a same sex marriage being on your PCC, or leading worship or children's/youth work in your church?
	All same sex married people are welcome and included in our church. I would fully support them pastorally, listen to them and love them. However, having consulted with the PCC, I would explain that we expect our leaders to model the Christian life as outlined in the Bible and committed to the doctrine of the Church of England, handed down

General Synod 2026 – Hustings questions

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	and received through Scriptures, the Creeds, and the Thirty-Nine Articles. “The Church of England affirms, according to our Lord's teaching, that marriage is in its nature a union permanent and lifelong, for better for worse, till death them do part, of one man with one woman.” The decision, taken with the PCC’s approval would be to sensitively address in honest conversation with this friend to help them understand that to serve in these roles is not appropriate at this time. I would reiterate that we wish for them to still worship with us at church.
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