

Candidate: Revd David Warner

1. Describe your Anglican identity in three words.

Inclusive, energetic, real

2. What would be your top three priorities for this coming General Synod if you were elected?

Robust, independent and fully resourced safeguarding: develop an independent, accountable system that protects all who are part of the Church and all who come into our care.

Use of assets for the benefit of the whole Church: relieve the daily struggle for money. Employ experts and staff to care for buildings, while negotiating the care of buildings with the nation - listed building support! Support long haul, slow burn projects, and thorough training for clergy and others.

A confident and compelling vision of our faith: for our generation and those that follow: confidence without arrogance, bold to speak, ready for service.

3. What would you bring to the General Synod which will enhance its culture, reputation and work?

A commitment to prayer, listening, mutual encouragement and the need to get things done, and for business to be as transparent as possible. My actions and prayers are motivated by a desire for equality for all.

4. How best do you think the National Church could use its significant financial resources to further the 5-marks of mission?

1: communities equipped with ministers and buildings fit for the proclamation of the Gospel.

2: every person equipped to pray and speak of faith, aware of the needs of the world we serve together. Confident, Anglican Christians ready for service.

3: building hubs for community service, pastoral and practical care, preserving sacred primary purpose as power-houses of prayer.

4: speak into every level of public debate with real life stories. Inspiring people to serve their neighbour.

5: invest in renewable energy, cost-effective social housing, care for churchyards and other land. Buildings creating energy, operating without being damaging or inefficient.

5. What steps do you believe General Synod must take next to ensure robust independent and transparent safeguarding practices across every level of the church?

Safeguarding must be independently led, properly resourced and effective, focussed on survivors across the Church, with a unified approach eliminating the gaps which currently exist between Diocesan structures.

Safeguarding must be a national system which has full access at every level without fear or favour. Those accused of infringements must be adequately supported pastorally and legally, and

conclusions must be reached swiftly and effectively. The Police and other experts should always assist in the scope of our work.

6. What is your vision for the rural church and how its life and mission should be supported?

All parishes should be properly resourced with clergy, other ministers and practical support for the care of buildings. Large benefices should be reviewed and/or united in structure, to ensure the number of volunteers needed for PCCs is reasonable and realistic. Creative solutions should be brought forward for the use and care of all church buildings.

7. What do you believe the church's role is at this time of climate crisis?

The Church must be a voice speaking of the needs of creation, of the needs of those most affected by climate change, and of the needs of those people and places at the forefront of change, development and progress. Where communities and businesses move away from fossil fuels etc we must support education, retraining and investment to sustain those affected.

The Church must speak of a creation fashioned by God, and our need to shape our households, church communities and wider society to safeguard the integrity of that creation.

8. In light of the Church of England's *From Lament to Action* report, and recognising the increasing polarisation in UK public life around nationalism, identity, and migration, what would your contribution be to fostering racial diversity and challenge discrimination in our church?

Diversity is strength, as the Church brings together people of diverse languages and cultures in common cause and with common understanding. I seek to speak across divides, to challenge stereotypes, and to foster unity. Working ecumenically and across faiths, we must respond to this call with courage and determination, without being tempted into party politics.

This may be a particular challenge in parts of this Diocese which aren't historically very diverse, and a pattern of education and encouragement needs to open the way for these changes and dispel fear of the 'other.'

9. What are your views on Project Spire (the Church Commissioners' findings about transatlantic chattel slavery and the proposal to create a fund for healing, repair and justice)?

I applaud the principle of making reparation for the wrongs done down the centuries. Our collective involvement in this historic trade is an area for lament, education and reparation to those affected.

The need to offer reparation and to develop a vision for the future should not be at the cost of failing to educate the current and future generations about the realities of the past: I do not support the wholesale removal of memorials etc without serious thought and research as to how they too can offer education and a renewed perspective on the past, to the future.

10. What is your view about the sacramental ministry of priests and bishops who are women, and do you personally receive their ministry in full?

As a member of the Society of Catholic Priests, and as a clergy spouse, I joyfully accept and have been shaped by the ordained ministry of women for as long as it has been possible. I have always

supported the ordination of women to all three orders of ministry, receiving their ministry in full. I pray and am devoted to a vision for the Church to be inclusive, affirming and hopeful in celebrating the gifts and identity of every person called to ministry.

11. What is your view on the current status of the 'House of Bishops' Declaration on the Ministry of Bishops and Priests and the Five Guiding Principles?

While this settlement requires considerable flexibility on both sides of the issue, these principles seem to work well (though I am not personally impacted by them). It is good to see (and have lived experience) of clergy of both integrities working well together for the Gospel and the good of the communities they serve.

The Church must honour the integrity of those who accept the sacramental ministry of women, as well as those who do not.

12. What is your view about services of blessing in church after a civil same-sex marriage at (i) a usual service, or (ii) a standalone service, and (iii) same sex marriage conducted in churches (in all cases where the incumbent and PCC are supportive)?

Same-sex blessings should be available as standalone services, and the Church should move at speed to enable same-sex weddings to take place in our churches. Clergy who do not wish to participate in such weddings should be able not to, in the same way as the current status of remarrying divorcees.

13. What is your view about the ordination of candidates who are in same sex marriages, and the licensing of clergy who enter same sex marriage?

We must welcome and affirm candidates from all backgrounds, ethnicities and regardless of sexual orientation. There is no precedent for the celibacy of Anglican clergy, and we must accept same-sex married clergy and all living in permanent, faithful and stable relationships, and the opportunity for appointments to all roles. Single clergy must be honoured, those with families and everyone else!

Not to correct our practice risks increasing mistrust from huge sections of society, declining vocations, as well as potentially opening ourselves to the need for reparations. We must learn from our past and build a better and more inclusive future.

14. How do you plan to communicate and consult effectively with the wider electorate?

An open-door contact policy, together with regular emails and opportunities to meet, particularly around the time of Synod meetings.

An absolute commitment to making communication a two-way street at all times, with a 24-hour response time to any message received (except during leave periods etc).