

Candidate: Revd Andrew Hammond

- 1 Describe your Anglican identity in three words.
 - *Open Catholic / Central*
- 2 What would be your top three priorities for this coming General Synod if you were elected?
 - *Reinvigorate the mission life of the Church, especially by devolving the maximum possible resources to parish ministry; and in a way which treasures and nurtures the breadth and diversity of the CofE's traditions. Encouraging a far more imaginative, authentic social media presence would be part of this too.*
 - *Establish a secure, well-funded and administratively agile safeguarding regime (see (5) below).*
 - *Reach a settled agreement on same-sex blessings and services (see (12) below).*
- 3 What would you bring to the General Synod which will enhance its culture, reputation and work?
 - *A wide experience of the world and the church: from semi-rural working class roots, via Cambridge, a first career in the arts (both in performance and management) and then a diverse sequence of posts in ordained ministry (very rich and very poor urban parishes, cathedral, student chaplaincy and now a market town 'major church').*
 - *An approach to debate which is vigorous and clear-thinking, but also sensitive to differences of view and keen to find charitable consensus.*
 - *A desire to make friendships and connections socially, especially across different traditions and theological differences.*
- 4 How best do you think the National Church could use its significant financial resources to further the 5-marks of mission?
 - *These resources should be devolved as locally as possible. Centrally devised top-down programmes cannot understand the specifics of the local context. They also inject fixed term funding whose legacy or continuing impact is variable. Local mission, in all five ways, should be trusted to local leadership, with the necessary diocesan accountability. Small congregations cannot give enough to 'earn' an incumbent; but without one the congregation cannot grow.*

- *Such local mission also needs to work in the tradition best suited to the locale. No one tradition should expect hegemony.*
- *Poorer parishes should be assisted by richer, both financially and ministerially.*

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?

- *Establish both an independent regulator and a well-resourced in-house central directorate. The regulator should combine independence with a detailed understanding of the church, as with regulators in other areas; or its oversight will be illiterate.*
- *This should happen after INEQE has reported, otherwise its findings will either be too late or risk another bout of reorganisation.*
- *The central operation should take better account of the variety of local context. Some parishes are too small and short of lay leaders to cope with the full panoply of often-changing safeguarding practice.*
- *Whatever the church can do to make DBS more portable.*

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

- *It needs daring investment, as well as an encouragement of imaginative ministry and a recognition of the factors which deter so many clergy from applying for rural posts. There is wonderful and fulfilling work to be done. Rural ministry should not feel got at as a 'problem area.'*
- *No one incumbent should have to care for more than six parishes. And nearby single-parish clergy should be prepared to assist.*
- *Perhaps diocesan offices could offer 'back office' support services: eg with the maintenance of church buildings, book-keeping etc.*

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

- *To lead by example: ie, take pains to operate with thoroughgoing eco-awareness.*
- *To preach and speak out of a rich theology of environmental care: one which combines commitment to God's creation as well as to the needs of the world, and especially the poorest, in the face of the effects of the crisis.*
- *To take full part in any local and national networks who are open to church involvement.*

- 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?
- *I would be keen to know how well the five key priorities have been implemented thus far.*
 - *I would draw on what I have been learning in a parish that is almost exclusively white; and, by contrast, from what I learned in a very poor, hyper-diverse parish in NW London (with a 90% black congregation), and from my years in Cambridge where access work was taken very seriously.*
 - *I can also use my own TikTok platform: two recent posts pushing against faux-Christian Islamophobia have generated huge, mostly positive reaction.*
- 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 see the sum of £100m, such a round figure, as a token amount (albeit enormous) which represents a gesture towards the pretty-much indefinable financial benefit which the Church has derived from the slave trade. Horror at that should be real, and be the catalyst for well-devised development projects. These should be directed and managed with scrupulous care, to maximise their impact in a world where development aid budgets are being so shamefully cut, and – importantly - amortised across a period of some years.*
 - *I also see a comparison with the moral obligation to restore art and artefacts stolen by previous generations.*
- 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?
- *I am wholly affirming; and certainly receive their ministry fully.*
- 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?
- *Given how extraordinarily difficult it was to achieve this settlement, I believe we should work with patient care and courtesy to maintain it.*
- 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)?

- *I am in favour of all three.*
- *I believe they are all consonant with biblical teaching; that they would spring from a faithful discernment of the movement of the Spirit, leading us into the truth (Jn 16.13); that they would combine theological integrity with pastoral sensitivity; and that they would constitute a faithful and legitimate development of the theology and practice of marriage, which has changed much in the course of two thousand years.*
- *My fervent hope is that Synod could come to a mind on all this expeditiously, with a settlement similar to the Five Guiding Principles.*

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?

- *I believe that whatever mind the Church comes to on same sex marriage and relationships should apply equally to lay and ordained members.*

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

- *Reporting after each Synod to Diocesan and Deanery Synods, as well as my own PCC. I would be available to Deanery Synods other than my own.*
- *Receiving feedback and concerns from the Synods and from you as individual electors, which can be taken to Synod.*
- *I would write full reports, including my voting record and transcripts of any contributions to debate.*
- *I would also be available on an ongoing basis for conversation and discussion with the electors.*
- *I would circulate you in advance of each meeting to solicit views on the subjects due to be discussed.*