

Candidate: Revd Hannah Morris

1. Describe your Anglican identity in three words.

Sacramental, generous, inclusive.

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

My three priorities: clergy wellbeing, particularly the pressures of multi-parish rural ministry that push people toward burnout; sustaining rural parishes, so smaller churches are properly resourced rather than managed into decline; and creation care, funded as a genuine mission priority rather than left to parish goodwill alone. Funded administrative support for multi-parish benefices would serve both clergy wellbeing and the wider sustainability of the Church, and I'd want to see it treated as a priority in its own right.

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

Among the most recently ordained candidates in this election, I bring the immediacy of someone still close to formation, still able to ask why and how things are done rather than assuming that's just how it works. Funeral and pastoral ministry, and my own experience of child loss, taught me to sit honestly with hard things rather than argue past them. That, alongside lived neurodivergence, shapes how I'd want Synod itself to communicate and include.

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

Heavier investment in rural and small-parish sustainability. Right now, 36 of 42 dioceses run a deficit, and the Strategic Mission and Ministry Investment Board's £79m project funding does little for existing diocesan and parish budgets. I'd push for more of that reallocated to routine sustainability rather than only new projects, alongside investment in families' discipleship and funded creation-care support for parishes wanting to retrofit and reduce carbon.

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?

Synod has taken real steps recently, backing a new, majority-independent safeguarding charity through the Safeguarding Structures Reform Programme. The next step is full implementation at every level, national, diocesan, and parish: proper resourcing, dioceses genuinely handing cases over rather than quietly keeping control, parish safeguarding officers properly trained and supported, and survivors given a real role shaping redress, not just consulted after decisions are made.

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

Rural ministry isn't smaller-scale urban ministry, it has its own shape. Across sixteen churches in the Norfolk Broads, I've learned what's needed: buildings resourced as mission assets, not liabilities; support for small fresh expressions; and administrative support that actually matches multi-parish workload. Above all, an honest national conversation about what ministry across many scattered villages genuinely requires of a person.

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

Discipleship, not policy. As a trained Eco Chaplain, I don't see creation care as just the fifth mark of mission, it's woven through all five: how we tell the good news, teach the faith, tend the vulnerable, transform unjust structures, and treasure creation are bound together. The Church should practise this locally, while staying aware that the climate crisis hits the global poor hardest, often those least responsible for it, and use its national and Anglican Communion voice confidently to advocate for change.

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?

My contribution: asking hard, specific questions at Synod, and pressing for the Church to properly resource and deliver what From Lament to Action already recommended, funded support for Global Majority Heritage vocations, real anti-discrimination processes, and accountability at diocesan level, beyond national statements. As rhetoric around migration and identity hardens nationally, I'd use my voice to insist the Church models welcome rather than suspicion, in practice as much as in words.

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 support Project Spire. As a Church, we should apologise for this history and make real repairs wherever we genuinely can, rather than settling for regret alone. It's an investment fund, not compensation, and a small proportion of Church Commissioners' funds: £100m over 2023 to 2031, against £3.6bn spent on the Church's work and ministry in the same period. This isn't money taken from parishes; it's a matter of repentance and justice, governed with real accountability to descendant communities.

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 wholeheartedly affirm the ordination of women as priests and bishops, and I receive their ministry fully and without reservation, in every context.

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?

The Five Guiding Principles were a necessary accommodation in 2014, but many ordained women aren't experiencing the "mutual flourishing" they promise. Even so, most of us try to hold that with generosity, not resentment, towards colleagues who can't (yet) accept our ministry. Ending them needs a two-thirds majority in all three Houses, so this will take patient, sustained work. But Synod shouldn't treat them as a permanent settlement whilst that gap between principle and lived experience remains.

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 support all three: blessing within a usual service, a standalone blessing service, and same-sex marriage conducted in church, wherever the incumbent and PCC discern this is right for their parish. Pastoral discernment should sit locally, not be dictated nationally in either direction.

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 support it without restriction. I see no reason why being in a same-sex marriage should be a barrier to ordination or licensing.

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

Regular, honest updates after every Synod session, including how I actually voted and why, even when that's uncomfortable. I'd want to hear from people before big debates, not only report back afterwards, through email, deanery synod visits, or in person at events like Bishop's teaching mornings. Representing the whole diocese means staying in genuine conversation between sessions, not going quiet until the next election.