

Questions to Candidates

On previous occasions, those entitled to vote in the General Synod election have been able to engage candidates face-to-face at hustings. However, during recent elections, the number of candidates and electors attending these events has diminished dramatically. At the same time, electronic media make it much easier to raise questions through email, websites, Twitter, Facebook and in other ways.

We have encouraged voters to pose questions which can be put to candidates collectively. The questions set out below are generic in nature, but based on those I have received.

If you would like to engage in this question and answer process, please enter your replies in the space provided after each question. I reserve the right to remove any response which might reasonably be considered offensive or prejudicial (though I do not expect that I shall need to do so).

A word limit has been set for your replies of ***120 words per question.*** Additional words will be cut from the final submission but you could, of course, give a shorter answer and invite anyone who wishes to discuss further with you to send supplementary comments to your email address (remembering, of course, to give it!).

Please return your completed form to jrees@wslaw.co.uk and copied to sleader@wslaw.co.uk, by **9.00 am on Monday 28 September 2015**. Your submissions will be posted on the Diocesan website, with your Election Address and Video Presentation/photograph, on Wednesday 30 September at 5.00 pm.

Canon John Rees
Presiding Officer for General Synod Election
September 2015

Name of Candidate (please enter name in full)	Prudence Mary Prior Dailey
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Questions and Replies

Question:	Given there are such strongly held differing views on the issue of human sexuality in our Church, how do you think the Church of England should approach the issue in the next five years?
Reply: 120 word limit applies	Against a background of almost 50% of babies in the UK now being born outside marriage, I should like to see the Church take a step back from its current almost exclusive focus on the same-sex questions, and undertake some theological reflection on issues around sexuality and family life in general. Bizarrely, we find ourselves speaking as though ‘human sexuality’ were synonymous with homosexuality, and as a Church we seem to be afraid to talk about our society’s brokenness and confusion in relation to sexuality more widely. Only when we consider this larger context will we be in a position to have any kind of honest and rational discussion about same-sex relationships.

Question:	What role, if any, do you think the Church of England and its partner churches in the Anglican Communion might play in response to the world’s current needs?
Reply: 120 word limit applies	Christians individually and through the Church should and do follow Christ’s example in reaching out to the poor, the needy and the dispossessed. The Gospel itself is a response to the needs of the world, and one of the most effective things the Church of England can do is to nurture new Christians, including new Christian leaders. We should also be fostering long-term relationships with new dioceses being created in often desperately poor and dangerous places like South Sudan. Closer to home, a lack of virtue in public life has been evident in everything from the banking crisis to the Volkswagen scandal, and the cultivation of virtue should be on the Church’s agenda.

Question:	Do you think the ministry of the Church of England might need to change in the coming years, and, if so, what changes would you support in the selection and training of its lay and ordained leadership?
Reply: 120 word limit applies	Financial and demographic pressures are seeing clergy ever more thinly spread, especially in rural areas, and increasing responsibilities are therefore being placed on lay leaders. At the same time, lay ministry is exercised not only within the church but also to and within an increasingly uncomprehending and secular world. It is therefore essential for such ministry to be undergirded by knowledge and understanding of the Christian faith. The depth of theological education of the clergy needs to be more consistent, and accompanied by an ability to communicate this to the laity. All parish churches should be equipped to be places of theological reflection, at a level and of a type appropriate to their own particular circumstances.