

Name of Candidate: **Jane Krammer**

Questions from the electorate for lay candidates
Are you optimistic about the future of the Church of England? Briefly state your three top reasons for your view.
Although I recognize that there are many difficulties facing the Church of England: declining clergy numbers, dwindling congregations and deep divisions, I do feel a certain amount of optimism and that I why I am standing for General Synod. The prime reason for this optimism is that God is utterly faithful; He hears our prayers and the cries of our hearts when we pray for the Church of England and that He would send out workers into His harvest field. I am optimistic because God is able to do immeasurably more than we ask or imagine, according to His power that is at work within us, and that He promises to build His church and that the gates of hell will not prevail against it. I am optimistic because we have the potential, through the great network of Church of England churches across the land, to proclaim the Good News of Jesus Christ in truth and love to a spiritually needy and increasingly hungry nation. I long to see Church of England churches growing and flourishing, fulfilling our commission to go into all the world and make disciples, and this is my prayer.
What are your views on gender and human sexuality? Do you think that the church of England should carry out same sex blessings? Do you think the church of England should change its teachings on marriage?
For people on both sides of these debates, these are painful first order issues which have caused deep division. I hold to the Church's historic view of God's creation of humankind as male and female and that we find fulfilment in our identity as men and women made in God's image through our relationship with God in Christ. I also hold to Church's historic view of the unchangeable standard of Christian marriage as a lifelong commitment between one man and one woman, which points us towards the saving relationship between Christ and His Church; and that marriage is the proper place for sexual intimacy and the basis of new life and the family. Though the wider culture may disagree, I cannot in conscience support what is contrary to this. As members of the body of Christ, we know that when one part of the body suffers, all parts suffer with it; thus, within the Anglican Communion, what one province does, affects the others. Proposals for same sex blessings and changes to the church's teaching on marriage have caused pain and division not only within dioceses, deaneries and parishes of the Church of England, but also, tragically, the global Anglican communion.
What are your views on the church's decision to spend £100 million on "reparations" for historical slavery when there are over 50 million people currently held in slavery (UN figures) who could be helped instead?
Although we all agree on the extreme evils of slavery, and must recognize the ongoing pain of those whose forebears were victims of transatlantic slavery, we must also recognize the universal nature of

enslavement down the centuries, and the pressing need to work towards the ending of modern slavery which is a dreadful reality for approx. 50 million today.

Project Spire and the Church Commissioners proposed £100 million slavery reparations impact investment fund is based on the assumption that the Queen Anne's Bounty profited hugely from slavery-linked investments, through interest on its holdings of South Sea Annuities. However, it appears that the advice that the Church Commissioners received for this was erroneous, confusing two 2 separate companies both with the words 'South Sea' in the name – to put it briefly: the Queen Anne's Bounty made no money at all from the slave trade. As well as this false premise, Project Spire doesn't address pioneering British efforts in abolition and ending the slave trade, nor that Africans and Arabs enslaved those who were sold and transported. Nor that the Queen Anne's bounty was fundamentally set up for the good of parishes and the cure of souls, not for international reparatory justice.

Many of the debates in Synod have good arguments on both sides. How would you decide which way to vote?

Firstly, I would pray for wisdom, discernment, help and guidance. Then I would get as informed as possible on both sides of the argument, I would do as much of the background reading as I can, and then listen to and engage with the arguments on both sides, asking questions where further clarification is necessary.

Where the debates concern matters where the creeds and historic formularies of the Church of England are applicable, I would seek in all matters to adhere to these.

After all this, I would pray again, and then I would vote.

Do you see the current climate crisis as a key priority for the Church of England and why? How do you demonstrate your concern to care for God's creation in your church life?

The climate crisis is clearly deeply concerning, particularly as the majority of those who bear the brunt of it are in the poorest regions of the world. It is good that the church takes seriously God's commands to steward His creation and love our neighbours and the Net Zero Carbon Routemap is a worthy response to this. However, I am also concerned that we need to hold in balance the breadth and diversity of parishes that are having to navigate this with their buildings and finances. Whilst the goals may be achievable in some settings, they will be very much harder in others, with parishes that are struggling often left behind.

In the drive to Net Zero we must ensure that the main mission of the church to preach the Gospel and make disciples is not further relegated. This is critical in poorer parishes where already so much time and energy is taken up with fundraising to the meet the parish share, that limited resources are left for mission.

Turning off lights, walking to church, helping the elderly and infirm, lift-sharing, using eco-friendly cleaning products, rewilding parts of the churchyard and encouraging wildlife also demonstrate our care for God's creation.

What is your perspective on 'Save the Parish'? Is it a viable manifesto when so many rural parishes have dwindling congregations?

I support Save the Parish and believe that their manifesto is essential to rebuild rural parishes.

Considering each point:

1. If the Church Commissioners' funds are restored to their founding purpose: stipendiary parish ministry, the crisis of steeply declining clergy numbers might be alleviated; more clergy in rural areas are needed for mission, outreach and parochial care.
2. Directing the parish share to mission and the cure of souls, rather than central management schemes would lead to growth in rural parishes and halt dwindling congregations.
3. A charter of care that values and guards our clergy is essential in enabling them to fulfil their mission and calling. Impossible workloads in large, rural, multi-parish benefices too often leads to illness and resignations.

4. In a society with little or no knowledge of God, renewing a rich theological resourcing for training for ordinands would better equip them to meet the spiritual needs of their parishioners.
5. Rural parishes rely heavily on aging volunteers, a churchgoers' charter honouring the volunteers who hold our parishes together would encourage them to keep going.
6. The Mission and Pastoral Measure which allows for church closures and redundancies, often in poor, rural areas must be reformed.