

COMMITTEE ON ECUMENICAL RELATIONS

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. In marking the 500th Anniversary of the Reformation, renew its commitment to the vision expressed in *ecclesia reformata, semper reformanda* within the communion of the One Holy Catholic and Apostolic Church.
3. Commend the 26th General Council of the World Communion of Reformed Churches to the prayers of the Church. (*Section 2.1*)
4. Note that a review of Action of Churches Together in Scotland (ACTS) is currently being undertaken. (*Section 5.1.1*)
5. Welcome the continued participation of The Border Kirk, Carlisle as a companion in the Declaration of Covenant Partnership within Cumbria. (*Section 5.2.2*)
6. Congratulate the Very Rev Dr Sheilagh Kesting on becoming a Dame of the Order of St Gregory the Great, in recognition of her contribution to the life of the church in Scotland by His Holiness Pope Francis. (*Section 6.3*)
7. Approve the delegates to Assemblies, Synods and Conferences of other churches, as detailed in Appendix I.
8. Note the appointment of representatives to ecumenical bodies, as detailed in Appendix II.

REPORT

1. *Ecclesia reformata, semper reformanda*: “A reformed Church is always requiring to be reformed”^[1]

1.1 *Ecclesia reformata, semper reformanda* has come to be understood as an axiomatic statement and affirmation of ‘the Church [of Scotland]’s commitment to its continual reform.^[2] The process of reform necessarily involves a reflection on the course of history we have travelled and, where necessary, a coming to terms with that history. So, for example, the year in which the Church affirmed a commitment to ‘continual reform’ in terms of it being *ecclesia reformata, semper reformanda* was the same year in which it dissociated itself from its condemnations of

the Roman Catholic Church which had, up until that point, been integral to the traditional understanding of what it was to be an *ecclesia reformata*.^[3] The process inherent in *semper reformanda* provides an opportunity for reflection and offers the possibility of our learning from history rather than remaining a prisoner of history.

1.2 Insofar as this is the case, the year 2017 provides an opportunity within the context of the marking of the 500th Anniversary of the Reformation in Europe to reflect on the historical significance of the Reformation as well as the imperative of continual reform within the life of the Church, both nationally and internationally. That such an imperative exists internationally has been given profound

expression in the words of Pope Francis on 31 October 2016 in his historic visit to the Lutheran Cathedral in Lund, Sweden:

As Catholics and Lutherans, we have undertaken a common journey of reconciliation. Now, in the context of the commemoration of the Reformation of 1517, we have a new opportunity to accept a common path, one that has taken shape over the past fifty years in the ecumenical dialogue between the Lutheran World Federation and the Catholic Church. Nor can we be resigned to the division and distance that our separation has created between us. We have the opportunity to mend a critical moment of our history by moving beyond the controversies and disagreements that have often prevented us from understanding one another.^[4]

1.3 The Reformation which flowed from its source at the hands of Martin Luther in Wittenberg is an indispensable element in the identity of Europe and will be marked across the continent in an acknowledgment of a defining moment in the life of the Church within its European context. To speak of a 'moment' is, of course, to potentially collapse an extended period in history into a singular point. In so doing, we might fall prey to the temptation to see all of history thereafter as evolving from that singular point and to see the rupture within the Catholic Church in Europe as an inevitable consequence of that moment. To do so would be to retrospectively create an account of history that, whilst potentially satisfying to the advocates of one particular tradition or another, would nevertheless impose a particular historical lens on the multi-faceted reality which was the life of the Church Catholic in the decades following 1517.

1.4 In that respect, it might more accurately be said that the disputations in the years after 1517 over the doctrine of justification by faith alone reached the point where the possibility of a reconciled diversity, with respect to the expression of the substance of the doctrine *within* the Church Catholic, was only finally negated by the outcome

of these disputations. That said, the possibility of a reconciled diversity remained open until at least 1541, and the calling of the Catholic Church's Council of Trent from 1545 onwards, which sought to exclusively define the doctrine of justification, reflects the outcome of a process which was not in itself historically inevitable.^[5]

1.5 One of the accidents of history is that, when the Council of Trent gathered in 1545, there was no Scottish participation in the process which led to the promulgation of the Tridentine Decrees and thus the Reformation in Scotland was defined, neither by a focus on the Lutheran doctrine of justification, nor by the Catholic counter-reaction to that doctrine.^[6] The record of the direct impact of Luther's teaching on the Scottish Church is, at best, limited, but as early as July 1525, and reiterated thereafter in 1535, the Scottish Parliament 'ordained that, forasmuch as the acts of damnable opinions of heresy are spread in diverse countries by the heretic [*Martin*] Luther and his disciples...no manner of stranger who happens to arrive with their ships within any part of this realm bring with them any books or works of the said Luther, his disciples or servants, dispute or rehearse his heresies or opinions, unless it be to disprove them, and that by clerks in the schools only'.^[7] At the very least therefore, we can suppose that the trading routes between the ports of the east coast of Scotland and the ports of northern Germany offered a conduit through which the passage of ideas and the transmission of these in print was enabled. It is no accident that the earliest manifestations of enthusiasm for the teachings of Luther occurred within St Andrews and it is entirely appropriate that the principal focus of commemorative events within Scotland should be set within that ecumenical context, with St Andrews designated as the Scottish city in the 'Reformation Cities' Europe-wide initiative.^[8]

1.6 The discernible impact of Luther's thought on John Knox occurs at the embryonic stage in the evolution of Knox's evangelical faith.^[9] Thereafter, Knox's faith evolves and develops along a trajectory influenced by a different strain of Reformation thought. Insofar as that faith evolved

and subsequently manifested itself as a Reformed faith and thereafter impacted upon Scotland and the Scottish Church, the Reformed tradition shapes our identity and bequeaths to us a self-understanding of the Church as an *ecclesia reformata, semper reformanda*. That is, the Church of Scotland is a Reformed church within the communion of the One Holy Catholic and Apostolic Church whose formative identity is rooted in the particular history of the Scottish Reformation.

1.7 The General Assembly of 2006, in reflecting on the journey travelled by the Church of Scotland and the Roman Catholic Church in Scotland, acknowledged the 'developments that have taken place during the course of our shared history' which 'have begun to alter long-held attitudes'. Equally, it recognised 'that a considerable journey remains to be travelled'. In seeking to characterise that continuing journey, it was affirmed that it should be understood as a 'lived response' to the prayer of Jesus Christ: 'That they may all be one. As you Father, are in me and I am in you, may they also be one in us...so that the world may know that you have sent me.' (John 17: 21)^[10]

1.8 The marking of the 500th Anniversary of the Reformation invites us to renew our 'lived response' and to express our understanding of *ecclesia reformata, semper reformanda* within the communion of the One Holy Catholic and Apostolic Church.

2. *Semper reformanda*: Relations with other Reformed Churches

2.1 World Communion of Reformed Churches

2.1.1 The 26th General Council of the World Communion of Reformed Churches (WCRC) takes place from 29 June to 7 July 2017 in Leipzig, Germany, with the theme: "Living God, Renew and Transform Us". The 500th Anniversary of the Reformation will provide the overarching theme for the General Council and it is appropriate that the Reformed Churches, which trace their history from the Geneva Reformation of John Calvin, should join with our Lutheran sisters and brothers in this significant celebration. The General Council will travel to Wittenberg

for an ecumenical ceremony which will affirm the unity of the Church in all its forms and expressions. Leading up to this, there will be pre-council meetings for women and youth, and thematic presentations on the core callings of the WCRC, namely: Theology, Justice, Communion and Mission. On the middle Sunday, the entire General Council will travel to Berlin for worship in the Berliner Dom and a reception at the German Ministry of Foreign Affairs, at which the theme will be: "Witnessing to the World". In plenary sessions, the General Council will have the opportunity to hear about the situations facing member churches around the world and to develop the policies which will guide the WCRC in the coming years, as well as electing those who will provide leadership in delivering these policies.

2.1.2 It is anticipated that during the course of the General Council, the WCRC will associate with the *Joint Declaration on the Doctrine of Justification (JDDJ)*. The *JDDJ* was signed by the Roman Catholic Church and the Lutheran World Federation in 1999 following an extensive process of theological dialogue. Thereafter, in 2006 the World Methodist Council affirmed its fundamental agreement with the doctrinal expression found within the *JDDJ*. Further, in 2016 the Anglican Consultative Council 'welcomed and affirmed the substance of the *Joint Declaration on the Doctrine of Justification*'.^[11] The *JDDJ* affirms that the Roman Catholic Church and the Lutheran World Federation share 'a common understanding of our justification by God's grace through faith in Christ' and acknowledge that the condemnations relating to the doctrine of justification set forth by the Council of Trent and the Lutheran confessions do not apply to the Catholic and Lutheran teachings on justification set forth in the *JDDJ*. This 'common understanding' is established on the basis of a 'differentiated consensus' which seeks to place both "difference" and "consensus" within a broader theological framework in which a substantial theological consensus is affirmed, albeit that there remain differences in emphasis and form of expression within the respective traditions.^[12]

2.1.3 The General Assembly of 2006 gave consideration to the *JDDJ* from the perspective of a report of the Joint Commission on Doctrine of the Church of Scotland and the Roman Catholic Church in Scotland. In our engagement with the WCRC, it was affirmed that the significance of association with the *JDDJ* should be understood in the terms previously received by the Assembly.^[13]

2.2 United Free Church of Scotland

The ending of the Covenant between the Church of Scotland and the United Free Church, which was reported to the General Assembly of 2016, reflected the reality of a formal relationship which had come to a conclusion. Nevertheless, the shared determination of both churches to continue in conversation reflects a recognition that, albeit that our paths have diverged, we remain in a relationship within the family of Reformed churches. The conversation between our two churches was continued at a meeting held in January 2017 which was helpful and constructive. Consequent to the meeting, it was agreed to recommend that a joint meeting of the Ecumenical Relations Committees of the two churches be held. It was also noted that the United Free Church continues to contribute to the work of the Church and Society Council and that we continue to work cooperatively within the context of Action of Churches Together in Scotland.

2.3 Presbyterian Church in Ireland

It is a matter of regret that the 2016 General Assembly of the Presbyterian Church in Ireland decided not to send its Moderator to our 2017 General Assembly. Nevertheless, the conversation which took place between representatives of our churches in December 2016 was characterised by warmth and a concern to more fully understand one another. It is anticipated that such a conversation will continue and we would hope to articulate more clearly the areas in which we can express our shared life within the family of Reformed churches.

2.4 United Reformed Church

Subsequent to the General Assembly of 2016, an invitation was received from the United Reformed Church Synod of Scotland to give consideration to beginning a conversation on the nature of the relationship between our two churches. The relationship is one that has never been formally addressed within a bilateral context, albeit that the two churches share a lived expression of ecumenism within a number of Local Ecumenical Partnerships. An initial conversation took place in January 2017 and this proved to be helpful and constructive. It is anticipated that the conversation will continue and that the Committee would bring a fuller update to a future Assembly.

3. *Semper reformanda*: Relations with the Roman Catholic Church in Scotland

3.1 The work of the Joint Commission on Doctrine (JCD) continues to offer a fruitful place to explore the complementary dimensions of our shared faith within the One Holy Catholic and Apostolic Church. The ongoing life of the JCD has taken us to the beginning of a new cycle in the Commission's work, with Rev Dr Frances Henderson and Bishop William Nolan (Galloway) as Joint Conveners. Exploratory discussions have enabled an initial focus on two significant documents published in 2013 as a basis for an ongoing agenda: 1) *Together towards Life*, and 2); *Evangelii Gaudium*. The first of these documents embodies the World Council of Churches (WCC) 'ecumenical affirmation on mission and evangelism' and was prepared by the Commission on World Mission and Evangelism.^[14] The second document focuses on 'The Joy of the Gospel' and offers the Apostolic Exhortation of Pope Francis 'on the Proclamation of the Gospel in Today's World.'^[15] The documents focus on themes which offer to the *ecclesia reformata* an invitation to reflect on the tasks which we face in common within Scotland. The JCD, in partnership with the Scottish Episcopal Church, will be hosting a conference on the theme of reform within the Church in March 2018.

3.2 The Committee would take the opportunity to congratulate Monsignor Philip Kerr, a member of the JCD, on his appointment as Vice-President of the Office of Ecumenism of the Bishops' Conference of Scotland.

4. *Semper reformanda*: Relations with churches of the Anglican Communion

4.1 Scottish Episcopal Church

The Committee are able to report that, consequent to the decision of the General Assembly 2016, a bilateral process has been established with the Scottish Episcopal Church (SEC) entitled: *Our Common Calling*. It is envisaged that *Our Common Calling* will embrace shared Faith and Order issues and a concern for the living expression of ecumenism in the local context. In seeking to give appropriate weight to both dimensions of the life of the Church it is hoped that the prospective outcome will reflect this balance of complementary concerns. The process has been helpfully shaped, in the first instance, by a paper from the Anglican Consultative Council entitled: *Receiving One Another's Ordained Ministries* which seeks to provide a basis for exploring issues concerning the reception of the ministries of those from other traditions.^[16] Alongside this, the annual joint meeting of the Committee with the Inter Church Relations Committee of the SEC has provided an opportunity to share news and information across the range of issues addressed within both Committees.

The Committee would take the opportunity to congratulate Ms Miriam Weibye, a Church of Scotland elder, on her appointment as Church Relations Officer of the SEC.

4.2 Church of England

The reception of the Report: *Growth in Communion, Partnership in Mission* by the General Synod of the Church of England (February 2016) and the General Assembly (May 2016), and given expression in the *Columba Declaration*, was marked by the signing of the *Declaration* at a service in Crown Court Church, London by the Rt Rev Dr Russell Barr, Moderator, and the Most Rev & Right Hon

Justin Welby, Archbishop of Canterbury, in November 2016. Equally, the Contact Group, established on the basis of the *Declaration*, has given initial consideration to the scope of the cooperative working that already takes place between our two churches and to the potential for the extension and development of that work. The cooperative working already taking place is, in many ways, already considerable, albeit that it has not necessarily been seen as a coherent whole. The shared context for mission, acknowledged within the *Declaration*, provides the basis for that work to be seen more coherently and further developed as a result.

5. *Semper reformanda*: National and International

5.1 Action of Churches Together in Scotland

5.1.1 Action of Churches Together in Scotland (ACTS) was founded in 1990 as the ecumenical body whose aim is to bring together Christians of different traditions in their shared faith in Jesus Christ. ACTS was established on the basis of a 'churches together' model in common with the other ecumenical bodies within Britain and Ireland. At the ACTS Members' Meeting in February 2017 it was acknowledged that the ecumenical landscape within Scotland had changed considerably since 1990. In recognition of this, it was agreed that a comprehensive external review of the work of ACTS would be appropriate at this point in time.

5.1.2 The Ecumenical Development Group gives focus to one of the core areas of work within ACTS and it has recently provided a programme with respect to the undertaking of a series of Reviews of Local Ecumenical Partnerships (LEPs) and a set of Review Guidelines which have helpfully clarified the basis of future reviews of LEPs.

5.1.3 The annual Conference, co-sponsored by the Committee and ACTS, was held in October 2016 and those who attended were privileged to hear Professor Kirsteen Kim (Leeds Trinity University) speak on the documents *Together towards Life* and *Evangelii Gaudium* referred to in para 3.1 above. This was complemented by input from

Banff Churches Together alongside a reflection on local projects dedicated to addressing sectarianism.

5.1.4 Following the outcome of the European Union Referendum, ACTS facilitated a gathering for representatives of member churches to share initial questions and concerns in relation to issues arising from the outcome. The participants committed themselves to continuing ecumenical engagement with churches and other Christian organisations across Europe, in particular the Conference of European Churches (CEC). Given the awareness that the wider European context ought to inform our discussion, an offer from CEC to provide ecumenical accompaniment was welcomed warmly by the Members' Meeting of ACTS. As a consequence, a conference: "Europe - where now?", sponsored by Action of Churches Together in Scotland, Churches Together in Britain and Ireland and the Conference of European Churches, was held in Edinburgh on 6-7 April 2017.

5.1.5 The Committee would take the opportunity to congratulate Rev Dr Peter McEnhill on his appointment by ACTS as Consultant on Ecumenical Ministerial Formation.

5.2 Churches Together in England

5.2.1 The Church of Scotland is a member of Churches Together in England (CTE) in relation to the work of the Presbytery of England. The Ecumenical Officer has helpfully interacted with other National Ecumenical Officers within this context and gained valuable insight into the process of reflection as to the future direction of a national ecumenical body such as CTE.

5.2.2 Within the wider English context, The Border Kirk, Carlisle continues to participate in the work of Churches Together in Cumbria and, on behalf of the Church of Scotland, as a companion denomination in the Declaration of Covenant Partnership within Cumbria, designated the first 'ecumenical county' in England. The partnership is shared by Anglican, Methodist and United Reformed churches with the Salvation Army joining the Partnership at a service in Carlisle Cathedral on 27 November 2016. The partners and companions are working towards a vision

entitled: "God for All" that: 'By 2020 every person in Cumbria of all ages and backgrounds will have had an opportunity to discover more of God and God's purpose for their lives, so that they will discover more of Jesus and the Good News and become followers of Jesus within a Christian community.'¹⁷

5.3 Conference of European Churches

5.3.1 CEC draws together Orthodox, Protestant, Anglican and Old Catholic churches from across Europe, along with national councils of churches and organisations in partnership, to provide a space for churches to engage on church and society questions and in theological reflection. With offices in Brussels and Strasbourg, CEC provides a means of engaging with the European institutions, whilst recognising that the concerns of churches encompass the whole of Europe and not only the European Union. With the appointment of new Dialogue Secretary, Katerina Pekridou, CEC has completed a process of review and consequent reorganisation. The work of CEC is now taken forward through eight thematic reference groups. The Rev Alison McDonald is a member of the Governing Board of CEC.

5.3.2 In June 2016, CEC wrote an open letter: *What future for Europe?* that sought to promote a conversation with respect to the role of the Church within Europe and to develop a theological perspective through which to address the complex of issues facing the continent at this time. Regional gatherings are being held throughout 2017 to focus on the open letter, with the conference: "Europe - where now?" being part of this process. At a time of turbulence across Europe, CEC is uniquely placed to provide a space for churches to grow in mutual understanding and common purpose.

5.3.3 Preparations have begun for CEC's 15th General Assembly which is to be held in Novi Sad, Serbia in 2018. Nan Braunschweiger, a staff member of the World Council of Churches (WCC) and a member of the Church of Scotland in Geneva, serves on the Assembly Planning Committee.

5.4 Churches Together in Britain and Ireland and the World Council of Churches

5.4.1 Churches Together in Britain and Ireland (CTBI), on behalf of the churches of Britain and Ireland, is giving consideration to the possibility of making a bid to host the WCC General Assembly in 2021, with the proposed venue being the City of Glasgow. Glasgow Churches Together has warmly welcomed the possibility of the General Assembly taking place in the city. Equally, Glasgow City Council, the Glasgow City Marketing Bureau and the Scottish Exhibition and Conference Centre have contributed to the initial exploration of the feasibility of the bid. A consultation document on the proposal was circulated in January 2017 with a view to enabling the Trustees of CTBI, and its member churches, to make a decision with respect to submitting notice of an intention to bid. The decision on the venue will be taken by the WCC Central Committee in the summer of 2018.

5.4.2 CTBI hosted a conference: “Called to be One” in Edinburgh on 22-23 November 2016, which explored current understandings of ‘visible unity’ and which included a presentation on the *Columba Declaration*.

5.5 Community of Protestant Churches in Europe

5.5.1 The Community of Protestant Churches in Europe (CPCE) comprises approximately 90 Lutheran, Methodist, Reformed and United churches from over 30 countries in Europe and South America who are signatories to the Leuenberg Agreement (1973). The Committee has received a number of working documents from CPCE and intends to offer a response in consultation with the Theological Forum to the document on “Church Communion” in due course.

5.5.2 The 8th General Assembly of CPCE takes place in Basle, Switzerland from 13-18 September 2018.

6. *Semper reformanda*: Ecumenism within the Church of Scotland

6.1 Ecumenical Review

The General Assembly of 2016 received notice, under the

Report of the Council of Assembly, that the Council had established ‘a joint working group with the Committee of Ecumenical Relations to review its remit and to prepare a staffing plan in the light of the announced retirement of the long-serving Ecumenical Officer’^[18]. The outcome of the Review is contained in the Report of the Council of Assembly and the Committee wishes to place on record its appreciation of the work of the Council in carrying out the Review. The Committee participated fully in the Review and was greatly encouraged by the commitment to ecumenism shown by all those who contributed to the process. Further, the Committee wishes to advise its support with respect to the conclusions of the Review. In particular, the Committee is supportive of the proposed revised Remit of the Committee.

6.2 Review of Ecumenical Policy

During the course of the Review, consideration was given to the present Ecumenical Policy of the Church of Scotland which seeks to set out an ecumenical vision for the Church as a whole. The present Policy was agreed by the General Assembly of 2005 and the Committee has understood its work thereafter as being guided by that agreed position. Inevitably, the ecumenical landscape has changed in the years since then and, in the course of consideration, it became clear that a review of the Ecumenical Policy would be appropriate. The Committee has begun the process of review and intends to bring a revised Ecumenical Policy to the General Assembly of 2018.

6.3 The Very Rev Dr Sheilagh Kesting DSG

6.3.1 In September 2016, the Committee marked the retirement of its Secretary, the Very Rev Dr Sheilagh Kesting, who had served as Secretary and as Ecumenical Officer of the Church since 1993. Sheilagh’s lifelong commitment to the task of ecumenism and an articulation of a vision of the One Holy Catholic and Apostolic Church rooted in its local context within Scotland, and shared universally across the Church, was recognised and acknowledged in differing spheres. Fittingly, she was called to serve as Moderator of the General Assembly in 2007 and brought to that Office the distinctive, reflective

style which characterised her ministry. Throughout her service in the Church, Sheilagh engaged with a range of ecumenical bodies on a local, national and international basis. Of particular note was her contribution, as Joint Secretary, to the work of the Joint Commission on Doctrine with the Roman Catholic Church, on which she served throughout the various phases of its engagement with the shared challenges facing the church in Scotland today.

6.3.2 In the multi-faceted arena of ecumenical engagement, Sheilagh exemplified a diplomatic sensitivity to the handling of memory and heritage allied to a theological awareness of the matters which still divide us. Her ministry enabled the opening up of new opportunities for engaging with churches in the ever changing landscape of Christianity in Scotland and gently called the Church to be mindful of, and accountable to, our sisters and brothers within the national, European and international expressions of the body of Christ. In all of this, the call to unity articulated in the Gospel of John 17: 20-21, and which underlies the vision of ecumenism, animated her ministry throughout the whole household of God and for her service to the Church we are profoundly grateful and indebted. Given the contribution that Sheilagh made to the Church in Scotland and, in particular, to the relationship between the Church of Scotland and the Roman Catholic Church in Scotland, the Committee was delighted to learn that on Sunday, 6 November 2016 she was invested as a Dame of the Order of St Gregory the Great by Archbishop Leo Cushley (St Andrews and Edinburgh) in the presence of the Catholic Bishops' Conference of Scotland. The Pontifical Equestrian Order of St Gregory the Great was established in 1831 by Pope Gregory XVI and was awarded by Pope Francis in recognition of her contribution to the life of the Church and within the Church of Scotland we acknowledge the significance of this act of recognition.

7. *Ecclesia reformata, semper reformanda:* Present History and Future Vocation

7.1 That the ecumenical landscape has changed within Scotland in the years since 2005 cannot be gainsaid.

Equally, if not more so, the landscape has changed within the continent of Europe. The final outcome of recent European events on Scotland and the United Kingdom, as well as the Continent itself, is too early to predict but the present moment seems to be one weighed heavy by the possible futures of history. That said, there is nothing historically determined by the events of the past that should deflect the Church of Jesus Christ in the future from continuing to fulfil its vocation. Therefore, whatever the outcome of events, the Church of Jesus Christ within the shared space of the continent of Europe is called to continue to seek to articulate the Christian faith in terms which engage the citizens of the various nations which inhabit that landscape and, for our part, to do so as an *ecclesia reformata, semper reformanda*.

7.2 The shaping and reshaping of our identity throughout our history, and in to the future, is dependent on our sensitivity to the Spirit of God urging us to renew our vocation as a church which is faithful to the God and Father of our Lord Jesus Christ. As a church within the Reformed tradition the task of reforming within a Church reformed is, at once a recollection of an historical Reformed identity, and an imperative to reform that which has been reformed.

7.3 Once more, the marking of the 500th Anniversary of the Reformation invites us to renew our 'lived response' to the prayer of Jesus Christ' (John 17: 21) and to express our vocation as an *ecclesia reformata, semper reformanda* within the communion of the One Holy Catholic and Apostolic Church.

APPENDIX I DELEGATES TO OTHER CHURCHES

The following have been appointed as delegates to the Assemblies, Synods and Conferences of other Churches:-

Presbyterian Church in Ireland – The Moderator and Chaplains
 Presbyterian Church of Wales – The Moderator
 United Reformed Church – The Moderator
 Church of England – Very Rev Dr A Morrison
 United Reformed Church Scotland Synod – Rev R Hamilton
 Scottish Episcopal Church – Rev Dr L J Fraser
 Methodist Spring Synod – Rev Dr J M Henderson
 United Free Church of Scotland – Rev Dr J L McPake
 Baptist Union of Scotland – Rev R Blackman
 Congregational Federation in Scotland – Rev C Kyle

APPENDIX II ECUMENICAL BODIES

The following serve on Assemblies and Committees of the ecumenical bodies of which the Church is a member:-

World Council of Churches

10th Assembly (November 2013) Very Rev Dr S M Kesting
 DSG,
 Mr I McLarty,
 Ms M Weibye
Central Committee Ms M Weibye

World Communion of Reformed Churches

General Council (June-July 2017) Rev I A Alexander,
 Rev A P McDonald,

Mr A MacPherson,
 Rev A Scheutz Bradwell
 Rev A G Horsburgh

Europe Committee

Conference of European Churches

14th Assembly (July 2013) Very Rev Dr S M Kesting
 DSG,
 Mr A Kimmitt,
 Rev A P McDonald,
 Rev A Stevens
Governing Board Rev A P McDonald

Community of Protestant Churches in Europe (Leuenberg Church Fellowship)

7th General Assembly (September 2012) Rev Dr J L McPake

Churches Together in Britain and Ireland

Board of Trustees Rev G G McGeoch

Action of Churches Together in Scotland

Members' Meeting

Voting member: Convener of the Committee on Ecumenical Relations (alternate voting member: Convener of the Council of Assembly), non-voting members: Secretaries of the Mission and Discipleship Council, Church and Society Council and the Ecumenical Officer (alternate non-voting members: Secretary of the Ministries Council, General Secretary of the Guild)

Joint Liturgical Group

Rev D Carmichael,
 Mr G Fender-Allison

- [1] Weatherhead, James, *The Constitution and Laws of the Church of Scotland* (Edinburgh, 1997), 19.
- [2] *Reports to the General Assembly 1986* (Deliverances, 21.) See, Weatherhead, James, *The Constitution and Laws of the Church of Scotland*, 19.
- [3] Act V (1986) (Declaratory Act anent the Westminster Confession).
- [4] http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20161031_omelia-svezia-lund.html
- [5] Dawson, Jane, *John Knox* (Yale, 2015), 24.
- [6] Dawson, Jane, *John Knox*, 24.
- [7] <http://www.rps.ac.uk/trans/1525/7/19>.
- [8] <http://2017.wp.st-andrews.ac.uk/>
- [9] Dawson, Jane, *John Knox*, 23-24, 58. See, Laing, David (ed.) *The Works of John Knox* (Volume III) (Edinburgh, 1895), 12-28.
- [10] *Reports to the General Assembly 2006*, 6.3/13.
- [11] Anglican Consultative Council: Resolution 16.17.
- [12] *JDDJ*, s.5. For the text of the *JDDJ*, see, Lane, Anthony N.S., *Justification by Faith in Catholic-Protestant Dialogue* (Edinburgh, 2002), 239-259.
- [13] *Reports to the General Assembly 2006*, 6.3/12-6.3/13
- [14] World Council of Churches, *Together towards Life: Mission and Evangelism in Changing Landscapes* (Geneva, 2013), vii.
- [15] His Holiness Pope Francis, *Evangelii Gaudium: The Joy of the Gospel* (Vatican, 2013).
- [16] Anglican Consultative Council: Resolution 16.19.
- [17] <http://www.godforall.org.uk/>
- [18] *Reports to the General Assembly 2016*, 4/11.