PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Instruct the Council to work with the Council of Assembly and other appropriate bodies to develop a strategic vision and plan for Ministry and report to the General Assembly 2018. *(Section 1)*
3. Instruct the Council to work with the Legal Questions Committee to consider how current legislation might allow for Hub-style ministry to be adopted and how that legislation might be extended to allow other Hub-style models to be implemented, making use of learning from previous models which have demonstrated characteristics of Hub-style ministry. *(Section 2.2 and Appendix 1)*
4. Instruct the Council to work with the Theological Forum and the Ecumenical Relations Committee to understand better the increased place of oversight in the Church's ministry and how this fits within Presbyterian ecclesiology. *(Section 2.4.4.1)*
5. Acknowledge the early signs of enthusiasm for a period of experimentation around Hub-style ministry and instruct the Council to work with a number of Presbyteries to identify key issues and characteristics of what Hub-style ministry could provide. *(Section 2.4.7)*
6. Instruct the Council to work with the Council of Assembly, and particularly its Finance Group, to consider how Ministries and Mission contributions are set for congregations in Guardianship or a long vacancy. *(Section 2.5.2.1)*
7. Instruct the Council to report to the General Assembly of 2018 regarding how Priority Areas are resourced within Presbytery Plans. *(Section 3.3.5.1)*
8. Affirm the commitment of the Priority Areas Committee to developing strong partnerships with other Councils. *(Section 3.3.5.3.1)*
9. Instruct the Priority Areas Committee to establish opportunities for Priority Areas congregations to access information through occasional surgeries with key bodies within the Church, e.g., General Trustees; Stewardship and Finance. *(Section 3.3.5.3.1)*
10. Instruct the Council to work with the Council of Assembly to explore the possibility of having payment relief with respect to congregations' contributions and to report to the General Assembly of 2018. *(Section 3.3.5.3.2)*
11. Note the report on the work of the Priority Areas Committee from 2010-2017 and instruct the Council to implement the Priorities Areas Plan for 2017-2022. *(Section 3.4)*
12. Instruct the Council to further develop the plans for supervision, coaching, and spiritual accompaniment for Ministers and to report to General Assembly 2018. *(Sections 4.4; 4.5; 4.6)*
13. Pass an Act amending the Auxiliary Ministry Act (Act XIII, 2003) (as amended) as set out in Appendix 2. *(Section 4.8.4 and Appendix 2)*

14. Pass an Act amending the Deacons Act (Act VIII, 2010) (as amended) as set out in Appendix 3. *(Section 4.8.4 and Appendix 3)*

15. Pass an Act amending the Ordained Local Ministry Act (Act IX, 2011) (as amended) as set out in Appendix 4. *(Section 4.8.4 and Appendix 4)*

16. Affirm the Tomorrow's Calling project as part of the *Decade for Ministry* and instruct the Council to work with the Council of Assembly to promote further understanding about ministry. *(Section 4.9.1)*

17. Instruct the Council to articulate a 2018-2023 recruitment strategy for ministry. *(Section 4.9.3)*

18. Commend to those in the recognised ministries the Ministerial Development Conversation material. *(Section 5.2)*

19. Instruct Presbyteries to work with the Ministries Council in developing a planning framework which supports and enables a locally-focused missional approach, taking into account: the statistical trends of availability of Ministers; the viability of congregations over the next 5 years, and acknowledging that further radical downward adjustment is not necessarily the appropriate response. *(Section 6.1)*

20. Instruct the Council to increase the Guardianship Allowance to 2 days per week of pastoral cover plus pulpit supply with effect from 1 January 2018. *(Sections 6.1.8 and 11.1)*

21. Instruct the Council, in partnership with the Panel of Review and Reform, to initiate an evaluation of the Path of Renewal with a view to making recommendations on the future of this programme and to report back to General Assembly 2018. *(Section 6.2.3)*

22. Pass Regulations amending the *Go For It* Fund Regulations (Regulations IV 2012) (as amended) as set out in Appendix 7. *(Section 6.5.1 and Appendix 7)*

23. Pass the Ministry and Deaf Congregations Act as set out in Appendix 8. *(Section 6.7.3 and Appendix 8)*

24. Pass the Congregations of Deaf People Regulations as set out in Appendix 9. *(Section 6.7.3 and Appendix 9)*

25. Note the Armed Forces Covenant as summarised in the report. *(Section 6.11.2)*

26. Instruct the Ministries Council to liaise with the Legal Questions Committee on issues that have arisen in relation to the Ministers and Deacons in Civil Partnerships and Same Sex Marriages Act, (Act I, 2015) and report to the General Assembly of 2018 as to whether amending legislation is required. *(Section 9)*

REPORT

1. Introduction

1.1 In 2016, one year after the launch of the Church's Decade for Ministry, the Ministries Council began to offer a renewed vision for ministry. This year we bring further development of this thinking.

1.2 In last year's report we articulated the need for an inspiring vision of ministry, outlined some foundational thinking especially in relation to the Bible; and offered a broad description of the task and its challenges in contemporary Scotland. In this year's report we develop further the vision for the recognised ministries of the Church.

1.3 The need for this vision has become increasingly clear. It is needed to shape the work of the Council, but above all it is needed to provide an understanding of ministry which is shared by Ministers and congregations. With respect to the work of the Council we need to continue work on Ministerial Development Review (MDR),

Continuous Ministerial Development (CMD), Initial Ministerial Education (IME), and improving support for Ministry by consulting with Ministers in their first five years of ministry. Whilst the implementation of these initiatives is not yet complete, themes emerging which suggest a framework for how the Council plans to proceed are:

- **Naming the core tasks of ministry** – these are to be celebrated.
- **Reflecting on relationships in ministry** - the critical nature of these relationships.
- **Changing our practice of ministry** – particularly in respect of leadership.
- **Developing diverse models** – structuring ministry differently.
- **Recruiting confident Ministers** – effective for the future needs of the church.

1.4 Naming the Core Tasks of Ministry

1.4.1 *'It is through Ministry that the kingdom is embodied and proclaimed; it is through Ministry that the life of the Church is sustained.' (Ministries Council Report, General Assembly, 2016)*

1.4.2 It is difficult to tell what structure of committees, Councils, consultations and commissions may have undergirded the 1645 Act on the Kirk's Ministry, but it is a strikingly concise and pertinent document, with a certain timelessness in regard to its articulation of ministry, as follows:

- Prayer – for, with and on behalf of "the flock" with a special emphasis on prayer for the sick.
- To "dispense the word" through the public reading of scripture, preaching, and teaching the doctrines of God ("to catechise").
- To "dispense other divine mysteries" – without specifying what these are.
- To administer the sacraments.
- To bless the people from God.

- To take care of the poor.
- To exercise a ruling power over the flock as a pastor.

1.4.3 Serving alongside the Minister of Word and Sacrament are Elders, who are called to govern, and Deacons, who are not to preach or celebrate the sacrament, but are to work alongside the Minister in caring for the poor.

1.4.4 In this Act there was a continued emphasis on prayer, on teaching and preaching, on leadership, engaging with the poor, pastoring the whole flock and participation in Church government. It remains the contention of the Council that these activities still lie at the core of contemporary ministry and must remain at the heart of any future understanding of ministry.

1.4.5 One of the most succinct definitions of ordained ministry can be found in the reflections of the Ecumenical movement, particularly in the famous 1982 text *Baptism, Eucharist and Ministry* (the "Lima Text") which states:

"the chief responsibility of the ordained ministry is to assemble and build up the body of Christ by proclaiming and teaching the Word of God, by celebrating the sacraments, and by guiding the life of the community in its worship, its mission and its caring ministry".[1]

1.4.6 The emphasis is on worship, mission and the caring ministry, belonging to and exercised by the community; they are not owned or exclusively carried out by the Minister. In the Church of Scotland we have historically understood the word 'community' to include not just the members of the congregation (although there is a particular responsibility for that community) but rather the Parish as a whole.

1.4.7 The Lima Text's emphasis on assembling and building, proclaiming and this teaching, worship, mission and care has a focus which chimes with the key skills for ministry outlined by the Church in 1645; this was reaffirmed at the Presbytery conference in January 2016 and again by those attending the Council of Assembly's

roadshows in the autumn of 2016; and as stated in this year's Council of Assembly report.

1.4.8 Inspirational ministry is often described with reference to core skills. However, to demand excellence in skills alone may result in a style of ministry which becomes a burden to the Minister, an unrealistic expectation on the part of the congregation, and an idol to both. Rather, diligence and carefulness which emphasises preparation and reflection enables Ministers to fulfil their core tasks and responsibilities, and to be attentive and sympathetic to his/her own wellbeing.

1.5   Reflecting on relationships in ministry

1.5.1   When presbytery representatives were consulted in January 2016 about a vision for ministry, the question was asked, "Which Ministers have most influenced you?". The vast majority of responses concerned a Minister with whom there had been a strong personal relationship. Relationships in ministry matter even more than the excellent discharge of function.

1.5.2   The 2000 *Ministers of the Gospel* report made a similar point about the personal qualities of the Minister, manifesting themselves in relationship, when it repeatedly stressed the unity of the person and function of the Minister, person and function being supremely united in Jesus Christ. The theme of enriching relationships appears repeatedly in the 2008 paper *Enabling Ministries*. A vital part of exercising ministry is the act of being a Minister in relationship with others. Above all, this is grounded in our Trinitarian understanding of God, who exists in relationship.

1.5.3   There are at least seven kinds of relationships in which a Church of Scotland Minister is involved:

*   **Relationship with God** - this relationship is nurtured in corporate worship, in spiritual practice and holy living.

*   **Relationship with self** - many Ministers have been influenced by writers such as Henri Nouwen when considering this relationship.

*   **Relationship with immediate kin** - key to a Minister's long term effectiveness. Many Ministers who have served long ministries often reflect that these are the relationships they most regret having neglected.

*   **Relationships with friends** - a space where the Minister operates out of role, and is someone other than the 'Minister'.

*   **Relationship with Church and Parish** - when congregations remember past ministries, what they remember most readily are not necessarily their sermons but rather the kind of person that the Minister was and their relationship with them, particularly at significant moments in their lives.

*   **Governance relationships** - within the committee structures of the Church or other bodies, line management or supervisory relationships. Many Ministers speak of the value of relationships with non-Church of Scotland bodies as being particularly important in keeping them refreshed and in the informing of their parish work.

*   **Support relationships** - these are professional support relationships, for example with supervisors, spiritual directors, chaplains, psychologists, coaches, ecumenical church leaders' groups and personal support groups.

1.5.4   It is worth noting:

*   The maintenance of such relationships is vital to the long term effectiveness of ministry.

*   Very rarely will all of these relationships be in a happy state, yet living with a mix of relationships is vital to wellbeing in ministry.

*   The balancing of these relationships can be extremely difficult but is vital to effectiveness in ministry.

- Isolation, the loss of relationship, or the diminishing of the quality of relationships, is often a reported feature in the struggles faced by Ministers.

1.5.5 To the extent that the effectiveness of ministry depends most significantly on relationships, it is through investment in relationships that there will be the biggest impact on effectiveness. In particular the Council believes that significant investment in Support relationships will have a significant impact on the effectiveness of its clergy. This was very much a feature of the Ascend report (2016) which has received much favourable comment and which informs our thinking on CMD, MDR and Ministerial support. For the full programme of Ascend please visit **www.churchofscotland.org.uk/ascend**.

1.5.6 An investment in relationships lies at the heart of long term impact in ministry. Equally, the loss of relationships leads to its most difficult moments. The question of adequate care for our Ministers as caregivers is becoming increasingly relevant, as Ministers find themselves facing ageing congregations, social and economic strains and increased awareness of violence and abuse in the communities around them. The Council is convinced that the extent to which our Ministers have access to emotionally safe resources and support, especially in their efforts to care for themselves and others, will greatly impact their ability to thrive.

1.5.7 Professional supervision can help Ministers to manage the range of personal and professional demands created by the nature of ministry. It is hoped that supervision becomes more widely valued within the culture of the Church and begins by establishing good practice in Initial Ministerial Education (IME), Continuing Ministerial Development (CMD) and Ministerial Development Review (MDR). A wider resource base of Counsellors, Spiritual Directors, and Professional Coaches is now being developed to support Ministers.

1.6 Changing our practice of ministry

1.6.1 For the purposes of this report there are three areas outlined below where the leadership exercised by Ministers is necessary to bring innovation:

- Leading the Church into territory which is culturally strange.
- Learning together as disciples.
- Re-imagining community engagement as both "with" and "for" people.

1.6.2 These three changes are not new in the Church's life, and have been rediscovered at many points in the Church's history. Neither are they new to the Church of Scotland. Many congregations are already pioneering these sorts of changes. It is possible that these seem daunting and the preserve of a few enthusiasts and yet those who have embraced such changes speak of the surprising discovery of new life in their congregation, and new dimensions to their ministry being uncovered when such changes are embraced.

1.6.3 Leading the Church into New Territory

1.6.3.1 The 2000 *Ministers of the Gospel* report already noted the changing Scottish context: increased secularism and the decline in religious affiliation. These changes have accelerated considerably even since that report was written. We now live in a post-Christendom society, where almost none of the foundations, expectations and privileges which the Church of Scotland previously enjoyed can be assumed. Though some of these changes are to be welcomed, this also brings new challenges for the Church, or in a famous question raised by the missiologist Darrell Guder *"If Western societies have become post-Christian mission fields, how can traditional churches become missionary churches?"*

1.6.3.2 Many of these questions have been the basis for putting in place Pioneer Ministries; the Fresh Expressions work and the Going for Growth programme which are shared with the Mission and Discipleship Council; and at the heart of the Path of Renewal in which the Council

partners with the Panel on Review and Reform and the Mission and Discipleship Council.

1.6.3.3 In this new post-Christendom territory the Church seeks to reconstitute itself away from traditional structures, to embrace those for whom classic forms of Church fail to speak. The need for change is seen in the under-representation of younger generations in the life of the Church, and the many people identified in Steve Aisthorpe's book "The Invisible Church". This change in the nature of Church will continue to inform the Council as it develops its vision for ministry.

1.6.4   Learning Together as Disciples

1.6.4.1 "*First the church exists to worship God in Jesus Christ. Second the Church exists to make new disciples of Jesus Christ. Everything else is decoration.*" (Archbishop of Canterbury Justin Welby, March 2015). The Archbishop was reflecting an increased emphasis on discipleship in many parts of the contemporary Church. This aims to call the Church away from a consumerist mentality or the casual repetition of "cheap grace" and towards being a Church which emphasises both the affirmation *and* challenge of discipleship.

1.6.4.2 Rowan Williams has written that discipleship means two things: firstly, it is a constant decision to ask what should I do, how should I think and speak in the light of Christ and the presence of Christ's Spirit. It is not about turning up from time to time, but has a non-intermittent quality. Secondly, it is about being part of a learning community whose members are alert to the activity of God and share in a commitment and accountability to one another. Such discipleship implies a level of intention and of relational openness.

1.6.4.3 If a Church is to emphasise a culture of discipleship then this requires a number of changes in ministry – it requires intentionally working with a smaller number of people, it involves a culture of training so that it is not only the Minister who is theologically educated and familiar with the practices of spiritual formation, and it involves the expectation that these other disciples will go on to make more disciples. This involves greater risk of being more open about the most important things in our lives and a sharing of power. Increasingly, Church of Scotland congregations are seeking to reshape their culture towards discipleship: the Panel on Review and Reform has been documenting the practice of churches who are making this kind of change. It is also emerging as a key priority both in the work of the Mission and Discipleship Council and in the shaping of strategy through the Council of Assembly.

1.6.5   Re-imagining Community Engagement as "With" and "For"

1.6.5.1 Compassionate community commitment, especially focussed on work with those who experience marginalisation, has always been a key part of the life of the Church of Scotland. Those who have engaged in and reflected upon such work over an extended period of time often question the idea that the poorest communities are to be defined by what they lack. They ask whether it is the so-called benefactors who have not in fact been the biggest beneficiaries of such work. They ask what happens when we cast others as the passive recipients of charity whilst at the same time they challenge the idea that God is to be 'brought to' our poorest areas.

1.6.5.2 Those who work in the Church's Priority Areas have given fresh articulation to this kind of thinking, and seek to challenge our assumptions. They quote Sam Wells who argues that our "abiding temptation" to offer "condescending 'help and service'" to others is profoundly damaging in that "Individuals become useless, families lose their function, neighbourhoods lose their confidence."

1.6.5.3 Instead the Council advocates an asset-based approach to engaging with communities based on the following principles:

- Communities are seen as places of abundance rather than as 'problem areas'.
- God is not confined to the Church and the Holy Spirit is at work in communities and amongst the people.

- People are to be seen as gifted companions on the way, not as passive recipients of our services.
- We should seek to justify our place in communities through the quality of our relationships rather than by adopting shallow metrics of attendance.
- Ministry is about adopting a posture of waiting and listening, of possessing wisdom and humility to discern what God is doing in our communities.

1.6.5.4 There are still occasions when the Church must act "for" individuals in need. However it is vital that in such situations we understand our motives. It is the genuine need which others have rather than our own need to be needed, which should inform such action. Furthermore, we should also seek a place for reciprocity, where those to whom we have given may also give to us.

1.6.5.5 These insights may have come from our work in Priority Areas, but they are applicable to our engagement with every parish in Scotland and beyond. Where ministry exercises leadership in community engagement, we believe an intentional balance of "with" and "for" must be at the heart of such engagement.

2. New Models of Deployment

2.1 Response to the 2016 Ministries Council Report

2.1.1 The 2016 Ministries Council report placed an emphasis on the call to Leadership as being integral to parish ministry and imagined how a Minister with support and training might lead a team of people – some of whom would be salaried – across a range of parishes (referred to as 'Hubs'). In some places this might mean a variety of specialised ministries (Youth Workers, Pioneer Ministers, Community Workers). In other places it might mean a variety of Ministers (stipendiary/non-stipendiary) exercising ministry across a wider geographical area including several charges.

2.1.2 The 2016 Council Report on 'Hubs' gave rise to much comment and enthusiasm for this idea. At the Council of Assembly roadshows this idea attracted a great deal of comment, and during the October 2016 Presbytery conference it was this topic which generated by far the greatest level of interest. There seems to be a number of reasons for this high level of interest:

- We are honestly facing the reality of an increasing number of vacancies.
- Congregations could participate co-operatively without the time-consuming adjustments that have occupied many presbyteries and congregations over recent years.
- By loosening the relationship between Minister and numbers of buildings, the question of buildings remaining open or being closed becomes increasingly separated from the number of Ministers.
- The basic idea was presented without much detail and people were curious, wanting to find out more and to be involved in shaping the possibilities relevant to their own context.

2.2 Defining Hub-Style Ministry

2.2.1 In the 2016 Report, the four key features of Hub-style Ministry were:

- A grouping of parishes.
- The creation of a ministry team (allowing for a broad spectrum of recognised ministries).
- Team leadership being the responsibility of an individual within that team.
- Relevance in the local context.

2.2.2 In Appendix 1, we present a number of options for the possible structure of Hub-style ministries. Some of these use Parish Grouping type structures, some use Linkages or Unions, some use Guardianships; others would demand some new legislation. The intention here is to show some of the possibilities being considered. Our plan is to refine these options in consultation with presbyteries (especially those where they may be tried) and subsequently to share best practice with the wider Church.

2.2.3 For all these arrangements, there is a correlation between initial adjustment and final outcome. Those Hubs which are easier to initiate may cause the greatest difficulties in the long term, whereas those Hubs which are most difficult to initiate may prove simplest to govern in the long term. The Hub which is least complex in terms of ongoing governance (Appendix 1: 1c) is not possible under current legislation. Work would need to be done to make it possible for this configuration, and others which may emerge, to become a reality. There is already one presbytery which would like to pursue this kind of arrangement.

2.2.4 Our ongoing work with the Legal Questions Committee to bring about processes which make it easier for presbyteries to effect contentious adjustments may alleviate some of the difficulties here. In particular, streamlining the processes involved, and sharing best practice for supporting those changes may facilitate the creation of Hub-style ministry where ongoing governance is less complex.

2.3   The Need for Deeper Change
2.3.1 In later sections of our report we will outline some of the themes and challenges we believe are related to Hub-style Ministry. Firstly, however, it is important to note the concern that Hub-style ministry only gives us "more of the same", it simply attempts to fix problems by trying a little harder, of imagining that the future hinges only on discovering a new improved form of adjustment. Expending energy on this approach may only postpone our demise rather than embody the radical change which is required.

2.3.2 Ed Friedman has written that *"Conceptually stuck systems cannot become unstuck simply by trying harder. For a fundamental reorientation to occur, that spirit of adventure which optimizes serendipity and which enables new perceptions beyond the control of our thinking processes must happen first."* What if the concept of Hub-style ministry outlined here is symptomatic of the temptation to call for "one more push", when in fact what

we must do is question the whole enterprise, to admit painfully that "what got us here, isn't going to get us there?"

2.3.3 It could be that Hub-style ministry is an example of what Ronald Heifetz has called a "technical solution" and in fact we are being called to something altogether more disorienting but more fruitful - an "adaptive challenge". For Heifetz a "technical solution" is something that is understood, a new technique which optimises the current system, which refines and adapts it. These work when the world has remained fundamentally the same. But perhaps what the Church faces now is an "adaptive challenge", something that requires entirely new thinking, new approaches in a radically changed context and whose contours are not yet understood.

2.3.4 The Council of Assembly, in its report, reflects on the profound changes in our cultural context. The world that the Church of Scotland was designed for, and flourished in, has disappeared.

2.3.5 Even the best designed and implemented Hub-style approach will buy us but a few more years of existence if it does not address these more fundamental issues. Worse still is the possibility that it will distract us from something remarkable, the chance to spot what God is calling the Church to be in this new culture, this new adventure in a different land. If we miss this opportunity, then it will be our children and not we who discover the new things that God is doing. We will be like the generation in the desert - too scared to tackle the giants in the Promised Land, imagining the task was beyond them, and so condemned to spend their remaining days stuck in the wilderness.

2.3.6 The first question in implementing a Hub-style ministry is not "what structure here would be best for connecting these congregations?" but rather, "how might congregations change?" Our congregations need to be missional places: where members have a sense of one another's lives; who, in their worship, hear poetry that reminds them that God has been in this place; who have

been so suffused by something different - something from another world - that they cannot help but seek to change this one and to draw others into their company.

2.3.7 These are the questions that need to be asked as Hub-style ministry is developed. We need to ensure that Hub-style ministry allows us to move quickly to the kind of vision for the Church described in the Council of Assembly's report, and to the kind of ministries described in this report. This will be the test of Hub-style ministries – not if they deliver a better match between posts and those available to fill them, nor if they give a solution which looks neat in terms of its constitution. Hub-style ministries will only succeed if they help lead to better ways of being Church. Only if this is the case do they represent an approach which requires continued development and attention.

2.4 Issues Associated with Hub-Style Ministry
2.4.1 Beyond the need for deeper cultural change (outlined in section 2.3 above), a number of other issues and challenges emerge when considering Hub-Style Ministry. These are:

- The need for a new culture of training.
- Does the Hub leader have to be a Parish Minister?
- Oversight and the Ministerial Role.
- Employment of staff.
- Support for Presbyteries.
- The need for experimentation.
- The importance of good endings.
- Insights from other contexts.
- The importance of process.

2.4.2 The need for a new culture of training
2.4.2.1 All of the options available require a new generation of part-time individuals (stipendiary/non-stipendiary) to enable Hub-style ministry. This requires an augmentation of training in parishes, presbyteries and councils. The Council of Assembly roadshows have shown the appetite within the wider Church for training. If quality

training was made more readily available and coupled with a concerted campaign to encourage people onto such courses, uptake of these courses could be considerable. This would, in turn, boost the capacity for the church's ministry. Some of this work has happened in presbyteries already and will be supported through the Ministries/Mission and Discipleship portal project.

2.4.3 Does the Hub leader have to be a Parish Minister?
2.4.3.1 In the 2016 report on Hubs, the assumption was made that the leader of a Hub-style ministry team would be a Parish Minister. This could be the case, but leadership can be exercised through other ministry roles. It may be that another individual who has gifts in leadership could be the leader of the Hub-style ministry team. This approach depends on respectful, mutual and responsible team working – something which the Council is keen to develop to a high standard.

2.4.3.2 It is also possible that Hub-style ministry teams could employ or outsource the tasks of administrative functions (e.g. finance and property) which would allow ministry team members to maximise their use of time in keeping with their skills.

2.4.3.3 Ministries Council, in partnership with Presbyteries, hopes to do further experimentation in this area (see section 2.4.7).

2.4.4 Oversight and the Ministerial Role
2.4.4.1 The Hub-style configurations outlined in Appendix 1 do not state whether the Team Leader who happens to be a Minister of Word and Sacrament also has his/her "own" congregation or whether their work is shared equally around all the congregations. The second of these arrangements would bring about a significant change in the way that full-time Ministers operate. It would greatly increase the element of oversight in their work – oversight of other congregations and oversight of colleagues. Ministers already perform this kind of role in their line management of Ministries Development Staff (MDS) colleagues, supervision of Candidates and Probationers, management of locums and oversight of Ordained Local

Ministers (OLMs) and Auxiliary Ministers. There is a striking historical precedent in the Church's Superintendent of the Highlands and Islands and further back this was part of Calvin's original book of discipline. There is no doubt, however, that the role of Hub-style Ministers requires more thought about how oversight might be extended. Whilst this is not outside Presbyterian practice, further clarity is needed both on how to put in place best practice in employment terms and at the same time maintain coherent governance systems. In addition we need to reflect theologically on how this new shape in ministry might affect our understanding of ministry.

2.4.5   Employment of Staff

2.4.5.1 One of the most attractive options for Hub-style ministry is the opportunity to employ different staff within our structures in a more proactive way. Section 6.1 on Presbytery Planning will say more about the possibilities and limits related to the employment of staff. Once again, Ministry and Mission regulations should be revisited to make it more attractive for congregations to employ staff locally, and for presbyteries to support this.

2.4.6   Support for Presbyteries

2.4.6.1 The 2016 report on Hubs already noted the significant level of support required for presbyteries to support the kind of listening, reviewing, planning, training, refining and informing[2] that would be required in the implementation of Hub-style ministry. There are individuals within the Church who have the skills and could be freed up from other responsibilities to do this work. This would enable the spreading of best practice and also enable presbyteries and congregations to have the benefits of high quality external facilitation and support in these changes.

2.4.7   The need for experimentation

2.4.7.1 Ministries Council has been approached by several presbyteries where there are some local churches expressing enthusiasm for exploring what a Hub-style ministry could mean for them. This enthusiasm began at General Assembly 2016, but has since grown as a result of the Council of Assembly Roadshows. The conversations have revealed that there is not necessarily a single model which would serve the different contexts, but they have given a clear indication that there is a desire to test out the idea. Therefore, Ministries Council is continuing in its conversation with those presbyteries which have already made contact, but is also inviting those who would like to be involved in a structured approach to be part of an experimental period in which the concept is tried and tested. The period of experimentation will be treated as a time for conducting a collective piece of action research on behalf of the whole church. It places the task of determining what can be classified as Hub-style ministry at the end of the experiment rather than at the beginning.

2.4.8   The importance of good endings

2.4.8.1 There may be places where it is not healthy to continue a congregation in any form. This is not always easy to discern, and clearer criteria for determining when this point has been reached needs to be developed. Nevertheless any new structure will not be helped if regardless of the steps being taken, one of the congregations clearly needs to bring to an end its existence as a self-standing entity. Council wishes to look at ways of supporting this process, of helping congregations not to see this as failure but as the kind of ending that releases new life.

2.4.9   Insights from other contexts

2.4.9.1 Malcolm Grundy's "Multi-Congregation Ministry" probably represents the most considered treatment of the issues in this area. Almost all of his experience is within the Church of England where there are more developed expectations of congregational oversight by individuals. However his insights still apply. He makes the following observations:

- A move to this kind of arrangement leads to loss and this must be taken seriously. There is the loss of the congregation's expectation that they will have a Minister who is "theirs". For the Minister this leads to the loss of the kind of ministry where he/she was

directly involved in the life of a congregation, and were able to develop long term pastoral relationships with almost all of its members, and also with many parishioners. Hub-style ministry can create a distancing in these kinds of relationships which may be experienced as a very deep loss.

- The nurturing of identity across the grouping is vital for its long term success. Without identity there cannot be a sense of belonging.
- Groupings must be focussed on creating a new future – this cannot be about keeping the old models on the go for a few more years.

2.4.9.2 Grundy's key insight is that the move to Hub-style ministry represents a new form of connectedness between congregations, and that there is a "watching over in community" – a relationship which is about tending at a distance and which is rooted in non-authoritarian models of oversight. This is essential for the effectiveness of Hub-style ministry.

2.4.10 The importance of process
2.4.10.1 The process by which presbyteries develop Hub-style ministry is as important as the agreed final structure. Many presbyteries are working with great skill to address the kinds of issues identified here. In such places, little additional help is required in facilitating change. In other places more substantial support may be needed from elsewhere in the national church. In all of this, the Ministries Council is committed to working alongside the Council of Assembly in offering the best possible support to presbyteries in making the kinds of changes described here.

2.5 Practical Considerations
2.5.1 Buildings Questions
2.5.1.1 If the number of individuals in the Church trained and authorised to lead worship increases, then one of the reasons for the closure of Church buildings is considerably lessened. This may mean that it is possible to keep more buildings open – provided they meet the criteria of being a) structurally sound, b) financially sustainable, and c)

mission-oriented. The presence of a Church building is a powerful sign of community provision and space. Much of the resistance to adjustment has been centred on buildings and if this is lessened then adjustment may have less of the 'attritional' quality that many have described. This does not mean that buildings which are unsustainable, or unfit for purpose, should be kept; but it does open the possibility of more buildings being kept open (and possibly refurbished) than before. Ministries Council and the General Trustees are already working on these issues and will continue to do so.

2.5.2 Ministries and Mission Contributions
2.5.2.1 A number of Presbyteries working with Hub-style arrangements have asked about financial incentives and the fairness of asking a congregation which has stated it never expects to receive stipendiary ministry to continue to pay its previous levels of Ministries and Mission allocation. Ministries Council will continue to explore this question in partnership with the Finance Group of the Council of Assembly.

2.5.3 Understanding the Minimum Requirements
2.5.3.1 One of the most consistent questions asked when discussing Hub-style ministry is "what is the absolute minimum required to be a Church of Scotland congregation?" Knowing this would allow Hub-style ministry to lighten the load placed on each individual congregation in terms of its governance overheads. The responsibility could be shared across the Hub and allow congregations to concentrate on being Church with administration being addressed without undue burden. Ministries Council will continue to investigate this alongside the Council of Assembly.

2.6 Other Approaches
2.6.1 It should be noted that Hub-style ministry is not the only option available to presbytery planning. Some presbyteries want to adopt other approaches to planning. These include:

- Building ministry teams of more than one full time staff member in congregations where such an approach is financially sustainable.
- Planting new churches.
- Fresh Expressions approaches to new church development.

2.6.2 The Ministries Council intends to work with presbyteries in supporting the development of new models, exploring where current legislation and practice needs to be extended, and working to evaluate these experiments so that best practice can be shared across the Church.

3.   Priority Areas
3.1   Living the Gospel Message
3.1.1   The General Assembly has repeatedly affirmed its commitment that "priority for the poorest and the most marginalised is the gospel imperative facing the whole Church, not just the Church in our poorest communities". The Church designated 68 – now after readjustment 64 – parishes as Priority Areas (***http://www.churchof scotland.org.uk/serve/ministries_council/ priority_areas***): within the 5% across the country identified by the Scottish Index of Multiple Deprivation (SIMD) facing the greatest challenges. Priority Areas support congregations to thrive and coordinates a whole church approach to tackling poverty thus widening our ability to share good news and practice beyond the designated Priority Areas. This work is directed by the Priority Areas Committee and implemented by a core team of 6 staff. This year we are reporting at the end of a 7-year plan and outline the future direction for 2017-2022. We work cooperatively with presbyteries to develop creative approaches to resourcing mission. The work is connected to other initiatives within Ministries Council and is done in collaboration with our close partner agencies: Faith in Community Scotland (***http://www.faithincommunity scotland.org/***), the GKexperience (***http://www.thegk experience.org.uk/***), and WEvolution (***http://www. wevolution.org.uk/***). Our partnership-working includes other Councils of the Church of Scotland, local congregations and communities, other denominations, faiths, and a wide range of voluntary sector organisations. At every opportunity Priority Areas connect the work into local and national government policy; working with local people to have their voices heard.

3.2   Pioneering Approaches over the Last Seven Years
The approach in giving priority to the poorest has become so embedded and "mainstreamed" that it is easy to forget that a new way of working has been pioneered. "Nothing about us, without us, is for us" told people that this is the underlying principle on which we would deliver this work. It reflects a co-productive way of working *with* local people and communities - not attempting to do things *for* them or *to* them. It is an approach which affirms the need for strong partnerships. This work could not be delivered in isolation. The 2010 Priority Areas Action Plan identified seven broad strategic themes, a review of which is given here.

3.2.1   Taking the Work to the Margins
Target: "By 2017 we will have significantly deepened the work which we do, at a congregational level, with some of the very poorest members of Scottish society".

This target has been exceeded against a background of cuts in welfare benefits, the increase in the use of zero hours employment contracts, the growth in sanctions against those in receipt of benefits, and the increase in the number of children experiencing poverty. The work has cut across all demographics including: families, older people, those in food poverty, young people, women and those leaving prison. Some of the many examples of this would be: the delivery of high impact transformational youth work with disadvantaged young people through the establishment of the GKexperience, Priority Areas Family Holidays providing much needed respite from the daily struggle with poverty and asset-based community development support to congregations through Faith in Community Scotland's Transformation Team.

3.2.2   Tackling the Causes of Poverty

Target*: "By 2017 we will have increased the number of people in Priority Areas and across the wider church involved in campaigning against poverty"*

This target has been met through modelling new ways of campaigning against poverty - most notably through the establishment of the Poverty Truth Commission. The Commission has enabled people with lived experience of poverty to come together to work with people in positions of influence in Scottish public life. The Scottish Government and national funders are now developing their work in the light of the Commission. This model has informed and influenced other initiatives within Priority Areas. WEvolution has tackled direct causes of poverty by establishing self-reliant groups. Our Together for a Change project, in partnership with the World Mission Council, has offered opportunities for Priority Area congregations to make active partnerships with overseas churches, leading to a sharing of faith and deepening understanding of the causes of poverty. For further information visit: ***http://www.churchofscotland.org.uk/serve/ministries_council/priority_areas***

3.2.3   Widening the Reach of Our Support

Target: *"By 2017 we will be offering targeted support to twice the number of congregations that we are currently working with whilst remaining firmly committed to delivering support where it is needed most – in our very poorest neighbourhoods."*

This is an ongoing target. The initial stages of establishing support initiatives saw 54 of our poorest communities designated as having Priority Area congregations. By 2014 community development support work was well established through the Transformation Team's work in and around Glasgow and in Dundee. The Team works now with an average of 100 local groups per year. A learning programme is offered to support congregations to develop in areas such as: valuing volunteers; fundraising and community profiling. In 2014 the list of Priority Area congregations was extended to 68 - now 64 with 11

congregations transitioning off the list. Support continues to be available to all 75 congregations. In 2015-2016 a pilot programme was developed in partnership with Presbyterian Church USA (PCUSA). This has enabled us to strengthen support by utilising young volunteers from PCUSA in an intern role with 8 of our congregations. Each placement lasts one year. Small and medium sized grants are offered through Faith in Community Scotland Action Fund to faith groups tackling poverty across Scotland. For further information visit **http://www.faithincommunity scotland.org/faith-in-community-scotland-action-fund/**

3.2.4   Addressing the Problems of Our Buildings

Target*: "By 2017 we want to have secured long term and sustainable solutions for 80% of church buildings within Priority Areas."*

Target ongoing: There have been some success stories, with the completion of four new churches in Glasgow – Easterhouse; Garthamlock and Craigend East; Gorbals; and Castlemilk. Chance to Thrive has offered opportunities for significant refurbishment in a number of churches based on the insight of the celebrated Danish architect Jan Gehl: "first the life, then the place; and finally the buildings." Initially assistance was offered to 8 congregations, extending to 12 in 2016. The work is focussed on enabling communities to thrive and offers local churches long-term mentor support. This assists them to develop their partnerships within local communities, and makes available their buildings and facilities as resources for community benefit. In January 2016, an independent external evaluation reported positively about the contributions the project was making, highlighting the success of the work to date and making a number of recommendations for its development. A copy of the report can be found on the Church website: **http://www.churchofscotland.org.uk/__data/assets/ pdf_file/0007/37744/CTT_Summary_Report.pdf**

3.2.5   Worship at the Heart of What We Do

Target: *"By 2017 we will have supported over 50% of congregations serving our poorest neighbourhoods to*

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develop a range of new patterns of worship and discipleship drawing on the local and global contexts."

Target met: Nurturing faith is at the heart of Priority Areas' commitment to tackling poverty. Many of the Priority Area congregations struggle to maintain a worshipping community; this is a struggle common to many churches across Scotland. The Worship Development Officer visits and listens to ministry teams and congregations. In this way 30 congregations have been supported. Together they identified the worship development needs of the church/community and then decided which resources would be most useful to explore. These worship and healing resources have grown out of life and worship in Priority Area congregations in Scotland and communities around the world.

3.2.6 More Effective Leadership
Target: *"By 2017 we will have a range of core networks for leaders across priority areas, ensuring strong, effective, creative and value laden leadership in our churches and communities."*

Target met: Developing local leadership skills has been vital in ensuring that people can have a voice and their strengths and resilience are recognised. The sustainability of our congregations depends on the development of local leadership. The development of a coaching programme has supported over 70 people in key leadership positions within Priority Area churches. Team mentoring has been a particular success; enabling participants to support each other's development. The work of the Poverty Truth Commission has enabled local people to develop leadership skills alongside policy and decision makers. A significant investment has been made in developing young leaders through the programmes offered by the GKexperience and this has genuinely transformed young people's lives. A Women's Leadership Network has been established to support women to be more effective leaders in their church and community.

3.2.7 Straightforward Structures
Target: *"By 2017 we want to have streamlined and reduced the level of information which is requested from local congregations."*

Target ongoing: Of all of the areas of work identified as a strategic theme, this is the area which has been hardest in which to achieve progress. This is not surprising because it could never rely solely on the work of the Priority Areas team but is a joint responsibility of the many partners involved in the development and maintenance of the structures of the Church. Across the Church there is a recognition that our structures are sometimes burdensome and demand energy.

3.3 Vision for the Church in Priority Areas
3.3.1 We are committed to creating Church in Priority Areas which:

- is indivisible from its local community, seeking to work alongside local people;
- sees local people as gifted, creative, resilient leaders;
- reaches out and stands with people in their most difficult situations;
- uses all ways possible to live the Gospel;
- can be a family of church communities and encompass the widest range of theology; and
- is intolerant of and becomes prophetic about injustice.

3.3.2 Poverty exists in many areas in Scotland that are not currently designated as a Priority Area. We are also committed to reaching out to these areas and widening our programmes so that we can offer more to them. Equally, we are committed to sharing the learning from our work with the wider Church, so that this vision can be shared further.

3.3.3 Beyond 2017
3.3.3.1 Rev Derek Pope, Convener of the Priority Areas Committee, presented a discussion paper in autumn 2016 entitled *'Beyond 2017 – A More Excellent Way'*

(**http://www.churchofscotland.org.uk/__data/assets/ pdf_file/0008/38069/ Beyond_2017Discussion_Paper.pdf**). The paper asserts that Priority Areas have long been regarded as being 'problematic communities'; characterised by poor housing, unemployment, drug misuse, domestic and street violence and other social problems. However, it is argued that "most people who lived and live in these communities do not view themselves in the same way as those looking in. For most residents the housing schemes are not problematic communities, but rather good places to live, where they have experienced friendship and neighbourliness and felt the support of the community." The paper presents two principles as core to the vision of ministry within Priority Areas and within the wider Church, that:

• Priority Areas, and other poor communities are not 'problematic communities' but rather, abundant communities; and

• God is not confined to the Church but that the Holy Spirit is already moving in these communities and among the people.

3.3.3.2 Priority Area ministry should be underpinned by the principles drawn from an asset-based community development approach (ABCD) and this is a theme for the direction in which we need to continue to travel. Other initiatives in the Church such as Path of Renewal which is exploring and reflecting on ABCD as a core practice within ministry helps to inform the future. The Big Conversation, held at Gartmore in November 2016, focused on the paper and established a short life working group to consider how we might continue to embed these principles in our future work and programmes.

3.3.4   The Big Conversation
3.3.4.1 At the Priority Areas 2016 annual conference, congregations considered the purpose of the Church in Priority Areas and told us that it should be:

• **engaging fully with the community** - building a sense of community, developing relationships, acting as a community anchor, blurring the lines between church and community;

• **walking with Jesus** - sharing our experience of Christ, providing a place of hope, seeing God's love as we walk with people and being the salt and light;

• **a worshipping community** - prayerful, spiritual, reflective and explicit about mission;

• **a prophetic voice** - challenging government, challenging the lack of funding and resources, challenging secularism; and

• **present** - celebrating all life, being a place of hospitality, sharing learning, highlighting successes, providing creative nurturing spaces that tell the community this place has "lights on, doors open".

3.3.4.2 There are 8 broad areas of practice which sit comfortably within the live strategic themes. Further information on the annual conference is available on the Church website: **http://www.churchof scotland.org.uk/__data/assets/pdf_file/0007/38068/ Report_from_The_Priority_Areas_Big_Conversation.pdf**.

3.3.5   Priority Areas Remain a Priority
3.3.5.1 Priority Areas remain a priority and presbytery planning needs to continue to provide additional weighting for Priority Area congregations. It is our shared responsibility to enable and encourage all Priority Area congregations to engage fully in work with marginalised communities. This is to ensure that congregations are intentional about anti-poverty work. Guidelines and criteria which enable congregations to commit to engaging in this work are needed. To extend the reach of Priority Area work presbyteries could establish a 'fund' for congregations outwith the Priority Area designation, to make application to carry out anti-poverty work. The Priority Areas Committee has a lot to bring to the shaping of posts for Priority Areas, especially in the allocation of Ministries Development Staff (MDS) as part of existing presbytery planning processes. Making use of

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secondments could also assist in presbytery planning in relation to Priority Areas. Exploration of the possibility of creating a pilot Hub ministry based on an asset-based approach will take place this coming year. This will be a Pioneer Asset Based Ministry model and consideration will be given to the deployment of Ministers and MDS, alongside volunteers and partner agencies to trial a different approach to presbytery planning in a Priority Area. The 'Go For It' approach could work in relation to supporting the development of work in a Hub ministry model and this needs to be tested further. We will also maintain strong links with the Pioneer Ministry and Path of Renewal initiatives.

3.3.5.2 Building the Priority Areas Community

Priority Area congregations told us at the Big Conversation that they wanted to increase networking opportunities and build up the Priority Areas family. Therefore, congregations not currently participating in the Priority Areas network will be contacted to find out more about what they would like in terms of provision and support. Opportunities for sharing learning and skills across the network will be provided to better enable work to be taken to the margins.

3.3.5.3 Widening of Responsibility Across the Church

3.3.5.3.1 Priority Area congregations told us at the Big Conversation that they want to encourage a whole church response. They suggested developing 'surgery hours' with other departments such as the General Trustees. Current programmes in partnership with other Councils will be further extended and a new programme of work within our Together for a Change project, which is a successful partnership with the World Mission Council, is also being further developed.

3.3.5.3.2 As part of the sharing of Priority Areas experience and learning which might benefit the whole church, congregations have expressed the desire to explore the idea of payment relief for Ministries and Mission funding, in full recognition that this does not sit within the remit of Ministries Council.

3.3.6 Excellence in Communications

Priority Area congregations told us at the Big Conversation that they wanted to see a range of communications developed that would support their work. The current platforms we use including our social media will be reviewed and made fit for purpose. Training opportunities for congregations will be offered to enable them to take part in the production of materials that celebrate and share learning and experience of life in Priority Areas. This up-skilling of congregations will be an additional outcome to the communications work. Not only will we be better able to promote and share the pioneering nature of this work but our congregations will also be equipped with additional ability to widen their influence. We have begun work already in establishing a project using Instagram - #365 PA. This will capture 'a week in the life of' a Priority Area piece of work on a weekly basis, thus creating a portfolio of work across the year and be linked to the development of a directory of Priority Area congregations as a new resource.

3.4 Ongoing Targets and Themes

Focusing on Priority Areas was never going to be a short term investment; the strategic areas remain as live and relevant as they were ten years ago. As we go forward beyond 2017 we will use our 7 broad themes to look for outcomes in partnership with congregations and communities for this next phase. Thus we will increase our ability to:

- take our work to the margins;
- tackle the causes of poverty in Scotland;
- widen the reach of our work;
- make our buildings work for us;
- place worship at the heart of what we do;
- make our structures more straightforward; and
- develop more effective leaders.

3.4.1 Taking the Work to the Margins

The existing programmes of support to congregations in collaboration with our partners will be developed further.

This will include widening the support we provide, taking into account what Priority Area congregations have told us. In the interest of accountability the gathering of feedback will be a major characteristic of the task.

3.4.2   Tackling the Causes of Poverty in Scotland

The Gospel message calls us to action. Working closely with church agencies and voluntary sector partners to support congregations to advocate and campaign for change is central to the work. Partnership working with the Church and Society Council supports the implementation of the Speak Out campaign. Priority Area congregations can provide evidence from people with lived experience of poverty which makes an authentic contribution to campaigning work. This partnership is already active; assisting to mobilise the voices of congregations and communities in relation to the threat of half of Glasgow's Jobcentres being closed. Priority Areas can make a real difference by working together with the Church and Society Council using shared skills and experience in engaging with policy makers and politicians. With agencies such as Child Poverty Action Group, the Poverty Alliance, Scottish Churches Housing Action and others there will be a development of a campaigning strategy ensuring that the voices of local people are heard. We will continue to develop strong working partnerships with a range of UK and Scottish funders including the Go For It fund. This will enable us to increase Priority Area congregations' awareness of and access to sources of support and funding, and to develop pilot programmes for research funding.

3.4.3   Widening the Reach of Our Work

The Young Adult Volunteer Scheme (YAVS) in partnership with PCUSA will continue as part of the development of Priority Areas work and a strong communications strategy will be developed which will enable the sharing of resources across a wider community. Each of the four 18-25 year olds involved in YAVS is committed to work for a year with one of the Priority Area congregations and to contribute to the wider gathering events for Priority Areas congregations.

3.4.4   Making Our Buildings Work for Us

Priority Area congregations tell us that they have many concerns about their buildings. The work of Chance to Thrive in partnership with the General Trustees will be developed as a successful model for increasing our ability to make our buildings work for us. The capacity to offer mentors to journey with congregations will be increased as they consider how to develop their buildings as places of mission and community assets. More assistance will be given for congregations to become 'enablers' for other Priority Areas who want to reach out to their communities through the development of their buildings. These enabling congregations will be those who have made this journey already and who can provide encouragement through the sharing of their own experiences. Clear information about the process of being involved in Chance to Thrive will be provided; using case studies to demonstrate the many different ways that congregations going through Chance to Thrive have learned from their successes and challenges. Congregations seek support in dealing with building maintenance and want the issues to be explored nationally to find ways in which congregations could be freed from the worry of buildings.

3.4.5   Placing Worship at the Heart of What We Do

3.4.5.1 Priority Area congregations want to develop more worship materials relevant to Priority Areas. In partnership with Mission and Discipleship Council we aim to identify resources and opportunities for joint events to enable congregations to develop our work in this area. Links with Path of Renewal and Pioneer Ministry will also assist in this. A focus group within Priority Areas has been established which includes congregations across a range of interests and theology and this group will ensure we are better informed about the kinds of resources and programmes congregations would like us to develop. This includes gathering together resources that Priority Areas congregations have developed already and sharing the learning which has taken place. All this adds to our existing resources that have been developed through the worship development post. We will work with new and existing partners from outwith the Church to add value

to this work; assisting Priority Area congregations to be a worshipping community that is prayerful, spiritual, reflective and explicit about mission.

3.4.6 Making Our Structures more Straightforward

3.4.6.1 If anything ever called for a whole church response, this is the area that exemplifies this. In 2017, the Priority Areas Committee will undertake a consultation exercise with Priority Area congregations, produce a timetabled action plan breaking this area of work down into specific areas and identify which partners within the Church are best placed to work together with us on each area of structural change. We will undertake a literature review to establish what materials or resources are available presently to simplify or demystify structures, systems and processes. This will enable us to identify gaps in materials and incorporate the production of guideline materials into the plan.

3.4.6.2 Priority Area congregations tell us that the structures of the Church need to be simplified to enable greater freedom to do the work. They want to see the standardisation of systems and processes in Church life and to develop ideas for outsourcing professional functions such as accountancy and buildings expertise. They tell us that in some Priority Area congregations, either because of the size or because of lack of expertise in these areas, the burden of this has impacted significantly on their already stretched resources.

3.4.7 Developing More Effective Leaders

The Priority Areas Committee wants to draw on the experience that is within the network to build a bank of mentors who can assist other congregations, teams and communities to develop. This includes attracting mentors from outwith the Priority Areas network, from the wider church, and those who want to volunteer their expertise and time. In this mutually beneficial way, learning and expertise found in Priority Areas can be shared with the wider church. This already happens within the Chance to Thrive initiative. Going forward a programme of learning and support will be offered that will enable effective leaders to develop. Building on our existing coaching programme a range of workshop opportunities will also be provided through regional events and a national conference.

3.5 Building Support and Models of Good Practice

Priority Area congregations want programmes for raising skills in: fundraising, volunteer development, leadership development, how to develop partnerships with outside agencies including local and national government, offer regional and one day courses and training in Asset-Based Community Development (ABCD). They want to explore models of good practice and excellence in a number of key areas: piloting flagship projects, deploying skilled teams experienced in ABCD to go out and support churches for a fixed period of time, developing good ABCD models to cascade out, developing good mentoring programmes, developing 'swat' youth teams to offer intensive support to kickstart youth programmes, and developing good models of working with older people.

4. Vocations and Support

4.1 Supporting the Practice of Ministry

At the heart of a strategy for pastoral support sit resilience, self-care and wellbeing, all of which need to be evident in the training for and practice of ministry. This is in order to make sure that those who serve in ministry feel well equipped and resourced as they support the life of their congregations and parishes. The extent to which individuals have quick access to the appropriate resources for self-care and the care of others will greatly impact their ability to thrive.

4.2 Resilience Research

4.2.1 Background to the Research

4.2.1.1 The General Assembly of 2015 commissioned research to be undertaken in the area of *resilience in ministry* in order to understand how best to support people in ministry. The starting-point for the research is found in the recognition that we cannot fully support those engaged in ministry without first listening carefully to their situations.

4.2.1.2 The Reverend Professor Leslie J Francis of The University of Warwick and a small working group from the Council developed a survey which was sent to all paid Ministers, Deacons and Locums in 2016 along with a letter from the Moderator, the Right Reverend Dr Russell Barr. The results from the survey entitled "Resilience in Ministry" draw on two key ideas core to the work of the research group.

4.2.1.3 The first idea embraces a theology of individual differences grounded in a doctrine of creation which asserts that in those created in the image of God there are intentional differences. Core psychological differences (like introversion and extraversion) reflect the divine image with equal worth.

4.2.1.4 The second idea embraces the 'balanced affect' notion of work-related psychological health. Poor work-related psychological health (and burnout) occurs when high levels of negative effects are not offset by high levels of positive effect. The Council is grateful to all who have completed their questionnaires; there is still time for responses to be submitted. While we are privileged to draw on Professor Francis' previous work in England, Wales, USA and Australia this research provides a unique window into our own setting.

4.2.2 Next Steps
An overview of all the responses will be collated and analysed whilst maintaining the anonymity and confidential profile of individuals. The focus on individual differences will inform recruitment, training and the support of ministries personnel as we recognise the creativity of God in the lives of individuals with a range of gifts, skills and personality types. The Council continues to work with the research team to maximise the benefits from their findings as we move beyond anecdote to an evidenced based approach to our work.

4.3 Explorations in Supporting the Practice of Ministry
4.3.1 Means of Support
The Council is working to ensure that Continuing Ministerial Development (CMD) is part of a holistic strategy for wellbeing and takes seriously the development of the work and the worker. Ministry can be isolating and difficult despite recent moves towards more collaborative styles of working. It is important to find ways for those in ministry to be able to talk about their spiritual life, vocation and ministry in a safe and life-affirming setting. In order to make this possible, Ministries Council is embarking on developing support for those in ministry through having access to a supervisor, a coach and/or a spiritual accompanier.

4.3.2 Supporting Transitions
Times of transition are of particular concern. They include the early years in a charge, a change of role and approaching retirement; all of these can be phases of heightened stress. The Council has been researching and reviewing the local and national support provided to those in the First Five Years (Section 5.5). Meanwhile, in February 2017 the Vocations and Support section, which has for years offered a Pre-Retirement Conference, offered for the first time a Renewing Ministry Conference for those with many years of service behind them to refocus and renew a sense of vision and vocation for the future. In addition a Presbytery Chaplains' Conference was held in March 2017 to support the work of Chaplains as they seek to support and care for presbyters, especially in times of transition and change, with particular emphasis on the care of those who are new to ministry.

4.4 Supervision
4.4.1 A Working Definition
The idea that we are accountable to one another in the body of Christ is by no means new. We recognise a duty and responsibility to one another for our Christian life and our Ministerial service. In Jane Leach and Michael Paterson, 2015, *Pastoral Supervision (A Handbook) 2nd edin*, London, p.1 we read – *'In a nutshell, pastoral supervision is a relationship between two or more disciples who meet to consider the ministry of one or more of them in an intentional and disciplined way…Pastoral supervision is practised for the sake of the supervisee, providing a space in which their wellbeing, growth and*

development are taken seriously, and for the sake of those among whom the supervisee works, providing a realistic point of accountability within the body of Christ for their work as chaplains, local church Ministers, spiritual directors, pastoral counsellors or youth workers.'

4.4.2   A Foundation for Ministerial Support

For many in the caring professions, be they counsellors, social workers or health professionals, pastoral supervision is seen as the norm and in some contexts it is a compulsory element of practice. It is recognised that relying on the initial training received years ago is not enough. There is a need to be continually learning, to be developing the self as our most vital resource. This involves receiving continuous support from those who understand and are sympathetic to our goals and vision. One of the priorities in augmenting this support will be providing further development opportunities for those who support others, whether through a particular role in the Presbytery's administration or as a Presbytery Chaplain.

4.4.3   Reflective Practice

4.4.3.1 Since the Ministries Council report of 2000 that highlighted the need to focus, among other things, on reflective practice in training, little has been said about the ongoing support of reflective practice in ministry. Being a reflective practitioner is one way of ensuring that learning and doing continue to go hand in hand. The more reflective the practitioner, the more will be gained from supervision as the supervisee develops an 'internal' supervisor that prevents reactivity under stress.

4.4.3.2 One of the over-riding priorities is to create a culture in which supervision is the norm for everyone working in ministry as a means of vital support enhancing wellbeing at a time of great change in church life and wider society. The aim is eventually that every Minister will engage in some form of supervision at least 6 times per year.

4.4.4   The Caring Professions

While counsellors and therapists are expected to work under supervision, the Scottish Government has also promoted Values-Based Reflective Practice as a model for reflective practice across the NHS. This approach examines whose needs are being met, whose voice is being heard, what is being valued, and the skills that are being used. The tools applied in that context have similarities in their underlying principles to those involved in the caring work of the Church.

4.4.5   During Training and the Early Years of Ministry

4.4.5.1 Making it possible for every Minister to receive supervision is a goal for the Ministries Council, but this will take some time to implement. In the meantime, two steps are being taken. Firstly, those who have a supervisory role themselves are being encouraged to receive supervision. Secondly, those who are in training or in the early years of ministry are a priority and are being encouraged to have regular contact with a supervisor in order to be supported as they develop good practice in themselves.

4.4.5.2 A further step is in providing supervision for those in the more remote locations in the Church of Scotland, whether by face to face meetings or through video conferencing. More opportunities for retreat will be created and the Council will look to partner with organisations that can provide people and resources to support those ministering in remote locations.

4.5   Coaching
4.5.1   A Working Definition

Some years ago, thanks to the work of Gayle Irvin, a coaching programme was introduced through Priority Areas. The definition of coaching used in this context is 'a one-to-one interactive relationship where one person assists another in identifying and accomplishing goals, both personal and professional. With the help of a coach, the person being coached creates a personalised, reflection-based, results-oriented learning process for growth and change. A coach is a non-judgmental presence that provides psychological accountability to a client.' In the faith setting, the coaching relationship is a way for a leader to access and develop their best God-given self for ministry.

4.5.2 Coaching in the Church Context

4.5.2.1 Coaching is not found solely in a business context, although it is often associated with that model. In the faith context the focus is on accessing our best God-given self. It is an opportunity to call out people's gifts, to depart from patterns of thought or behaviour that are not life or work enhancing in order to discern the movement of the Spirit.

4.5.2.2 Coaching has been a vital element of the Priority Areas resourcing for ten years and is therefore positioned well to provide for those outwith Priority Areas. A group of trained coaches currently working towards recognition by the International Coaching Federation will prove to be an invaluable resource as this form of support is developed. Iain Johnstone, Director of Faith in Community Scotland, continues to work with Gayle Irvin to provide coaching and coach training.

4.5.3 Coaching as a Resource

4.5.3.1 Coaching is often used as a short term resource, whether for a fixed period of time or to address a particular issue. A few coaching sessions may be enough to assist someone through a difficult time or to address unhelpful patterns of work. It is differentiated from mentoring which may be of particular use in the early years of working life.

4.5.3.2 The team of coaches who have worked with an annual cohort of around 12 staff/Ministers in Priority Areas have already broadened their remit and have had experience of coaching cohorts drawn from other parts of the Church. It is possible to be part of a coaching group that meets over a period of around 10 months with an overnight gathering at the beginning and end of the coaching term. However, the coaches who have been trained can also be available to others who would appreciate individual coaching sessions.

4.6 Spiritual Accompaniment

4.6.1 A Working Definition

Spiritual direction or accompaniment is a means of support more clearly rooted in the faith traditions. *'Spiritual Accompaniment, also sometimes known as Spiritual Direction, is a process to help you come closer to God. Through conversation with a spiritual companion in an atmosphere of trust, you can be helped to arrive at a deeper awareness of the presence and movement of God in your everyday life. As you share your dreams, struggles, triumphs and fears, you open up to the deepest and wisest source of freedom and joy.'* (Ignatian Spirituality Centre, Glasgow). Spiritual accompaniment is concerned with a person's real, lived experience of God, the deepening of that relationship and the direction that gives to someone's life.

4.6.2 Current Provision

4.6.2.1 Recognising that we cannot be sustained in ministry unless we are sustained in faith, the Council began a number of years ago to offer spiritual direction to probationers and those in their first two years of ministry, a practice much used and valued. More recently a programme of spiritual retreats has been built into the initial training of those working towards full-time ministry.

4.6.2.2 It has been a source of strength and encouragement to many to build in the opportunity for spiritual retreat as part of initial training. Yet for most people who have been in ministry for some time there are occasions or phases when they want to review vocation and question where God is calling. At such times it is important to have the provision of spiritual accompaniment should a person want it. For all caring professionals, there is a danger that we tend to the spiritual needs of others while not nurturing ourselves. Strengthening the opportunity for spiritual accompaniment helps to maintain a healthier balance.

4.6.3 Group and Individual Accompaniment

There are a number of ways in which to engage in spiritual accompaniment either as part of a group or individually. Meeting with others in ministry to reflect together on relationships with God is a way to find support from colleagues. For others the preference is to reflect on his/her own with a director/accompanier.

4.7 Resourcing the Support of the Practice of Ministry

4.7.1 People Who are Trained

For everyone in ministry to receive some form of support via supervision, coaching or spiritual accompaniment, people are needed. The Council is working to identify current availability of training opportunities for those who might be interested in this work. The Pastoral Support section of the Ministers' Handbook (**http://www. churchofscotland.org.uk/resources/members_areas**) is being updated to include biographies of supervisors, coaches and accompaniers along with information on training providers.

4.7.2 Signposting

4.7.2.1 The Pastoral Support section of the Ministers' Handbook provides links to other sources of support such as Macedonian Ministries which is being piloted in St Andrews Presbytery. There will also be space to send in good news stories about resources/gatherings that people have found and would like to share. 'Ascend' publications and fortnightly Ministerial Development eNews will carry information on additional support initiatives and training.

4.7.2.2 People in ministry face many challenges. The fact that they achieve so much often with so little, and that we live in times when the place of the Church has undergone many changes, means that finding the right resources and support for each person is critical to health, wellbeing and a thriving ministry.

4.8 National Assessment Processes/Review

4.8.1 Introduction to Review

The Council reported in 2013 and 2014 on a review into the Enquiry and Assessment process for those looking to train for a recognised ministry in the Church. The review was designed to explore what was working well and address any issues that had arisen over the previous eleven years of the scheme. Changes included a screening interview at the start of the process, moving from two separate periods of Enquiry and Assessment to one period of Discernment lasting between 3 and 12 months. There was to be a greater emphasis on reflection. A greater role

was given to the Presbytery Assessor because this Assessor is part of the Local Review Team. The Council is grateful to the Mentors, Assessors and National Assessors who continue to give of their time to make it possible to assess people for ministry. This year the Council through its Recruitment Task Group has begun to review what is working well and whether there may be areas for more radical change particularly in light of the Tomorrow's Calling initiative.

4.8.2 Vocations Conferences

One piece of research was an exploration of what happens at Vocations Conferences which mark the beginning of the process. Though these conferences provide a lot of information for participants, the change from an overnight to a one day event has meant losing some of the time for reflection and one-to-one conversations. It is therefore proposed to continue with the current pattern of compulsory Vocations Conferences that introduce the formalities of assessment but to rename them Vocations Information Days. In addition Vocations Retreat Days will be introduced which will not form part of the process but will provide space to those beginning to think about a vocation to engage in spiritual exercises and reflection on their gifts, skills and calling. It is hoped that some of these Retreat Days will be offered and delivered ecumenically.

4.8.3 Deadlines in the Assessment Process

Following feedback from those engaged in various aspects of the recruitment process it has been agreed that having no deadlines in the process has not proved beneficial and that deadlines provide greater clarity about when Local Review and National Assessment Conferences will be held. This, in turn, aids applicants in their planning for the future and in particular for university study.

4.8.4 Appeals Against a Refusal to Transfer to Ordained National Ministry

Applicants to a recognised ministry of the Church may exercise a right of appeal against a non-accept decision. Currently, however, the legislation which deals with applications to transfer from Auxiliary Ministry, the

Diaconate or Ordained Local Ministry to Ordained National Ministry, does not expressly provide for an appeal should an applicant not be accepted to transfer. In order to clarify this situation amendments are proposed to the three relevant Acts, the text of which is found in Appendices 2, 3 and 4 of this report.

4.9   Resourcing Discernment and Vocations
4.9.1   Tomorrow's Calling
4.9.1.1 As part of the Decade for Ministry (started in 2015) the Council has resourced the Tomorrow's Calling initiative. This has been a very successful media-based project which has presented to a wide audience the spectrum of ministry provided by the Church. There were 256,000 viewings of the 2016 online Advent Calendar (81,730 in 2015), 14% of whom were in the age range 18-35.

4.9.1.2   The Take a Pew project brought a different angle to the portrayal of ministry in its broadest sense. This also received a good response, although not perhaps as strong as had been hoped for.

4.9.1.3   Conversations are now taking place between Council of Assembly and Ministries Council to evaluate how best to build on the positive momentum generated by these two projects. The two main aims of the project were 1) to raise the profile of the church and the ministry which it provides and 2) to stimulate interest in applying for ministry. As an ongoing project, these two strands will be handled between the two Councils, recognising that the wider promotion of the Church and its ministry and the development of the attendant strategy relates to the Council of Assembly while the Ministries Council is focused on the recruitment and support of those engaged in one of the designated ministries of the Church.

4.9.1.4   Part of the Learn series, *Tomorrow's Calling* was launched at the Council's Presbytery Conference in October 2016. The Council is grateful to the Mission and Discipleship Council for including this vital work on vocations as part of the Learn series. The book can be purchased via the St Andrew Press website,

https://standrewpress.hymnsam.co.uk/books/ 9780861539840/tomorrows-calling as a resource for Ministers, congregational leaders and anyone considering a vocation within the Church.

4.9.2   Discernment and Training Information Booklets
People often approach their vocation with many and varying questions about what the Church expects of them. Booklets on the discernment and training processes are being designed to be distributed to attendees prior to a Vocations Information Day. It is proposed that a handbook will be used during the period of discernment, which will include suggested readings, tasks and exercises to be completed prior to Local Review. This would form the basis of some of the discussions with the Mentor and Presbytery Assessor.

4.9.3   Recruitment Strategy 2018-2023
Planning for the future recruitment of Ministers has to take seriously the impact of a number of factors, including the increasing demands of Presbytery administration, the reducing numbers of available Ministers and increase in the number of vacancies, the expressed commitment to the development of lay and ordained leadership, and the pressures on Church finances. Likewise in 2017-18 the Council of Assembly and Ministries Council will both be working on articulating a strategy which will help to shape direction beyond 2018. By General Assembly 2018 Ministries Council will be in a better position to bring a recruitment strategy for 2018-2023 which is consistent with the strategies formulated by Council of Assembly and Ministries Council respectively.

4.10   Vocations
4.10.1   Vocations Network/Champions
At the General Assembly of 2015 the Council reported on the appointment of Vocations Champions to encourage recruitment to the recognised ministries. The Church has been served well by its Vocations Champions, working with and across Presbyteries. However, Council is also aware of the need to extend the role in order to encourage the many already in ministry to promote vocations where

they are. Constructive conversations with the Champions now leads to a proposal from Council to have a Vocations Network, including those already serving as Champions and extending to others willing to meet with would-be applicants, promote vocations in schools, colleges and universities, at events or in discernment groups, or support volunteer projects in their area that are focussed on Church service.

4.10.2 Volunteering Vocations

Volunteering Vocations is in its third year of recruitment and has found a home in Arbroath and Glasgow but is looking to extend into other areas, building on the knowledge and experience of volunteering in Go For It Projects and other agencies of the Church. Council is working on fresh proposals and opportunities for people to volunteer and reflect on serving in the Church and will report progress in 2018.

4.11 Discernment Scheme Statistics

4.11.1 With the introduction of the Discernment Process and two diets of Assessment Conferences in 2014, the statistics from the Enquiry and Assessment Process do not now have a direct co-relation to those in the Discernment Process. As such the statistics below provide a clearer representation of trends over the past 3 years. The year at the top of each column refers to the beginning of each academic year.

Table 1: Applicants for Ministry

	2014			2015			2016		
	M	F	Total	M	F	Total	M	F	Total
Applicants for Ministry (all types)	43	26	69	23	27	50	30	29	59
Entered Local Assessment	36	22	58	29	27	56	27	26	53
Chose to Withdraw (locally)	8	4	12	2	2	4	3	3	6
Completed Local Assessment	28	18	46	31	22	53	24	23	47
Readership (Applicants)	7	1	8	8	5	13	8	3	11
Readership Accepted	6	1	7	6	5	11	6	3	9
Attended Assessment Conference	19	19	38	14	10	24	18	19	37
Full-time Ministry (Applicants)	13	8	21	9	7	16	12	13	25
Full-time Ministry Accepted	9	5	14	9	4	13	7	8	15
Ordained Local Ministry (Applicants)	6	10	16	4	4	8	6	6	12
Ordained Local Ministry Accepted	4	6	10	2	3	5	4	4	8
Deacons (Applicants)	0	1	1	1	0	1	0	0	0
Deacons Accepted	0	1	1	1	0	1	0	0	0
First Time Applicants	33	17	50	27	16	43	25	23	48
Accepted	13	9	22	20	10	30	17	15	32
Returning Applicants	3	5	8	0	2	2	2	3	5
Accepted	0	4	4	0	1	1	0	0	0
Total accepted into training	**19**	**13**	**32**	**18**	**12**	**30**	**17**	**15**	**32**

M = male   F = female

4.12 Admissions and Re-admissions

4.12.1 In 2015 the General Assembly agreed that Council should explore ways to encourage seminarians from the PCUSA to consider ministry in the Church of Scotland. Both the most recent and the current Moderator of the General Assembly have visited seminaries of the PCUSA and have spoken about ministry in Scotland, explaining and clarifying the processes for serving here. The interest of Ministers and seminarians from the PCUSA is evidenced in the number of contacts made with the Council.

4.12.2 In the past year, Certificates of Eligibility have been issued to the following Ministers:

Rev Michael Marsden	Presbyterian Church in Canada
Rev Drew Kuzma	River of Life Community Church (Canada)
Rev Nathan McConnell	Evangelical Church Alliance (USA)
Rev William Smith	Readmission
Rev John Butterfield	Methodist Church of Scotland
Rev Kristina Hine	PCUSA
Rev Allison Becker	PCUSA
Rev Dr Beverley Cushman	PCUSA
Rev Amos Chewachong	Presbyterian Church in Cameroon

5. Education and Training

5.1 Introduction

5.1.1 Education and Training undertakes the work of Initial Ministerial Education (IME), Ministerial Development Review (MDR), Continuing Ministerial Development (CMD), and First Five Years (FFY) support. Further to this, in the last year a number of significant development projects have been undertaken: Rethinking Initial Training (RIT), Communications, Postgraduate Fund and recommendations for improvements within operations.

5.1.2 The Council is committed to ensuring that Candidates and Probationers receive the best possible training and is seeking to integrate a number of disparate parts, namely: wellbeing and education; development and support; initial training and continuing Ministerial development. A fuller report will be brought in 2018 with a plan for the programme of change. The interim report can be found at **www.churchofscotland.org.uk/cmd**.

5.1.3 In 2016 the Council reported on Ascend which is the name given to the programme of support and development for those in ministry. There will be further investment in this programme, and Ministers will be consulted on how it can be best developed to meet their requirements. For the full programme of Ascend please visit **www.churchofscotland.org.uk/ascend**.

5.2 Ministerial Development Review (MDR/MDC)

5.2.1 The Education and Training section has worked with external partners to consult with Ministers in order to get an honest picture of what type of MDR process would support those in ministry. The programme that has been developed takes into consideration the values and principles that were outlined in *Special Commission Anent Ministerial Tenure and Leadership of the Local Congregation* report of 2014, and *Joint report of the Council of Assembly, Legal Questions Committee, Ministries Council, Mission and Discipleship Council and the Panel on Review and Reform on the Implementation of the Tenure Commission Recommendations* report of 2015. The consultation process took into consideration other models that have been used, namely within partner denominations and models used within the Ordained Local Minister (OLM) review process.

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5.2.2 Critically, the consultation highlighted that the MDR programme cannot be a burden on the individual Minister. Some of the models considered were thought to run the risk of generating labour-intensive and complicated paperwork which could become a disincentive. There is a commitment to make this a *transformative conversation* which allows individual Ministers to reflect with a trained facilitator about their current situation, discern the leading of the Holy Spirit, and put in place a plan of action for development and support.

5.2.3 A number of Ministers expressed concern over the term *review* which felt more like an examination which is wholly contrary to the programme intentions, therefore the term 'conversation' has been used to more accurately express the way the programme operates: Ministerial Development Conversation (MDC).

5.2.4 MDC is a confidential conversation with a trained facilitator that supports and enables Ministers to reflect on their practice of ministry in their particular context. This conversation is intended to encourage and identify opportunity for learning and growth, both professionally and personally.

5.2.5 MDC has been identified in the First Five Years (FFY) Consultation as a key component for critical support for Ministers starting in their ministry. MDC provides an annual 'review' that enables Ministers in the first five years to actively plan for support and development.

5.2.6 The pilot phase of MDC has now trained 10 facilitators, who have conducted 25 sessions. Initial reviews of the programme have been highly positive; comments such as MDC allowing for "deeper insight" and the programme allowed the individual to "come at issues from a different angle." The MDC programme will be accessed and administered in due course through the online services for ease of use for the individual.

5.3 Continuing Ministerial Development (CMD)
5.3.1 In 2016 the Council reported the need to develop a well-resourced CMD programme that benefits everyone in ministry. Key areas of development include the provision of tailored online services that will (in the future) include online booking; study leave applications; postgraduate applications, etc.

5.3.2 The General Assembly has recognised for a number of years now the need to extend and develop the CMD programme. This has also been recognised within the initial training education review (RIT). When there are excellent CMD opportunities available, it allows those in ministry to respond to issues and challenges they are facing in ministry with training and development that is relevant and applicable. The RIT group recognises that there is a need to stop 'front loading' our education and training programme, ie, expecting every training issue to be covered in Initial Ministerial Education (IME). Rather, there are significant benefits to ensuring there is a well-resourced CMD programme and team.

5.4 Project Development
The Council has a number of projects that are currently under development: an outline of these projects is given below.

5.4.1 Online Service
5.4.1.1 In 2016 the Council announced plans to develop an online portal. The hope was to create a single portal for the whole Church and discussions are underway with the Council of Assembly for such a project to be in place. However, there is an urgent need for online services to be made available for those in ministry, for example booking a Ministerial Development Conversation (MDC), event booking and reducing process demands for Study Leave. In order to meet both these demands, Ministries Council will deploy online services for those in ministry, with safeguards in place so that all resources can be integrated within an online portal in due course. This reduces the risk of duplication across Councils and departments, whilst at the same time delivering essential services to those in service of the Church.

5.4.1.2 Benefits of the online service will ensure that resources are more accessible, such as Study Leave, online talks, upcoming conferences, training courses, and booking services. Once fully operational, the online system will allow Ministers to self-manage a number of components which will ease administrative demands and allow for greater access to resources. Online services will work in conjunction with the communications programme (section 5.4.5).

5.4.2   Leadership Development
5.4.2.1 As part of the broader CMD work, and delivery of the Decade of Ministry, the Council is exploring leadership development. This will function within all three areas of training within the Council's work: initial training (IME); first five years (FFY); ongoing development (CMD).

5.4.2.2   The changing shape of ministry brings changing demands on the skills for those in ministry. The Education and Support Committee is working with Rev Neil Dougall in research he is undertaking to understand the preparedness of Parish Ministers for their respective leadership roles. The content of leadership for the church is fundamentally theological in nature, with a shared understanding of the role of the Minister as a leader amongst other leaders. The content of training and development must respond to the changes in demands now faced by those in parish ministry, for example: leading in teams, leading in projects, leading in management, etc.

5.4.2.3   The intention would be to deliver further development opportunities online and through training programmes for those in the First Five Years plus through the CMD programme in conjunction with items identified within the MDC programme. Further information will be provided as soon as it becomes available through the Ascend programme.

5.4.3   Study Leave
5.4.3.1 In 2016 the Council was able to distribute more than £85,000 for a diverse range of Study Leave applications. Study Leave continues to be a popular programme that helps fund training and development for

Ministers. As part of the wider development of Continuing Ministerial Development (CMD), the Council plans to make a number of efficiency changes for the Study Leave Scheme in order to increase the ease of access, reducing bureaucracy and helping greater clarity over the opportunities for development. The Council seeks to align the Study Leave Scheme with the Ministerial Development Conversation (MDC) programme to aid Ministers in identifying the type of study or training that would best suit their ministry.

5.4.3.3   The Council affirms the impact that the Study Leave Scheme has made for many in their ministry over the years. The changes ahead seek to make the application process more user-friendly with clearer eligibility criteria. One example will be using an online application process which will speed up the process and provide improved advice to those applying. The Council anticipates continuing to fund innovative study initiatives in the future.

5.4.4   Postgraduate Fund
5.4.4.1 The Council welcomed the deliverance in 2016 of: *Instruct the Council, in the course of its review of continuing ministerial development, to consider the funding of Ministers undertaking part-time post-graduate degrees.* The Education and Training team has worked with the Ministries Council Finance Manager to identify funds that can be used to provide this resource for Ministers.

5.4.4.2   A restricted trust fund has been identified for this use and is currently going through the legal process for these funds to be made available to fund part-time postgraduate studies. Once there is confirmation of funds, the Education and Training team will communicate the terms of the fund for applications.

5.4.4.3   The scope of the fund is to provide monies to cover tuition fees for part-time postgraduate study. Responsibility of time management remains with the individual who would be required to coordinate with their Presbytery regarding any reasonable adjustments. The

fund, in terms of time, can be used in conjunction with the Study Leave Scheme, but the fund itself is not able to provide additional time out of parish responsibilities.

5.4.4.4 For ease of use, applications will be received through the new online services platform, in a similar way to those submitted for Study Leave.

5.4.5 Communications

5.4.5.1 Various consultations and reviews have resulted in an articulated need for improvements with regards to communication from the Council on opportunities for development and support. Communication can be a challenge for any large organisation with such a diverse number of people all with different learning styles and preferences. In order to cater for as many people as possible the Council is piloting three different communication channels and will measure the success of their impact. For clarity and coherence communications in respect of education and training will come under the name Ascend so that it can be easily identified.

5.4.5.2 The first channel is the fortnightly eNews which is sent to those in ministry. This outlines opportunities for development and support, providing links for both internal and external conferences, courses and more. The response to this has been positive for those utilising the service. However currently there is an average open rate of 39% which outlines that the eNews does not benefit everyone. Nevertheless it is better than the industry standard of 27% and the in-house standard of 37%.

5.4.5.3 The second development in communications is a new paper newsletter that will be mailed out to those in ministry. This will cover a number of upcoming opportunities, provide a number of resources relating to Ministerial practice and development, plus provide updated useful information such as essential contact details and upcoming events and meetings. The Council is planning to run an initial four editions to measure the usefulness and impact of this initiative.

5.4.5.4 Finally, the online services platform will work in conjunction with the eNews and newsletter to ensure that opportunities are updated and ease of access is given to support and development resources, i.e. MDC appointments, conference booking, professional supervision information, etc.

5.5 First Five Years Consultation

5.5.1 Ministries Council conducted a consultation with those in the First Five Years of ministry regarding the type of support that is required. The consultation found that the existing provision for FFY presented a number of good values and principles, but did not meet the increasing and changing demands facing those starting in ministry.

5.5.2 The full report can be found at **www.churchofscotland.org.uk/cmd**.

5.5.3 In response to the consultation findings, the Council has responded by adapting the FFY conference programme. The conference will now bring together a range of year groups for a residential conference that will focus on spiritual development, practical seminars and workshops, plus building networks of those in ministry which will provide long-term peer support.

5.5.4 Beyond the conference programme, the Council is recommending that everyone in FFY undertakes an annual MDC. This will allow a number of challenges and issues to be identified early, plus provide a much needed point of reflection for busy Ministers.

5.5.5 In due course, and subject to staffing resources, the following recommendations are made:

- An updated and maintained directory for FFY. This enables effective and relevant communication.
- Identify a specific CMD budget for FFY Ministers to undertake development opportunities identified in MDC.
- Open up coaching opportunities. This places an emphasis on developing skills and confidence.

- Business support, i.e. help with setting up projects and drafting business plans.

5.5.6 Support and development opportunities for those in their first five years of ministry will be facilitated through Ascend.

Table 2:   Candidates and Probationers 2016-17

Section 1: Candidates who started training in August 2016				
		Male	Female	
FTMWAS* Total	14	7	7	
OLM* Total	7	4	3	
Diaconal Total	0			
Total across all categories	21			
Section 2: Candidates accepted into training for August 2016 start who did not start				
Deferred Training Total	3	FTMWAS 2	OLM 1	Diaconal
Access course required Total	1			
Section 3: Candidates across all years prior to Probation as at August 2016				
FTMWAS Total	38	24	14	
OLM Total	12	6	6	
Diaconal Total	1	1		
Total across all categories	51			
Section 4: FTMWAS Candidates studying at recognised providers 2016 – 2017				
Glasgow on-campus	8			
Edinburgh on-campus	8			
Aberdeen on-campus	2			
Aberdeen distance learning	3			
St Andrews	3			
HTC on-campus	2			
HTC distance learning	9			
Section 5: Number of Probationers completing training in 2016				
FTMWAS: 14 (8M, 6F)	OLM: 3 (1M, 2F)	Diaconal: 1F		
Section 6				
Readers in Training in 2016	31			
Readers set apart in 2016	5			

* FTMWAS: Full-time Ministry of Word and Sacrament; OLM: Ordained Local Ministry

5.6 Initial Ministerial Education Review

5.6.1 The Council affirms the critical role of training, and the responsibility to ensure a comprehensive and sustainable training model for the next decade.

5.6.2 The Council has undertaken a preliminary review of the Initial Ministerial Education (IME) programme. This first phase was set to ascertain whether or not there is need for a full-scale review and change programme. Early findings suggest that a number of operations require development in order to deliver the vision for IME. A full report will come to the General Assembly in 2018.

5.6.3 Phase 1 report can be found at **www.churchofscotland.org.uk/cmd**.

5.6.4 Phase 1 made the following observations about how IME should operate in the future. The principles are presented here in alphabetical order, to avoid ranking them in importance.

5.6.5 Initial Ministerial Education should be:

Attractive – It is important that the proposition offered to applicants is one that intrigues and entices them to explore their calling, and promotes a good amount of time and energy to the process of Ministerial formation. The remaining ten principles assert values and principles that any development in IME should reflect in order to ensure that quality applicants are attracted towards the journey of formation.

Collaborative – There needs to be a qualitative change in the management of the relationships among the many stakeholders involved in the process of IME, so that the formation process is articulated and consistent (see section 5 of the Phase 1 report). As the communications centre for many partners in delivering training, the Council should take advantage of innovations in technology to make sure that candidates see the logic of each component of their training within the single process of preparation for ministry.

Cost-efficient – Current patterns of IME are proving expensive because some processes are administratively very draining (for example, the weight of paperwork required at certain points in the cycle) and some elements of formation are costly (for example, the scale of candidates' travel expenses during training). Hard judgements will have to be made to reduce elements that produce extra costs.

Denominational – The initial consultations did not call for any major elements of the current IME programme to be removed. It affirmed the training stands in a very long and distinctive tradition of Scottish Presbyterian Ministerial formation. The Church must not lose the best of its traditions, including the standards of university education required and the depth of mentoring we offer in the system of attachments or placements.

Flexible – This principle has two main applications. Firstly, our candidates come from very varied backgrounds, have differing visions of their own eventual ministries, and live in all sorts of circumstances of family life, finance, work and geographical contexts. It is important that this variety - much greater than in previous generations - is recognised in the courses offered, including making use of distance learning or part-time study where appropriate. Secondly, the ever-changing nature of the Church and the society it serves *will* change our IME needs in years to come, in ways we cannot entirely predict. It is therefore important that the general requirements remain flexible and under scrutiny, and that our model permits the future integration of new elements of academic and practical preparation.

Formative – IME must be a deep education and formation, and not a mere training in skills for a job. Only the former produces a candidate for ordination who will be able to sustain ministry over a lengthy career.

Habit-forming and sustainable – As the recent experience of the Scottish Episcopal Church testifies (see section 4 of the Phase 1 report), IME should produce Ministers who continue to attend to their formation intellectually and spiritually after ordination. In particular the two habits of reflection and collaboration - highlighted in so many recent Ministries Council Reports to the General Assembly - should be encouraged as life-long habits. IME and the development of those in the first five years of their ministry should be a single continuous process that continues to serve the individual long afterwards.

Integrated and Clear – This principle is likely to require the greatest changes to current processes, because some candidates find their experience of the various elements of training to be disconnected. IME must be integrated, both (1) in the relationship between the academic requirements and the many church-based elements of the training, and (2) in the relationship between the requirements made of the candidates at the outset and the criteria for reviewing their performance year by year during training. Very clear mapping of the whole curriculum, to assist candidates' understanding of their training as an entirety, is one example of the use of good communication to guarantee the engagement and enthusiasm of students and probationers. Future changes to IME must drive integration between component parts to form a coherent training programme. IME must ensure this integration is cascaded into clear operational changes that enable all staffing components of IME to be clear on purpose and strategy.

Mission-orientated and contextual – IME is the servant of the Church's needs, and expects to be advised of the training implications of a changing context and a changing ministry. It is the Church's mission that defines the educational task.

Multi-dimensional – The Council affirms the principle of training and development of practical demands of ministry and denominational-specific needs which is currently addressed in varying degrees in the Conference Programme. There is a need for further integration between academic education, skills training and Church of Scotland specific development in any changes. The Conference Programme model should be explored but not in isolation to other component parts. Further work on digital learning should be undertaken.

Supported – The personal and pastoral support of those who take the courageous step of offering themselves for training is the least we owe them in the Church they aim to serve. The most concrete and pressing element of that support is financial in an age of restrictions and uncertainty in student finance. The Church needs to be bold in the investment it is willing to make in individuals, albeit with a requirement of 'return of service' against such assistance.

6. Partnership Development
6.1 Presbytery Planning
6.1.1 At the General Assembly of 2016, the Ministries Council established a Presbytery Planning Review Group with four areas in its remit:

- to reflect on the principles and assumptions underlying the current Presbytery Planning cycle;
- to explore the extent to which these principles and assumptions are still relevant;
- to respond to last year's deliverance on presbytery planning appeals;
- to offer proposals for a way forward which reflects current realities on ministries provision.

6.1.2 The Council would wish to affirm the principle that the responsibility of the national and regional structures of the Church is to return tools and trust to the local context, building on mission as the primary principle for planning. Nevertheless, the assumptions made in 2010 and 2011 were that there would be enough Ministers of Word and Sacrament to populate approximately 850 charges, alongside 150 Ministries Development Staff (MDS) posts. This has not happened. At the turn of 2016-17 there were around 780 Ministers in charges, and with over 75% of

Ministers aged over 50, the number of charges with Ministers will reduce further, and the number of vacant charges will increase from the current figure of 215. At the outset of the current round of Presbytery Planning, in January 2012, there were 1104 charges; in January 2017, there were 1017 charges. The financial challenge is being met, and the number of charges will come down as further adjustment is implemented. The Council recognises, and affirms, the commitment shown by Presbyteries in implementing their plans against a challenging background.

6.1.3 Feedback from engagement with Presbyteries, including the 2016 Presbytery Conference and regular contact with Presbytery Planning Conveners, confirms that a process of adjustment that simply reduces charges to meet a predicted number of Ministers of Word and Sacrament is no longer appropriate as an adequate response to the current context. Some have proposed abolishing ministries allocations altogether, or suggested removing the legal requirement for Presbytery planning and instead simply allowing the local to 'get on with it'. This does not seem to be the majority view. What is widely recognised is that the status quo is now untenable and Presbyteries are encouraged to engage in a renewed process of planning to meet the needs of their current situation with a view to the future. Some Presbyteries are already working on different models. The Presbytery of Lothian is an example of this and a copy of their strategic plan can be found on the General Assembly pages on the Church website (**http://www.churchof scotland.org.uk/about_us/general_assembly/ general_assembly_2017**). Presbyteries are encouraged to explore and share with their neighbours how this challenge is being met in their own context.

6.1.4 With a greater number of vacancies, the possibility of returning financial resources to the local has been explored by the Council of Assembly, and Presbyteries are using an increased discretionary amount, currently 5%, of Ministries and Mission contributions. This sum of money is being used in different ways in different Presbyteries,

building on lessons learned through the Presbytery Staffing Fund. Presbyteries are encouraged to explore with their neighbours how these funds might be used to deliver creative opportunities for ministry and mission.

6.1.5 Presbyteries are also encouraged to work with their neighbours to explore opportunities for collaboration. The Presbyteries of Uist and Lewis recently agreed a commitment to closer cooperation. It is interesting to note that the South East Scotland Strategic Planning Framework covers six local authority areas, and eight Presbyteries, while the Tayplan Strategic Planning Framework covers four local authority areas and five Presbyteries. These Strategic Planning Groups are working on a ten to fifteen year time span. Questions about where people live, work, and play offer a further challenge to an overly local approach to planning. The Ministries Council has some resources available to encourage inter-Presbytery collaboration, and welcomes approaches from Presbyteries seeking to work more closely with their neighbours.

6.1.6 The Council responded to the instruction of last year's General Assembly by sending out a questionnaire to every Presbytery in September 2016 about the number of charges in Guardianship: 18 out of the 23 Presbyteries with Guardianships responded and 10 out of the 22 Presbyteries without Guardianships responded. A summary of responses is contained at Appendix 5.

6.1.7 In response to the feedback, the Council asks the General Assembly to note the guidelines contained at Appendix 6, which will augment the existing guidelines on Guardianships, available on the Church website (**http://www.churchofscotland.org.uk/ serve/ministries_council/partnership_development**).

6.1.8 One clear response was the discrepancy between guardianship allowance and vacancy allowance. Under Guardianship, a parish is entitled to one day less of pastoral care than a charge in vacancy. This was raised at the General Assemblies of 2015 and 2016. In the interests of simplification, Council asks the General Assembly to

agree that the guardianship allowance be raised to allow for two days, with effect from 1 January 2018: this is affordable within current budget constraints.

6.1.9 There is scope for Presbyteries to engage at a deeper level in discussing stewardship with those charges where there is potential for the full costs of ministry (ca. £41,000 – including stipend and related costs) to be met. This discussion is required at times of vacancy, and Presbyteries are invited to explore stewardship questions on a regular basis with all congregations, and particularly with those where there is potential for greater giving.

6.1.10 There are many tools and resources available to assist in the task of planning for the future and these include: Interim Ministry, Place for Hope, Pioneer Ministries, Hub-style Ministries, Church planting, Fresh Expressions, Presbytery Mission Initiatives (Act 5, 2015) and Go For It funding, Local Church Review, Future Focus, Statistics for Mission; Path of Renewal and the congregational statistical profiles available via '*Find Your Local Church*' on the Church website (**http://cos.churchofscotland.org.uk/church_finder/**)

6.1.11 More than 20% of charges are now operating without an inducted Minister of Word and Sacrament. The Church of Scotland is now in a place where, in many locations, the model of one Minister, in one charge, does not apply. The Ministries Council will continue to enable and support, particularly through the Presbytery Planning Task Group, seeking to draw on other experiences and resources as required. The challenge here is for the whole church, and not just the Ministries Council. The Council will seek to work with the Mission and Discipleship Council to equip Elders and others to share in the tasks of leadership and discipleship, building on the work being done in different Presbyteries in equipping Elders and others to lead worship and take on other roles. Council welcomes hearing of positive examples where the people of God are responding to different challenges in different places, particularly in vacancies.

6.1.12 Details of a review of the reasons why Presbytery Planning decisions come to appeal will be published in the Supplementary Report.

6.2   Presbytery Planning Task Group
6.2.1   Overview
6.2.1.1 The Presbytery Planning Task Group gives consideration to various matters relating to Presbytery Planning including vacancies, bases of readjustment and reviews of plans. The Task Group is available for consultation to offer advice on planning matters and is pleased to have met with representatives from six Presbyteries in the last twelve months. A full table of adjustments is available on the General Assembly pages on the Church website **http://www.churchof scotland.org.uk/about_us/general_assembly/ general_assembly_2017**.

6.2.1.2 The Presbytery Planning Task Group of the Council will work in the year ahead to communicate to Presbyteries an assessment of the number of Ministers of Word and Sacrament likely to be available for deployment in the Presbytery in a given year. In addition, we will communicate what number of full-time equivalent posts in a Presbytery plan would be consistent with a sustainable budget in the Parish Ministries Fund for the whole of the Church. It should be noted that for a number of reasons (e.g. salary and stipend increases, the increased allocation of 5% of Ministries and Mission funding to presbyteries) the figure of 1000 presbytery plan posts for the Church is no longer sustainable.

6.2.2   Buildings
As reported in 2016, the classification of buildings remains a challenging issue for the whole church. Postponing decisions only serves to divert energy and resources away from the Church's mission into the all-consuming demand that many of our large, high maintenance buildings place upon us. Recognising this, the Task Group invited the General Trustees to be represented directly on the Presbytery Planning Task Group. Already the Task Group has benefited from that knowledge and experience.

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Delegates at the October 2016 Presbytery Conference were made aware of how the General Trustees are proposing to work with Presbyteries.

6.2.3 Path of Renewal

The work of Path of Renewal continues with 43 congregations and one area grouping involved. It is planned to add up to a further 40 congregations in 2018. A review is planned for October 2017 and recommendations following that will be brought to General Assembly in 2018. One possibility being explored is funding being extended for a further two years, through to 2020, to give time to develop the approach. Long-term funding for this work will be dependent on the findings of the research being completed, and evidence of the effectiveness of the approach in relation to the overall Strategic Framework being developed by the Council of Assembly.

6.3 Interim and Transition Ministries

6.3.1 Interim Ministry has been part of the Church of Scotland for over twenty years now. During that period 71 congregations have benefitted from Interim Ministry. The core purpose of Interim and Transition Ministry is summarised in three key tasks for congregations:

- Coming to terms with history (Remedial).
- Discovering a new identity (Transformational).
- Planning for the future (Inspirational).

6.3.2 More recently, the team has included both an Interim Deacon, and four Transition Ministers, working to a longer timescale than traditional interim ministry. The full number in the team is 14 and in the last year they were involved in 19 parishes spread across 11 Presbyteries. Recruitment is now underway for a further two Transition Ministers, both to be working in the first instance in the Presbytery of Edinburgh. In 2018 it is hoped to appoint a further four Transition Ministers. A list of current deployments can be found on the General Assembly pages of the Church website **http://www.churchof**

scotland.org.uk/about_us/general_assembly/ general_assembly_2017.

6.3.3 New possibilities emerging include a consultancy approach, and also individual mentoring where there are insufficient resources available at a local level. Pairs of Interim Ministers have operated effectively in consultancy situations where deployment of a full-time dedicated Interim Minister, even for a short while, has not been possible.

6.3.4 While the idea of providing Interim Ministry in every vacancy (which has been the case in North America) is not feasible here in Scotland, the possibility of some regional grouping to support vacant congregations may be worthwhile. In the past, a pack called "Towards Positive Vacancies" was compiled by one of the Interim Ministers, and this may bear revisiting, given that one congregation in five is currently without a Minister and this pattern is likely to increase significantly in the next five years. Short term specific engagement, with some contextually relevant training, could benefit a congregation in time of vacancy but also for the longer term. It is interesting to note that a small group of Interim Ministers is doing some consultancy work with the Presbytery of Shetland to find a way forward against a background of a large number of vacancies. Further information on Interim and Transition Ministries, including an application form for Presbyteries, can be found on the Church website at **http://www.churchofscotland.org.uk/serve/ ministries_council/partnership_development/ interim_ministry**.

6.4 Diaconate Council

'It is they who dream bright dreams that in the end deliver. Do not be afraid or ashamed to announce splendid hopes. It is enthusiasts the world needs and I pray you to be enthusiastic.' Very Rev Prof Archibald Charteris.

6.4.1 The Diaconate Council met in Dundee for its June 2016 Residential meeting, and gathered in January 2017 for its day conference at St Mark's Parish Church, Stirling. The June 2017 Council meeting will be at Queen Margaret

University, Musselburgh, a rehearsal for Diakonia Region Europe and Africa (DRAE) conference in 2019.

6.4.2 Work on a vision for the Diaconate for the 21st Century has begun, and Commissioners are invited to visit the Facebook page – search for Church of Scotland Diaconate - and to both 'Like' and 'Share'.

6.4.3 While reference is made at the General Assembly's closing session in thanksgiving for those who have died, it is appropriate here to pay tribute to Moyra McCallum, D.C.S, who died in July 2016. Moyra was part of the staff at St Colm's College from 1971 to 1995. Her impact on all involved at St Colm's, and who knew her beyond that, lives on beyond her death.

6.4.4 The Diaconate Council wishes to acknowledge the not inconsiderable achievements of Janie Martin, the outgoing Honorary Secretary. Janie took on this role in 2003, while serving as Deacon in Chalmers Ardler Parish Church in Dundee, a Priority Area Charge. Janie's encyclopaedic knowledge of the Diaconate in Scotland, and beyond, and her skills as a pastor and leader, have enriched the work of Diaconate Council and the wider Church. Janie served as President of Diaconate Council from 1994-95, and was also President of Diakonia Region Europe and Africa from 1996 to 2001. The Church is indebted to Janie, and wishes her well as she embarks on this (second) retirement.

6.5 *Go For It*: **Funding Change in Church and Community**
6.5.1 *Go For It* is the grant-making fund within the Ministries Council designed to encourage creative ways of working which develop the life and mission of the local church. *Go For It* supports the Church of Scotland to be a thriving Church. The Committee has 18 members, drawn from across the country – a mix of Ministries Council appointees, co-opted members, and representatives from the Mission and Discipleship, and Church and Society Councils. Table 3 shows how the funding has been distributed. Now that the Presbytery of International Charges has been established, the Council proposes that the fund be open to applications from congregations and their partners within that Presbytery. Regulations amending the Regulations for the *Go For It* fund are at Appendix 7. To make application or for further information visit the Church website **http://www.churchofscotland.org.uk/serve/go_for_it**.

6.5.2 In addition to funding, *Go For It* provides a range of workshops and events. In 2016, *Go For It* ran 20 events attracting 430 delegates, 100% of delegates on the "Applying to *Go For It*" course reported that the workshop increased their skills to apply for funding and 100% of delegates on the Mission and Leadership Development training reported that the course increased their ability to clarify their vision and their ability to move intentionally towards it.

Table 3:   Grants awarded

Main Grant	Requested	Awarded	No. Applications	No. Awarded
Round 1 November 2012	£624,949	£326,000	17	12
Round 2 April 2013	£952,111	£454,000	23	14
Round 3 November 2013	£860,785	£414,475	25	13
Round 4 April 2014	£919,203	£495,041	23	14
Round 5 November 2014	£668,025	£488,150	23	17
Round 6 April 2015	£1,445,769	£599,939	34	15
Round 7 November 2015	£1,300,298	£504,415	31	12
Round 8 April 2016	£1,290,369	£453,376	35	15
Round 9 November 2016	£730,526	£409,903	18	10
Main Grant Totals	£8,792,035	£4,145,299	229	122
Small and Main Grant Totals	£9,406,729	£4,432,742	441	222

6.5.3   In the various *Go For It* funded projects up and down the country, there is an army of volunteers making change in their community happen. This means that there are countless gifts being exercised week by week in faith that God takes what we have to offer, and uses it to make a far greater impact in the lives of others than we could ever imagine. It is impossible in this report to provide a review of all of the projects *Go For It* funds but here are some vignettes which may provide some insights:

"On one occasion, as we approached a young homeless man on George Street, we found that he was keen to talk and seemed excited. He told us that he had been allocated a flat that day and didn't have anyone to share his news with. We felt blessed that we had time to sit with him and share his excitement, as he related his plans for the future." Edinburgh Street Pastors

"In Wellwood, what we do have, is a village which has rediscovered how to be a community, people who are utilising skills they never knew they had, and a presence – we have been there. This was never more evident than a couple of weeks ago when, following the tragic death of a young woman in the village the older kids asked if our Hub, 'The Well', could open up so that they could talk. That's what we did – no drama or symbolic gestures, just chat. Afterwards, we reflected that we have been part of these young people and their families' lives for over ten years – laughing; crying; caring. God alone knows what influence that has had."

"St Paul's Youth Forum originally began by introducing youth work initiatives in their community, which resulted in local crime incidents falling from 283 to 17!"

6.5.4   The focus is on "the local" and any application to *Go For It* must be able to demonstrate clearly its association with at least one Church of Scotland congregation. Successful applicants to the fund show a commitment to good partnership working. This can be with other churches or denominations, or with other key organisations.

6.6   Pioneer Ministries
6.6.1   Recruitment has taken place for all five Pioneer Ministries reported on to last year's General Assembly. The unfilled posts will be readvertised. Appointments have been made in three instances, as outlined below:

Lothian: Hopefield Connections	Elisabeth Spence (December 2016)
Glasgow: Pioneer Minister to the Visual Arts Community	Peter Gardner (October 2016)
Stirling: Pioneer Minister with students and staff	Dr Janet Foggie (December 2016)

6.6.2 The posts which remain to be filled are the Pioneer Minister with the Farming Community in the Presbytery of Ayr, and in the north end of Paisley. At the outset it was intended to create a dedicated post to support the Pioneer Ministries Project, however, seeking to use available resources in the most efficient way, the Council decided to combine this role with that of the Path of Renewal Co-ordinator. The Council is happy to report that Liz Crumlish now fulfils this dual role.

6.6.3 Two conferences took place in March 2017: one on Pioneering Ministry and how we do it well, and the other on The Church in a Secular Age. The Council was happy to share in the promotion and organisation of these two conferences.

6.6.4 Research Scotland provided very helpful input into creating a research and evaluation framework for the Pioneer Ministry Project, and the findings from this will be helpful as the Church develops its thoughts and processes around Pioneer Ministries.

6.6.5 Presbyteries are encouraged to be creative as they rethink Presbytery Planning, and the Council is encouraged to note that Falkirk Presbytery has established a Pioneer Ministry post around the whole area of Internet Church, using capacity within their Presbytery Plan. Edinburgh Presbytery has also appointed the Rev Dr Liam Fraser as Campus Minister to the University of Edinburgh.

6.7 Deaf Ministries
6.7.1 Rosie Addis is the National Deaf Development Worker, and Chaplain to the Church for the Deaf in Edinburgh which is now part of St Andrew's and St George's West Parish Church as a Presbytery Mission Initiative. She serves as a Trustee of the Stewart Lochrie Memorial Fund, and St Andrew's and St George's West Parish Church was privileged to host the annual Deaf Choirs' Festival in September 2016.

6.7.2 In her role, Rosie has attended the Church of England Deaf Ministries Working Group, and was a guest speaker at Mombasa Deaf Camp in Kenya, run in partnership with the World Mission Council. She has also led a disability and pastoral care seminar at the Candidates' Conference, and has undertaken various speaking engagements. She is willing to address Presbyteries or run workshops and is happy to accept such invitations.

6.7.3 In its report to the 2015 General Assembly, the Council drew attention to the dated language and concepts in the Ordination of Missionaries for work among Deaf People Act (Act XXIII, 1969), and undertook to revisit this. The Council is grateful to the Principal Clerk's Office for assistance and support on this matter, and, accordingly, proposes to replace Act XXIII, 1969, with a new Act (see Appendix 8). This will also require revised Regulations for Congregations of Deaf People and repeal of the existing Regulations (Regulations III, 1998) (see Appendix 9).

6.8 Joint Emerging Church Report
"Discovering appropriate ways of making genuine and mature followers of Jesus Christ is the key challenge of the Church in the 'West' in the 21st century."

6.8.1 These words from Martyn Atkins, Chairman of Fresh Expressions UK, are offered as a challenge to the Church, and as a taster of his contribution to the third Summer School on Mission. This will be hosted by the Joint Emerging Church Group (JECG) from 5 to 8 June 2017. Further details can be found on the Church website http://www.churchofscotland.org.uk/news_and_events/events. The 2016 Summer School was attended by over 60 participants, and was oversubscribed, and at time of

writing the 2017 Summer School looks to be well supported.

6.8.2   While no Mission Shaped Ministry courses took place in 2016/2017, Edinburgh Presbytery is promoting a Mission Shaped Ministry Course for 2017/2018. Going for Growth events took place in both Glasgow and Aberdeen, and Vision Days ran in Glasgow and Lerwick. Going for Growth events are also planned for Orkney and Inverness in 2017/2018, and a decision is still to be made on a fourth Summer School on Mission in 2018.

6.8.3   The JECG reported to last year's General Assembly that the option to take up a director's place on the Board of Fresh Expressions UK was being explored. Norman Smith, Convener of the Mission and Discipleship Council, has taken up this role.

6.8.4   The JECG has not met as frequently since last year's General Assembly. Discussion took place as to the role and function of the JECG, and the two Councils have agreed that it should continue as a place where innovative patterns for ministry can be explored. It will meet less often but serve as a place where those working in New Charge Development, Pioneer Ministry, Fresh Expressions, Go For It, and Going for Growth can share ideas and support each other's work.

6.9   New Charge Development (NCD)
6.9.1   Two New Charge Development congregations have been raised to full status since the General Assembly of 2016. Glasgow: Robroyston and Dunfermline: East, and now move to the next stage in their life. In the Presbytery of Greenock and Paisley, the charge of Paisley: St Ninian's Ferguslie is now in the Guardianship of Presbytery. It is hoped to raise the Church Extension Charge of East Kilbride Greenhills to full status, some 45 years after its beginning.

6.9.2   Work continues on the acquisition of a site for Inverness: St Columba's. The remaining NCD congregations are Glasgow: Wallacewell; East Kilbride: Stewartfield; and Inverness: St Columba's.

6.9.3   Cove New Charge came to the end of its life on 31 December 2016. Positive conversations between the Ministries Council, the Presbytery of Aberdeen, the New Charge Commission, and the Leadership Team made for a good ending, some nineteen years after the Presbytery of Aberdeen had agreed to create an NCD in this area. Positive lessons for the future were learned through the final review of this NCD charge.

6.10   Fresh Expressions Review
6.10.1   The Church of Scotland partnership with Fresh Expressions has been in place since January 2014. The resources available through Fresh Expressions UK; the Vision Days; and the Going for Growth Events are essential components of how the Church responds to the challenges of Mission and Ministry at this time. Statistics relating to overall participation and numbers, and an evaluation, can be found on the General Assembly pages on the Church website **http://www.churchof scotland.org.uk/about_us/general_assembly/ general_assembly_2017**.

6.10.2   A recommendation on the future of the partnership will come to the General Assembly of 2018.

6.11   Chaplaincies
6.11.1   The Chaplaincies Forum is responsible for ensuring that those from the Church of Scotland who work in chaplaincies are included within the support and care of the Church. In practical terms this is achieved by liaison with staff in the Ministries Council, which organises an annual conference for full-time University Chaplains, an annual conference for Prison Chaplains, an annual retreat for full-time chaplains and day conferences for full-time and part-time Chaplains serving in Healthcare, Prisons, Universities, the Workplace and the Armed Forces.

6.11.2   The General Assembly of 2016 instructed the Committee on Chaplains to HM Forces to work together with the Council of Assembly, the Ministries Council, and the Social Care Council to examine the principles enshrined in the Armed Forces Covenant, and to present to the General Assembly a Covenant to which the Church

can subscribe. A full report on the Covenant can be found in the report of the Committee on Chaplains to HM Forces to this year's General Assembly. The Ministries Council is committed to ensuring that those who serve or have served in HM Forces, and their families, are treated fairly. This particularly relates to a congregational commitment to support both those currently serving and veterans. The Council asks the General Assembly to affirm its commitment to this covenant and encourage congregations and members to live up to the principles contained therein.

7. Work Place Chaplaincy Scotland (WPCS)

7.1 Since 2013 Ministries Council has been the core funder for a partnership with Work Place Chaplaincy Scotland (WPCS). Additionally, since 2015 this has included supporting an internship training programme to nurture the understanding and development of chaplaincy, and ministry as a whole. WPCS supports a network of 116 chaplains throughout Scotland who provide on average 1000 hours of chaplaincy per week. Out of the 108 volunteer chaplains involved in the network, 43 are from the Church of Scotland. There are 74 Church of Scotland congregations actively engaged with WPCS – through the training programmes or through direct engagement in chaplaincy work. WPCS has delivered 300+ hours of training across Scotland with ca 50% of those attending coming from the Church of Scotland.

8. Place for Hope (PfH)

8.1 The Church of Scotland through Ministries Council has been in partnership with Place for Hope (an independent charity for over two years) to support and equip our Ministers and congregations to develop creative and life-giving ways to explore and address conflict, shaping a culture that acknowledges difference and demonstrates diversity in love. In 2016 there was growth in three areas:

- **Working with the Church of Scotland:** Between April 2015 and December 2016 training, mediation, facilitation, or coaching in 95 situations, 56 of which were directly related to the Church of Scotland, was offered. Thirty of these situations involved conflict mediation sometimes lasting 6 – 9 months with individuals and/or groups in congregations. Typical themes were breakdown of relationships; unions and linkages; theological differences. The training and coaching was taken up by staff teams locally and nationally. Place for Hope continues to offer the 'Growing Through Conflict' Foundation Day for all in leadership in local churches with an additional 'Further Skills' day being offered in 2017. For further information visit **www.placeforhope.org.uk**

- **Partnerships:** Place for Hope's services are offered across all denominations, and extensive training projects are run in conjunction with the Methodist and United Reformed Churches. Other partnerships, with the Church of Scotland and beyond, include the online lectionary programme 'Spirituality of Conflict' (**www.spiritualityofconflict.com**); the 'Just Peace Partnership' taking peace and reconciliation themes to the Solas Festival (**www.solas.org.uk**); and 'In Wi' the Mix', a partnership with Faith in Community Scotland and the Conforti Institute on responses to sectarianism.

- **Extended Mediation Team**: With a generous grant from ACTS Place for Hope were able to train a further 10 mediators, bringing the volunteer team to a total of 24, 18 of whom are Church of Scotland Ministers or Elders. This Team forms the back-bone of the service, working skilfully in pairs to bring healing, reconciliation and transformation to situations of pain and conflict. Bi-annual residential training and rigorous supervision ensure a high quality of service.

8.2 Key messages for the General Assembly 2017 from Place for Hope:

- **Bring us in early:** We know that asking for help in times of conflict takes tremendous courage. We will work with you at all stages of conflict, even when it may seem that hope is lost. But the earlier we can join you, the better.

- **Use us at every level:** Our team members are trained to work across the whole church system: with individuals, groups, Presbyteries, whole congregation systems and committees.

- **Support our Team:** Many of our team members are Ministers or Elders in the Church of Scotland, volunteering their time as part of their vocation in ministry. Please do all you can to support these gifted leaders.

- **Conflict can transform lives:** We affirm that 'Conflict opens a path, a holy path, towards revelation and reconciliation' (Reconcile: conflict transformation for ordinary Christians, John Paul Lederach).

9. Act I, 2015 Ministers and Deacons in Civil Partnerships and Same Sex Marriages

9.1 The Council has encountered issues relating to the practical operation of Ministers and Deacons in Civil Partnerships and Same Sex Marriages Act, Act I 2015, when recruiting employed staff to work in certain ministry roles. In particular, questions have arisen in relation to posts which combine a parish role with a wider remit.

9.2 The Council is aware that the Legal Questions Committee is continuing to monitor the operation of Act I 2015 in the light of questions being raised and feedback received. The Council therefore seeks permission to liaise with the Legal Questions Committee, with a view to considering whether or not any amendments to Act I 2015 need to be brought to the General Assembly of 2018.

10. Act XV 2002 Long-Term Illness of Ministers

In 2016 the General Assembly instructed the Council to review the financial provisions in relation to Act XV 2002. This work is ongoing and a report will be brought to General Assembly of 2018.

11. Finance

11.1 Allowances and Expenses Rates for 2017

The Council of Assembly approved the Ministries Council's recommendation for a 1% increase in stipends and salaries across the board. This is reflected in the revised scales.

Stipend Scale (+Associate Ministers) 2017

Point 1	£26,644
Point 2	£28,387
Point 3	£30,129
Point 4	£31,873
Point 5	£32,743

Ministries Development Staff Scales 2017

MDS General Scale		Team Leader Scale	
Point 1	£24,266	Point 1	£29,542
Point 2	£25,059	Point 2	£30,202
Point 3	£25,849	Point 3	£30,861
Point 4	£26,642	Point 4	£31,520
Point 5	£27,432	Point 5	£32,180

Deacon Scale *(Genuine Occupational Requirement)*

Point 1	£25,849
Point 2	£26,641
Point 3	£27,432
Point 4	£28,224
Point 5	£29,014

Island Allowance

The inner and outer island allowances are held at current levels:

Outer Island Allowance	£1,566
Inner Island Allowance	£616

Travel Expenses 2017
Rates for those providing their own car:

a. **reimbursed to Ministers and MDS providing their own car for pastoral duties:**
   45p per mile for the first 10,000 miles
   25p per mile for all additional mileage
   Ministers also receive capital reimbursement of £80 per month.

b. **reimbursement of travel expenses for Students, Probationers, OLMs, Auxiliary Ministers and Locums:**
   45p per mile for the first 10,000 miles
   25p per mile for all additional mileage

c. **reimbursed to Ministers and MDS providing their own motor bike for pastoral duties:**
   24p per mile travelled per annum

d. **reimbursed to Ministers and MDS providing their own pedal bike for pastoral duties:**
   20p per mile travelled per annum

Pulpit Supply Fee and Expenses
For 2017, in Charges where there is only one diet of worship, the Pulpit Supply Fee shall be a Standard Fee of £55. In Charges where there are additional diets of worship on a Sunday, the person fulfilling the Supply shall be paid £15 for each additional service.

In all cases, travelling expenses shall be paid. Where there is no convenient public conveyance, the use of a private car shall be paid for at the Committee rate of travelling expenses (the current rate is 25p per mile).

From 1 January 2018, the standard pulpit supply fee shall increase to £60 and in Charges where there are additional diets of worship the supply fee shall be £30 for each additional service. The mileage rate shall increase to 45p per mile in line with other mileage rates.

Removal and Disturbance Allowance
When a Minister is called to a Charge, the congregation(s) to which the Minister is called shall meet the removal costs incurred in transporting the Minister's personal effects into the manse of the Charge. In addition a manse disturbance allowance of up to £1,740 can be paid on production of appropriate receipts.

If a Charge has an average income base of less than £30,000 the Ministries Council will meet the full cost of the removal expenses and disturbance allowance. When a Charge's average income base is between £30,001 and £60,000 application may be made to the Ministries Council for assistance in meeting these costs. This assistance may take the form of a grant or loan or a combination of both.

When a Minister retires on account of age or infirmity, and in the case of a widow(er) of a Minister who dies in service, the Ministries Council will meet the cost of removal expenses.

Funerals
Where a congregation calls upon the services of a Minister not already in receipt of a stipend, or other suitably qualified person, to conduct a funeral, a fee of £55 may be paid *by the congregation*. On no account should such a fee be charged to the family of the deceased. For the avoidance of doubt, *no fee* may be offered to or received by a serving Parish Minister for the conduct of a funeral service, whether in their own or another parish.

Vacancy Allowance
For 2017 the Vacancy Allowance remains at £910 per month and £980 for linked charges. This is sufficient to cover pulpit supply and two days per week pastoral cover at the rate of £315 per month for each day of pastoral cover per week should a vacant congregation choose to engage a locum. The Vacancy Allowance is deducted directly from each vacant charge's Ministries and Mission Allocation.

Guardianship Allowance
For 2017 the Guardianship Allowance remains at £595 per month. This is sufficient to cover pulpit supply and one day per week of pastoral cover. From 1 January 2018 the Council recommends that this be increased to allow for

pulpit supply plus two days per week pastoral cover. The level for the Guardianship Allowance will be £933 per month from 1 January 2018.

Ministries Development Staff (MDS) Equipment Costs
When an MDS is appointed to a Charge the congregation(s) shall provide the staff member with the equipment required for the job (basic equipment being a computer, desk and chair).

If a Charge has an average income base of less than £30,000 the Ministries Council will meet the full cost of any staff equipment expenses, in the form of a grant, up to a maximum of £1,000. Where a Charge's average income base is between £30,001 and £60,000 application may be made to the Ministries Council for a grant to assist in meeting these costs.

Application should be made in writing to the Ministries Council Finance Manager, and a copy of the latest accounts enclosed. The congregation must send in a quotation or estimate for the equipment required, with their application. Receipts must be supplied for all equipment purchased using a grant.

The financial assistance will be in the form of a grant therefore the congregation will retain full ownership of the equipment.

In the event of the MDS member leaving post, the equipment where possible should be retained by the congregation for any future post holders.

11.2   Pulpit Supply Fee
The General Assembly 2016 requested that a review of pulpit supply fees and expenses be undertaken by the Ministries Council. A review has been carried out through the Ministries Council Finance Committee and an increase in the Pulpit Supply fee is recommended from 1 January 2018 as detailed above (Section 11.1). This includes a more significant increase in the fee for additional services in recognition of the additional preparation time required. The Pulpit Supply mileage rate is also recommended to

increase from 25p per mile to 45p per mile from 1 January 2018, although congregations are of course free to pay the higher rate with immediate effect should they so wish. This increase is in recognition that there is a high demand for Pulpit Supply and an increase in the mileage rate brings consistency with others offering Sunday services. Pulpit Supply fees and expenses shall be reviewed again in 2020 with any changes being implemented in 2021.

11.3   Good Practice Guide for Accepting Gifts
An undertaking was made at the 2016 General Assembly to issue advice for good practice for accepting gifts. Guidance notes are now available in the Ministers' Handbook on the Church website (**http://www.churchofscotland.org.uk/resources/ members_areas**) or can be obtained directly from the Ministries Council Finance Manager.

In the name of the Council

NEIL GLOVER, *Convener*
COLIN BROUGH, *Vice-Convener*
JOHN DENT, *Vice-Convener*
MARJORY MacLEAN, *Vice-Convener*
DEREK POPE, *Vice-Convener*
JAYNE SCOTT, *Secretary*

ADDENDA

Rev Colin Brough has served with the Council since 2010, and for the last 3 years as Vice-Convener for Partnership Development. He is someone who is deeply committed to the renewal of the Church, and passionate about experimenting to find new models of mission and worship. His vast knowledge of IT has also been vital in the wider rollout of the Church of Scotland email system. Colin is something of a bridge builder – whether it is building bridges between established and emerging models of Church, or between ministers and IT support – and has always done this with great dedication. We continue to pray for him in his ministry in Fintry in Dundee.

Rev Dr Marjory MacLean has brought a huge range of skill and wisdom, developed through many years of ministry in the Parish, the Department of the General Assembly, and Naval Chaplaincy, to her work in Ministries Council. Her intellectual gifts, pastoral heart and quick humour have been vital as she has taken responsibility as Vice-Convener, since 2014, for the enormous remit of the Education and Support area. Marjory is someone who has the ability to develop the wider strategy of the Council alongside a forensic eye for detail. She goes with our prayers for her ministry in Abernyte linked with Inchture and Kinnaird linked with Longforgan.

Rev Derek Pope has brought passionate belief that the Gospel cannot be the Gospel if it is not good news for the poorest, to his work on the Ministries Council. His firebrand activism and inspiring rhetoric have often brought a welcome passion to our work, especially when we have become comfortable with anodyne platitudes or models of working which disable rather than empower. Since 2012 he has served as Vice-Convener for Priority Areas and sought to ensure that "Priority means Priority"- he is much loved by all who have worked alongside him. We continue to pray for him in his ministry in Motherwell North.

In the name of the Council

NEIL GLOVER, *Convener*
JOHN DENT, *Vice-Convener*
JAYNE SCOTT, *Secretary*

APPENDIX 1
STRUCTURES WHICH MAY BE USED TO ENABLE THE DEVELOPMENT OF HUB-STYLE MINISTRY

As Ministries Council, in consultation with various presbyteries, has begun to develop the idea of Hub-style Ministry, it has become clear that this must be a movement addressing issues of cross-congregational structure, buildings, people, transition, training and culture.

Thus the development of cross-congregational structures must only be a part of much broader change: nevertheless there must still be an understanding of what these structures might be. Possible examples may include:

1. A grouping with more than one full-time ordained Minister, at least one of whom is a Parish Minister. This could be realised as:

   a. A parish grouping with a steering group with overall oversight regarding all the activities in the grouping. This would be a voluntary agreement, with ministers and Kirk Sessions having the power to opt-out or possibly veto decisions. (Possible under current legislation)

   b. A multiple union or linkage with a Ministry Team comprising the Parish Minister, an Associate Minister (in some contexts, possibly more than one Associate Minister) and other team members. A Steering Group or Kirk Session acts as steering group for the Hub and is chaired by the Parish Minister. If this were a linkage then each Kirk Session would have a veto on the decisions of the Steering Group. (Possible under current legislation)

   c. A formal grouping comprising more than one charge, and with a Ministry Team comprising more than one Parish Minister as well as other team members. One of the Parish Ministers is the team leader. A Steering Group has responsibility for all the charges. (**Not** possible under current legislation).

2. A grouping with one Parish Minister who is the Hub minister. This could be realised as:

   a. A multiple linkage or union with a Ministry team which may contain Ministries

Development Staff (including Deacons), Ordained Local Ministers, Readers and congregational members. There may also be other paid staff such as facilities co-ordinators or administrators. The Hub Minister would be the line manager/supervisor for members of the Ministry Team. (Possible under current legislation)

b. One charge grouped with several Guardianships. A Ministry team which may contain Ministries Development Staff (including Deacons), Ordained Local Ministers, Readers and congregational members. A Hub steering group acts as steering group for the Hub, chaired by the Parish minister. Individual Kirk Sessions chaired by the Hub Minister or other Ministry Team members if they had trained as Interim Moderators. The individual Kirk Sessions would have a veto on the decisions of the Steering Group. (Possible under current legislation)

3. Versions of the above where the Hub Leader (with leadership responsibility) is not an ordained Minister. (The possibilities for this under current legislation have not yet been established)

4. A presbytery identifies a number of congregations within its bounds which in future could not realistically be served by a full-time Minister of Word and Sacrament. These congregations would have their ministry resourced by an OLM or Reader. The presbytery would also appoint a number of "Superintendent" Ministers who would support the work of these congregations. (Possible under current legislation)

5. Something else – the Act governing presbytery planning, Act VII 2003, allows the possibility that a Presbytery may adopt "a new form of adjustment or ministry, provided that such form is not inconsistent with this Act or any other Act or deliverance of the General Assembly" (Act VII, 2003, Section 10, sub-section 10). Such new forms of adjustment may become apparent during the development of Hub-style Ministries.

APPENDIX 2
ACT AMENDING THE AUXILIARY MINISTRY ACT (ACT XIII 2003)

Edinburgh, [ ] May 2017, Session [ ]

The General Assembly hereby enact and ordain that the Auxiliary Ministry Act (Act XIII 2003), as amended, shall be further amended as follows:

1. Add a new section 6(g) as follows:

   "(g) A decision of the Assessment Conference not to accept a person as a prospective candidate for the Ordained National Ministry shall be final and binding on the applicant, subject only to appeal to the Ministries Appeal Panel in terms of Act VI 2007 on the following grounds: (a) an error in Church law; (b) breach of the principles of natural justice or material irregularity of process; and (c) decision influenced by incorrect material fact. The intention to appeal shall be intimated by the applicant to the Council within 21 days of the Assessment Conference's decision."

APPENDIX 3
ACT AMENDING THE DEACONS ACT (ACT VIII 2010)

Edinburgh, [ ] May 2017, Session [ ]

The General Assembly hereby enact and ordain that the Deacons Act (Act VIII 2010), as amended, shall be further amended as follows:

1. *Add a new section 10(1)(f) as follows:*

"(f) A decision of the Assessment Conference not to accept a person as a prospective candidate for the Ordained National Ministry shall be final and binding on the applicant, subject only to appeal to the Ministries Appeal Panel in terms of Act VI 2007 on the following grounds: (a) an error in Church law; (b) breach of the principles of natural justice or material irregularity of process; and (c) decision influenced by incorrect material fact. The intention to appeal shall be intimated by the applicant to the Council within 21 days of the Assessment Conference's decision."

APPENDIX 4
ACT AMENDING THE ORDAINED LOCAL MINISTRY ACT (ACT IX 2011)

Edinburgh, [ ] May 2017, Session [ ]

The General Assembly hereby enact and ordain that the Ordained Local Ministry Act (Act IX 2011), as amended, shall be further amended as follows:

1. *Add a new section 25(1)(g) as follows:*

"(g) A decision of the Assessment Conference not to accept a person as a prospective candidate for the Ordained National Ministry shall be final and binding on the applicant, subject only to appeal to the Ministries Appeal Panel in terms of Act VI 2007 on the following grounds: (a) an error in Church law; (b) breach of the principles of natural justice or material irregularity of process; and (c) decision influenced by incorrect material fact. The intention to appeal shall be intimated by the applicant to the Council within 21 days of the Assessment Conference's decision."

APPENDIX 5
GUARDIANSHIPS – SUMMARY OF QUESTIONNAIRES

No. of presbyteries receiving questionnaire	45	
No. of presbyteries with Guardianships in place: no. of responses	23	18
No. of presbyteries without Guardianships in place: no. of responses	22	10
Total no. of responses	28	

The main reasons given why Guardianships had been put in place were:

• Difficulties in implementing planned adjustments
• Uncertainty about the future
• Interim measure to provide support

Challenges for congregations moving into Guardianship included:

• Resistance from congregations
• Loss of the right to call a Minister

Some presbyteries/congregations reported that they had found the process straightforward, constructive and transparent.

A positive approach by the Interim Moderator proved crucial in making the implementation and running of a Guardianship successful.

How congregations experience Guardianship	
Positive	Negative
• Opportunity to reassess for the future • Some congregations responded with vigour and enthusiasm • Can tackle the issues • Plan constructively • Draws people together • People use their gifts in the life and worship of the church • Greater participation in worship services	• No real change • Despondency • Frustration – particularly regarding the loss of right to call a Minister

Additional comments: Team ministry spreads the workload.

Different Ministers covering pulpit supply brings variety and encourages connection with other congregations.

APPENDIX 6
GUARDIANSHIPS – GUIDELINES

The following guidelines for good practice are suggested when considering and implementing Guardianship in Presbyteries. There are a variety of reasons for Guardianship, and so not all guidelines will be applicable or possible in every circumstance.

1. Listen patiently - this is more likely to result in a good relationship.
2. Advise that Guardianship may not be a long term solution, and may be an interim step while presbytery planning and the life of the congregation is being considered - the future is not already decided. Be transparent, honest and open.
3. Encourage the congregation to be part of the decision-making process.
4. Where possible, appoint a designated person: Congregational Facilitator or Interim Moderator for a congregation going into Guardianship, to enable productive ongoing working relationships, good leadership and to maintain a consistent message from Presbytery.
5. Encourage continuity in the leading of worship where possible or train a worship group to lead worship.
6. Review how effective the Guardianship is e.g. 2 yearly.
7. Maintain contact at all times.
8. Encourage a congregation to take a lead in the Guardianship and planning process for its future, where possible.
9. Provide questions rather than answers, and work with the responses.
10. Encourage a nature of working together with other congregations where possible, drawing on resources from within and outwith the congregation.
11. Inform the congregation of accurate information regarding the National Church and Local Presbytery situation.

APPENDIX 7
REGULATIONS AMENDING THE '*GO FOR IT*' FUND REGULATIONS (REGULATIONS IV 2012) (AS AMENDED)

Edinburgh, [ ] May 2017, Session [ ]

The General Assembly hereby enact and ordain that the "*Go For It*" Fund Regulations (Regulations IV 2012) (as amended), shall be further amended as follows:.

1. *Delete the existing section 3 and substitute:*

    3. The purpose of the Fund is to support Church of Scotland congregations and their partners in enabling transformational change in churches and communities across the Church's UK Presbyteries and the Presbytery of International Charges.

2. *Delete the existing section 5 and substitute:*

    5. The Fund will seek to support the development of new and existing ecclesial, missional and experimental communities across the Church's UK Presbyteries and the Presbytery of International Charges.

APPENDIX 8
MINISTRY AND DEAF CONGREGATIONS ACT

Edinburgh, [ ] May 2017, Session [ ]

The General Assembly enact and ordain as follows:

1. A person seeking to be appointed to work in ministry with a congregation of deaf people (as such congregations are specified in the Congregations of Deaf People Regulations (Regs YY 2017)) shall fulfil all of the following conditions:

    a. he or she shall be a member of the Church of Scotland in full communion, failing which he or she shall be a person who would qualify to receive a Certificate of Eligibility under the Admission and Readmission of Ministers Act (Act IX 2002) were he or she to undergo that process;

    b. he or she shall possess communication skills to a level described by the National Occupational Standard CFALANG4.6, i.e. to 'Understand Complex Signed Language in a Wide Range of Work Situations', failing which he or she shall be a person who has attained communication skills to a level CFALANG4.5, i.e. to 'Understand Extended Signed Language in a Wide Range of Familiar or Work Situations', in which latter case he or she shall be appointed subject to a condition of working to improve signed language skills up to CFALANG4.6 within a specified timescale, the appropriate course or method being funded by the Ministries Council;

    c. he or she shall have fulfilled as a minimum the requirements for academic study specified in sections 9 and 10 of the Ordained Local Ministry Act (Act IX 2011); and

    d. he or she shall be able to demonstrate practical experience of working with the deaf community for a total period of at least three years in the last five years.

2. For the avoidance of doubt, a person appointed to work in ministry with a congregation of deaf people in terms of this Act shall be restricted to this ministry, unless he or she is otherwise qualified to undertake other forms of ministry consistent with the Ministry Act (Act II 2000)*.

3. The Missionaries among Deaf People Act (Act XXIII 1969) is hereby repealed.

*If the Registration of Ministries Overture is converted into a Standing Law of the Church by the General Assembly of 2017, then replace the words "the Ministry Act (Act II 2000)" with the words "the Registration of Ministry Act (Act ZZ 2017)"

APPENDIX 9
CONGREGATIONS OF DEAF PEOPLE REGULATIONS

Edinburgh, [ ] May 2017, Session [ ]

1. There shall be Church of Scotland congregations of deaf people in the following areas:
   Aberdeen: St John's Church for the Deaf;
   Edinburgh: Presbytery Mission Initiative within St Andrew's and St George's West Church;
   Glasgow: John Ross Memorial and Ayrshire Mission to the Deaf acting as one congregation.
2. These shall individually be referred to in these Regulations as a "congregation" and together as the "congregations".
3. Each shall have the status of a "congregation" rather than a "charge".
4. In respect of each congregation, the Presbytery and the Ministries Council shall confer in making the appointment. The appointee shall be employed by the Ministries Council and shall be introduced by the Presbytery.
5. Each appointee shall be entitled to membership of the appropriate Presbytery and shall, where one exists, moderate the Kirk Session.
6. The congregations shall be entitled to appoint representative Elders to the Presbytery within whose bounds the congregation is situated. If there is more than one place of worship in different Presbytery areas, the appointee shall be subject to one Presbytery only.
7. It shall be open to the congregations to apply to the Presbytery of the bounds to be regarded as a Presbytery Mission Initiative in terms of the Presbytery Mission Initiatives Act (Act V 2016).
8. Presbyteries which have among them members from the congregations shall employ a suitably qualified interpreter as required and shall not rely on the appointee being him/herself a member of Presbytery, to fulfil this additional function at meetings. The cost of the interpreter shall be shared between the Presbytery and the Ministries Council.
9. The stipend/salary and related ministry costs of the appointee shall be met from the budget of the Ministries Council.
10. The Presbytery shall consult with the Ministries Council and the congregation as to contributions to be made to the Mission and Renewal Fund.
11. The appointee and the congregation shall be subject to the superintendence of the Presbytery and the law and practice of the Church of Scotland.
12. The Congregations of Deaf People Regulations (Regs III 1998) are hereby repealed.

[1] Baptism, Eucharist and Ministry, s.13, pages 18-19.

[2] A survey of representatives attending the October 2016 Presbytery Conference noted that the biggest challenge in presbytery planning had been resistance to change and the need to inform congregations on the reasons for change.