

FAITH NURTURE FORUM MAY 2022

Proposed Deliverance

The General Assembly:

1. Receive the Report.
2. Instruct the Faith Nurture Forum to continue work on the Capability framework (*Section 2.1*) (*Appendix 1*).
3. Adopt the Code of Professional Practice and Good Conduct for the Ministries of the Church of Scotland as a standard to which all those involved in the recognised ministries of the Church should be expected to adhere (*Section 2.2*) (*Appendix 2*).
4. Instruct the Forum to update the relevant Handbooks with the revised Code of Conduct at the earliest opportunity, make an electronic copy available on the Ascend website, and alert all those engaged in the recognised ministries of the Church to the revised Code by email.
5. Invite comment on the working of the Vacancy Procedure Act (Act VIII, 2003) with submissions being emailed to **VacancyAct@churchofscotland.org.uk** (*Section 2.6*).
6. Pass an Act amending the terms of the Presbytery Mission Plan Act (Act VIII 2021) (*Appendix 3*).
7. Approve the figures contained in Appendix 11 as the total number of ministry posts to be allocated among the Presbyteries, and this to be the basis for the next five years, subject to annual reporting and agreement of the General Assembly as required in the Presbytery Mission Plan Act. (*Section 8.1.11*) (*Appendix 11*).
8. Pass the Admission and Readmission of Ministers Act Act (*Appendix 4*).
9. Pass an Act amending the Selection and Training for Full-Time Ministry Act [Act X 2004] (*Appendix 5*).
10. Pass an Act amending the Readership Act (Act XVII 1992) (*Appendix 6*).
11. Pass an Act amending the Ordained Local Ministry Act (Act IX 2011) (*Appendix 7*).
12. Express thanks for the service given by Rev Prof Susan Hardman Moore as Principal of New College, Edinburgh, and affirm the proposal that Rev Dr Alison Jack be appointed as her successor from 1 September 2022 (*Section 5.14*).
13. Nominate as trustees of the Housing and Loan Fund; (*Section 8*).
 - i. Dr Eilidh Renwick to serve for a second term;
 - ii. The Reverend Scott McCarthy.
14. Affirm the commitment of the Church to place priority for the poorest at the heart of all that it does, recognising the mission of Priority Area congregations in this (*Section 15*).
15. Instruct the Forum to continue to develop and deliver the key priority of implementing the whole Church strategy of prioritising support for those living in poverty and at the margins within the Faith Action Plan, through the Priority Areas Implementation Group and Priority Areas Team.

Report

1. INTRODUCTION

1.1 This past year has been one of significant change for the Faith Nurture Forum with the appointment of Rev Dr Scott Shackleton as Head of the Faith Action Programme and the development of the Faith Action Plan. This has seen staff moving into one group with redefined roles and the Forum involved in discussions with the D10 Group about the future format of both Forums.

1.2 It has often been commented over this past year that we are in the perfect storm – Pandemic, Presbytery Restructuring and Presbytery Mission Planning. The work of the Ascend Programme in supporting those in the ministries of the church has been invaluable during these uncertain times. However, the disconnect that many have felt from church and the erroneous belief that we have too many ministers has impacted on recruitment. This remains a pressing challenge.

1.3 The introduction of the Presbytery Mission Plan Act dominated last year's General Assembly. Much was said and much was promised so, not surprisingly, fulfilling these promises has been a key priority for the Faith Nurture Forum in this past year. It was never going to be easy, and we are in a very unsettling place at the moment, but there is excitement and possibility as Presbyteries work prayerfully and imaginatively on their new mission plans. Support for those most affected – those training for ministry and going through the admissions process – has been a paramount concern of the Forum.

1.4 Along with the staff we are undergoing a strategic planning process to enable more focused working on our key priorities to fulfil the Faith Action Plan. We have worked with the Assembly Trustees Training Task Group and our Education and Training Implementation Group to review our training process for Ministers of Word and Sacrament alongside the broad portfolio for training all our people within an Integrated Learning Programme.

1.5 We have welcomed Sanctuary First as our new Digital Ministries partner and are delighted that the Society, Religion, and Technology Group from the Faith Impact Forum is developing a digital strategy for the church alongside our ongoing work with Resourcing Worship through a variety of platforms. We are supporting the Under 40s Working Group with members and staff sitting alongside those from Faith Impact and the Assembly Trustees to develop this important work. We are also managing the work of the new Leadership Advisory Group and the Gaelic Group. We have managed this year to reduce our central spending significantly (excluding ministries support) which is a great credit to our staff and

members (c£1.4m), whilst at the same time our support to all our areas of output – recruiting, training, support, retirement, priority areas, children and young families/adults and more – has been first-rate despite the challenges of COVID. We have worked hard on fulfilling all of our Deliverances from the General Assembly this year which is worthy of comment.

2. UPDATE ON PREVIOUS DELIVERANCES

2.1 Capability Procedure for Ministers

2.1.1 The Forum reported on the need for a Capability Procedure to the General Assembly of 2021 in S.10 of its Report. This is not the place to repeat what was said then, all of which still applies. It is however worth repeating the Forum's view, affirmed by the General Assembly, that the main goal of a Capability Procedure is always improvement in what a Minister does and how he or she does it, with a view to helping the congregation to discern its mission in context and be faithful in fulfilling that mission. This is always rooted in time and place, and should be reflective of the best practice in Local Church Review which helps to determine a congregation's mission in context.

2.1.2 The question is rightly asked how to determine what capability means, when ministers of word and sacrament inducted to parishes are office holders; and where there is no job description to reflect on and assess whether a minister is being faithful to his or her ordination vows and exercising ministry in a manner which is appropriate.

2.1.3 One other area of work which the Forum is engaging in is what terms and conditions might be appropriate for ministers of word and sacrament. Within Education and Learning, work is also underway on developing a competence framework, reflecting on Act 10, 2004, on Selection and Training for Full-Time Ministers, which states that practical training for the ministry is designed to promote competence in the following areas:

- Public worship and preaching;
- Principles of effective communication;
- Speech training;
- Sacramental practice in the Church of Scotland;
- Church law and procedure;
- Team working;
- Leadership, support and encouragement of volunteers;
- The practice of ministry and mission, including the minister as celebrant;
- Personal prayer life.

2.1.4 Further work will be carried out in the coming months, looking ahead to the roll-out of the new shape of Presbyteries, which will offer a more consistent framework within which a Capability Procedure might be applied. An outline of the contents of a possible Capability Procedure is attached as Appendix 1.

2.1.5 Issues which require to be discussed before presenting a final version of such a Capability Procedure are varied. The Forum is clear that issues of pastoral support are critical, and that such pastoral support need not necessarily come from within the Presbytery. The provisions of Act X 2012, on Co-operation among Presbyteries will usefully be applied in any Capability Procedure, to allow for appropriate involvement of others. Equally, ensuring that the Appointed Person, and members of any Capability Procedure Panel, are equipped and possess the appropriate skills will be an essential part of a Capability Procedure.

2.1.6 The Forum will also make recommendations to the 2023 General Assembly about how such a Capability Procedure relates to ill-health issues. The Forum is of the view that ill-health issues are best dealt with through an Incapacity Process, rather than through a Capability Process, and conversations will continue with the Legal Questions Committee to tease through how this might look. In addition, a robust Capability Procedure will be an appropriate response to some situations where tenure is being viewed as an obstacle to the Church fully exercising its ministry.

2.1.7 Alongside this is the need too to determine how appeals will be heard. The role of the Ministries Appeal Panel could usefully be expanded to take in appeals against decisions made under a Capability Procedure. Finally, the processes within the Church of England and the United Reformed Church both see a role for suitable Human Resources involvement in a Capability Procedure, and further conversations need to take place to determine how that might happen, and alongside this is the need to affirm that any Capability Procedure meets best practice requirements in ACAS terms. Let the last words in this section be with one of the early Church Fathers, St Ireneaus; his words resound down through the centuries, that the glory of God is a human being who is fully alive. Our hope and prayer is that our ministers will be fully alive and exercising their potential in the context where they find themselves.

2.2 Code of Professional Practice and Good Conduct for the Ministries of the Church of Scotland

2.2.1 Following the GA 2021 instruction to bring a revised Code of Professional Practice and Good Conduct for the Ministries of the Church of Scotland to the General Assembly of 2022, Faith Nurture brings forward the revised Code for adoption. (Appendix 2)

2.2.2 The revised Code accordingly updates references and applicability, and includes a new section regarding Communications.

2.2.3 The Code's terms are relevant to all who serve in the Recognised Ministries of the Church, and all paid employees in parish appointments, and each should familiarise themselves fully with the Code.

2.3. Tenure and Retirement of Ministers of Word and Sacrament

2.3.1 The General Assembly 2021 noted the Forum's intention to keep questions around call and tenure under review, and also instructed the Forum to undertake a review of S.18 of the Parish Ministry Act (Act II 2018) and report to the General Assembly of 2022.

2.3.2 Questions about tenure, and the desirability or otherwise of a greater use of the provisions of legislation around reviewable charges in the Church's polity, are rightly at the forefront of people's minds as the Church engages in the work of Presbytery Mission Planning. In its engagement with Presbyteries, the Forum's Presbytery Mission Plan Implementation Group (PMPIC) has heard questions about tenure and flexibility. Where a minister has been inducted on a basis of Reviewable Charge, the Presbytery has the right to review the Charge, and to recall the tenure on six months' notice. In responding to these two separate instructions from last year's General Assembly, it is appropriate to reflect on the provisions of S.18(2) of the Parish Ministry Act as these provisions also provide for the recall of a minister inducted on an unrestricted basis. To recap on this section, it allows Presbytery, where a Presbytery Plan anticipates adjustment at the next vacancy in a charge where a minister is inducted on an unrestricted basis, to recall tenure, at six months ahead of state pension age where a minister was inducted after the General Assembly of 1995 but before the General Assembly of 2012 when the retirement age was raised to 75; and allows for those ministers inducted prior to the General Assembly of 1995, where the Presbytery Plan anticipates adjustment, for their tenure to be recalled six months ahead of their seventieth birthday.

2.3.3 While it is possible for inducted ministers of word and sacrament to continue in post until their seventy-fifth birthday, the reality at time of writing is that few ministers do in fact remain in post beyond their seventieth birthday. The question was asked at the 2021 General Assembly about the need for sensitivity and care, particularly against the background of uncertainty and anxiety experienced by so many in ministry at this time. Consultation has also taken place with the Convener of Legal Questions; the Procurator; the Principal Clerk; and the Solicitor of the Church about the legality of an employer-justified retirement age, which has three different retirement points, and while there are opportunities available for those who were inducted prior to 2012 who find their tenure recalled in line with S.18(2) to apply for other vacancies, questions of fairness and equity arise.

2.3.4 The Forum, in light of the fact that use of the provision of S.18(2) has been limited and in reviewing data around retirement ages as well as acknowledging the increase in state pension age, accordingly asks that the General Assembly repeal the provisions contained therein. This is also a positive step given that those who have been inducted since the General Assembly of 2012 enjoy a greater degree of security.

2.3.5 When this question was raised at the General Assembly of 2021, the questioner was concerned that this option to recall tenure should not be used without careful thought and that it would be applied with pastoral sensitivity. The point made in last year's Faith Nurture Forum Report to the General Assembly about the need for pastoral care of a minister whose tenure is recalled, or is likely to be recalled, whether on grounds of age or as a minister in a reviewable charge still applies, even more so at this time, and Presbyteries are asked to give particular attention and brief such ministers in confidence ahead of general release of such documentation.

2.3.6 The Forum will continue to engage with Presbyteries in supporting the development of Presbytery Mission Plans, and to track questions of tenure during that process. When all plans have been submitted and concurred with, that will be the time and place, with more accurate evidence, to determine what the way forward is and to engage in further consultation with the Church on this question of tenure and whether a universal application of reviewable charges should be introduced into the Church's legislation.

2.4 Manses

2.4.1 In its report to the General Assembly of 2021, the Forum indicated that it hoped to present a Report responding to a 2019 section of deliverance on Manses. This was to cover sustainability of current provision; whether a mixed economy of Manses and private housing was feasible; the provision of Manses to Associate Ministers, Deacons and Ministries Development Staff where appropriate; and consultation with HMRC, General Trustees, other denominations and other relevant parties.

2.4.2 That General Assembly also passed the Presbytery Mission Plan Act, with its direction of planning to numbers to be agreed by the General Assembly, working towards a figure of 600 ministries and 60 vacancies. The ultimate outworking of this Mission Plan process will be a reduction in the numbers of charges.

2.4.3 The Partnership Development Secretary has been involved with a Working Group on Manses led by the General Trustees, primarily focusing on maintenance and standards issues and Presbytery's role in ensuring that Manses are fit for habitation and are being maintained in accordance with five yearly property survey findings; more information on that Manse Working Group can be found in the Report of the General Trustees to this year's General Assembly. What has become clear from that Manse Working Group's activity thus far is that some Presbyteries have been diligent in this work, while others have been less so. Further work will take place on compiling data on Manses, and establishing this baseline picture will be a critical part of exploring the sustainability of current practice. The Forum reports diligence in responding to this section of deliverance, and is of the view that now is not the time for such a report against the background of Mission Planning, Presbytery Reform and the absence of a detailed national overview of the condition of Manses and how Presbyteries have exercised their responsibility in oversight. Work with the Church's professional advisers on taxation has consistently indicated that Manse provision can only be granted free from the full rigours of benefit in kind taxation where such provision is necessary for the performance of the post-holder's role; this would preclude provision of Manses to Deacons and Associate Ministers. Manse provision in Team Ministries is however permitted.

2.4.4 The Forum will continue to keep this area under review and will report back to a future General Assembly.

2.4.5 The Forum, and the General Trustees, have received correspondence from individual ministers and Presbytery Property Conveners relating to the increases in fuel prices, amounting to around £200 a month in some cases. Some manses are difficult to heat and to insulate, and the Forum sympathises with Presbyteries as they seek to encourage congregations to consider whether manses are fit for purpose and appropriate for ongoing use. Work was done with the then Church and Society Council in a survey on fuel poverty in manses in 2012/2013.

2.4.6 As Presbyteries work their way through the Mission Plan process, there will be a rationalisation of buildings, and opportunities may arise to dispose of some of the more inefficient buildings or to invest in upgrading existing manses. The Forum asks Presbyteries and congregations to be mindful of the needs of Ministers and their families as decisions are taken about manses at this time, and the Forum will work with the Assembly Trustees in exploring questions on stipend levels in the light of fuel increases.

2.5 Pulpit supply and locum remuneration

2.5.1 Since the General Assembly of 2021, the Forum has been in correspondence on matters relating to Pulpit Supply and Locum remuneration. The link between any increase in stipend and its relationship to the Pulpit Supply element of Locum remuneration has been questioned, and the extent to which Locum remuneration reflects the national minimum wage has been raised too. The Faith Nurture Forum makes a recommendation to the Assembly Trustees about proposed stipend levels for Parish Ministers, and salary levels for employed MDS staff, and this was also the practice with the then Ministries Council and the former Council of Assembly. In 2021, the Forum made a recommendation for a 2% increase in stipend and salary, and the recommendation that there be a 2% increase was accepted by the Assembly Trustees. Current rates for 2022 are referenced at Appendix 8.

2.5.2 With regard to Pulpit Supply and Locum remuneration, these were last increased in 2018. The Forum will consider the affordability of an increase in these rates alongside its deliberations on any increase in stipend and salaries for 2023, including taking into account how the pastoral element of the Locum remuneration relates to minimum wage and national living wage levels, while remembering that *Locum Tenens* references someone covering for the inducted minister and that the inducted minister is an office holder. These are however costs ultimately carried by the local church, and the Forum is mindful of pressures on the local at this time.

2.6 Guardianship Allowance

2.6.1 The Presbytery Mission Plan Act requires Presbyteries to allocate an allowance of 0.25 in their Mission Plan for charges in guardianship, encouraging Presbyteries only to use guardianship where it is essential. On the floor of the General Assembly in 2021, a plea was made that alternative provision of a lesser amount of FTE ministry might be possible where a Presbytery deemed it appropriate. The Forum has considered this, exploring the possibility of a lower Guardianship allocation of, say, 0.15 FTE, where a Presbytery deemed it appropriate and where the Forum would approve such a request. After considering the pros and cons of such an approach, the Forum believes that to allow the possibility of a lower Guardianship allocation would hinder the radical approach needed in Mission Planning affirmed by the General Assembly of 2021. The additional burden of finding Interim Moderators for a potentially higher number of Guardianships was also considered in this discussion.

2.6.2 In the interests of consistency and fairness, and as part of the general desire to reduce the administrative burden on Presbyteries, the Forum asks the General Assembly to reiterate the allocation of 0.25 FTE from Ministries Numbers for charges in Guardianship.

2.7 Vacancy Procedure Act

2.7.1 When work was being done on the drafts of the Presbytery Mission Plan Act, it was recognised that the corollary of this was that the Vacancy Act (Act VIII 2003) would need reviewing and revised or replaced. Previous General Assemblies had raised the question of whether the Vacancy Act was fit for purpose, given that vacancies were increasing in length, and the choice of candidates was no longer as plentiful as had once been the case – a reflection of reducing numbers of ministers and a commitment to longer ministries on the part of many ministers who, increasingly, were – rightly – prioritising family and stability. The question of the place of call in this changed landscape had been raised. The Forum was asked, in consultation with the Legal Questions Committee, to review the Vacancy Act and report to the 2022 General Assembly.

2.7.2 Various issues have been highlighted in these conversations, and among them are the following, although this is not an exclusive list:

- the value of Vacancy Procedure Committee process as a tool to expedite processing of vacancies;
- the need to reconsider the length of time a congregation’s permission to call can continue without the Presbytery revisiting that permission – currently, in terms of section 28, two years;
- the role and place, and effectiveness, of Presbytery Advisory Committees;
- and the wording of the schedules which is at times arcane.

2.7.3 The other issue which is often raised – outwith this period when most vacancies are sisted – is the length of time taken to process vacancies. There is a balance to be struck between moving promptly to fill a vacancy, particularly where a lengthy period of notice has been given, e.g. on retirement, and the need to allow a space for movement and transition to reflect on the ending of one ministry; to give thanks for that ministry, and, perhaps to grieve; and the time to discern what lies ahead.

2.7.4 Commissioners will have their own experiences and views of the Act, and comment is invited by making submissions to the mailbox VacancyAct@churchofscotland.org.uk with comments closing on 30th September 2022. It is hoped to bring proposals for revisions to the existing Act, or a replacement, to the 2023 General Assembly.

2.8 Gaelic Language Development plan

2.8.1 Deliverance from GA 2021: *“Instruct the Forum to explore the possibilities of developing a 3-year Gaelic Language Plan [2022 – 2025] that includes a particular emphasis on Gaelic Ministry and Mission to children and young people and to bring a report to the General Assembly of 2022.”*

A working group was formed in 2021, including members of the Gaelic Group and FNF staff, to develop and deliver a plan.

2.9 Engaging with the Under 40s

2.9.1 A new Under 40s Task Group of the Assembly Trustees was formed in 2021, to bring together strands of this work from across the different teams and departments of the church, convened by Barry Hughes from the Assembly Trustees. The group is engaged in a process of understanding challenges and opportunities, and of coordinating the work which is already happening. It is anticipated that a strategy will be presented to the GA of 2023.

2.9.2 The group is following up on the instructions and requirements of previous GAs with relevance to this area of work. The group is also involved in discussions with the Scottish Youth Parliament, as the Church of Scotland, at this time, does not meet their criteria for the involvement of young people in decision-making. The details of current work can be found in the reports of the relevant teams across both the Faith Impact and Faith Nurture Forums.

2.10 Scripture Union Scotland

2.10.1 The General Assembly of 2019 agreed the following section of deliverance:

“Note the changes to the Scripture Union Scotland Ethos Statement which adversely affects volunteers, and the potential impact this could have with chaplains, schools and young people and instruct the [Church and Society] Council, in collaboration with the Mission and Discipleship Council, to hold meaningful conversations with SU Scotland regarding this issue.”

Such meaningful conversations took place between members of the Scripture Union Scotland leadership team and staff of the Faith Nurture Forum during 2021, having been postponed from 2020 due to the pandemic. At every stage our questions were welcomed. We appreciated SU Scotland’s willingness to have the conversations and their openness and sincerity throughout.

During the conversations, various topics were covered, including:

- The purpose of the Ethos Statement.
- How the Ethos Statement relates to the statement about inclusion in ‘Deepening Relationships’ in their Values.
- How the Ethos Statement is being implemented: training & guidance given to key personnel, inconsistencies in volunteer experience, concern over the level of intrusiveness experienced by those who brought their concerns to the Church of Scotland and the pastoral support offered to volunteers.
- How the breadth of the Church of Scotland relates to the breadth of SU Scotland.
- How a volunteer’s agreement to uphold the Ethos Statement sits within the process of recruiting, accrediting and training volunteers.

2.10.2 The members of SU Scotland’s leadership team were concerned to hear of the stories which had been brought to the Church of Scotland, during and following the General Assembly in 2019, and recognised that the way certain situations were handled by Scripture Union representatives did not match up to their expectations. They indicated that they are keen to learn and grow from the experiences shared, and as a result of our conversations will be reviewing the training of their staff and volunteers.

2.10.3 We must recognise that SU Scotland is independent of the Church of Scotland, and is an interdenominational organisation which is part of a larger international whole. As such their work generally tends not to focus on theologically contested issues, but instead on a broader vision of enabling “the children and young people of Scotland to explore the Bible and respond to the significance of Jesus”. Through our conversations the members of SU Scotland’s leadership team reiterated that anyone who can agree to uphold their Ethos Statement is welcome, without judgment, as an SU volunteer. They also reinforced that if anyone is unhappy about their engagement with an SU Scotland representative, they can go directly to the Volunteers’ Manager to express their concern and will receive a warm response.

3. RECRUITMENT

3.1 Recruitment

3.1.1 Recruitment for the Recognised Ministries continued fully during 2021. While Assessment remained online due to the pandemic, aspects of Discernment and Familiarisation re-started in person as restrictions allowed across the year. Faith Nurture remains indebted to all involved in Assessment who have continued to adapt as necessary to allow this to happen.

3.1.2 This remains a challenging time overall for Recruitment in the Church of Scotland, and especially Recruitment for Full-Time Ministry of Word & Sacrament and the Diaconate. We have seen a significantly lower number of Enquirers this year come forward into Discernment overall, and there are a number of relevant factors.

3.1.3 The pandemic has presented for some a time of dis-connection from regular church worship and involvement, and it may be that this has impacted on the exploration of a call to ministry that often stems from local participation and encouragement. That, combined with the significant change and reduction in ministry numbers being planned for by Presbyteries at this time, seems to be affecting people coming forward in this time of transition and uncertainty.

3.1.4 However, the underlying challenge remains one for the whole Church to be aware of, as the age profile of those in active membership of the Church has been increasing upwards over the years. This means, demographically, that the proportion of active members who are of an age to consider and explore the call to Full Time Ministry has been much reduced.

3.1.5 For any form of recruitment, there has to be a pool of people from which to actively recruit. When we talk of recruitment in terms of ministry, we are not only bringing faith, belief and vocation into the equation, we are also expecting active participation in the life, worship and witness of the Church over a period of time, as well as a sense of call, and the evidence of gifts and skills for ministry.

3.1.6 The challenge is one shared by the whole Church to encourage and nurture disciples in faith, who may come to feel and respond to a call to ministry. We know, from those who do enter ministry, that the shaping of faith and experience in local Church communities is what lies behind most ministry stories. The Talking Ministry series offered each month through the Church of Scotland website continues to offer such individual stories, alongside Discernment resources which can be used for further reflection. <https://www.churchofscotland.org.uk/serve/vocations/talking-ministry>

3.1.7 The Forum remains committed to exploring opportunities to broaden the reach of recruitment, and asks the whole Church to prayerfully and actively encourage the exploration of vocation to the recognised ministries.

3.1.8 Recruitment statistics for both the Discernment & Assessment process and the Admissions process can be found at Appendix 9.

3.2. Recruitment Legislative Changes

3.2.1 4.1 Faith Nurture brings forward a new Admission and Readmission Act and associated changes to Act X 2004 (Appendix 4).

3.2.2 The New Admission and Readmission Act outlines the full process for each category of application and evidences learning from the Covid pandemic, where processes moved online by necessity. For Admissions applicants [ministers holding status in another denomination], the Act describes a two-stage process of Assessment for those eligible to apply, with the initial stage of assessment being online. Those proceeding to the second stage of assessment would then have a full assessment at an Admissions Conference in Scotland. This offers benefits for applicants being able to be assessed online prior to incurring any expenditure to travel to Scotland.

3.2.3 For Re-admissions applicants [ministers who held previous status as a Church of Scotland minister before transferring to another denomination] a Readmission Panel will make the Assessment. The new Act also brings in age limits for Admissions that are consistent with the existing age limits in Act X 2004. This means that an Admissions applicant for a Standard Certificate of Eligibility, must be able to complete all Admissions requirements in the year which is 10 years in advance of their equivalent UK State Retirement Age. It remains possible for an applicant to apply to serve under a Temporary Certificate [retaining status in their own denomination], as long as a minimum of 3 years' service is possible prior to their equivalent UK State Retirement Age.

3.2.4 The Act also outlines the right to make Application a maximum of 3 times, and to have the right of Appeal after a third non-accept decision [or at the non-accept decision where the applicant would be age-barred from making further application].

3.2.5 Faith Nurture also brings forward associated changes to Act X 2004, Act XVII 1992 and Act IX 2011 to define similarly the rights of Application and Appeal, as well as additions for clarity in the existing process. (Appendices 5, 6, 7)

3.2.6 These changes reflect the Forum structure and mirror the new Admission Act for consistency and clarity.

4. EDUCATION AND LEARNING

4.1 Introduction

4.1.1 The Education & Training team merged with the Congregational Learning team in the summer of 2021, as a step towards ensuring an integrated approach to training and learning across the church. The work of each team continues, but always looking for opportunities to connect and contribute towards an integrated training programme.

4.2 Integrated Training Programme

4.2.1 A vision to Catalyse and Equip Inspirational Leadership for every part of our Church; for Worship, Witness, Nurture and Service.

4.2.2 First modules for the programme have been written and await the building of a suitable digital platform before recording and making these available for the wider church. Mission and pastoral care feature heavily in the initial materials. While it is anticipated that a number will wish to access materials on their own, from home, attention is being given to ensuring materials are fit for congregations and presbyteries to use.

Much work has been given to building a Competence Framework which will enable assessment of the effectiveness of any and all training delivered and future provision of training by the Church.

4.3. Discipleship

4.3.1 Exploring Discipleship is an excellent resource for congregations and individuals to use to grow their faith. Encourager Training is a new course which has been written to equip people to take a lead in prioritising discipleship in local churches. Fife Presbytery are piloting this work.

4.4 Office bearers

4.4.1 Consideration is being given to where an Integrated Training Programme can offer development opportunities for all key roles in local church in presbytery and where there continues to be need for a national conference, e.g. for elders.

4.5 Initial Ministerial Education

4.5.1 Placement and study opportunities have continued to be limited by various Covid-19 restrictions. Resilience has been evident and creativity abounding. We continue to monitor the need for future additional support and training opportunities for this cohort of candidates as they begin serving in recognised ministries.

4.6 Probationers

4.6.1 Those who completed Probation in autumn 2021 were offered support by the Faith Nurture Forum to identify their next step in what was an uncertain time for the church. Opportunity to approach a charge after nine months, the possibility of extending Probation by six months and an encouragement of Presbyteries to look for creative opportunities all helped everyone transition to their next step. The larger than usual group of Probationers in 2022 is anxious about what the vacancy scene will look like this summer, and the Faith Nurture Forum are helping with transitions in any way they can.

4.7 Pilots

4.7.1 A new Formation Partner scheme has launched this year, with eleven new Candidates participating. This aims to provide a supportive relationship with Presbytery which prioritises formation across the entirety of someone’s training period, partnering with the vital work of placement Supervisors. Three Probationers have been placed in vacant charges with remote supervision and help from Interim Moderators. This creates more stretching opportunities for those who are able as well as serving the Church in a new way. The demands on individuals are high so further consideration will be given before increasing numbers experiencing Probation in this way.

4.8 Ordained Local Ministry – Flexibility in Training

4.8.1 This important ministry will become increasingly significant through the changes the Church will undergo in the next few years. We hugely value the service offered by an Ordained Local Minister (OLM) to the ministry of a Presbytery.

4.9 Call

4.9.1 Enough space needs to be given during discernment to consider the role of an OLM; to ensure that the demands of OLM training and ministry are indeed compatible with the rest of life, especially where full-time employment is undertaken; to understand that the call is not theirs but God’s.

4.10 OLM Training

| Placement | Duration | Timeframe | Details | Time commitment |
|------------|-----------|----------------------------------|-----------|-----------------------------|
| 1 – Autumn | 25 weeks | September – May | Part-time | 3 hrs per week plus Sunday |
| 2 – Autumn | 25 weeks | September – May | Part-time | 3 hrs per week plus Sunday |
| Probation | 12 months | Starting between June and August | Part-time | 10 hrs per week plus Sunday |

4.10.1 OLM Candidates at present spend two years in training, before their one-year probation. The candidacy period is given over to academic work alongside placements. OLM candidates usually undertake a Certificate in Higher Education, which includes a Sacramental Theology module, with the further possibility of ongoing learning towards a diploma or degree. Study is done by distance learning. A large number of OLMs will undertake their training and subsequent ministry alongside other employment or caring duties. OLM Candidates need to fully understand the number of hours that will be required each week, during the training period. This is hard to quantify exactly, due to individual response to the demands of academic work and of placements. However, it should be clearly agreed how many hours are set for placements and the breakdown of the academic course in any given year.

4.10.2 To build more flexibility into the system, OLM candidates will be allowed to increase the duration of the time taken to complete their training. While the training should be completed in three years, a period of no more than six years could be allowed from the point of beginning training until finishing probation. It is requested that an OLM candidate complete at least one module of academic study and one placement in their first year to ensure the relationship between theological learning and ministry practice is strong. Thereafter, if required, the Candidate could alternate academic study with placement until the completion of their training. A year of deferral of both study and placement would be possible, as long as everything is completed within six years. A minimum of three Candidate Gatherings and two Probation Conferences should be attended.

4.11 Supervisors

4.11.1 It is important that Supervisors understand the role of an OLM. Further, it is important for Supervisors that they have an open conversation as to what level of work the candidate is able to manage and to ensure that the OLM candidate is maintaining a good work/life balance. Amongst parishioners, some members may not understand that Ordained Local Ministry is not a full-time or paid role and so Supervisors should seek to ensure the whole congregation understand the part that the OLM candidate will play in the life of the church.

4.12 Deployment

4.12.1 When Presbyteries work alongside people in this ministry to see where their gifts lie, and how they can best be of service to the local church, everyone flourishes. Presbyteries should be encouraged to take an approach which is as imaginative and creative as possible to harnessing the talents of their OLMs. OLMs fit well as part of a team ministry, where all understand how and what each member of the team is contributing. It is expected that OLMs once ordained, will be gifting ten hours of service to their Presbytery before engaging in any Locum work.

4.13 Ascend – Changes to Study Leave

4.13.1 The following changes had been agreed by the Training Task Group when the Ministries Council came to an end in 2019. The Education and Training Implementation Group have since endorsed these changes, and an additional one regarding pre-retirement, and these have been approved by the Faith Nurture Forum.

- The current seven-year accrual allowance to be shortened to five years. The current annual value of £275 will remain the same, being capped after five-years accrual at £1375.

- The current time allowance of two weeks per year remains the same, but people are only allowed to accrue up to ten weeks maximum.
- All Study Leave accounts will reflect this new allowance as of 1 January 2023.
- Pre-retirement Study Leave applications need to be of value to the church at large in addition to personal value. Any and all pre-retirement Study Leave must be taken before the final year of ministry begins. Retirement is a huge period of change and quite stressful and people should not be overburdened at this juncture. If learning is to be of value to the church at large, time after Study Leave, prior to retirement, will be required to ensure learning is passed on.

4.14 Principal of New College – Alison Jack to succeed Susan Hardman Moore

4.14.1 At the end of Academic Year 2021/2022, the Reverend Professor Susan Hardman Moore will be stepping down as Principal of New College, Edinburgh.

4.14.2 The Senate of New College has proposed that the Reverend Dr Alison Jack be appointed as her successor.

4.14.3 Professor Hardman Moore will be retiring from her role as Professor of Early Modern Religion. The Forum expresses its appreciation for Prof Hardman Moore’s contribution in the role as Principal over the last ten years and the incredible contribution she has made to parishes up and down the country through her commitment to ministerial education and wider education of the people of God, particularly in the developing of courses in worship leadership and pioneer ministry.

The Forum supports the appointment of the Reverend Dr Alison Jack, and the General Assembly is invited to support this appointment.

5. SAFEGUARDING

5.1 This is to note that work has continued in scoping out a mandatory advanced safeguarding training programme for ministers; this is reported on within the Safeguarding Committee’s Report. Resourcing Worship staff in the Faith Nurture Staff team also ensured that worship resources for Safeguarding Sunday were available on the website.

5.2 The Scottish Government passed the Disclosure Act in 2020; the most significant part of this for the Faith Nurture Forum is the change from lifetime membership of the Protection of Vulnerable Groups (PVG) Scheme to membership being for a five-year period, with a renewal at five years. This will have financial implications, both for ministers of word and sacrament, and those others within the aegis of Faith Nurture who require PVG membership, including MDS staff and Readers. The Forum will work with the Safeguarding Department to cost this and make appropriate provision when it is required.

This will have implications too for the Registration of Ministries Committee, and this matter will be taken up in conversations between Faith Nurture and that Committee.

6. SUPPORT

6.1 Support for those who serve in the ministries of the Church is a key priority for Faith Nurture. The Covid pandemic has added another layer of challenge over the last couple of years, and while this has brought opportunities, it has also been a time of loss and adjustment and for many, frustration. These realities are acknowledged, but it is also recognised that much has been achieved despite these limitations, and the Forum wants to record its thanks to all in ministry for rising to the challenges in each community and context.

6.2 It is further acknowledged that the planning for ministry numbers in each Presbytery is also providing a time of uncertainty for many. Positive stories of collaboration are heard in the midst of the practical challenges, and the Forum understands this time of change and transition is not easy. Faith Nurture is committed, through its Support Team and under Ascend Support services, to provide a range of support options and opportunities which can be accessed in confidence. The Support Team retains a person-centred approach which engages with an individual to access the most relevant support at any given time.

6.3 Advice and support provisions are available across the different recognised ministries, and information is provided for all on the Ascend website. <https://ascend.churchofscotland.org.uk/support/>

7. NOMINATION TO HOUSING AND LOAN FUND

7.1 The Reverend Joanne Hood will complete her service as Faith Nurture representative on the Housing and Loan Fund at the General Assembly. The Forum supports the appointment of Dr Eilidh Renwick to serve for a second term; nominates the Reverend Scott McCarthy to serve for a first term, and invites the General Assembly to support this appointment.

8. PARTNERSHIP DEVELOPMENT

8.1 Presbytery Mission Planning

8.1.1 The General Assembly of 2021 passed the Presbytery Mission Plan Act, in response to the financial pressures facing the Church, and also recognising that increasing numbers of the Church’s ordained ministers of word and sacrament were of state pension age. That background – both in terms of potential retirement profile, and finance – has to be reiterated at the outset; that the process of discernment of how a reduction in ministry numbers takes place through the lens of mission is something for which the Forum makes no apology.

8.1.2 The Forum has taken on the task of working with Presbyteries in implementing that Act, and has done so at a time of extreme change in the life of the Church of Scotland. The prevailing mood, in some quarters, is one of anxiety and tiredness, as the Church emerges from Covid-19, and its congregations begin to re-open as local circumstances permit. In the extensive work carried out with Presbyteries and with clusters of Presbyteries, these feelings have been shared from all parts of the Church, and the Forum wishes to acknowledge the hard work being taken as the Church responds to the financial realities and does so in faith, seeking to encourage Mission Planning for the good of the Church. That this is also happening as the Church navigates its way towards a new shape of Presbyteries, in an in-between liminal space, also brings its own challenges. The Forum is aware of the passion that people feel for the place where they worship; for the significant life events which have taken place in those spaces; and the joy, sorrow, and sense of community that is a hallmark of Church at its best, as we serve the communities in their midst in Christ's name.

8.1.3 After the General Assembly of 2021 agreed the Presbytery Mission Plan Act, work started on its implementation almost immediately, with the production of two key documents available on the Church of Scotland website <https://www.churchofscotland.org.uk/resources/presbytery-planning>. The Guidance, and the Protocol for Presbyteries seeking approval for permissions to call, went live on 18th June, and other resources are available on that section of the website. These have been further developed with information on Local Mission Church. The Guidance will continue to develop as dynamic working documents to support Presbyteries in their development of Presbytery Mission Plans, and suggestions for improvements are always welcome.

8.1.4 The Presbytery Planning Task Group became the Presbytery Mission Plan Implementation Group (PMPIG) in August 2021, under the Convenership of the Rev Dr Karen Katrina Campbell, and this group has met every month since September and will do so throughout 2022, as work continues towards the deadline of 31st December 2022 for submission of plans.

8.1.5 The Forum reiterates the decisions of the General Assembly of 2021, that plans be submitted by 31 December 2022, outlining the configuration of ministries envisaged for the end of December 2025, while recognising that plans will run for five-year terms, with annual reviews, as provided for at section 2.3 of the Presbytery Mission Plan Act (Act VIII, 2021).

8.1.6 PMPIG is working with Presbyteries, considers requests from Presbyteries for approval of permissions to call for those charges which are seen as strategic in the future life of Presbyteries, and offers advice and guidance in its interactions with Planning Conveners and clusters of Presbyteries. PMPIG has considered eleven requests at time of writing from Presbyteries seeking approval of permission to call, and has approved permission to call in six instances, and has reverted to Presbyteries asking for additional information in the other instances. The range of background information which PMPIG seeks is outlined on the Church's website. The Forum wishes to encourage such applications in the coming months; a progress report will be made to the General Assembly of the number of Presbytery Mission Plans with which the Forum has concurred. The Forum is aware too of the large group of Probationers who will be seeking charges this summer, and has sought to respond to those challenges, as well as recognising that there are Ministers in Charges who know that God is calling them to serve somewhere else.

8.1.7 The attention of Commissioners is drawn to the provisions of section 2.0.2 of the Presbytery Mission Plan Act, which states that it shall be in order for a group of Presbyteries anticipating union to present to the Forum and the General Trustees a shared draft Mission Plan in terms of this Act. For this to become an Approved Mission Plan in terms of this Act it must have been approved at a meeting of each of the individual Presbyteries and then the final approval of the Forum and the General Trustees must be obtained. Both the Forum, and the General Trustees, would wish to commend the provisions of this section to those Presbyteries anticipating union, and would strongly encourage such collaboration to be part of the landscape ahead of the formal date of union of Presbyteries.

8.1.9 Where existing MDS posts are being reviewed as part of the Presbytery Mission Plan process, appropriate steps are being taken to ensure that Human Resources and Faith Action staff are engaged in support of MDS staff, line managers, and Presbytery representatives. Faith Action staff are also working with ministers inducted on a basis of reviewable charge to hear, and respond to, their particular concerns.

8.1.9 In a basis of union as is currently used, the standard form of wording provides for the Kirk Sessions of the charges coming together to jointly form the Kirk Session of the newly united charge, i.e. the aggregated membership of all previous Kirk Sessions. As part of the journey towards union, it is common for a process of discernment to take place to allow elders the opportunity to consider continuing or to step back and also to allow space for exploring the role of elders who have not attended or engaged, and to consider whether they should continue as elders.

8.1.10 In conversation with Presbyteries, the challenge of working with what could be a Kirk Session with a significant number of elders following a union of congregations has been highlighted, and the request has been made that the Presbytery Mission Plan Act might allow for the Basis of Union to specify the number of elders from each existing Kirk Session who shall transfer to the new Kirk Session and the means by which such elders shall be selected or elected. The Forum has considered this and believes that allowing the possibility of determining the size of the new Kirk Session would contribute to better governance, at a time when demands on office-bearers at congregational level are increasing.

Accordingly, the Forum asks the General Assembly to amend the Presbytery Mission Plan Act at section 7.0(1) by adding: The Basis of Union shall specify the number of elders from each existing Kirk Session who shall transfer to the new Kirk Session and the means by which such elders shall be selected or elected.

8.1.11 The Forum acknowledges the difficulty presented by the reduction in ministries, presented at the General Assembly of 2021. The Presbytery Mission Plan Act at section 2.4.1 requires that the Forum shall bring annually to the General Assembly for approval the proposed total number of ministry posts to be funded by the Parish Staffing

Fund, allocated among the Presbyteries, in each of the next five years, so that there is a five-year rolling plan for such allocations. These numbers, as outlined at *Appendix 11*, will form the shape of the Church's ministry over the next five years, given that financial projections do not indicate a significant improvement to the extent that an increase in ministries numbers would be affordable. The question of the finances available to the Church is one where the Forum takes its lead from the Assembly Trustees, and questions on an increase to ministries numbers are for the Assembly Trustees to consider.

8.1.12 The Forum will also undertake additional work on the overall allocation of ministries, given the new shape of Presbyteries as reported on elsewhere to this General Assembly. Stand-alone Presbyteries which enjoyed an enhanced allocation on account of rurality or remoteness have merged with urban Presbyteries which had an allocation with no weighting. These classifications can be found at *Appendix 12* and a report on these will come to the General Assembly of 2023.

8.1.13 The Forum looks forward to continuing engagement with Presbyteries; the PMPIC has twelve members, six Assembly-appointed members of the Faith Nurture Forum, and six co-opted members. Their biographies can be found on the Church of Scotland website <https://www.churchofscotland.org.uk/resources/presbytery-planning/presbytery-mission-plan-implementation-group-pmpig-facilitators>. They have each been allocated to serve as Facilitators with clusters of Presbyteries. Their role is to build relationships with Presbyteries; to offer knowledge and expertise; and to be critical friends in scrutinising drafts of Mission Plans before they are submitted to the Forum.

8.1.14 It should be noted too that final concurrence with Mission Plans lies with the Faith Nurture Forum and its Assembly-appointed members, and not solely with the PMPIC. Work with existing Presbyteries continues and a critical part of the next phase of Mission Planning is engaging with the clusters of Presbyteries which will shape the emergent Presbyteries which are yet to come into existence. Close working with the General Trustees has been a mark of these last months, and there is representation from the General Trustees at each meeting of PMPIC. In addition, the Convener and Vice-Convener of PMPIC, along with the Partnership Development Secretary, meet monthly with the Chairman and Chief Executive Officer of the General Trustees.

8.1.15 The Forum reiterates, along with the General Trustees, the need for the AMBA (Asset Management Building Audit) process to be completed by Presbyteries, to offer a consistent and transparent approach to auditing buildings and their suitability, as final plans are submitted for concurrence. The Forum and the General Trustees are engaging too with those Congregations who have received external grant funding for building renovations, and where conditions of continued use as places of worship exist. The Forum would reiterate that Mission Planning decisions should be based on missional principles alone while considering timescale issues around grant clawback from different funding bodies.

8.1.16 Supporting the Church's strategy of striving towards well-equipped spaces in the right places has never been more important, and recognising the value of smaller churches as well as the larger is critical in the Forum's work in Presbytery Mission Planning; it was 50 years ago in his book *The Go-Between God* that John V Taylor talked about the importance of 'little congregations' in the life of the whole church. Today, we strive to affirm both the smaller church and the larger, and to explore how they are part of what Church is today.

9. DIACONATE REPORT

9.1 Throughout the current pandemic, Deacons have continued to bear witness through a ministry of word and service within a variety of settings and ministries. The Diaconate is aware that COVID-19 has highlighted inequality, poverty and social injustice within our communities.

9.2 As servants and apostles, Parish Deacons have cared for and supported some of the most marginalised and vulnerable adversely affected by COVID-19. Due to a large legacy, Diaconate Council were able to offer COVID Grants to provide "seed funding" to projects throughout Scotland. A total of £2399.00 was paid out to 6 projects – covering urban and rural communities supporting work with the bereaved, children, the elderly and families. In Douglas Valley, the "Bags of Love" Project let people know they were loved and valued by the church.

9.3 A grant to Buckhaven and Wemyss's Prayer Shawl Ministry Group enabled a sense of purpose and belonging. The words of one member, a lady of over 90 years isolated from her family, sum up just how valuable such a small grant can be; *'Thank you for the wool. I don't know how I would get through the pandemic without being able to knit my shawls, it keeps me busy and helps me to remember as I pray that God is always near'*.

9.4 Within Chaplaincy, Deacons have served as Prophets and Collaborators; working in the "Red Zones" in a variety of settings; offering an Incarnational Ministry, coming alongside ships' crew members unable to leave Port and offering them physical, mental and spiritual support; providing a ministry of presence when many agencies and support systems suddenly stopped or were denied such as being available to prisoners confined to their cells 23 ½ hrs a day with such a presence being valued by prisoners and staff alike; developing relational ministry in COVID Wards and intensive care units – bringing comfort and support to staff, patients and families unable to visit loved ones.

9.5 Diaconate Council, and the Faith Nurture Forum, congratulates its President Mr Mark Evans DCS on his appointment as the Scottish Government's first Spiritual Care Strategic Advisor & Operational Lead. Finally, last year's General Assembly instructed the Forum, together with Diaconate Council and others, to review the Deacons Act (Act VIII 2010) and to bring to the General Assembly of 2022 a revised or, if appropriate, a new Act on Diaconal Ministry within the Church of Scotland. Discussion has taken place with Diaconate Executive Committee, and Forum officials, and at this stage, conversations continue and a report on this will come to a future General Assembly.

10. DEAF MINISTRY REPORT

10.1 The Church remains committed to providing ministry to the Deaf congregations in three national regions; Aberdeen and the North, Glasgow and the West and Edinburgh and the South East. Two of these posts are filled, with the Rev Mary Whitaker in Aberdeen and the North, and the Rev Richard Durno in Glasgow and the West.

10.2 Over the past year, Faith Nurture staff have been working with the Edinburgh Presbytery and Albany Church to discuss and plan to recruit to the vacant post. The job description has been drafted in consultation with the Albany Deaf Church in Edinburgh and the new Equality, Diversity and Inclusion (EDI) Group, in the central Church offices. At this time of writing, the vacancy is being prepared for advertisement and it is hoped that an appointment will be made in the first half of 2022.

10.3 The remit of this post has been revised to include a national remit which will involve working with the other existing post holders and the EDI Group, to review the national provision and to draft a new strategy.

10.4 This new strategy will explore and develop the online opportunities that the past 2 years have offered and which the Church has learned from, as well as considering new discipleship communities in all three regions. Finally, the work will also cover revision and updating of the legislation associated with recruiting, deploying and training those for ministry in our Deaf congregations. Work on updating the legislation has already begun and will continue with the input of the three hosting Presbyteries: Edinburgh and West Lothian; Aberdeen and Shetland; and Glasgow.

11. INTERIM MINISTRY

11.1 Interim ministry celebrates its 25th anniversary this year and remains a unique and valued resource for the Church. The ministry includes acute Interim Ministry, longer term Transition Ministry and consultancy-style Interim Ministry Accompaniment. Over 80 congregations have benefitted from the work of the interim ministry team over the 25 years and in more recent times the work has broadened to include working directly with presbyteries which have required this particular skill and experience. The ministry has attracted the attention of other denominations and has featured in the Church Times, alongside the initiatives of the Church of England.

11.2 The core purpose of interim ministry has developed over the years but has never veered too far off its core purpose, that of:

1. Coming to terms with history (Remedial)
2. Discovering our new identity (Transformative)
3. Planning for the future (Inspirational)

11.3 Responding and supporting congregations through periods of change and transition has been most notable in more recent years and it is anticipated that this will continue as the Church itself transitions through the current round of presbytery planning.

11.4 The team currently comprises 5 Transition Ministers and 7 Interim Ministers. The team remains engaged in the life of Presbytery and undertakes various CPD, most significantly with specialist training provided by Place for Hope.

11.5 The ministry is well aware of the challenges currently being experienced in the Church and remains committed to serve and support the local.

12. NEW CHARGE DEVELOPMENT

12.1 The General Assembly of 2019 agreed to a moratorium on any new application for a New Charge Development, to allow for new model church planting to be developed and deployed. At that time, there were 3 NCDs and 1 legacy Church Extension. In 2020 both Stewartfield NCD and Greenhills Church Extension moved to full status and in 2021, Inverness St Columba NCD also gained full status. The Faith Nurture Forum affirmed and congratulated these congregations in their work as church plants and as they secure full status recognition.

12.2 That leaves one NCD that remains supported by the Faith Nurture Forum.

13. FUNDED PARTNERS

13.1 Due to the financial situation which the Church of Scotland faces at the moment the Faith Nurture Forum decided to reduce the contributions made to all Funded Partners by 50% for 2022 and to review, in consultation with partners, any future working models for 2023 and beyond. Work with all funded partners will be measured against the priorities of the Faith Action Plan and the financial situation.

14. PRIORITY AREAS

14.1 Priority Areas: an indelible mark of our Church's Mission

14.1.1 Priority for the poorest and the most marginalised is the gospel imperative of the whole Church, not just the Church in the poorest places. The Priority Areas team and Implementation Group are responsible for the support, development and co-ordination of the Church's work within its poorest communities; supporting the local at congregational and presbytery level. Priority Areas are those parishes which sit within the 5% most deprived rankings in the Scottish Index of Multiple Deprivation (SIMD). Priority Areas are at the heart of the mission of the Church as it develops the Faith Action Programme.

14.2 Supporting our Priority Areas and widening our offer

14.2.1 The current list of parishes includes sixty-four Priority Areas and thirteen which are transitioning off. Our offers of support included:

- Staff advice/consultancy/regular contact
- Access to the Priority Area Learning Programme
- Membership of the network; offering mutual support and sharing of ideas and experience
- Invitation to our annual conference – The Big Conversation and all other events
- Taking part in consultations and the development of new and existing programmes
- E-communications/social media/web/resources

14.2.2 Last year's General Assembly endorsed a widening of our support to a supplementary list of 112 parishes which have some part of their population within one of the 5% data zones within SIMD. Accordingly, we were pleased to invite these parishes to join up with us; offering support through the continued opening up of our programmes and the extension of our network to encompass these congregations.

14.3 Strengthening our network

14.3.1 Our Priority Areas are good places to be. Mission weaves through these good places, offering an inviting and welcoming church model. Often doors are open seven days a week. Typically, there will be: community meals and other food poverty initiatives, outreach into the streets around the church, worship not just on Sunday but in other spaces in the week, work with older people, children and youth work, employment initiatives, and more. The best places have a continually outward focus, joining up with local people and organisations to support the community.

14.3.2 It is in belonging to this network that we see real benefits for congregations. They are able to share their good practice with each other and support each other through exchanging knowledge and providing a listening ear in times of difficulty.

14.3.3 Our role has been to look for ways to strengthen this network approach. One of the ways we have done this is to provide a weekly space for gathering together. This has been our online Wee Conversation which we host each Friday. This met over 40 times last year and provided opportunities to learn, develop ideas, commiserate in harder moments and be a space for having fun.

14.4 The Big Conversation

14.4.1 To continue to grow our network, we hosted a two-day conference online in November – our annual Big Conversation. We were able to focus on the local, sharing the learning from good practice on the ground. We took some time to begin to understand more about the Faith Action Programme as it starts to develop and we used the opportunity as we gathered together to listen to Priority Areas as they talked about the support they needed.

14.4.2 Our final session explored the thinking behind universal Basic Income (BI) as a strategy to alleviate poverty and focused directly on the Scottish Government's policy on Minimum Income Guarantee as their response to the growing support for BI-type policies.

14.5 Support for Presbytery Mission Planning

14.5.1 We are growing our Faith Action Programme for the whole Church; specifically, to support at the local level. We worked with presbyteries as they engaged in presbytery mission planning to talk about how they could ensure the needs of those parishes who are intent on addressing poverty can be supported in their plans.

14.5.2 We supported the development of Fife Presbytery Poverty Forum as it began work to determine how the new Presbytery could engage county-wide with parishes and work against poverty in all its forms; working towards a poverty hearing in spring of this year.

Meanwhile we continued to join up our thinking with the Presbytery Mission Planning Implementation Group and took part in the approvals process for Ministries Development Staff to be recruited.

14.6 Communications are Key

14.6.1 We continued to look for opportunities to share resources across our network and the wider Church. We encourage congregations to come alongside us and sign up for our monthly e-news, supporting this to become a whole Church movement. <https://www.churchofscotland.org.uk/news-and-events/newsletters>

14.6.2 Transparency is important to us; we want to open up our work so that those who are intentional about working with the poorest communities can join with us. One of the ways we did this this year was to publish the Priority Areas List and Supplementary List, along with full data on all the congregations in Scotland on our website <https://www.churchofscotland.org.uk/connect/priority-areas/priority-areas-list-2021>

14.6.3 We also updated our deprivation and population statistics for the whole Church (accessed through the church finder link: <https://cos.churchofscotland.org.uk/church-finder/>) This allows congregations to see at a glance how their parish looks in terms of deprivation and see key statistics about their population.

14.7 Listening and Learning

14.7.1 Our Learning Programme forms one of the core offers of support from the Priority Areas team to those in ministry in Priority Areas, and those engaged in anti-poverty work in the wider church. All our courses and workshops are developed in direct response to what our Priority Areas tell us; we took time to listen and reflect on this over the last year to feed into our developing programme.

14.7.2 We continued to offer in-depth learning in Asset Based Community Development and in Missional Discipleship; successfully maintaining learning communities in both these areas.

14.7.3 We began work on conversations with Priority Areas in relation to how they viewed evangelism and what learning events we could provide that will meet this need. At the same time, on a more practical level, we offered Getting to Know your Community, a webinar exploring how we understand our communities using both statistics and community research. Full details of our Learning Programme are available at: <https://www.churchofscotland.org.uk/connect/priority-areas/what-we-offer>

14.8 Worship at the Heart of What We Do

14.8.1 Making worship integral to all that we do is one of the key strategic goals for Priority Areas. We work with congregations in this through providing support for those leading worship locally. We model an inclusive and collaborative approach to leading worship which connects with the wider themes of Asset-Based Community Development and Missional Discipleship in our Learning Programme. We developed a successful webinar, Preaching in Priority Areas, which we ran in August and which will be repeated this year.

14.8.2 As well as offering individual support and workshops, we began work on developing a programme to build the confidence of worship teams to deliver worship. This course aims to build the confidence and ability of people from congregations to plan and lead worship together. It is about enabling congregations to shape worship that is contextual, participative and sustainable.

14.8.3 This year we have been co-leading with other colleagues in Faith Action, the development of a CH4 Hymnary Supplement. Again, this has been a participatory process; ensuring the practice and voices of Priority Areas are included.

14.9 Campaigns and Consultations

14.9.1 Our work links directly to public policy and we join up our work with our colleagues in Faith Impact within the Faith Action Programme. We worked together in various ways; participating in monthly meetings of the Scottish Churches Parliamentary Office, encouraged congregations to contribute to Government consultations such as Ending the Need for Foodbanks and supporting the doubling of the Child Payment campaign. We look for ways to share knowledge and practice from Priority Areas and for our communities to be heard and engaged in the debate and decision making.

14.9.2 We took part in and promoted Challenge Poverty Week, a Poverty Alliance-led campaign to end poverty. With the UN Climate Change Conference (COP 26) being held in Glasgow in 2021, the focus of our Challenge Poverty Week content was themed around poverty and climate change. highlighting that those already in poverty faced the greatest impact from climate change, that they contributed the least to bringing it about, and that our responses to tackling it need to be done in a way which does not push people further into poverty. Through short videos we highlighted projects in Priority Areas which are tackling climate change at a local level. <https://www.churchofscotland.org.uk/connect/priority-areas/what-we-offer> We also ran four weekly webinars throughout October, focusing on making the links between poverty and climate change, theming worship around this, the contribution of local food projects and how our buildings link to climate change.

14.9.3 Developing on from one of the themes of the Big Conversation, Basic Income, as a policy to alleviate poverty, we joined up with the Catholic Commission on Basic Income and a network of faith groups to assist in the development of a public hearing in Scotland planned for April of this year.

14.10 Young Adult Volunteers at Work in Dundee

14.10.1 We continued our partnership with the Presbyterian Church of USA to run the Young Adult Volunteer programme. This gives congregations the opportunity to host a volunteer on work placement for a year. Volunteers from the USA provide practical assistance to church and community activities. We successfully established the programme in Dundee this year; with four young people placed in four different congregations. They live in Christian community together offering support to their individual congregations but also supporting each other's work and assisting in building a network in the city. This programme enriches our other areas of work as we use the young volunteers as an extension to our team and they contribute greatly to our other programmes. This year they led workshops at our conference and provided an outsider's perspective on the challenges and opportunities of work in Priority Areas. We will build on the learning from this programme in the coming year to look at how similar models could be developed as part of our Faith Action Programme.

14.11 Work with Under 40s

14.11.1 We are excited about the potential of the Young Adult Volunteers (YAV) programme model to contribute to the Faith Action Programme's objectives of work with under 40s and leadership development. Accordingly, we have begun development of a number of offshoots of the programme with three clear outcomes to develop:

- How do we support young people from our poorest communities to develop as leaders?
- How do we enable a clear path to emerge into recruitment to the recognised ministries?
- How do we ensure that young people are fully engaged in the life of the church and become its future?

14.11.2 The YAV programme model is valuable in creating opportunities for young people to gain a broader life experience, grow in personal development and nurture spiritual formation. We are keen to see a reciprocal model developed where young people from Scotland travel to sites in the USA to complete a YAV year. We are also exploring opportunities with other potential partners who currently have placement programmes, to support the development and formation of young people in line with these outcomes.

14.12 With grateful thanks...

14.12.1 It has always been a great benefit to our work to have the support of the Moderator during the year. This year was no exception and we were delighted to work with Lord Wallace as he raised the profile of anti-poverty campaigns and affirmed our work at The Big Conversation. Our incoming Moderator, Rev Iain Greenshields has already spoken with us on his plans to place special emphasis on Priority Areas in his Moderatorial year and we are looking forward to working together to support our local congregations and presbyteries to deliver on the General Assembly's instructions.

15. NEW WAYS OF BEING CHURCH

This team carries the remit for the former Church Without Walls Team in mission development and the Children's, Young People and Young Adults development work.

15.1 Mission Development

15.1.1 Sharing Faith

The ACORN initiative has helped provide a natural way for individuals to share their faith. Following the deliverance from 2021, which urged congregations to adopt the programme in helping members practice mission and discipleship, two ACORN webinars (in June and August) and an in-person autumn roadshow reached a total of 550 people. Over 110 of these have since gone on to join and/or lead Acorn groups across Scotland. An informal oversight group now helps provide training for group leaders. It is estimated that over 12,000 'God conversations' have now taken place that have helped many people in a number of ways, ranging from receiving pastoral support, to finding faith in Christ. Further evaluation of the impact of ACORN will be carried out in 2022.

15.1.2 Facilitation

The Future Focus process continues to offer facilitation to congregations to enable them to discern their vision for mission, assist in forming a plan, and begin the first steps in achieving it. The process has been extensively revised to offer online and hybrid processes in addition to the existing in-person process. The materials have been updated to reflect a focus on the Five Marks of Mission and are currently being reviewed specifically to help congregations focus on their ministry and mission with Under 40s.

15.1.3 Pioneering

Strategy: The team and Faith Nurture Forum members have been considering the impact of COVID on the strategy which emerged from the Joint Emerging Church Report to the 2019 GA. While the aspirations remain, the operational landscape has shifted considerably.

15.1.4 Fresh Expressions and Pioneering Scotland Network

The partnership with Fresh Expressions has been renewed during 2021. In addition, the Church of Scotland has been instrumental in forming a new network of pioneer mission practitioners across different denominations and agencies in Scotland, launched in the first quarter of 2022.

15.1.5 Pioneer Ministry

In 2021 the Faith Nurture Forum agreed to extend the Pioneer Pilot posts to the end of 2022, to enable the Presbyteries concerned to align their intention for the post with their new Presbytery Mission Plan. There are three remaining posts; Farming, Arts and Paisley, in the Presbyteries of Ayr, Glasgow and Clyde. Discussions with each of these will happen in the autumn of 2022 to ascertain the intentions of the respective Presbyteries and action the necessary procedures. All three Pioneer Pilots have met with success within their Presbyteries and the three Pioneer Ministers are to be congratulated for their work over the years.

16. RESOURCING WORSHIP

The team continues to develop and to support and enable the worship life of the church:

16.1 Weekly Worship

This has been enhanced by input from the Equality, Diversity and Inclusion Group and ecumenical projects that the Resourcing Worship team have contributed to such as Week of Prayer for Christian Unity and Racial Justice Sunday. (<https://www.churchofscotland.org.uk/worship/weekly-worship>)

16.2 Healing

The annual Denis Duncan lecture delivered in partnership with Guild of Health and St Raphael (**Home - GoHealth**) and development of healing ministry in its broadest sense.

16.3 COP26

Event in conjunction with Resound Worship, Tearfund, Eco Congregations Scotland, A Rocha and St George's Tron, learning new worship songs that help us with the Five Marks of Mission in our desire to 'strive to safeguard the integrity of creation, and sustain and renew the life of the earth'.

16.4 Joint Liturgical Group (JLG)

Membership of the ecumenical JLG including an online gathering that was shaped and funded by Church of Scotland input.

16.5 Pilgrimage

Membership of Scottish Pilgrim Routes Forum (<https://www.sprf.org.uk>), Martin Fair's conversation resourced by Resourcing Worship and New Ways of Being Church, pilots in local congregation of pilgrimage/prayer walking resources.

16.6 Hymnary Supplement

In response to a section of the Mission and Discipleship Deliverance from the 2019 General Assembly, “33. Encourage the Council^[1] to produce an online supplement to CH4 focusing on contemporary music, recognising that radical reform within our Church requires new forms of worship”, Worship Development Workers from Resourcing Worship and Priority Areas have been jointly leading this project and have assembled a diverse steering group that has been working since 2020 on the selection process for material. There was a very successful call for songs that went out to the whole church. Formal launch is planned by GA 2024.

16.7 Sanctioned Liturgy

16.7.1 Should the General Assembly approve the Overture on the Solemnisation of Same Sex Marriage, following it being sent down to Presbyteries after the General Assembly of 2021, there will be a need for such authorised celebrants to be resourced with a form of liturgy to be used in the solemnisation of a same sex marriage.

16.7.2 It should also be noted that the Marriage Scotland Act (1997) stipulates that the Registrar General may require the nominating body presenting such authorised celebrants to produce the form of words used at its marriage ceremonies for marriage between persons of the same sex. The Forum is consulting with Legal Questions; Ecumenical Relations; and the Theological Forum, in preparing such a liturgy, and further information will feature in the Supplementary Reports. Work is taking place to consider the shape such a liturgy might have, drawing on the experiences of the Scottish Episcopal Church and the United Reformed Church.

16.7.3 Some resources are already available in the orders of service for the blessing of a marriage which featured in both the 1940 Book of Common Order and the 1994 Common Order, and it should also be noted that a suggested order for the blessing of a civil partnership was included in the Report of the Theological Commission on Same Sex Relationships and the Ministry presented to the General Assembly of 2013.

16.8 Path of Renewal

The third tranche of Path of Renewal was due to end in December 2021. However, as it was heavily impacted by COVID-19 restrictions, it has been extended until Easter 2022. A review of the third tranche and the initiative as a whole is being conducted at the time of writing, and will inform decisions about the future of Path of Renewal.

17. SUPPORTING CHILDREN, FAMILIES, YOUNG PEOPLE AND YOUNG ADULTS

Throughout the last year the team have continued to develop provision for those involved in children, youth and family ministry, utilising the opportunities of new ways of connecting that a pandemic brings.

17.1 Communities of practice

We offered regular opportunities for those employed by the Church of Scotland as children/youth/family workers to gather together online as a community of practice. Through the series of thematic conversations, book groups, prayer gatherings and a conference, participants have been supported and connected, with many reporting that the community has been a lifeline for them during the pandemic. At the start of 2022 we developed the provision further by also offering opportunities to explore scripture and termly gatherings for worship.

17.2 Support for volunteers:

Support was offered to volunteers by means of our monthly thematic newsletters, the sharing of resources and information through our 'Now You're Talking' Facebook group, a series of online conversations in the spring, and training on family ministry was provided jointly with some ecumenical partners in the autumn. Work is continuing with our ecumenical partners on re-developing the core skills training material on children's ministry, and developing new material on intergenerational ministry.

17.3 Intergenerational Church:

Our intergenerational church webinar series (https://www.youtube.com/playlist?list=PLcE1-KuB42WicLQp2_6SfXUyNaKJWQFMv) with Darren Philip was concluded with a third in the summer focusing on engaging with scripture using an intergenerational lens.

17.4 Family Ministry:

In the autumn we were delighted to host a webinar on family ministry. All our webinars have been recorded and are available on the Church of Scotland YouTube page, so you are invited to watch them, either individually or as a group, and consider what it can mean for your own local context (https://www.youtube.com/playlist?list=PLcE1-KuB42WJ8CD_NOMmowNW3KkyvmK5c).

17.5 Communication:

Recognising that there was no centralised database of people involved with children/youth/family ministry throughout the Church of Scotland, and responding to the expressed need of people in local congregations for direct information, in the autumn of 2021, people were invited to add their details to a new children/youth/family ministry contacts database. At the end of 2021 only 216 people had accepted the invitation so our desire to contact the right people in the right places with support and information is still hampered. All those involved with children/youth/family ministry are therefore encouraged again to complete the contacts database form <https://forms.office.com/r/bbcqhMEgWW>.

18. LIFE AND WORK

18.1 The role of Life and Work has perhaps never been more vital. Readers have reported how the magazine has played a key role in 2021 in keeping in touch with the work of our Church during the ebb and flow of the Covid-19 global pandemic.

18.2 The year was not without its challenges, with sales, distribution and advertising impacted by enforced change as a result of the pandemic, although a move to single subscriptions to help support churches in sharing the magazine was introduced for the January 2021 issue and has proved popular.

18.3 Much work has taken place to reduce costs, but not the quality, of the magazine and a balanced budget is again offered for 2022. In common with other church businesses, a long-term business plan is being developed to return the magazine to a long-term sustainable footing to serve and resource the people of the Church of Scotland – and keep them vitally connected with our Church.

18.4 During the year we were able to switch the wrapping of many of our deliveries to paper in a partnership with our printer, Warners Midlands, to reduce the cost of the switch which was achieved thanks to new technology. This, coupled with an increase in our digital sales, is helping to reduce our carbon footprint.

18.5 We have also developed a closer working relationship with the Faith Action Programme, which will further support our work in 2022.

18.6 Despite the challenges thrown up by the changing landscape created by Covid-19, the magazine has continued to be published in print and digital and its social media channels have been updated with new material on every single working day. There is good news: the magazine's online website has enjoyed double digit percentage increases in its engagement over the year and digital sales of the magazine have increased.

18.7 Digital supplements were produced in May and November offering a snapshot of the business covered at the General Assembly and an introduction to COP26, the United Nations climate change conference which took place in Glasgow over a two-week period at the beginning of November.

18.8 New income streams have opened up in the shape of reader offers and there are plans to develop this further in 2022 and beyond.

18.9 During 2021, the team faced up to the challenges of the year and were again committed to deliver the magazine to our loyal readers every month – and to them (and our team of promoters) we owe a huge debt of gratitude.

18.10 The Life and Work Advisory Committee met on two occasions in 2021 via TEAMS and the Editor remains thankful for the support of this valuable and helpful group and its collective wisdom and support.

19. SAINT ANDREW PRESS – (JANUARY 2022)

19.1 Summary

19.1.1 In the publishing year that ended 30 September 2021, Saint Andrew Press (SAP) published four titles:

Out of the Ordinary, a new collection of poems by Kenneth Stevenson

The Church of Scotland Year Book 2020-21. The print edition sold out and supply continued via print on demand. This continues to be an important resource.

Scottish Presbyterian Worship, a major historical study by the renowned liturgical scholar Bryan Spinks. This was published in association with the Alcuin Club which purchased copies for all its members

Mission in Contemporary Scotland by Liam Fraser.

19.1.2 With the exception of the *Year Book*, each of these titles was commissioned by the publishing team at Hymns Ancient & Modern (HA&M) and we would welcome more proposals from within the Church of Scotland, especially as strategic priority areas are developed and could be supported by publishing. In the current year, only two titles are scheduled, *The Church of Scotland Year Book 2021-22* and *Assist Our Song* by Douglas Galbraith, both of which were published in the first quarter. No further SAP titles are scheduled to appear this year.

19.2 Sales

Financial year October 2020 to September 2021

Budget £52000 Actual £85340 Variance £33340

Financial year October 2021 to September 2022

Budget £78000

Year to date (Oct to Dec) Budget £35000 Actual £29217

19.3 Marketing work

HA&M have supported new titles with a mix of launch and online event support, press and PR, web and e-newsletter work and advertising in Life and Work. SAP ran a General Assembly online bookshop offer – April/ May 2021 – total of 86 orders; £1922.

SAP improved its presentation and offer on e-books via Kindle and Google and other leading e-retailers. With a significant drop-off in book trade and event income, we successfully moved sales to online traders (especially Amazon) and especially SAP website. We ran a regular programme of offers and promotions in order to attract traffic and attention.

In the name of the Faith Nurture Forum

ROSEMARY FREW, *Convener*
KAREN CAMPBELL, *Vice Convener*
SCOTT SHACKLETON, *Secretary*

Addendum

Rev Dr Karen Campbell has served as Vice-Convener of the Faith Nurture Forum since its formation. A minister with wide experience and a former Convener of Safeguarding, she has brought to this new role passion, imagination, and commitment and has been instrumental in helping establish the identity of the Forum. Since August 2021 Karen has convened the Presbytery Mission Plan Implementation Group. (She has lived and breathed PMPIG...) This has been a key piece of work in the most challenging of times and the Church is greatly in her debt. The Convener has much appreciated her wisdom and support, good humour and friendship during these unprecedented times.

ROSEMARY FREW, *Convener*

Appendix 1

OUTLINE CONTENTS –

POSSIBLE CAPABILITY PROCEDURES RELATING TO INDUCTED PARISH MINISTERS

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PART 4 – THE FORMAL PROCEDURE

9. Initiating the formal procedure
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Appendix 2

CODE OF PROFESSIONAL PRACTICE AND GOOD CONDUCT FOR THE MINISTRIES OF THE CHURCH OF SCOTLAND

Introduction

Applicability of the Code

The Code applies to all those serving in the recognised ministries of the Church of Scotland. Throughout the Code, the terms 'ministry' and 'recognised ministries' shall include ordained ministers, deacons and readers, and all paid employees in parish appointments, as defined in section 16(1) and 16(1)(a) of Act VIII 2021.

Scope of the Code

The Code sets out the standards of conduct expected by the General Assembly. The Code is not intended to be an expansion or amplification of the Discipline Act (Act I 2019) and should not be regarded as containing an authoritative or exhaustive list of disciplinary offences but Presbyteries, and Assessors and Discipline Tribunals operating in terms of the Discipline Act, shall have regard to the terms of the Code in making their assessment of the character of conduct. The Code complements the policies and rules set out in the Ministers' and Employees Handbooks which cover such matters as balance of duties, absence, maternity and paternity leave, holiday arrangements, health and safety, discrimination, bullying and harassment. In addition, the Code can be used:

- as a basis for education programmes to support good practice;
- as a document to reassure the public that all those serving in recognised ministries of the Church of Scotland are provided with a framework of standards and accountability;
- as a framework for analysing concerns and defining problems about conduct in all aspects of church life and work.

The Code is not a substitute for reflective and ethically disciplined practice, continuing learning and development, and regular supervision. Equally the Code is not to be used as a measure of ministerial capability.

An ethical basis for the Code

All who serve in ministry should be bound by the ordination vows taken (where applicable) and the Gospel values of the Christian faith we proclaim.

The Church is concerned with the spiritual care, nurture and wellbeing of all, whether within or out with the membership of the Church of Scotland. Those engaged in the ministries of the Church of Scotland (as defined above) have ethical obligations in the way they carry out their ministry. These obligations prohibit harm and promote the good of the person. The context of ministry is one in which people are often vulnerable and in need of support, and in which ministerial office is seen by society at large as a marker of integrity. Establishing appropriate boundaries fosters trust, helps to clarify ethical actions and enables the relationships involved in ministry to function effectively.

Ministry usually proceeds without any explicit agreement. It takes place wherever there is need and it is often unplanned. Even in a caring relationship, however, there is also a possibility that attempting to do good may result in a degree of harm, and that in helping others, those involved in ministry may be fulfilling a personal need. Therefore, in deciding what to do in any particular situation, those involved in ministry need to be able to exercise ethical reasoning and deliberation in order to justify their actions.

1. General Conduct

Those serving in the recognised ministries of the Church of Scotland are responsible for their personal and ministerial conduct and must be able to justify their actions and practice towards those in their care, to colleagues and to all those with whom they come into contact. In particular they should:

- act at all times in ways that promote trust and confidence in their profession;
- act at all times to promote and safeguard the interests and wellbeing of others;
- affirm the equal dignity and worth of others;
- act with integrity and with due respect for diversity and differences including, but not limited to, ethnicity, gender, sexual orientation, age and disability
- maintain good standing in the Church of Scotland;
- ensure that their conduct is consistent with their profession and appropriate to the setting in which they work.

2. Relationships between those in ministry and those to whom they minister

Those involved in ministry must at all times be conversant with, and advocates for, the Church's policies and procedures in relation to the safeguarding of children and protected adults.

Relationships have the capacity to be nurturing and healing, but they also have the potential to be damaging and destructive. An important reason for this is the intrinsic imbalance of power in the relationship. Those involved in ministry, therefore, should be aware of issues of power and should exercise any influence they may have with sensitivity, discernment and within ethical boundaries.

Those involved in ministry should seek to develop appropriate pastoral and supportive relationships within the whole people of God. The primary focus will be meeting the needs of those being ministered to; in this it may be appropriate to express our own vulnerability; but it would be an abuse of a pastoral relationship for those in ministry to use it to meet their own needs.

Those involved in ministry should recognise the limits of their competence and should take care to direct those to whom they minister to the help available from other suitably qualified professionals where appropriate.

3. Maintaining Trust

Ministry is both a privilege and a responsibility and those involved in ministry need to establish boundaries that enable trust and safeguard ethical relationships with those to whom they minister. In particular those involved in ministry should:

- behave in ways that honour the dignity and value of others;
- ensure as far as possible that no action or omission on their part and within their sphere of responsibility could be detrimental to the wellbeing of others;
- respect the trust established with others, while understanding the limits of confidentiality;
- respect the autonomy of others;
- recognise and act within the limits of their competence;
- maintain clear boundaries in the areas of self-disclosure, intimacy and sexuality;
- avoid any conflicts of interest; but in the event that the person involved in ministry has to withdraw on the grounds of conscience or ethical principles, endeavour to refer to someone else who can facilitate the transfer and continuity of ministry.

4. Respecting Confidentiality

Confidentiality is a condition of trust that enables people to seek help at a time of need and to talk about personal and private matters relevant to their spiritual health and wellbeing. Ministry often involves access to confidential information. Those engaged in ministry, therefore, must respect confidences, and in particular they should:

- respect the right of individuals to control access to their own personal information and to limit its disclosure;
- establish the boundaries of confidentiality with others and respect as far as possible the limitations of disclosure that an individual can reasonably expect or request;
- treat information about those to whom they minister, and others, as confidential and use it only for the purposes for which it was given;
- guard against breaches of confidentiality by protecting information from improper disclosure at all times;
- ensure that confidential information is only shared with a third party where the individual consents to the disclosure, where it can be justified in the public interest or where there is lawful authority such as a court order or statute. A disclosure in the public interest is likely to be justified where it is necessary to prevent a serious and imminent risk to public health, in the interests of national security, to protect children and adults from risks of serious harm or death, or to prevent or detect serious crime. If a person says or does something that leads you to think they or another person are at risk you have a duty to pass this on to the appropriate person or authority. You should always refer to the Safeguarding Service staff for advice in particular cases;
- discuss with those to whom they minister reasons why disclosing confidential information to other persons might be of benefit to the provision of good care.

5. Abuse

Abuse is a violation of an individual's human and legal rights by any other person or persons. It is behaviour that is a clear departure from the ethical conduct required of us all. It can result from a misuse of power or a betrayal of trust, respect or intimacy which causes harm or exploitation. It can be caused by purposeful or negligent actions as well as a failure to act where a duty exists. The main forms of abuse include spiritual, physical, psychological, domestic, sexual, and financial, and are defined here in the context of Christian ministry:

- spiritual abuse is the imposition of values and beliefs on others; and while mission is part of the work of ministry, it is an abuse to fail to respect the freedom of others to make choices for themselves;
- physical abuse is any form of physical contact which is likely to cause distress, pain or bodily harm;
- psychological/emotional abuse is behaviour by a person in ministry which is exploitative, manipulative, coercive or intimidating;
- domestic abuse is an incident or pattern of incidents of controlling, coercive, threatening, degrading and violent behaviour, including sexual violence, with a spouse, partner or family member;
- sexual abuse is forcing, coercing or inducing any person to whom you minister or to whom you stand in a position of trust, whether because of your office or for any other reason, to establish or pursue a sexual or improper emotional relationship and also the passing of hurtful remarks of a sexual nature;
- financial or material abuse is the misappropriation of a person's money or assets by those involved in ministry through fraud or deception; or through negligence or misuse of a person's assets or money while having a legitimate access to them.

6. The Use of Touch

People use touch informally as a gesture of care and formally within rituals to signify beliefs and theological actions. However, because the use of touch can be misunderstood or misinterpreted, or it may be unwanted, particular sensitivity should be exercised and assumptions about gender and personal space carefully considered. If in any doubt as to whether touch may be acceptable, permission should be obtained. The use of ritual that involves touch should be carefully explained and permission obtained. Parental or guardian consent may also be necessary where children are too young to give their own consent or an adult is without capacity to consent.

Touch is a basic human gesture and physical contact is an integral part of wellbeing. Touch conveys to many people reassurance, care and concern and it can be a valuable expression of a supportive or therapeutic relationship. But touch is not value-free, it is conditioned by social and cultural norms and it can convey powerful signals. Therefore, touch may be perceived as threatening or manipulative, it could be physically painful and it can be a form of abuse.

7. Working with Colleagues

Working in ministry often depends on collaboration with colleagues both in other ministries and in other disciplines. In particular those in ministry should:

- respect the skills, contributions and integrity of colleagues;
- work in a collaborative and co-operative manner with colleagues and communicate effectively with them within the limits of confidentiality;
- honour their commitments and at all times be reliable, dependable and trustworthy, and willing to play a full part in the life and worship of the Church within their Presbytery;
- respect the boundaries of other parishes, and take care not to undertake pastoral or sacramental duties within another parish for anyone other than a member of the congregation in which they minister. The recognised exceptions are (1) the conduct of a marriage or a funeral by private invitation and (2) circumstances in which the express permission of the minister of the other parish has been secured;
- participate in the work of multidisciplinary teams they are members of and respect their confidentiality;
- challenge colleagues who appear to have behaved unethically or in contravention of this Code and be prepared to bring concerns of misconduct to those charged with responsibility for colleagues.

8. Communications, Media and Social Media

Upholding high standards in all communications is important for the exercise of ministry. Communication is a powerful tool that can be used to benefit the work of ministry, but if used carelessly can reflect badly on an individual and the wider Church.

Communication and involvement with the media can:

- spread good news stories to inspire others
- reach those who may not be able to attend church or who may not be sure about attending church in person
- engage in topical conversations and respond to enquiries on behalf of the Church
- encourage involvement, collaboration and learning
- resolve misunderstandings and correct inaccuracies
- establish and strengthen relationships locally, nationally and internationally

When using Social Media there is a responsibility to:

- respect and model positive behaviours and language
- be transparent, relevant and kind
- be careful when sharing content, ensuring it is accurate and relevant
- consider the safety of yourself and others
- refrain from sharing any confidential information
- avoid any communications that might damage the reputation of the Church

Those serving in ministry should take care to observe appropriate boundaries between their work and their personal life just as much in the use of social media as in “real life” encounters. They should recognise the importance of knowing themselves and their own emotional needs. Working with a spiritual accompanier or pastoral supervisor can greatly help the development of this insight, which is difficult to achieve when working alone. Ministers should not expose themselves or others to material which is sexually explicit, profane, obscene, harassing, fraudulent, racially offensive, politically inflammatory, defamatory or in violation of any British, European or international law.

Ministers must remember that they are public figures whose opinions when proffered have weight and significance. In using social media ministers should always assume that anything they post or contribute is in the public domain and will be shared. The power of the internet for doing harm as well as good must always be borne carefully in mind and weighed before saying anything which may prove to be damaging to oneself as well as to others.

If contacted by the media for any reason those in ministry should before making any response contact the Church communications team. They should not speak to journalists “off the record”.

Ministers should familiarise themselves with the established policies and procedures and guidance for all communications.

9. Probity in Practice

The office of a recognised ministry in the Church of Scotland requires the highest standards of moral integrity and honesty. In particular those involved in ministry must:

- be honest and accurate in representing their professional affiliations, qualifications, and experience, and not make unjustifiable claims about their competence;
- keep their knowledge and skills up to date, taking part in regular learning and development activities in order to maintain and develop competence;
- distinguish between pastoral care and formal counselling and ensure that those to whom they minister understand the form of support being offered;
- not charge individuals personal fees for baptisms, weddings or funerals: in all circumstances ministers should follow the guidelines contained in the Year Book in respect of charging for weddings and funerals.
- refrain from encouraging those to whom they minister to give, lend or bequeath money or gifts which will be of a direct or indirect benefit to themselves, or put pressure on those to whom they minister to make donations;

- refuse all but trivial gifts and never accept any offers of loans, bequests or benefits of any kind from anyone to whom they minister (or anyone close to them)
- manage any finances for which they are responsible with diligence and for the purpose for which they are intended;
- declare any involvement that might cause a conflict of interest;
- demonstrate honesty and objectivity when providing references for colleagues or completing and signing forms. Reasonable steps must be taken to verify any statement before they sign a document, and they must not write or sign documents which are false or misleading.

10. Discipline

Where allegations involving issues of professional conduct are raised, Presbytery must proceed to investigate in terms of the Discipline Act (Act I 2019) for all subject to its terms. Paid employees in parish appointments are also subject to the relevant disciplinary policy of the Church entity which employs them. Where an investigation establishes a suspected criminal action, this must be reported to the police.

11. Contracted working for other employers

Office holders of the Church of Scotland who are contractually employed out with the Church of Scotland are bound by the declared policies and procedures of their employing body. However, they remain subject to the Code of Conduct in regard to the holding of their designated Office.

Appendix 3

ACT AMENDING THE PRESBYTERY MISSION PLAN ACT (ACT VIII 2021)

Edinburgh, [] May 2022, Session []

The General Assembly hereby enact and ordain that the Presbytery Mission Plan Act (Act VIII 2021) shall be amended as follows:

1. *Add a new section 4.2:*
"A minister inducted to a charge on a Basis of Unrestricted Tenure, whose charge is one where the Approved Mission Plan anticipates adjustment at the next vacancy, shall, if so requested, participate in a review conducted by the Presbytery, to consider if any revised arrangements can be agreed with the minister to facilitate the implementation of the Approved Mission Plan."
2. *Consequentially, delete section 18(2) of the Parish Ministry Act (Act II 2018) and amend cross-references within the said section 18 accordingly.*
3. *Amend section 7.0(1) by adding: "The Basis of Union shall specify the number of elders from each existing Kirk Session who shall transfer to the new Kirk Session and the means by which such elders shall be selected or elected."*

Appendix 4

ADMISSION AND READMISSION OF MINISTERS ACT (ACT ZZ 2022)

Edinburgh, [] May 2022, Session []

The General Assembly hereby enact and ordain as follows:

PART A – DEFINITIONS AND INTERPRETATION

Definitions

1. In this Act the following definitions apply:
 - (a) “Admission” means the process of making an application to be admitted to Ministry in the Church of Scotland from a person who has not previously held a post in Ministry in the Church of Scotland.
 - (b) “Admissions Applicant” means a person who is seeking to be recognised as an Admissions Candidate.
 - (c) “Admissions Candidate” means a person who has been accepted at an Admissions Conference or Admissions Panel.
 - (d) “Admissions Conference” means a conference of trained Assessors to which the Forum delegates authority to assess the fitness of applicants for Ministry in the Church of Scotland.
 - (e) “Admissions Panel” means a panel of trained Assessors to which the Forum delegates authority to assess transfer from Temporary to Standard Certificates.
 - (f) “Certificate of Eligibility” means one of the Certificates referred to in section 12 below.
 - (g) “Certificate Holder” means a person who has received a Certificate of Eligibility.
 - (h) “Familiarisation Placement” means a placement as described in section 11 below.
 - (i) “the Forum” means the General Assembly’s Faith Nurture Forum responsible for recruitment, selection and training for Ministry.
 - (j) “Ministry” means a post which is commensurate with the requirements for Category O in the Registration of Ministry Act (Act II 2017).
 - (k) “Ordinand” means a person who has completed all requirements for training for ministry in their own denomination and who is eligible for ordination in that denomination but who has not yet been ordained there.
 - (l) “Readmission” means the process of making an application to be readmitted to Ministry in the Church of Scotland from a person who has previously held a post in Ministry in the Church of Scotland.
 - (m) “Readmissions Panel” means a panel of trained Assessors to which the Forum delegates authority to assess Readmission.
 - (n) “UK State Pension Age” means the age at which a person, had they been a UK citizen, would reach UK State Pension Age as determined at the relevant time by the UK Government’s calculations.^[2]
2. Wherever a matter referred to in this Act is within the discretion of the Forum, that decision may be delegated, whether to staff or suitably qualified persons, as the Forum sees fit.

Part B – ADMISSION

Pre-assessment of eligibility

3. (1) A person wishing to be admitted to Ministry in the Church of Scotland from another denomination shall submit to the Forum a Pre-Assessment Form (supplied for completion on initial contact with the Forum), together with their current curriculum vitae and academic transcripts of subjects studied in their theological degree, to enable the Forum to assess their suitability and equivalency of academic qualification.
- (2) In addition:
 - (a) a person who has been ordained in their own denomination shall supply their Ordination Certificate to enable assessment of whether or not their ordination is recognised by the Church of Scotland for the purpose of Admission, and
 - (b) a person who is an Ordinand in their own denomination shall supply information to verify the completion of their academic training, their Church completed placements/probation and their current eligibility for ordination in their own denomination.
- (3) The person shall thereafter be advised by the Forum whether or not they are eligible to make an Application in terms of sections 4 & 5. The Forum’s decision on this is final and there is no right of appeal.

Denominational and age limits

4. (1) The Forum will accept applications from ordained ministers and Ordinands from denominations belonging to the World Communion of Reformed Churches (WCRC) or the Church of England (in terms of the Columba Declaration). Applications from those in other denominations may be considered on an exceptional basis.
- (2) The Forum will not consider an application for a Standard Certificate of Eligibility from any person who in all normal circumstances could not complete the requirements for a Certificate of Eligibility before 31 December in the year which is ten years before the calendar year in which that person will reach the age which would be their UK State Pension Age.
- (3) In the case of a Temporary or Restricted Certificate of Eligibility, an application will not be considered from any person who in all normal circumstances could not complete the requirements for such a Certificate of Eligibility before 31 December in the year which is three years before the calendar year in which that person will reach the age which would be their UK State Pension Age.

Application for Admission

5. (1) If the person satisfies the requirements of sections 3 & 4, the person may then make an application to the Forum for Admission.
- (2) Such a person shall complete the application form prescribed by the Forum, including any self-declaration(s) and shall send it to the Forum along with the required accompanying documentation and payment of the appropriate fee(s), all by the date determined and supplied by the Forum.
- (3) The application shall give full particulars as to the person's age, present Church connection, educational curriculum, ministerial career and other employment, together with a statement indicating the reasons for the person's wish to be admitted to Ministry in the Church of Scotland. The application shall be accompanied by all the documents (originals, extracts or copies) necessary in the opinion of the Forum to substantiate the facts set forth, and shall include the names of three referees.
- (4) If English is not the person's first language, he or she shall also complete such evaluation(s) as the Forum may require as to their linguistic proficiency.
- (5) If the necessary visa to exercise Ministry in the Church of Scotland cannot be obtained at any time, the application may not proceed. All visa fees shall be the responsibility of the applicant.
- (6) All persons making application shall also be subject to a criminal record check.
- (7) The person shall thereafter be advised by the Forum whether or not their application can proceed to the next stage under section 6. The Forum's decision on this is final and there is no right of appeal.

Initial Online Assessment

6. (1) Following application under section 5, a person who is accepted by the Forum to proceed to the stage of Initial Online Assessment shall be known as an Admissions Applicant.
- (2) An Admissions Applicant shall take part in an Initial Online Assessment arranged by the Forum.
- (3) The Initial Online Assessment shall take place on a date supplied to the Admissions Applicant and shall assess the Admissions Applicant's Call, doctrine and gifts. Following the Initial Online Assessment, a decision shall be made by the Forum as to whether or not the Admissions Applicant may proceed in terms of section 7 to Full Assessment at an Admissions Conference in Scotland.
- (4) An Admissions Applicant who is not accepted at Initial Online Assessment must wait a minimum period of one year, as notified to that person by the Forum, before they may again participate in an Initial Online Assessment under this section 6.
- (5) The outcome of each Initial Online Assessment shall be final and not subject to any form of review or appeal, save as set out in section 9 below.

Full Assessment at an Admissions Conference

7. (1) A person who is deemed ready to proceed after an Initial Online Assessment may undertake Full Assessment at an Admissions Conference.
- (2) An Admissions Conference shall normally be a residential in-person conference held in Scotland, but the Forum reserves the right to hold an Admissions Conference online should circumstances make this necessary or desirable.
- (3) A fee shall be payable by the Admissions Applicant in order to reserve a place at an Admissions Conference, and this fee shall be refundable on attendance. Travel costs are payable by the Admissions Applicant.
- (4) At an Admissions Conference there shall be careful consideration of the Admissions Applicant's character and beliefs, vocation, motivation and general suitability. Following the Admissions Conference, a decision shall be made as to whether or not the Admissions Applicant should be accepted as an Admissions Candidate.
- (5) All Admissions Applicants who attend an Admissions Conference shall receive notification of the decision taken at the Admissions Conference in terms of sub-section (4) and feedback on the reasons for the decision.

Opportunities to become an Admissions Candidate

8. (1) A person applying under this Act shall have three opportunities in total to progress through Initial Online Assessment and Admissions Conference to become an Admissions Candidate. Each time the person is not accepted shall count as one "non-accept" decision. Once a total of three "non-accept" decisions have occurred, no further entry into the Admission process, at any stage, will be possible for that person. A person will however have rights of appeal as set out in section 9 below.
- (2) Following a "non-accept" decision at any stage, a person must wait for the period specified by the Forum, being a minimum period of one year, before being assessed again.
- (3) After any "non-accept" decision at any stage, a person who chooses to re-enter the Admission process shall start again at section 3, i.e. at the stage of Pre-assessment of eligibility.

Appeals

9. (1) An Admissions Applicant shall have the right to appeal to the Ministries Appeal Panel as follows:
 - (a) following a third "non-accept" decision, whether that is at Initial Online Assessment or Admissions Conference, or

(b) following a first or second “non-accept” decision where the person would thereafter be age-barred in terms of section 4(3) from pursuing a fresh application for Admission.

For the avoidance of doubt, in no other circumstances shall an appeal shall be possible after a first or second “non-accept” decision.

- (2) Notification of the intention to appeal shall be made to the Forum and to the Principal Clerk within 14 days of the date upon which the decision of the Initial Online Assessment or of the Admissions Conference, as the case may be, was intimated to the Admissions Applicant.
- (3) At the Appeal Hearing the Admissions Applicant shall be entitled to appear either online or in person, as determined by the Forum, and to address the Panel. He or she may be accompanied by a companion, who shall not be entitled to speak to the Panel, but who may confer with the Admissions Applicant. A representative of the Forum shall also appear to present the case for the decision under appeal. All parties will be in possession of the reports from the Initial Online Assessment and/or the Admissions Conference, as the case may be.
- (4) An appeal to the Ministries Appeal Panel can only be brought on one or more of the following grounds: (a) that in the course of the Initial Online Assessment or Admissions Conference there were irregularities in the process, (b) that the final decision of the Initial Online Assessment or Admissions Conference was influenced by incorrect material fact, or (c) that the Initial Online Assessment or Admissions Conference acted contrary to the principles of natural justice.
- (5) The outcome of an appeal shall be either to uphold the decision of the Initial Online Assessment or the Admissions Conference, as the case may be, or to annul that decision, in which case sub-sections (6) and (7) below will apply.
- (6) If the outcome of the appeal is to annul a decision, whether at Initial Online Assessment or Admissions Conference, the person shall be treated as if they had not attended that Initial Online Assessment or Admissions Conference, as the case may be, and shall be entitled to enter the Admission process again on one occasion only at the stage of attending one further Initial Online Assessment (and, if accepted there, one further Admissions Conference) or Admissions Conference, as the case may be. Such re-entry into the process must commence within one year of the appeal decision and shall be permitted notwithstanding the terms of sections 4(2) and 4(3) of this Act. Any further “non-accept” decision on that next occasion at either stage shall terminate that person’s eligibility to enter the Admission process under this Act and there shall be no further right of appeal.
- (7) If the outcome of the appeal is to uphold the decision of the Initial Online Assessment or the Admissions Conference, as the case may be, that shall terminate the Admission process for that person and they may not re-enter into it at any time.

Medical Assessment

10. (1) A person who is accepted as an Admissions Candidate shall, following Admissions Conference, undergo a medical assessment in the form prescribed by the Forum and may only proceed as an Admissions Candidate if that assessment is, in the opinion of the Forum, satisfactory. The Forum’s decision shall be final.
- (2) If the medical assessment is unsatisfactory, the Admissions Candidate shall lose their status as such. The person may choose to apply again under this Act, in which event they shall commence at section 3, and subject always to the provisions of section 8, and provided always that the person must wait for the period prescribed by the Forum, being a minimum period of one year. In this situation the person must consent to undergoing a further medical assessment prior to making the new application at section 3 and that assessment must be satisfactory in the opinion of the Forum in order for the application to proceed. An unsatisfactory medical assessment on that occasion shall mean that no further entry into the Admission process is possible for that person.

Familiarisation Placement/Probationary placement

11. (1) Following a satisfactory medical assessment in terms of section 10(1) above, the Admissions Candidate will enter a Familiarisation Placement assigned by the Forum, or in the case of an Admissions Candidate who is an Ordinand, shall enter into a fifteen-month full-time probationary placement undertaken according to the provisions of section 17 to 22 of the Selection and Training for Full-Time Ministry Act (Act X 2004).
- (2) An Admissions Candidate must commence their Familiarisation Placement within three years of becoming an Admissions Candidate, failing which their status as an Admissions Candidate shall cease. If a matter which would constitute a material breach of the Terms and Conditions document referred to in section 11(4), had that been signed, comes to the attention of the Forum in the period between acceptance as an Admissions Candidate and commencement of the Familiarisation Placement, the Forum may advise the Admissions Candidate that they have been removed from the Admissions process under this Act and shall not be entitled to reapply. There shall be no right of appeal against such a decision.
- (3) During a Familiarisation Placement, the Admissions Candidate will work under the supervision of a Supervisor. The Familiarisation Placement shall last for a period of twelve months, subject always to sub-section 11(12) below. A proportion of minimum stipend will be payable during the Familiarisation Placement, but the Admissions Candidate will be responsible for locating and funding their own accommodation during this time.
- (4) At the start of the Familiarisation Placement the Admissions Candidate shall enter into a Terms and Conditions document in the form prescribed by the Forum.

- (5) The Supervisor for the Familiarisation Placement will be chosen by the Forum. The Supervisor shall undertake such training for the role as may from time to time be specified by the Forum. The Supervisor shall be responsible for supervising the Familiarisation Placement according to the guidelines and standards established by the Forum.
- (6) During the Familiarisation Placement the Admissions Candidate shall undertake such courses as may be prescribed by the Forum in Scottish Church History, Church Law and Safeguarding.
- (7) During the Familiarisation Placement an Admissions Candidate may be invited by the Presbytery within which lies the charge or appointment where his or her Familiarisation Placement is proceeding, to become a corresponding member of that Presbytery.
- (8) After six months, the Forum shall undertake an interim review of the Admissions Candidate according to the Terms and Conditions document.
- (9) After nine months the Forum shall undertake a final review of the Admissions Candidate according to the Terms and Conditions document. At that point a decision shall be made as to sustain, extend or not sustain the Familiarisation Placement.
- (10) If the Familiarisation Placement is sustained and provided the Admissions Candidate has completed the necessary courses in terms of section 11(6), the Admissions Candidate may commence applying for charges or appointments. At the completion of the full Familiarisation Placement, the candidate shall be entitled to receive a Certificate of Eligibility of the type determined by the Forum. Such a person shall thereafter be known as a Certificate Holder.
- (11) It shall be competent for the Forum to refuse to sustain a Familiarisation Placement, or to terminate a Familiarisation Placement in the event of a material breach of the Terms and Conditions document which was entered into between the Admissions Candidate and the Forum in terms of section 11(4). There shall be no appeal against such a decision but a written explanation shall be provided to the Admissions Candidate in question. Such a person shall be removed from the Admission process under this Act and shall not be entitled to reapply.
- (12) Exceptionally a Familiarisation Placement may be extended at the instigation of the Forum, on a month-by-month basis, for a maximum period of up to three months to allow the Admissions Candidate to be inducted to a charge or take up an appointment.
- (13) Exceptionally, where in the opinion of the Forum there is sufficient evidence of rooted and recent experience of ministry in the Church of Scotland, the Forum may decide that an Admissions Candidate need not complete a Familiarisation Placement and the Forum may instead immediately grant to that person a Certificate of Eligibility of the type determined by the Forum subject to a mentoring arrangement, such mentoring arrangement to be put in place by the relevant Presbytery.

Certificates of Eligibility

12. The types of certificate which may be issued by the Forum under this Act are:

- (a) a "Standard Certificate of Eligibility" entitles the holder to apply for charges and appointments in Ministry in the Church of Scotland. Admission to the status of minister of the Church of Scotland shall take effect at the point of admission to membership of Presbytery, which, in the case of an Ordinand, shall involve ordination. Certificates of Eligibility shall be valid for three years from the date of issue.
- (b) a "Temporary Certificate of Eligibility" entitles the holder to apply for charges and appointments in Ministry in the Church of Scotland, but to hold any such post for an initial period of three years only. The following shall also apply to the holder of such a Certificate:
 - (i) The Certificate shall entitle the holder to hold a post for period of three years provided that post commences within three years of the date on which the Temporary Certificate of Eligibility is granted.
 - (ii) At the request of the Kirk Session/employer, and with the concurrence of the Presbytery and the Forum, the initial period of three years may be extended for one further period of not more than three years.
 - (iii) The holder, if inducted to a charge, shall be granted a seat in Presbytery.
 - (iv) The holder shall retain status as a minister in their denomination of origin. Admission to the status of minister of the Church of Scotland shall only take effect if the holder makes application to the Forum for such status. The age limit specified in section 5(3) shall apply save that an allowance shall be made for service already rendered. Such an application shall be considered at an Admissions Panel and the paperwork considered shall be as specified by the Forum, to include an application form and references. At least one reference shall be provided from a person with knowledge of the holder's current post.
 - (v) Any employment contract which the holder enters into shall have a condition that it is an essential requirement for the person to hold a Temporary Certificate of Eligibility and without it the employment shall cease.
 - (vi) The holder of a Temporary Certificate of Eligibility whose Certificate expires without him or her having successfully applied to be admitted to the status of minister of the Church of Scotland shall have no further right to apply for or be inducted to a charge or appointed to a post in Ministry in the Church of Scotland.

- (c) a “Restricted Certificate of Eligibility” entitles the holder to apply for a specified charge within the Presbytery of International Charges and that on the basis of the holder being introduced to the charge for an initial period of three years only, subject to the following provisions:
 - (i) The Certificate shall entitle the holder to hold a post for a period of three years provided that post commences within six months of the date on which the Restricted Certificate of Eligibility is granted.
 - (ii) At the request of the Kirk Session and with the concurrence of the Presbytery of International Charges and the Forum, the initial period of three years may be extended for one further period of not more than three years.
 - (iii) The holder shall sign the Formula upon being introduced to the post and shall thereafter be granted a seat in Presbytery.
 - (iv) The holder shall retain status as a minister in their denomination of origin. Admission to the status of minister of the Church of Scotland shall only take effect if the holder makes application to the Forum for such status under the Church’s normal process of admission in terms of this Act and satisfactorily completes same, though the applicant’s service in the Presbytery of International Charges shall be taken into account in determining what Familiarisation Placement might be required. The age limit specified in section 4(3) shall apply save that an allowance shall be made for service already rendered.
 - (v) Any contract which the holder enters into in the Presbytery of International Charges shall have a condition that it is an essential requirement for the person to hold a Restricted Certificate of Eligibility and without it the contract shall cease.
- (d) An “OLM Certificate of Eligibility” entitles the holder to serve in the Church of Scotland in accordance with the provisions of the Ordained Local Ministry Act (Act IX 2011).

PART C – READMISSION

Application for Readmission

- 13. (1) A person wishing to be readmitted to Ministry in the Church of Scotland shall complete the application form prescribed by the Forum, including any self-declaration(s) and shall send it to the Forum along with the required accompanying documentation, their current curriculum vitae, their ordination certificates for the Church of Scotland and for their current denomination (if any), and proof of status in their current denomination (if any), all by the date determined and supplied by the Forum.
- (2) The application shall give full particulars as to the person’s age, present Church connection, educational curriculum, ministerial career and other employment, together with a statement indicating the reasons for the person having demitted status in the Church of Scotland and the reasons for their wish to be readmitted to Ministry in the Church of Scotland. The application shall be accompanied by all the documents (originals, extracts or copies) necessary in the opinion of the Forum to substantiate the facts set forth, and shall include the names of three referees.
- (3) If the person requires a visa in order to exercise Ministry in the Church of Scotland and this cannot be obtained at any time, the application may not proceed. All visa fees shall be the responsibility of the applicant.
- (4) All persons making application shall also be subject to a criminal record check.
- (5) The person shall thereafter be advised by the Forum whether or not their application can proceed to a Readmissions Panel under section 14. The Forum’s decision on this is final and there is no right of appeal.

Readmissions Panel

- 14. (1) Following application under section 13, a person who is accepted by the Forum to proceed to a Readmissions Panel arranged by the Forum shall be known as a Readmissions Applicant.
- (2) A Readmissions Panel shall normally be held in person in Scotland, but the Forum reserves the right to hold a Readmissions Panel online should circumstances make this necessary or desirable.
- (3) The Readmissions Panel shall take place on a date supplied to the Readmissions Applicant and shall assess the Readmissions Applicant’s Call, doctrine and gifts/character and beliefs, vocation, motivation, general suitability, together with their reasons for having demitted status in the Church of Scotland and the reasons for their wish to be readmitted. The Readmissions Panel shall make a decision as to whether or not the Readmissions Applicant may be readmitted to Ministry in the Church of Scotland.
- (4) All Readmissions Applicants who attend a Readmissions Panel shall receive notification of the decision taken by the Readmissions Panel in terms of sub-section 14(3) and feedback on the reasons for the decision.
- (5) If the decision of the Readmissions Panel is that the Readmissions Applicant is to be readmitted to Ministry in the Church of Scotland, the Panel may additionally determine as follows:
 - (a) that the Readmissions Applicant will require to undergo a Familiarisation Placement and that the granting of a Certificate of Eligibility will be subject to satisfactory completion of that Placement, in which case section 11 shall apply amended as appropriate, or
 - (b) that the Readmissions Applicant will be granted a Certificate of Eligibility subject to a mentoring arrangement to be put in place by the relevant Presbytery; and declaring that both such decisions will be subject to a medical assessment in terms of section 17 below.

- (6) A Readmissions Applicant who is not accepted at a Readmissions Panel must wait a minimum period of one year, as notified to that person by the Forum, before they may again participate in a Readmissions Panel.

Opportunities to be accepted by a Readmissions Panel

15. (1) A person applying under this Act shall have three opportunities in total to be accepted by a Readmissions Panel. Each time the person is not accepted shall count as one "non-accept" decision. Once a total of three "non-accept" decisions have occurred, no further entry into the Readmission process, at any stage, will be possible for that person. A person will however have rights of appeal as set out in section 16 below.
- (2) Following a "non-accept" decision at any stage, a person must wait for the period specified by the Forum, being a minimum period of one year, before making application for Readmission again.
- (3) After a "non-accept" decision at a Readmissions Panel, a person who chooses to re-enter the Readmission process shall start again at section 13, i.e. at application stage.

Appeals

16. (1) A Readmissions Applicant shall have the right to appeal to the Ministries Appeal Panel following a third "non-accept" decision at Readmissions Panel. For the avoidance of doubt, no appeal shall be possible after a first or second "non-accept" decision.
- (2) Notification of the intention to appeal shall be made to the Forum and to the Principal Clerk within 14 days of the date upon which the decision of the Readmissions Panel was intimated to the Readmissions Applicant.
- (3) At the Appeal Hearing the Readmissions Applicant shall be entitled to appear either online or in person, as determined by the Forum, and to address the Panel. He or she may be accompanied by a companion, who shall not be entitled to speak to the Panel, but who may confer with the Readmissions Applicant. A representative of the Forum shall also appear to present the case for the decision under appeal. All parties will be in possession of the documents from the Readmissions Panel.
- (4) An appeal to the Ministries Appeal Panel can only be brought on one or more of the following grounds: (a) that in the course of the Readmissions Panel there were irregularities in the process, (b) that the final decision of the Readmissions Panel was influenced by incorrect material fact, or (c) that the Readmissions Panel acted contrary to the principles of natural justice.
- (5) The outcome of an appeal shall be either to uphold the decision of the Readmissions Panel, or to annul that decision, in which case sub-sections (6) and (7) below will apply.
- (6) If the outcome of the appeal is to annul a decision of the Readmissions Panel the person shall be treated as if they had not attended that Readmissions Panel and shall be entitled to attend only one further Readmission Panel and that within one year of the appeal decision. Any further "non-accept" decision on that next attendance shall terminate that person's eligibility to enter the Readmission process under this Act and there shall be no further right of appeal.
- (7) If the outcome of the appeal is to uphold the decision of the Readmissions Panel, that shall terminate the Readmission process for that person and they may not re-enter into it at any time.

Medical Assessment

17. (1) A person who is accepted by a Readmissions Panel shall undergo a medical assessment in the form prescribed by the Forum and may only proceed to enter Ministry in the Church of Scotland (subject to section 14(5)) if that assessment is, in the opinion of the Forum, satisfactory. The Forum's decision shall be final.
- (2) If the medical assessment is unsatisfactory, the person may choose to apply again for Readmission under this Act, provided always that the person must wait for the period prescribed by the Forum, being a minimum period of one year. In this situation the person must consent to undergoing a further medical assessment prior to making the new application and that assessment must be satisfactory in the opinion of the Forum in order for the application to proceed. An unsatisfactory medical assessment on that occasion shall mean that no further entry into the Readmission process is possible for that person.

Type of Certificate

18. (1) A person who is readmitted into Ministry in the Church of Scotland following acceptance at a Readmissions Panel and subject always to sections 14(5) and 17(1) above, shall be granted a Standard Certificate of Eligibility.

Additional requirements where the person applying for Readmission has been previously judicially deprived of status

19. If a person has been previously judicially deprived of status as a Church of Scotland minister in terms of Act VII 1935, Act III 2001 or Act I 2019, all as amended, the following additional provisions shall apply in the Readmission process:
 - (1) At the application stage, the person must submit a statement as to why they were judicially deprived of status, how they have resolved the issues around their deprivation of status and why they wish to be readmitted to Ministry in the Church of Scotland.
 - (2) The Readmissions Panel shall be entitled to see and take account of the judicial documents relating to the deprivation of status.

- (3) The Forum shall forward to the Presbytery of residence, or, in the case of an applicant who has not resided in Scotland for three months prior to the date of the application, to the Presbytery of Edinburgh, and also to any Presbytery within whose bounds the applicant was previously appointed as a minister, such documents as are reasonably required (which may include (a) a copy of the application in full and (b) copies of any documents obtained by the Forum) to enable the Presbytery or Presbyteries, as the case may be, to provide the Readmissions Panel with its/their opinion of the application.
- (4) The Readmissions Panel shall then make its decision on the application in terms of section 14 and sections 15 to 18 may thereafter apply.

PART D – GENERAL PROVISIONS

Confidentiality

20. Each application and all procedure under this Act shall be taken in private by the Forum and by Presbyteries. The Diaconate

21. The provisions of this Act shall apply, with necessary changes, to members of the diaconal ministry of the Church of Scotland and other Churches. The Forum shall be responsible for determining the interpretation of this Act consistently with the provisions of Act VIII 2010.

Repeals and Amendments

22. The Admission and Readmission of Ministers Act (Act IX 2002) shall be repealed on the date this Act comes into force, subject to section 24 below. Any references to Act IX 2002 in other Acts and Regulations of the General Assembly shall from that date be read as references to this Act.

Commencement date and transitional arrangements

23. This Act shall come into force on *[date it passes at GA]*.

24. Where a person is in a Familiarisation Placement as at *[date Act passes at GA]*, such a person shall continue to be subject to the provisions of the Admission and Readmission of Ministers Act (Act IX 2002) until they have been granted a Certificate of Eligibility, or their application expires, whether due to refusal by the Forum to sustain their Familiarisation Placement or otherwise. All other applications for Admission or Readmission to Ministry in the Church of Scotland, whether new or ongoing, and whether such applications commence before or after *[date Act passes at GA]*, shall from *[date Act passes at GA]* be dealt with under the provisions of this Act. Any disputes as to what that shall mean in practice for any particular person shall be resolved by the Forum and its decision as notified to the individual shall be final and not subject to any right of appeal.

Appendix 5

ACT AMENDING THE SELECTION AND TRAINING FOR FULL-TIME MINISTRY ACT (ACT X 2004) (AS AMENDED)

Edinburgh, [] May 2022, Session []

The General Assembly hereby enact and ordain that the Selection and Training for Full-Time Ministry Act (Act X 2004), as amended, shall be further amended as follows:

1. Delete the existing sections 1 to 6 and substitute the following sections 1 to 6 and in addition 6A and 6B:

“Definitions

1. In this Act the following definitions apply:
 - (a) “The Forum” is the General Assembly’s Faith Nurture Forum responsible for recruitment, selection and training for the full-time ministry.
 - (b) *This definition was repealed by Act [] 2022.*
 - (c) “The Assessment Conference” is the body of trained Assessors to which the Forum delegates authority to assess the calling and fitness of applicants for all forms of ministry (in terms of 6(1)), and to accept as Prospective Candidates those deemed appropriate.
 - (d) “Ministry” is the full-time ministry of inducted parish ministers, and other posts requiring the same training and qualifications.
 - (e) *This definition was repealed by Act XI 2014.*
 - (f) “Applicants” are persons who are seeking to be recognised as Candidates for the ministry.
 - (g) “Prospective Candidates” are persons who have been accepted by the Forum at an Assessment Conference and who are awaiting the outcome of their application to Presbytery for nomination.
 - (h) “Candidates” are persons who have been both accepted by the Forum and nominated by their Presbytery. The term “Candidate” may not be used of or by any person who has yet to be, or who has failed to be, nominated by Presbytery.
 - (i) “Probationers” are persons currently undertaking the full-time probationary placement of fifteen months described in section 17(1).
 - (j) “Graduate Candidates” are those who have completed their training and received Exit Certificates in terms of section 22, but who have not yet been ordained. The term is to be applied without limit of time to anyone in this situation.
 - (k) “Accredited institutions” are academic institutions accredited by the Forum for the academic formation of Candidates”
 - (l) “Recognised institutions” are academic institutions recognised by the Forum for the purposes of section 12(1)(c) and sub-section 12(1)(f)(ii) below.
 - (m) “UK State Pension Age” means a person’s UK State Pension Age as determined at the relevant time by the UK Government’s calculations.^[3]

Discernment conversation and Initial Screening process

2. (1) A person wishing to apply for the Ministry of the Church of Scotland shall have a discernment conversation with a staff member of the Forum’s Recruitment Team to determine how they will proceed, and should they subsequently make application, this will be followed by an Initial Screening process arranged by the Forum.
- (2) A person deemed ready to proceed after that screening process shall be entitled to apply in terms of section 4 to be recognised as a Candidate for the Ministry. Any person who makes such an application shall be known as an Applicant.
- (3) A person who is not deemed ready to proceed after that screening process must wait a period of between one and three years, as notified to that person by the Forum in writing, before they may again participate in an Initial Screening process.
- (4) The outcome of each Initial Screening process shall be final and not subject to any form of review or appeal.
- (5) The provisions of this section are subject to those of section 3.

Age, Time and Membership Limits for Applicants

3. (1) The Forum will not consider an application from any person who has not attained the age of eighteen years by the date on which the Forum receives the application.
- (2) The Forum will not normally consider an application from any person who has not been either a member or adherent of the Church of Scotland, or who has not been actively involved in a congregation of the Church of Scotland, or who has not been a member of a denomination belonging to the World Communion of Reformed Churches (WCRC), in any case for a period of 3 years immediately prior to receipt of the application.
- (3) The Forum will not consider an application from any person who in all normal circumstances could not complete the prescribed course before 31 December in the year which is 10 years before the calendar year in which that person will reach UK State Pension Age. The acceptance of a Candidate who has delayed commencement of the prescribed course will be discontinued if in all normal circumstances that course could not be completed before 31 December in the year which is 10 years before the calendar year in which that Candidate will reach UK State Pension Age.

- (4) The acceptance of a Candidate may be reviewed by the Forum if the prescribed course has not been commenced within three years of acceptance.

Submission of Application

4. (1) The Forum will, on request, issue to each Applicant who has fulfilled the requirements as set out in sub-section 2(2) and section 3 the relevant application, which shall be completed by the Applicant and sent to the Forum by the date determined and supplied by the Forum.
- (2) The Forum will inform Presbyteries of Applicants within their bounds, the appropriate Presbytery being determined according to section 8 of this Act.

Period of Discernment and Local Review

5. (1) Following the Forum's receipt of their application, the Applicant will enter a period of discernment with a Mentor. During the period of discernment, the Applicant and the Mentor shall explore together the nature of the Applicant's call and gifting. The period of discernment shall last for three to six months. The Mentor will be chosen by the Forum and shall undertake such training as may from time to time be specified by the Forum. The Mentor shall be responsible for supervising the period of discernment according to the guidelines and standards established by the Forum, and shall produce assessment materials as required using such *Indicators for Assessment* document as may be from time to time in use by the Forum. During the period of discernment the Applicant shall also meet regularly with a representative (or representatives) of Presbytery.
- (2) At the end of the period of discernment the Applicant shall proceed to a Local Review. The Local Review will be undertaken by a group consisting of a National Assessor appointed by the Forum, the Mentor and a representative appointed by the Presbytery. In the event that one of the three individuals undertaking the Local Review cannot attend the Local Review, it may still proceed if the Applicant consents.
- (3) In addition, before the end of a period of discernment, the Presbytery or the Forum may require that an early Local Review takes place. Such a Review shall be undertaken by the same group as specified in section 5(2) but may only reach a decision in terms of section 5(4) (ii), (iii) or (iv). Sections 5(5) and 5(6) shall still apply.
- (4) Subject to the provisions of section 5(3), arising out of the Local Review, one of the following written decisions shall be reported by the Review to the Forum:
 - (i) That the Applicant is ready to proceed to National Assessment in terms of section 6 (or in the case of the Readership, to proceed to training for the Readership);
 - (ii) That the Applicant should undergo a further period of discernment of such length as may be determined by the Local Review before a decision to proceed to National Assessment can be made;
 - (iii) That the Applicant is not yet ready to proceed to National Assessment in terms of Section 6;
 - (iv) That the Applicant is not suitable to proceed to National Assessment in terms of section 6.
- (5) Applicants in respect of whom a decision is made in terms of section 5(4)(iii) shall be subject to the terms of section 6A below.
- (6) Applicants in respect of whom a decision is made in terms of section 5(4)(iv) may have a right of appeal in terms of section 6 below, subject to the terms of section 6B.
- (7) (i) All materials received by the Forum from the Local Review in terms of sub-section 5(4) shall be available to those making consideration in terms of sub-section 6(1).
(ii) individual shall serve as an Assessor for the same Applicant more than once.

National Assessment

6. (1) National Assessment shall consist of a conference at which there shall be careful consideration of the Applicant's character and beliefs, vocation, motivation and general suitability for ministry in the Church of Scotland. The conference shall normally be an in-person residential event but the Forum reserves the right to hold an Assessment Conference online should circumstances make this necessary or desirable. At the Assessment Conference a decision shall be made as to whether or not the Applicant shall be accepted as a Prospective Candidate for the Ministry and the Presbytery shall be informed of the decision.
- (2) All Applicants who attend an Assessment Conference shall receive, as part of their training and development, feedback in the form of a report
- (3) An Applicant who is accepted as a Prospective Candidate shall, following Assessment Conference, undergo a medical check and a Disclosure Scotland check in the form prescribed by the Forum and may only proceed as a Prospective Candidate if these checks are, in the opinion of the Forum, satisfactory. There shall be no appeal against the Forum's decisions on these matters.
- (4) An Applicant who has not been accepted as a Prospective Candidate shall be subject to the terms of section 6A below.
- (5) An Applicant who has not been accepted at Local Review in terms of a decision under section 5(4)(iii) or (iv) or who has not been accepted as a Prospective Candidate by an Assessment Conference may have the right to appeal to the Ministries Appeal Panel, subject to the provisions of section 6B. Notification of the intention to appeal shall be made to the Forum and to the Principal Clerk within 14 days of the date upon which the Local Review or the Assessment Conference's decision, as the case may be, was intimated to the Applicant. At the Appeal Hearing the Applicant shall be entitled to appear either online or in person, as determined by the Forum, and to address the Panel. He or she may be accompanied by a companion, who shall not be

entitled to speak to the Panel, but who may confer with the Applicant. A representative of the Forum shall also appear to present the case for the decision under appeal. All parties will be in possession of the reports from the Local Review and/or the Assessment Conference, as the case may be.

- (6) An appeal to the Ministries Appeal Panel can only be brought on one or more of the following grounds: (a) that in the course of the Local Review or Assessment Conference there were irregularities in the process, (b) that the final decision of the Local Review or Assessment Conference was influenced by incorrect material fact, or (c) that the Local Review or Assessment Conference acted contrary to the principles of natural justice.
- (7) The outcome of an appeal shall be either to uphold the decision of the Local Review or the Assessment Conference, as the case may be, or to annul that decision, in which case sub-sections (8) and (9) below will apply.
- (8) If the outcome of the appeal is to annul a decision, whether at Local Review or Assessment Conference, the person shall be treated as if they had not attended that Local Review or Assessment Conference, as the case may be, and shall be entitled to enter the Assessment process again on one occasion only at the stage of attending one further Local Review (and, if accepted there, one further Assessment Conference) or one further Assessment Conference, as the case may be. Such re-entry into the process must commence within one year of the appeal decision and shall be permitted notwithstanding the terms of section 3(3) of this Act. Any further “non-accept” decision on that next occasion at either stage shall terminate that person’s eligibility to enter the Assessment process under this Act and there shall be no further right of appeal.
- (9) If the outcome of the appeal is to uphold the decision of the Local Review or the Assessment Conference, as the case may be, that shall terminate the Assessment process for that person and they may not re-enter into it at any time.

Opportunities to become a Prospective Candidate

- 6A. (1) A person applying under this Act shall have three opportunities in total to progress through Initial Screening, Local Review and Assessment Conference to become a Prospective Candidate. Each time the person is not accepted shall count as one “non-accept” decision. Once a total of three “non-accept” decisions have occurred, no further entry into the Assessment process, at any stage, will be possible for that person, save that a fourth application may be submitted only with the prior approval of the Forum. A person will however have rights of appeal as set out in section 6 above, subject to the terms of section 6B.
- (2) Following a “non-accept” decision at any stage, a person must wait for the period specified by the Forum, being a minimum period of one year, before being assessed again.
- (3) After any “non-accept” decision at any stage, a person who chooses to re-enter the Assessment process shall start again at section 2 i.e. at the stage of discernment conversation and Initial Screening.
- (4) For the purpose of this section, a decision at Local Review in terms of section 5(4)(iii) and also section 5(4)(iv) would each count as a “non-accept” decision.

Appeal at third “non-accept” decision only unless age-barred

- 6B. A person shall have the right to appeal to the Ministries Appeal Panel as follows:
 - (a) following a third “non-accept” decision, whether that is at Initial Screening, Local Review or Assessment Conference, or
 - (b) following a first or second “non-accept” decision where the person would thereafter be age-barred in terms of section 3(3) from pursuing a fresh application for Assessment,

For the avoidance of doubt, in no other circumstances shall an appeal shall be possible after a first or second “non-accept” decision.”

2. *Wherever the word “Committee” appears, substitute “Forum”.*
3. *Delete the existing section 10(2) and substitute the following:*
 - “(2) Notification of the intention to appeal to the Ministries Appeal Panel shall be made to the Forum and to the Principal Clerk within 14 days of the date upon which the Presbytery’s decision was made. At the Appeal Hearing the Prospective Candidate shall be entitled to appear either online or in person, as determined by the Forum, and to address the Panel. He or she may be accompanied by a companion, who shall not be entitled to speak to the Panel, but who may confer with the Prospective Candidate. Such an appeal can only be brought on one or more of the following grounds: (a) that there were irregularities in the process, (b) that the final decision was influenced by incorrect material fact, or (c) that the Presbytery acted contrary to the principles of natural justice.”
4. *In section 13(e) delete “child protection” and substitute “safeguarding”.*

Appendix 6

ACT AMENDING THE READERSHIP ACT (ACT XVII 1992) (AS AMENDED)

Edinburgh, [] May 2022, Session []

The General Assembly hereby enact and ordain that the Readership Act (Act XVII 1992), as amended, shall be further amended as follows:

1. Delete the existing section 1 and substitute:

“Application and acceptance as a candidate

- (a) The provisions of sections 2, 4, 5(1), 5(2) and 5(3), 6A and 6B and 7-10 of the Selection and Training for Full-Time Ministry Act (Act X 2004), and (in respect of decisions in terms of (c)(iv) below) the appeals process referred to therein, shall be followed *mutatis mutandis* by any person wishing to apply for recognition as a candidate for the readership.
- (b) An application cannot be accepted from any person less than 18 years old. No upper age limit shall apply to application for acceptance for training.
- (c) A Local Review, established as described in section 5(4) of Act X 2004 *mutatis mutandis*, will arrive at one of the following written determinations:
 - (i) That the applicant is suitable to commence training as a candidate for the readership;
 - (ii) That the applicant should undergo a further period of discernment before a decision in terms of subparagraph (i) can be made;
 - (iii) That the applicant is not ready to commence training as a candidate for the readership; or
 - (iv) That the applicant is not suitable to be a candidate for the readership.
- (d) An individual whose application is successful will be known as a candidate for the readership.
- (e) An applicant who is accepted as a candidate for the readership shall, following Local Review, undergo a medical check and a Disclosure Scotland check in the form prescribed by the Forum and may only proceed if these checks are, in the opinion of the Forum, satisfactory. There shall be no appeal against the Forum’s decisions on these matters.
- (f) A decision in terms of section 1(c)(iii) or (iv) shall be subject to the right of appeal set out in section 10 of this Act and section 6B of Act X 2004.”

2. Delete the existing section 8 and substitute:

“Admission of Readers from other Churches

Readers, and individuals with equivalent status in other Churches, may be admitted to the readership of the Church of Scotland upon becoming communicant members of this Church, and the following procedure shall be followed:

- (a) The person wishing to transfer (“the applicant”) shall intimate to the Presbytery in which he or she resides, and to the Faith Nurture Forum, his or her intention to apply for recognition as a reader.
- (b) The Faith Nurture Forum shall determine whether the applicant’s status is recognised by the Church of Scotland, and may use only that ground to refuse to accept an application. The Faith Nurture Forum’s decision on this is final.
- (c) The Faith Nurture Forum shall specify in each case what written materials are required in support of the application: these shall always include an application form; a criminal record check and declaration; and references (including one from the minister of the Church of Scotland congregation of which the applicant is a member, and one from the previous denomination confirming status and whether the applicant is in good standing).
- (d) The Faith Nurture Forum shall establish an Assessment Panel and that Panel shall carry out an assessment in the form of (i) an interview with a psychologist and (ii) an interview with two national assessors.
- (e) A report from the Panel shall be sent to the Faith Nurture Forum, and shall contain recommendations relating to approval of the application and any training requirements to be imposed. The Faith Nurture Forum shall make a final determination of the training requirements that shall be imposed, and convey that determination and its overall recommendation to the Presbytery and to the applicant.
- (f) The Presbytery shall resolve whether to admit the applicant to the status of reader in the Church of Scotland, adopting without amendment the training requirements determined by the Faith Nurture Forum. The Presbytery shall arrange for a service of admission of the reader as soon as any requirements have been completed to the satisfaction of the Faith Nurture Forum.
- (g) These decisions shall be subject to the right of appeal set out in section 10 of this Act and section 6B of Act X 2004.”

3. Delete the existing section 10 and substitute:

“Appeals

An appeal in terms of section 1, 2, 6 or 8 of this Act shall be heard by the Ministries Appeal Panel in terms of the Ministries Appeal Panel Act (Act VI 2007) and may be taken on one or more of the following grounds: (a) that there were irregularities in the process, (b) that the final decision was influenced by incorrect material fact, or (c) that the process was conducted contrary to the principles of natural justice. Notification of the intention to appeal shall be sent to the Faith Nurture Forum and to the Principal Clerk within 14 days of the date upon which the decision was intimated to the applicant or candidate, as the case may be (“the appellant”). At the Appeal Hearing the appellant shall be entitled to appear either online or in person, as determined by the Faith Nurture Forum, and to address the Panel. The appellant may be accompanied by a companion, who shall not be entitled to speak to the Panel, but who may confer with the appellant.”

Appendix 7

ACT AMENDING THE ORDAINED LOCAL MINISTRY ACT (ACT IX 2011) (AS AMENDED)

Edinburgh, [] May 2022, 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. Delete the existing sections 1 to 8 and substitute the following sections 1 to 8 and in addition 8A and 8B:

“1. Definitions

In this Act the following definitions apply:

- (a) “The Forum” is the General Assembly’s Faith Nurture Forum responsible for recruitment, selection and training for the ministries of the Church.
- (b) *This definition was repealed by Act [] 2022.*
- (c) “The Assessment Conference” is the body of trained Assessors to which the Forum delegates authority to assess the calling and fitness of applicants for Ordained Local Ministry, and to accept as Prospective Candidates those deemed appropriate.
- (d) *This definition was repealed by Act XIII 2014.*
- (e) “Applicants” are persons who are seeking to be recognised as Candidates for the Ordained Local Ministry.
- (f) “Prospective Candidates” are persons who have been accepted by the Forum at an Assessment Conference and who are awaiting the outcome of their application to Presbytery for nomination.
- (g) “Candidates” are persons who have been both accepted by the Forum and nominated by their Presbytery. The term “Candidate” may not be used of or by any person who has yet to be, or who has failed to be, nominated by Presbytery.
- (h) “Presbytery of the bounds” is the Presbytery containing the larger or largest part of the area of the Ordained Local Minister’s responsibilities.

2. General

- (1) An Ordained Local Minister is a person who has been ordained for life to a Ministry of Word and Sacrament exercisable on a non-stipendiary and normally a part-time basis, supporting the Ordained National Ministry of the Church.
- (2) Except insofar as qualified by the terms of this Act, an Ordained Local Minister is hereby declared to be a Minister of the Church of Scotland. An appointment to a designated appointment is to an office of the Church of Scotland.
- (3) No person by virtue of his or her status as an Ordained Local Minister shall be eligible for induction to a Charge.

3. Entrance Qualifications

- (1) Applicants must be persons:
 - (i) who are possessed of such professional, vocational or educational experience as shall be acceptable to the Forum, and
 - (ii) who have demonstrated the potential to cope with and benefit from the academic course involved in training for the Ordained Local Ministry.
- (2) Proficiency in spoken and written English will be required.

4. Discernment conversation and Initial Screening process

- (1) A person wishing to apply for the Ordained Local Ministry of the Church of Scotland shall have a discernment conversation with a staff member of the Forum’s Recruitment Team to determine how they will proceed, and should they subsequently make application, this will be followed by an Initial Screening process arranged by the Forum.
- (2) A person deemed ready to proceed after that screening process shall be entitled to apply in terms of section 6 to be recognised as a Candidate for the Ordained Local Ministry. Any person who makes such an application shall be known as an Applicant.

- (3) A person who is not deemed ready to proceed after that screening process must wait a period of between one and three years, as notified to that person by the Forum in writing, before they may again participate in an Initial Screening process. Forum.
- (4) The outcome of each Initial Screening process shall be final and not subject to any form of review or appeal.
- (5) The provisions of this section are subject to those of section 5.

5. **Age, Time and Membership Limits**

- (1) The Forum will not consider an application from any person who has not attained the age of eighteen years by the date on which the Forum receives the application. No upper age limit shall apply to application for acceptance for training.
- (2) The acceptance of a person as a Candidate may be reviewed by the Forum if that person's prescribed course of training has not been begun within three years of that acceptance.
- (3) The Forum will not normally consider an application from any person who has not been either a member or adherent of the Church of Scotland, or who has not been actively involved in a congregation of the Church of Scotland, or who has not been a member of a denomination belonging to the World Communion of Reformed Churches (WCRC), in any case for a period of three years immediately prior to receipt of the application.

6. **Submission of Application**

- (1) The Forum will, on request, issue to each Applicant who has fulfilled the requirements as set out in sub-section 4(2) and section 5 the relevant application, which shall be completed by the Applicant and sent to the Forum by the date determined and supplied by the Forum.
- (2) The Forum will inform Presbyteries of Applicants within their bounds, the appropriate Presbytery being determined according to section 9(2) of this Act.

7. **Period of discernment and Local Review**

- (1) Following the Forum's receipt of their application, the Applicant will enter a period of discernment with a Mentor. During the period of discernment, the Applicant and the Mentor shall explore together the nature of the Applicant's call and gifting. The period of discernment shall last for three to six months. The Mentor will be chosen by the Forum and shall undertake such training as may from time to time be specified by the Forum. The Mentor shall be responsible for supervising the period of discernment according to the guidelines and standards established by the Forum, and shall produce assessment materials as required using such *Indicators for Assessment* document as may be from time to time in use by the Forum. During the period of discernment the Applicant shall also meet regularly with a representative (or representatives) of Presbytery.
- (2) At the end of the period of discernment the Applicant shall proceed to a Local Review. The Local Review will be undertaken by a group consisting of a National Assessor appointed by the Forum, the Mentor and a representative appointed by the Presbytery. In the event that one of the three individuals undertaking the Local Review cannot attend the Local Review, it may still proceed if the Applicant consents.
- (3) In addition, before the end of a period of discernment, the Presbytery or the Forum may require that an early Local Review takes place. Such a Review shall be undertaken by the same group as specified in section 7(2) but may only reach a decision in terms of section 7(4) (ii), (iii) or (iv). Sections 7(5) and 7(6) shall still apply.
- (4) Subject to the provisions of section 7(3), arising out of the Local Review, one of the following written decisions shall be reported by the Review to the Forum:
 - (i) That the Applicant is ready to proceed to National Assessment in terms of section 8;
 - (ii) That the Applicant should undergo a further period of discernment of such length as may be determined by the Local Review before a decision to proceed to National Assessment can be made;
 - (iii) That the Applicant is not yet ready to proceed to National Assessment in terms of section 8;
 - (iv) That the Applicant is not suitable to proceed to National Assessment in terms of section 8.
- (5) Applicants in respect of whom a decision is made in terms of paragraph 7(4)(iii) shall be subject to the terms of section 8A below.
- (6) Applicants in respect of whom a decision is made in terms of section 7(4)(iv) may have a right of appeal in terms of section 8 below, subject to the terms of section 8B.
- (7)
 - (i) All materials received by the Forum from the Local Review in terms of sub-section 7(4) shall be available to those making consideration in terms of sub-section 8(1).
 - (ii) No individual shall serve as an Assessor for the same Applicant more than once.

8. **National Assessment**

- (1) National Assessment shall consist of a conference at which there shall be careful consideration of the Applicant's character and beliefs, vocation, motivation and general suitability for Ordained Local Ministry in the Church of Scotland. The conference shall normally be an in-person residential event but the Forum reserves the right to hold an Assessment Conference online should circumstances make this necessary or desirable. At the Assessment Conference a decision shall be made as to whether or not the Applicant shall be accepted as a Prospective Candidate for the Ordained Local Ministry and the Presbytery shall be informed of the decision.
- (2) All Applicants who attend an Assessment Conference shall receive, as part of their training and development, feedback in the form of a report.

- (3) An Applicant who is accepted as a Prospective Candidate shall, following Assessment Conference, undergo a medical check and a Disclosure Scotland check in the form prescribed by the Forum and may only proceed as a Prospective Candidate if these checks are, in the opinion of the Forum, satisfactory. There shall be no appeal against the Forum's decisions on these matters.
- (4) An Applicant who has not been accepted as a Prospective Candidate shall be subject to the terms of section 8A below.
- (5) An Applicant who has not been accepted at Local Review in terms of a decision under section 7(4)(iii) or (iv) or who has not been accepted as a Prospective Candidate by an Assessment Conference may have the right to appeal to the Ministries Appeal Panel, subject to the provisions of section 8B. Notification of the intention to appeal shall be made to the Forum and to the Principal Clerk within 14 days of the date upon which Local Review or the Assessment Conference's decision, as the case may be, was intimated to the Applicant. At the Appeal Hearing the Applicant shall be entitled to appear either online or in person, as determined by the Forum, and to address the Panel. He or she may be accompanied by a companion, who shall not be entitled to speak to the Panel, but who may confer with the Applicant. A representative of the Forum shall also appear to present the case for the decision under appeal. All parties will be in possession of the reports from the Local Review and/or the Assessment Conference, as the case may be.
- (6) An appeal to the Ministries Appeal Panel can only be brought on one or more of the following grounds: (a) that in the course of the Local Review or Assessment Conference there were irregularities in the process, (b) that the final decision of the Local Review or Assessment Conference was influenced by incorrect material fact, or (c) that the Local Review or Assessment Conference acted contrary to the principles of natural justice.
- (7) The outcome of an appeal shall be either to uphold the decision of the Local Review or the Assessment Conference, as the case may be, or to annul that decision, in which case sub-sections (8) and (9) below will apply.
- (8) If the outcome of the appeal is to annul a decision, whether at Local Review or Assessment Conference, the person shall be treated as if they had not attended that Local Review or Assessment Conference, as the case may be, and shall be entitled to enter the Assessment process again on one occasion only at the stage of attending one further Local Review (and, if accepted there, one further Assessment Conference) or one further Assessment Conference, as the case may be. Such re-entry into the process must commence within one year of the appeal decision. Any further "non-accept" decision on that next occasion at either stage shall terminate that person's eligibility to enter the Assessment process under this Act and there shall be no further right of appeal.
- (9) If the outcome of the appeal is to uphold the decision of the Local Review or the Assessment Conference, as the case may be, that shall terminate the Assessment process for that person and they may not re-enter into it at any time.

Opportunities to become a Prospective Candidate

- 8A. (1) A person applying under this Act shall have three opportunities in total to progress through Initial Screening, Local Review and Assessment Conference to become a Prospective Candidate. Each time the person is not accepted shall count as one "non-accept" decision. Once a total of three "non-accept" decisions have occurred, no further entry into the Assessment process, at any stage, will be possible for that person, save that a fourth application may be submitted only with the prior approval of the Forum. A person will however have rights of appeal as set out in section 8 above, subject to the terms of section 8B.
- (2) Following a "non-accept" decision at any stage, a person must wait for the period specified by the Forum, being a minimum period of one year, before being assessed again.
 - (3) After any "non-accept" decision at any stage, a person who chooses to re-enter the Assessment process shall start again at section 4 i.e. at the stage of discernment conversation and Initial Screening.
 - (4) For the purpose of this section, a decision at Local Review in terms of section 7(4)(iii) and also section 7(4)(iv) would each count as a "non-accept" decision.

Appeal at third "non-accept" decision only

- 8B. A person shall have the right to appeal to the Ministries Appeal Panel following a third "non-accept" decision, whether that is at Initial Screening, Local Review or Assessment Conference."
2. *Wherever the word "Committee" appears, substitute "Forum".*
 3. *Delete the existing section 9(4)(b) and substitute the following:*
 "(b) Notification of the intention to appeal to the Ministries Appeal Panel shall be made to the Forum and to the Principal Clerk within 14 days of the date upon which the Presbytery's decision was made. At the Appeal Hearing the Prospective Candidate shall be entitled to appear either online in person, as determined by the Forum, and to address the Panel. He or she may be accompanied by a companion, who shall not be entitled to speak to the Panel, but who may confer with the Prospective Candidate. Such an appeal can only be brought on one or more of the following grounds: (a) that there were irregularities in the process, (b) that the final decision was influenced by incorrect material fact, or (c) that the Presbytery acted contrary to the principles of natural justice."
 4. *Delete the existing section 9(5).*

Appendix 8

FINANCIAL INFORMATION AND ALLOWANCES

Stipends and Salaries

The Assembly Trustees approved the recommendation of the Faith Nurture Forum that stipend & salary scales be increased by 2% for 2022.

Stipend Scale (including Associate Ministers) 2022

Point 1 £28,700
Point 2 £30,577
Point 3 £32,453
Point 4 £34,331
Point 5 £35,269

Ministries Development Staff Scales 2022

MDS General Scale
Point 1 £26,136
Point 2 £26,991
Point 3 £27,843
Point 4 £28,698
Point 5 £29,547

Team Leader Scale

Point 1 £31,821
Point 2 £32,531
Point 3 £33,241
Point 4 £33,952
Point 5 £34,662

Deacon Scale (Genuine Occupational Requirement)

Point 1 £27,843
Point 2 £28,698
Point 3 £29,547
Point 4 £30,400
Point 5 £31,252

Island Allowance

This allowance remains the same for 2022.

Outer Island Allowance: £1,798

Inner Island Allowance: £707

Travel Expenses 2022

Travel expenses payable remain as:

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

The cumulative rate of Church of Scotland stipend and salary increases over the past five years as compared to cumulative UK CPI (consumer price index) is shown below. Consideration of CPI inflation rates form part of the annual decision-making process in recommending stipend and salary increases for the following year, however budgetary constraints mean that it is not always possible to match them.

| | % Increase by CofS | CPI % as at 1st Jan |
|----------------------------|---------------------------|----------------------------|
| 2022 | 2.00% | * |
| | | |
| 2021 | 0.00% | 0.70% |
| 2020 | 2.00% | 1.80% |
| 2019 | 2.00% | 1.80% |
| 2018 | 1.50% | 3.00% |
| 2017 | 1.00% | 1.80% |
| 2016 | | |
| Cumulative increase | 6.66% | 9.42% |

* Not available at time of writing report.

Recommended Pulpit Supply Fee and Expenses

In Charges where there is only one diet of worship, the Pulpit Supply Fee shall be a Standard Fee of £60. In Charges where there are additional diets of worship on a Sunday, the person fulfilling the Supply shall be paid £30 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 standard rate of 45p per mile.

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 Faith Nurture Forum 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 Faith Nurture Forum 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 Faith Nurture Forum 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 £60 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 2022 the Vacancy Allowance remains at £933 per month and £1,082 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 2022 the Guardianship Allowance also remains at £933 per month in line with the vacancy allowance.

Appendix 9

Discernment & Assessment

The table below provide statistics relating to Enquirers and Applicants at different stages in the Discernment and Assessment processes. [Discernment Conversations replaced Vocations Information Days in 2019 and the table reflects this change.] However, it should be understood that an Enquirer might not choose to apply/enter Discernment until a subsequent year.

| Year | 2017 | 2018 | 2019 | Jan-Dec 2020 | Jan- Dec 2021 |
|-------------------------------------|------|------|------------|--------------|---------------|
| Enquirers | | | 170 | 124 | 95 |
| Discernment Conversations | | | 93 | 65 | 36 |
| Applicants for Ministry (all types) | 78 | 49 | 74 | 50 | 28 |
| Entered Local Assessment | 58 | 43 | 62 | 52 | 31 |
| Chose to Withdraw (locally) | 14 | 6 | 5 | 3 | 3 |
| Readership (Applicants) | 8 | 4 | 2 | 1 | 6 |
| Readership Accepted | 8 | 3 | 2 | 0 | 6 |

The table below reflects the Assessment Year with a cycle of Assessment Conferences taking place across a year e.g. those accepted as noted in 2021 would be eligible to begin training in that same year, but may choose to defer to a later date.

| Year | 2017 | 2018 | 2019 | 2020 | 2021 |
|--------------------------------------|------|------|------|------|------|
| Completed Local Assessment | 44 | 37 | 29 | 37 | 45 |
| Attended Assessment Conference | 29 | 37 | 29 | 36 | 39 |
| Full-time Ministry (Applicants) | 20 | 21 | 17 | 25 | 26 |
| Full-time Ministry Accepted | 13 | 16 | 15 | 17 | 15 |
| Ordained Local Ministry (Applicants) | 8 | 14 | 11 | 9 | 12 |
| Ordained Local Ministry Accepted | 5 | 10 | 8 | 7 | 9 |
| Deacons (Applicants) | 1 | 2 | 1 | 2 | 1 |
| Deacons Accepted | 1 | 1 | 0 | 1 | 1 |
| First Time Applicants | 24 | 31 | 25 | 30 | 31 |
| Accepted | 17 | 21 | 19 | 21 | 21 |
| Returning Applicants | 5 | 6 | 4 | 6 | 8 |
| Accepted | 2 | 6 | 4 | 4 | 4 |

Admissions

Numbers of attendees at Admissions Conference

| YEAR | ATTENDEES | ACCEPT | NON ACCEPT |
|------|-----------|--------|------------|
| 2017 | 16 | 9 | 7 |
| 2018 | 24 | 17 | 7 |
| 2019 | 23 | 13 | 10 |
| 2020 | 27 | 15 | 12 |
| 2021 | 27 | 12 | 15 |

Those accepted at Admissions Conference are then invited to begin their Familiarisation Period in the Church of Scotland [within a period of 3 years] and on successful completion are granted a Certificate of Eligibility.

Appendix 10

Candidates and probationers

| <i>Candidates who started training in August 2021</i> | |
|---|----|
| FTWAS | 15 |
| OLM | 9 |
| Diaconal | 1 |
| <i>Total across categories</i> | 25 |
| <i>Candidates accepted for entry for August 2021 but deferred entry</i> | |
| FTWAS | 2 |
| OLM | 1 |
| <i>Deferred training total</i> | 3 |
| <i>Candidates across all years prior to probation as at August 2021 including those who have deferred</i> | |
| FTWAS | 42 |
| OLM | 17 |
| Diaconal | 2 |
| <i>Total across all categories</i> | 61 |
| <i>FTWAS candidates studying at recognised providers 2021-22</i> | |
| Aberdeen campus based | 0 |
| Aberdeen distance learning | 2 |
| Glasgow campus based | 12 |
| Edinburgh campus based | 7 |
| Highland Theological College campus based | 3 |
| Highland Theological College distance learning | 12 |
| St Andrews campus based | 1 |
| <i>OLM candidates studying at recognised providers 2021-22</i> | |
| Aberdeen distance learning | 7 |
| Highland Theological College distance learning | 6 |
| <i>Diaconal candidates studying at recognised providers 2021-22</i> | |
| Aberdeen campus based | 1 |
| Highland Theological College distance learning | 1 |
| <i>Number of probationers completing training in 2021/early 2022</i> | |
| FTWAS | 7 |
| OLM | 7 |
| Diaconal | 0 |
| <i>Total</i> | 14 |
| <i>Probationers beginning summer 2021</i> | |
| FTWAS | 26 |
| OLM | 6 |
| Diaconal | 1 |
| <i>Late Starts 2021/early 2022</i> | |
| FTWAS | 3 |
| OLM | 2 |
| Diaconal | 0 |
| <i>Total</i> | 38 |
| <i>Readers</i> | |
| Readers in training in 2021 | 9 |
| Readers set apart in 2021 | 1 |

Appendix 11

Ministries Figures for the period to 31 December 2023

| Presbytery | Presbytery Number | 2021 TOTAL |
|-----------------------------|------------------------------|-----------------------|
| Edinburgh | 1 | 48.5 |
| West Lothian | 2 | 17 |
| Lothian | 3 | 25 |
| Melrose and Peebles | 4 | 9 |
| Duns | 5 | 4.5 |
| Jedburgh | 6 | 5.5 |
| Annandale and Eskdale | 7 | 8 |
| Dumfries and Kirkcudbright | 8 | 12.5 |
| Wigtown and Stranraer | 9 | 6 |
| Ayr | 10 | 24 |
| Irvine and Kilmarnock | 11 | 13.5 |
| Ardrossan | 12 | 13.5 |
| Clyde | 14 | 40 |
| Glasgow (inc. Cumbernauld) | 16 | 84 |
| Forth Valley and Clydesdale | | 44 |
| Argyll | 19 | 18 |
| Falkirk (excl. Cumbernauld) | 22 | 15.5 |
| Stirling | 23 | 21.5 |
| Fife | 24 | 44.5 |
| Dunkeld and Meikle | 27 | 6.5 |
| Perth | 28 | 16.5 |
| Dundee | 29 | 18 |
| Angus | 30 | 15.5 |
| Aberdeen and Shetland | 31 | 28 |
| Kincardine and Deeside | 32 | 10.5 |
| Gordon | 33 | 16 |
| Buchan | 34 | 14 |
| Moray | 35 | 11.5 |
| Abernethy | 36 | 4.5 |
| Inverness | 37 | 16.5 |
| Lochaber | 38 | 5.5 |
| Ross | 39 | 10 |
| Sutherland | 40 | 4 |
| Caithness | 41 | 5.5 |
| Lochcarron-Skye | 42 | 5 |
| Uist | 43 | 2 |
| Lewis | 44 | 5 |
| Orkney | 45 | 7 |
| England | 47 | 4 |
| International | 48 | 5 |
| TOTAL | | 665 |

Appendix 12

Previous Geographical Weightings Categories

Group A: City Weighting 1.0

Aberdeen
Dundee
Edinburgh
Glasgow

Group B: Predominantly Urban Weighting 1.0

Dumbarton
Dunfermline
Falkirk
Greenock & Paisley
Hamilton
Irvine & Kilmarnock
Kirkcaldy
Lothian
West Lothian

Group C: Urban/Rural Weighting 1.5

Angus
Ardrossan
Ayr (added to this category at GA 2011)
Buchan
Dumfries & Kirkcudbright
Inverness
Kincardine & Deeside
Lanark
Melrose & Peebles
Moray
Perth
St Andrews
Stirling

Group D: Rural/Urban Weighting 2.0

Annandale & Eskdale
Caithness
Dunkeld & Meikle
Duns
Gordon
Jedburgh
Ross
Wigton & Stranraer

Group E: Scattered Rural Weighting 3.0

Abernethy
Lochaber
Lochcarron – Skye
Sutherland

Group F: Island Weighting 3.0

Argyll
Lewis
Orkney
Shetland
Uist

References

- [1] Now replaced by the Faith Nurture Forum
- [2] Ascertained currently by the calculator found on the gov.uk website
- [3] Ascertained currently by the calculator found on the gov.uk website.