

WORD OF LIFE



THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND 2017

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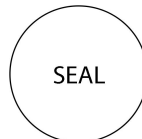
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**COMMISSION
IN FAVOUR OF
HER ROYAL HIGHNESS THE PRINCESS ANNE ELIZABETH ALICE LOUISE,
PRINCESS ROYAL
TO BE
HER MAJESTY'S COMMISSIONER TO THE GENERAL ASSEMBLY**

ELIZABETH THE SECOND, by the Grace of God of the United Kingdom of Great Britain and Northern Ireland and of Our other Realms and Territories, QUEEN, Head of the Commonwealth, Defender of the Faith, to all to whom these presents may concern.

GREETING! WHEREAS We taking into Our Royal consideration that the General Assembly of the Church of Scotland was appointed to meet on the Twentieth day of May next and seeing We by reason of Our other weighty affairs cannot in Person be present in the said Assembly. AND WE being desirous that Our most dearly beloved Daughter Her Royal Highness The Princess Anne Elizabeth Alice Louise, Princess Royal, Royal Lady of Our Most Noble Order of the Garter, Royal Lady of Our Most Ancient and Most Noble Order of the Thistle, Dame Grand Cross of Our Royal Victorian Order, shall discharge the great trust of Our High Commissioner to the General Assembly: WE ordain a Commission to be made and passed in due form under the Seal appointed by the Treaty of Union to be kept and made use of in place of the Great Seal of Scotland, nominating, constituting and appointing like as We by these presents do nominate, constitute and appoint the said Princess Anne, Princess Royal, to be Our High Commissioner to the said General Assembly of the Church of Scotland. GIVING AND GRANTING unto the said Princess Anne, Princess Royal, power, commission and warrant to represent Our Sacred Person and Royal Authority and supply Her Presence and hold Her Place in the said ensuing General Assembly as Our High Commissioner specially appointed for that effect, and to do all and everything belonging to the power and place of a High Commissioner to a General Assembly as fully and freely in all respects as any other in that High Station hath done or might have done in any time heretofore and as We Ourselves might do if Personally present, We hereby ratifying and approving all and whatsoever things the said Princess Anne, Princess Royal, shall in the discharge of this Commission lawfully do or cause to be done: WE HEREBY require and command all the Ministers, the Diaconate and Elders of the said Assembly and Church with all other of Our good subjects in Scotland of whatsoever degree or quality to acknowledge reverence, honour and obey the said Princess Anne, Princess Royal, as Our High Commissioner to the effect and manner above mentioned, and We declare that this Commission shall commence and be in force from the Nineteenth day of May next and from thenceforward to continue during the ensuing session of the said General Assembly or until this Commission be by Us revoked and discharged: IN WITNESS WHEREOF We have ordered the Seal appointed by the Treaty of Union, to be kept and made use of in place of the Great Seal of Scotland to be appended hereto. Given at Our Court at Sandringham House this Fourteenth day of January in the year Two Thousand and Seventeen in the Sixty-Fifth Year of Our Reign.

Per Signaturam Manu SDN Reginae Supra Scriptam



HER MAJESTY'S LETTER TO THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND

Right Reverend and Well Beloved, We Greet You Well.

We gladly renew on this Occasion Our pledge to preserve and uphold the rights and privileges of the Church of Scotland. In doing so, We acknowledge, with Gratitude to Almighty God, the Church's steadfast witness to the Christian faith and its services to our people in Scotland and in many lands overseas.

In this year in which the churches mark the 500th Anniversary of the Reformation in Europe We are heartened to note that reflection on the historical significance of the Reformation has prompted a fresh examination of the imperative of continual reform within the life of the Church, both nationally and internationally. It is encouraging to know that, while a considerable journey remains to be travelled, there is a renewed commitment to a greater understanding of one another within the communion of the One Holy Catholic and Apostolic Church.

At a time of such pain for so many people across the world who are suffering from the vagaries of war and famine We are, as ever, inspired by the way in which the Church of Scotland, with other Churches, has expressed the Gospel imperative to the poor and made the care of refugees and asylum seekers such a priority. It is also heartening to read of the support of the Church of Scotland for work in conflict-resolution and reconciliation in South Sudan, this parallels the work of the Church of England and Roman Catholic Church in engagement with this young nation in supporting a future of peace and justice where all can fulfil their God-given potential.

We are also delighted to hear of the way in which your World Mission Council has drawn attention to the remarkable contribution which women have made as agents of positive change in an unequal world and We note the strong partnership that the Church of Scotland has with Christian Aid in contributing to the growing global movement of people of faith who want to see gender justice become a reality across the world.

We have been greatly encouraged by the way in which the immediate past Moderator has drawn the nation's attention to the plight of those who, for such a variety of reasons, find themselves homeless. It is reassuring that the Church should be at the forefront of helping people to recover their dignity and self-worth.

We note too, that the Church of Scotland is committed to the continued development of interfaith dialogue at a time when the peoples of the world must cultivate a greater understanding of one another's cultures and traditions. Our prayers are with you as you help to lead the way in friendships which contribute to peace, reconciliation and a commitment to our common humanity.

May your faith and courage be strengthened in your deliberations during the week ahead and through the times to come. As We are unable in Our Own Person to be present at your Assembly this year, We have chosen Our most dearly beloved Daughter Her Royal Highness The Princess Anne, Princess Royal to be Our representative being assured that Our choice will meet with your approval.

And so, praying that the blessing of Almighty God may attend your deliberations, We bid you heartily farewell.

ELIZABETH R

ANSWER TO HER MAJESTY'S LETTER

TO THE QUEEN'S MOST EXCELLENT MAJESTY

May it please Your Majesty

We, Your Majesty's loyal subjects convened in General Assembly, have received with pleasure Your Majesty's gracious letter to us.

We greatly value Your Majesty's continuing pledge to maintain the historic rights and privileges of the Church of Scotland.

Your Majesty and His Royal Highness the Duke of Edinburgh are always in our prayers and we rejoice at the unstinting service that Your Majesty and His Royal Highness give to both nation and Commonwealth. In this year it has been a particular joy to note that, in the world context, Your Majesty is now the longest-serving current Head of State and we are glad that good health has allowed Your Majesty to reach such a magnificent milestone. Your Majesty's commitment to public service is a model for the nation, and the Church of Scotland is thankful to God for the way in which that example pervades the nation's life.

We pay particular tribute to His Royal Highness the Duke of Edinburgh. We know that the decision to retire from public duties is not one which will have been taken lightly; however, seventy years of public service is a remarkable record and the influence that the Duke of Edinburgh has had on so many groups and organisations is equally remarkable. The Duke of Edinburgh Award Scheme will stand as an extraordinary legacy which has touched, and will continue to touch, the lives of millions of young people across the world. In the Church of Scotland we offer to His Royal Highness our warmest thanks, and an assurance of our prayers for continuing health and strength in a well-deserved retirement.

At a time of great unease and uncertainty around the world we are grateful for Your Majesty's support for the work that the Church of Scotland is doing to enable people to resolve their conflicts by peaceful means and we are particularly grateful for Your Majesty's acknowledgment of the efforts that we are making to work alongside colleagues in both the Church of England and the Roman Catholic Church in seeking peace and reconciliation for the beleaguered people of South Sudan.

Your Majesty has also commended the work of our World Mission Council which, in collaboration with Christian Aid, has joined with many other faith communities to work for gender justice across the globe. We, the ministers, elders and deacons of the Church of Scotland, cannot emphasize enough the need to address this issue both within our own Communion and across the continents. We will work tirelessly on this matter, believing that gender justice is a key element in strengthening the way that people and nations relate to one another.

We know too the importance, at this time, of interfaith dialogue and we can assure Your Majesty that the Church of Scotland will continue its efforts to be hospitable and understanding of those who belong to other cultures and faiths. Our prayers for peace and harmony across the world are constant and we remain committed to understanding our common humanity.

We sincerely appreciate Your Majesty's gracious words in commending the work that the immediate past Moderator, the Very Rev Dr Russell Barr, has done to highlight the plight of people who are homeless. This is an area of work which should be of concern to all those who work for the common good, and the Church of Scotland will continue its efforts to coordinate work with Local Authorities, the Scottish Government, the UK Government and other agencies that are working to end this blight on our society.

It is particularly pleasing that Your Majesty has appointed for a second time Your Majesty's dearly beloved Daughter Her Royal Highness The Princess Anne, Princess Royal as High Commissioner. Her Royal Highness' presence is greatly appreciated and warmly welcomed.

Finally, we commend to the unfailing care and protection of Almighty God, Your Majesty and His Royal Highness the Duke of Edinburgh and as we begin our deliberations we pray that God will continue to bestow favour upon Your Majesty, that you may long reign over us.

Your Majesty's most faithful and loyal servants.

THE MINISTERS, ELDERS AND DEACONS OF THE CHURCH OF SCOTLAND CONVENED IN GENERAL ASSEMBLY

Signed in our name, in our presence
and at our appointment

Derek Browning
Moderator

WORD OF LIFE



THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND 2017

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ASSEMBLY ARRANGEMENTS COMMITTEE

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days. (*Order of Proceedings*)
3. Appoint Mr Roy Pinkerton to index the verbatim record.
4. Invite commissioners to submit to the first meeting of the Business Committee nominees for consideration to serve on the Selection Committee.
5. Appoint Mr Craig Marshall as Assembly Officer from June 2017.
6. Remind commissioners of the deadline of noon on Monday 22 May for submitting nominations for the Committee to Nominate the Moderator. (*Section 3*)

SCOTTISH BIBLE SOCIETY

7. Urge the Scottish Bible Society to pursue its ongoing efforts to address the challenge of global Bible translation.
8. Support the Society in its desire to work in partnership with congregations to improve people's experience of the Bible and its impact on their life.
9. Encourage congregations to consider using *Bibleworld Books* as a way to improve literacy levels amongst children in their communities.
10. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes.
11. Commend the Society's global outreach to the generosity of congregations and members.

REPORT

1. The Very Rev Dr Russell Barr

From the moment he danced back through New College quad with his wife Margaret at the end of the 2016 General Assembly, Russell Barr has never stopped being on the move. His visits to the United States and to Canada strengthened links with the Presbyterian and other denominations there. The other overseas visit was to Kenya, developing the partnership with the Presbyterian Church of East Africa. In Scotland he took to the air in a

micro-light plane over Lothian Presbytery. More orthodox forms of transport took him to the Presbyteries of Gordon, Dumbarton and Dunkeld and Meikle.

In his moderatorial year Dr Barr has highlighted the issue of homelessness and the church's need to respond to this with compassion and generosity. His tireless work for Fresh Start has received national prominence. The biblical imperative to welcome the stranger and, wherever

possible, to provide that most basic of needs, shelter, has featured in many of Dr Barr's engagements with the church and with wider society.

During his moderatorial visit to London, Dr Barr was able to highlight this issue and many others in discussions with the Prime Minister and other politicians, as well as with ecumenical colleagues.

Throughout his year Dr Barr has been wonderfully supported by his wife Margaret who has shared in many of his visits at home and abroad, bringing her own special gifts and qualities to bear. The Church is indebted to the Barrs for their dedication and commitment in this last year and wishes them well as they return to the parish of Edinburgh: Cramond, and to other opportunities of service that the moderatorial year has made possible.

2. Presbytery Representation

The Presbytery returns show that there are in all the Presbyteries 1,041 charges, whether vacant or not and that there are 193 other ministers (excluding retired minister) who are members of Presbyteries. Representation is calculated for each Presbytery in accordance with Act III, 2000 and the total number of commissioners is made up as follows: 347 ministers, 347 elders and 27 deacons.

3. Election of Committee to Nominate the Moderator

Since 2014, revised Regulations have been used to elect the Committee to Nominate the Moderator. Commissioners are encouraged to submit nominations by the deadline of noon on Monday. Ballot papers will be distributed to commissioners on Wednesday morning, with the ballot closing at 5pm that day. The names of those nominated will be announced on Thursday and will appear in the Friday Daily Papers.

4. Reshaping the General Assembly

The results of last year's survey of the shape, size and purpose of the General Assembly have been given further consideration. The Committee has begun what will be an

ongoing review of the way the General Assembly functions and, in particular, how commissioners attending the Assembly will have the best opportunity to participate in its working and decision-making processes. Key to effective governance within the Church of Scotland is the opportunity that commissioners have annually at the General Assembly to scrutinise the work of Councils, Committees and other associated bodies reporting to the Assembly. The Committee will continue to keep the Assembly's processes and procedures under review to ensure that commissioners are fully enabled to carry out this essential function of the Church's Presbyterian polity.

For the Assembly to function effectively it is vitally important that it uses its time to the best advantage. The Committee has for some time considered that the opening day of the General Assembly is too long, requiring attendance for over twelve hours. The Committee believes that with some readjustment of the timetable, a more focussed approach to the opening day is achievable and is running a trial to see if this reconfiguration of Saturday's business is helpful.

The opening session of the General Assembly when civic and other guests are present is a unique opportunity for the outgoing Moderator to give a short address about their year as Moderator. The address will give insight and perspective upon the work and witness of the Church in our nation and in the wider world. This will replace the former evening session address and will enable a wider audience to hear about the significant contribution the Church continues to make. The outgoing Moderator will be given a lunchtime slot, this year on Monday, to have a more extensive opportunity to reflect on the past year. With no Saturday evening session, commissioners will now have an evening free from Assembly business after what will have been a full day. It will also alleviate pressure upon those involved with the Communion rehearsal, which takes place at the end of the Saturday afternoon session.

The Assembly should note that overseas and ecumenical delegates have commented in previous years that they felt

they could not contribute to the work of the Assembly until they have been formally introduced and welcomed, something that previously happened on Saturday evening. The Committee is grateful to the World Mission Council and the Ecumenical Relations Committee for their support in these proposed changes.

The new trial arrangement for Saturday morning will have a brief adjournment between the outgoing Moderator's address and the welcome to overseas and ecumenical delegates.

Except in cases of extenuating circumstances, Commissioners will be expected to attend ten of the twelve sessions in order to receive payment of Assembly expenses.

The Committee had been asked to consider moving the date of the General Assembly, but after researching what accommodation might be available at different times of the year, and particularly reviewing when our sister denominations hold their Assemblies and similar meetings, the Committee concluded that there was no merit in changing the date, and that the best date for commencement of the General Assembly continues to be the third Saturday of May.

5. Conveners' Speeches

In its broad review of the practice of the General Assembly, the Committee has assessed the length of time Conveners of Councils and Committees take in delivering their speeches. Standing Order 95 (i) currently allows for 20 minutes, but in recent years an overwhelming number of conveners have taken around 15 minutes or less. The significant support for commitment to good governance evidenced in the survey of commissioners carried out by the Committee two years ago leads the Committee to believe that all diligent commissioners will have read reports in advance and will appreciate having more time to ask questions, thus exercising their responsibility to hold Councils and Committees to account. Accordingly the Committee has requested an amendment to SO95 (i)

to allocate all Conveners 15 minutes for their speeches. This will be dealt with during the report of the Legal Questions Committee.

6. The General Assembly in the Digital Age

The Committee continues to enhance the General Assembly experience by increasing use of developing technology.

WiFi is available in the Hall, Rainy Hall and all office areas. The prime purpose is to access General Assembly Publications. The Committee urges responsible use and reserves the right to restrict or block sites placing a strain on the network.

The General Assembly App for smartphones and electronic devices such as iPhone and android tablets continues to be developed by the Committee in consultation with APS, the publishing group which produces Assembly publications. The App contains information about the General Assembly, provides access to the reports and information regarding Heart and Soul. The App can be downloaded from the General Assembly Publication website www.gapublications.co.uk and relevant device App stores.

A daily audio podcast overview of each day's proceedings will be available from the General Assembly pages of the Church of Scotland website. The Committee is delighted that Douglas Aitken will once again be writing and presenting these podcasts. To help commissioners learn more about Assembly procedures, the wider Church and the work of the Councils and Committees, a series of brief videos has been created outlining the work of the Councils and some of the Assembly Committees. These are available to download from the General Assembly pages of the Church of Scotland website, alongside information and videos for first time and more experienced commissioners.

The General Assembly, including Heart and Soul, will be webcast and can be viewed at www.churchofscotland.org.uk and also from the GA App. Following feedback, an improved web facility using British Sign Language will be available.

For the first time, the full recorded video proceedings of the 2017 General Assembly will be available online through the Church of Scotland website in the General Assembly section. The entire proceedings will be viewable with each report available as a separate clip, indexed by day, time and Blue Book reference. This new feature further enhances the Church's online web presence, and recognises that not everyone has the ability or freedom to watch the online webcast live as it happens. This "replay" function will allow everyone to watch the proceedings of the General Assembly at a place and time of their own choosing. In this first year, the goal is to have clips available within twenty-four hours of a speech or report being delivered. In future years, the target will move to "same day" and perhaps even within a matter of hours.

The Committee is investigating the possibility of providing 30 minutes of daily video highlights of the General Assembly. If this turns out to be viable it would, as with other digital content, become available through the General Assembly pages of the Church of Scotland website.

A unified format for the Book of Reports (Blue Book) is now in use by all reporting councils and committees. This facilitates production in a variety of media using the same source. This year, as agreed by last year's General Assembly, only those requesting printed copies of the Blue Book will have received them by post. The saving to the Church is likely to be more in postage than in printing, and the Committee continues to keep the matter under review. The Committee is keen to listen to the experiences of commissioners; it will continue research into the use of digital media and will do all it can to migrate to a cost effective and convenient system, while recognising that a paperless General Assembly will not suit everyone.

7. Heart and Soul 2017

Following successful events at the last six General Assemblies, Heart and Soul 2017 with the theme *Word of Life*, will take place in Princes Street Gardens on Sunday 21 May. By tapping into the webcast and drawing on local resources, Heart & Soul Local will mirror in different venues the celebration of the Edinburgh event. The Committee is grateful to everyone who makes the event not only possible but enjoyable and meaningful, and this year it is particularly grateful to the GROW project at Edinburgh: Greyfriars for crafting the individual letters that go to make up the words 'Word of Life'. The Committee hopes that these letters will be used across Scotland to show how the *Word of Life* engages with different communities. This year over 60 exhibitors will be taking part in Heart and Soul 2017 and further information is available at www.heartandsoul.org.uk

8. Property

The Property sub-committee continues to advise the Committee on matters relating to the General Assembly Hall and the Moderator's flat. Both properties are maintained appropriately and are subject to quinquennial inspection.

The Church has owned the property at Rothesay Terrace since 1999 and in recent years has carried out refurbishment work in the kitchen and bedrooms. The Moderator's flat is not only the Moderator's 'residence' in Edinburgh; it is also used extensively to host a variety of significant church events in a more informal atmosphere.

The General Assembly Hall was again part of Edinburgh Doors Open Day with over a thousand visitors. These are welcome opportunities to engage with visitors and with those less familiar with the Church's work and to share information about the wider work of the Church. Amongst the visitors this year was a large group of American tourists who enjoyed seeing the Assembly Hall close up and in particular the embroidered chairs used by former moderators at the opening and closing of the General Assembly, three videos showing historic and more recent

General Assemblies, and a collection of historical artefacts curated by the Mission and Discipleship Council and the Church Art and Architecture Committee.

At the end of its contract with Edinburgh First, the Committee has resumed responsibility for the marketing and letting of the General Assembly Hall. This has prompted the Committee to seek the appointment of an Assembly Hall Officer who will oversee the janitorial and letting management of the Assembly Hall, reporting to the Head of Estates and to the Committee. This will be a fixed-term arrangement, under review, until it becomes clear how the work and responsibilities unfold. The new post will be financed through the revenue raised by letting the Assembly Hall.

The Committee has had an Accessibility Audit carried out in the Hall and its environs. Whilst pleased that the Hall met most accessibility requirements, a few areas were highlighted that required attention, and the Committee will be addressing these as part of a planned programme of maintenance.

9. Commissioners' Subsistence and Travelling Expenses

The Committee recommends the following rates for payment of expenses:

Overnight subsistence not exceeding £60.00 for each night.

Daily out-of-pocket expenses not exceeding £15 per day.

Mileage rate, when no public transport is available, 25p per mile.

Further details appear on the reverse of the claim form issued to commissioners.

10. *Fasti Ecclesiae Scoticae*

The *Fasti Ecclesiae Scoticae* is the official record of ministers who have served within the Church of Scotland and includes important information such as dates and places of service, ordination and study, as well as notable details from ministers' lives.

Over the years the *Fasti* has been published at 20 – 25 year intervals with the most recent *Fasti*, Volume XI, produced in 2000. The Committee has begun consideration of a further volume.

11. David McColl

David McColl has served as Assembly Officer since 2000, having previously served as Depute Assembly Officer. His cheerful and friendly greeting extended to all who attend the General Assembly has become part of the fabric of what the Assembly has been. As well as duties around the Assembly Hall, particularly during the number of set-up days required, David has ensured that the Moderator's block and Clerks' suite have been well managed over the years. His has been a hugely supportive role and the General Assembly is grateful to him. The Committee wishes him a happy retirement.

12. Alison Murray

Alison Murray has been a stalwart in the Principal Clerk's Office for sixteen years, having acted as Minute Secretary at the Assembly before that. She has supported sixteen Moderators as their personal assistant, and has worked with six Conveners of the Assembly Arrangements Committee. Her institutional memory of the work of the Committee, and of the General Assembly, is exceptional and her commitment to ensuring that the day-to-day running of the Assembly is smooth is outstanding. Her ability to cope with the multiplicity of requests and demands made during the year, and particularly around the time of the General Assembly, is inspiring. She has also played a significant role in making sure that the Assembly Hall has been opened to the general public during the Edinburgh Doors Open Day scheme in recent years, and has spent long hours ensuring the Hall and various exhibits were properly prepared.

Alison's support of Moderators during their period of office is something to which each one will testify positively. The long hours of preparation and the niceties of dealing with an incoming Moderator-Designate while the current

Moderator is still in office have been handled with tact and aplomb, and on occasion not a little firmness!

So much of the work of the General Assembly is built on a dedicated group of individuals working hard and quietly in the background. For her work on behalf of the General Assembly, her work with Moderators and Conveners and her work in the Office of the General Assembly, the Church owes Alison an enormous debt of gratitude. The Committee wishes her well in her retirement.

In the name of the Committee

JUDITH J H PEARSON, *Convener*
FIONA SMITH, *Vice-Convener*
JOHN P CHALMERS, *Secretary*

ADDENDA

Rev Dr Derek Browning

Rev Dr Derek Browning has been involved in the work of the Assembly Arrangements Committee for eight years and has served as its Convener for the last two years. As is customary, this has also involved being Business Convener of the General Assembly.

Derek has shown a deep concern for the place of the General Assembly in the life of the Church. His respect for its practice and procedure is clear but in all things, he brings a gentle good humour and a keen wit.

Under his convenership, the Assembly and its Hall have become more accessible to people with a variety of needs and Dr Browning has maintained his concern for inclusion here and in his parish at Edinburgh: Morningside.

We know that Dr Browning would have enjoyed serving the Committee and the Assembly for a further two years in this capacity but now that he has been nominated as Moderator Designate, we wish him well in a different sphere of service.

Retirement of the Principal Clerk, the Very Rev Dr John P Chalmers

The Committee pays tribute to the Very Rev Dr John P Chalmers, Principal Clerk to the General Assembly, and Secretary to the Assembly Arrangements Committee, who retires in July. John Chalmers studied chemical engineering at the University of Strathclyde before moving to the University of Glasgow where he graduated BD. He was awarded an Honorary Doctor of Divinity degree by Aberdeen University in 2016. Dr Chalmers' first charge was Renton Parish Church in Dunbartonshire. He was then translated to Palmerston Place Parish Church in Edinburgh in 1986. In 1995 he became Depute Secretary to the Board of Ministry and in 2010 he became Principal Clerk to the General Assembly, as well as being Secretary to the Moderator, to the Assembly Arrangements Committee and the Legal Questions Committee. He is a Chaplain to Her Majesty The Queen. In 2014, at very short notice, Dr Chalmers became Moderator of the General Assembly and served with distinction. His calm manner, wise counsel and gentle humour were greatly appreciated not only at the Assembly but also throughout his year as Moderator. In the Scottish Referendum campaign of that year and elsewhere, Dr Chalmers championed the cause of 'Respectful Dialogue', and called for the Church to be a source of healing after the Referendum took place.

Dr Chalmers' grace under pressure, a skill acquired during his parish ministry and honed during his service in the offices of the Church, has been a source of comfort, encouragement and challenge to all who have encountered him. His desire to find the 'question behind the question' has led to thoughtful and purposeful dialogue and decision-making within the Church at every level where he has been involved. The Church has been embellished and heartened by his caring ministry and sage counsel.

Dr Chalmers has been warmly supported by his wife Liz and their family throughout his ministry. Fuller tribute will be paid at the closing session but the Committee wishes to place on record its own indebtedness and to wish Dr

Chalmers and Mrs Chalmers a long, healthy and happy retirement.

APPENDIX A

REPORT OF THE SCOTTISH BIBLE SOCIETY

‘Since we live by the Spirit, let us keep in step with the Spirit.’

Galatians 5:25 (NIV)

Journeys take many forms. There are numerous stories in the Bible about people on the move. From Abraham being called to leave his home country, to God’s people being in exile, to Jesus travelling around Galilee, Samaria and Judea, to the early Christians being scattered because of persecution – to give a few examples. We often use ‘journey’ as a metaphor and life is described as a journey. We all have very different experiences of life’s journey.

In 2016, the spotlight in our news reports was very much on the people whose journey has been particularly challenging due to being displaced by war. Images of desperate refugees making perilous journeys and arriving in Europe played across our screens. As difficult as their journeys are, the reality is that the poorest and most desperate will never be able to leave these war-torn countries.

Our colleagues in the Middle East have been working with refugees in the region for many years. In this current crisis they are reporting an increased demand for Bibles. Their work has had to develop beyond providing food, blankets and other material aid alongside Bibles. A programme of Bible-based emotional and spiritual healing has been developed because the ongoing trauma that the refugees experience means they are dealing with serious psychological needs. Using trained volunteers, thousands of refugees are encountering the Bible in a new way. Many passages in the Bible talk about the suffering of God’s people. Through seeing elements of their suffering reflected in the characters and events of the Bible, refugees begin to understand God’s love and care for

them. They discover that they can take their pain and suffering to the cross for healing from the trauma they are experiencing. The Bible-based trauma healing programme is a long, slow process, but vital for the healing and well-being of each individual.

In Scotland, we are continuing to support congregations in their response to helping refugees and asylum seekers. Our booklet, ‘On the road...A Journey through the Bible for migrants’ is a recommended resource by the Scottish Faiths Action for Refugees project and the booklet is available in English, Arabic and Farsi.

Thanks to the prayers and generous financial gifts of congregations, volunteers and donors, we are able to support Bible-based trauma healing programmes in the Middle East, as well as other **projects around the world**, including:

- Providing Bibles in a language people understand – in Algeria where the early Berber Christians produced theologians like Saint Augustine, Scriptures in the Berber language are supporting the current growth in Christianity in what is a predominantly Muslim country.
- Distributing Bibles to thousands of people – the church in China is growing so fast that there is a virtual Bible famine. Many believers long for their own Bible but are often unable to afford one.
- Responding to the holistic needs of people – in Brazil where the *Luz na Amazônia* (Light in Amazonia) boat navigates to isolated riverside communities, providing much needed medical, social and spiritual assistance to people.

A journey of our own that we celebrated in 2016 was 25 years of our **Bibleworld** ministry. In four different exhibition formats, **Bibleworld** has welcomed close to 220,000 school children, parents, teachers and volunteers. We thank the many congregations who have been involved with **Bibleworld** over the years. Whilst the **Bibleworld Mobile** classroom was retired from active

service, we are excited by the next stage of our journey - ***Bibleworld Books*** which is currently in development. This is a Bible-based resource suitable for children to learn the principles of reading and writing. We pray that congregations will capture the vision of using our modern illustrated resources to run ***Bibleworld*** book clubs - after school groups staffed by trained volunteers building relationships with schools and families in communities, and helping children to improve their literacy levels using stories from the Bible.

Throughout the year, we were encouraged by stories of people's personal journeys with the Bible. In partnership with Biblica, the ***Community Bible Experience (CBE)*** was introduced in Scotland nearly three years ago. Since then well over 3,000 people around the country have read the

entire New Testament. People who have read the Bible all their lives have discovered new things in the Scriptures and many who have never read the Bible, or who struggle to read the Bible, have found that ***CBE*** transformed their experience of the Scriptures as God's Word was opened up in a new and fresh way.

Our belief is that the Bible speaks to us in every situation we face and that God is faithful and brings hope to all of our different journeys. In life, we may find ourselves constantly on the move, but God is on the move too. Perhaps our prayer should always be that we will have the courage to move with him and 'keep in step with his Spirit' (*Galatians 5:25*).

DELEGATION OF THE GENERAL ASSEMBLY

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report of the Delegation of the General Assembly and thank it for its work.
2. Continue the appointment of the Delegation with the same powers as hitherto - the Principal Clerk of the General Assembly to be Chairman, the Depute Clerk of the General Assembly to be Vice-Chairman and the Solicitor of the Church to act as Secretary.
3. Pass an Act amending the Congregational Constitutions Act (Act XIX 1964) as set out in Appendix A.

REPORT

The Delegation has to report that during 2016 it granted, in virtue of the powers conferred upon it by the General Assembly, 7 additional Model Deeds of Constitution.

The present amended Model Deed of Constitution was approved and adopted by the General Assembly on 21 May 1994 for issue to each congregation whose temporal affairs were then administered by a Congregational Board under the Model Deed and for granting to each congregation thereafter adopting it. Some amendments to it have over the years been approved to take account of changes such as those required by charity legislation.

The General Assembly of 2003 also permitted congregations to adopt, as an alternative to the Model Deed of Constitution, the Unitary Constitution either by Resolution of the congregation or by Basis of Adjustment. 56 congregations adopted the Unitary Constitution during 2016 compared to 58 in 2015.

The General Assembly of 2016 instructed that from 1 January 2017 the only form of constitution which

congregations may adopt and which may be granted by the Delegation should be the Unitary Constitution, and urged those congregations constituted in terms of the Model Deed and other forms of constitution to adopt the Unitary Constitution. The Delegation once again expresses the hope that those congregations who have not yet reviewed their constitution will do so in the course of this year.

As a result of the decision to discontinue the issue of the Model Deed, Sections 1 – 5 of the Congregational Constitutions Act, Act XIX 1964, no longer apply and accordingly the Delegation of Assembly proposes the repeal of these Sections.

An amending Act is annexed at Appendix A.

In the name and on behalf of the Delegation

JOHN P CHALMERS, *Chairman*
MARY E MACLEOD, *Secretary*

APPENDIX A

[] ACT AMENDING THE CONGREGATIONAL
CONSTITUTIONS ACT (ACT XIX 1964)
Edinburgh, [] May 2017, Session []

The General Assembly hereby enact and ordain that the
Congregational Constitutions Act (Act XIX 1964), as
amended, shall be further amended as follows:

1. *Delete sections 1 to 5.*

COMMITTEE ON OVERTURES AND CASES

This report will be published in the Assembly Papers if there are any Overtures and Cases.

RETURNS TO OVERTURES

May 2017

PROPOSED DELIVERANCE

4

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Registration of Ministries Overture, as printed in Appendix B.

REPORT

1. Introduction

As will be seen from the returns detailed in Appendix A, the Registration of Ministries Overture sent to Presbyteries by last year's General Assembly received sufficient support to be presented for enactment.

2. Comments from Presbyteries on the Overture

2.1 Comments were received from twenty-five Presbyteries. The Committee consulted with the Legal Questions Committee in order to determine how best to address these.

2.2 Some Presbyteries were concerned that the Overture created a "hierarchy of service" and in particular, there were suggestions that the Overture has the effect of making serving chaplains "second class citizens". The Committee is quite clear that this is not the aim of the proposed registration process and nor should it be considered, in any way, to be the outcome. The Committee would wish to affirm all forms of service, both within and outwith parish ministry and indeed to affirm the parity, within the Kirk, of all Elders, Deacons and Ministers of Word and Sacrament. The proposed categorisation simply acknowledges that parish ministry isn't static and that developments naturally take place over

any period of time. The proposed register ensures that anyone returning to parish ministry, after an absence of three years or more, is reasonably up to date with any changes that have occurred since he or she last served in a parish appointment. The Overture seeks to support those who wish to make such a return, by ensuring that they are updated and equipped to serve in a parish role.

2.3 There was also a concern that that the Overture might be perceived as changing the concept of ordination being for life. The Overture actually seeks to affirm 'ordination for life' by ensuring that the Church maintains an up to date list of all those who have been ordained to the Diaconate or to the Ministry of Word and Sacrament. Regardless of whether or not such individuals hold relevant appointments, they remain authorised to perform the relevant functions of their ministry as duly authorised by the Church.

2.4 One Presbytery thought that the timescale in which a minister loses the ability to work in parish ministry was too brief (this being a reference to Category O registration lapsing after three years). However the Registration of Ministries Committee when considering applications is specifically directed to consider the applicant's recent experience of pastoral work and conducting worship and

will thus proceed accordingly. If for example, a person has until fairly recently been working in parish ministry, it would be expected that the Committee would direct that little if anything by way of further training or mentoring would be required in order for Category O registration to be granted.

2.5 Some Presbyteries perceived a negation of the principles of Presbyterianism in the centralisation which is a consequence of the Overture. The Committee wishes to highlight that many aspects of the proposed categorisation process would remain at Presbytery level, much as they do under the current system of Practising Certificates. The centralised role of the Ministries Council, in maintaining the overall Register of Ministry, is purely administrative. The Registration of Ministries Committee is deliberately being proposed as a discrete body, appointed by the General Assembly, to consider certain specified applications for categorisation. The practical outworking of these particular categorisations is not limited by the boundaries of any particular Presbytery and so the Overture endeavours to ensure that a fair and consistent standard is applied across the whole Church.

2.6 The term “occasional basis” in the explanation of Categories E and R was queried and this has been addressed in the amended Overture now presented for approval. Revisals have been made to sections 11, 12 and 13 (the table of categories of registration).

2.7 Some Presbyteries expressed concern over the lack of a system of CPD for ministers. This Overture proposes a limited programme of 'updating' for those returning to 'Category O' appointments after a period of absence, but it doesn't purport to answer the question of a wider programme of CPD. Nevertheless, the Ministries Council has been developing programmes of 'Continuing Ministerial Development' (CMD) as previously instructed by the Assembly. The Committee believes that the proposed Register of Ministry could potentially be used to support a universal programme of CMD, if this is instructed by the Assembly at a future date.

2.8 Some Presbyteries suggested that it should be possible for ministers coming from say chaplaincy to be inducted to a parish with a programme of perhaps mentoring to follow after induction. This is entirely possible within the terms of the Overture as it stands: see section 27(2).

2.9 One Presbytery suggested that the Registration of Ministries Committee will be too small and that it should consist of perhaps seven people. This comment is taken on board and the size of the Committee will be kept under review. In particular, its expansion might be appropriate should the Registration of Ministries Committee in future take on the work of Admissions and Readmissions.

2.10 Some questions were raised about what it means for an ordained person to serve as a member of a Church court. The Legal Questions Committee is seeking a remit to undertake a consultation exercise in relation to membership of Church courts, and this will involve a review of the Church Courts Act, looking in particular at questions of the duties and responsibilities of membership of a court. Section 6.5 of the Report of the Legal Questions Committee expands upon this.

2.11 One Presbytery enquired whether there are any plans to deal with the registration of Readers in future. In early discussions there was consideration of whether Readers should be included, but it was felt that they were adequately provided for in the Readership Act. Also, there are not the same administrative issues needing to be addressed for Readers. It would be fairly straightforward to include Readers in future in a subsequent revision of the Act if the Assembly should deem that appropriate.

2.12 Helpful comments were made about the Criteria for Assessment and how these can be expanded. This could be considered in future and indeed in terms of section 1c) the Registration of Ministries Committee has power to decide for itself that the Criteria should be expanded, provided such amendments are subsequently reported to the Assembly.

3. Other proposed revisions to the Overture

In light of comments from Presbyteries and also representations from other interested parties, the Committee has decided that the Overture as printed in Appendix B should be revised so as to tidy up or clarify certain matters. Where these are significant, comment is offered as follows:

3.1 A new section 2 (*The Registration of Ministries Committee*) has been inserted to establish clearly the Registration of Ministries Committee.

3.2 Text has been added to section 6 (under the heading *Initial creation of the Register*) to confirm that on 1 January 2018, all provisions of Acts of the General Assembly dealing with Practising Certificates (including Qualified Practising Certificates) shall cease to have effect.

3.3 Following representations from some Presbyteries and also from the Ministries Council, it has been agreed to place Associate Ministers in Category O rather than in Category E. This recognises that Associate Ministers work closely with parish ministers and generally remain up to date with current parish practice. The amendments can be found in section 11.

3.4 In consultation it was noted that Category I ministers who are generally inactive, may from time to time wish to perform the functions of ministry, for example to perform an occasional marriage or baptism. The same might apply to deacons. A procedure has been added to enable such ministers and deacons to apply to the Presbytery Clerk for permission. (By virtue of status as a minister or deacon of the Church of Scotland, such persons are entitled under civil law to conduct marriages). See new section 16 (*Occasional exercise of the functions of Ministry or functions of the Diaconate by persons having Category I registration*).

3.5 Wording has been added to section 19 (*Specific provisions applying to Category O registration*) to confirm

the categories of registration available in certain circumstances.

3.6 In section 29(4) (*Applications from individuals registered in Category L*), the wording has been amended to make clear the procedure to be followed when a minister has fulfilled all the terms and conditions of a Legally Binding Agreement, and wishes to return to active ministry.

3.7 The detailed consequential amendments and repeals flowing from the Overture are now placed in Schedule 4 of the Act. In some cases these differ slightly from what was originally proposed. The consequential amendments to the Ministry Act (Act II 2000) are substantial so have been placed in Schedule 3 in track changed form, to make them as comprehensible as possible.

3.8 In section 3 of Schedule 1, it is proposed that it would be better for the General Assembly, through the Nomination Committee, to appoint the Convener and Vice-Convener of the Registration of Ministries Committee, as is normal practice. The Overture has been amended accordingly. When the Nomination Committee met in January 2017, three names were selected for nomination by the General Assembly to the Registration of Ministries Committee.

3.9 Finally, it should be noted that the section numbering in the Overture has been corrected or recalculated in some instances.

4. Adjustments to text

4.1 These are set out and explained above. The Overture as printed in Appendix B is shown track-changed so as to highlight readily each textual amendment from the version of the Overture that was published in the Remits booklet.

In the name and by the authority of the Committee

JOHN P CHALMERS, *Convener*

APPENDIX A

RETURNS

No of Presbyteries		Members voting for	
Approving	Disapproving	Approving	Disapproving
32	13	1,400	630

APPENDIX B

REGISTRATION OF MINISTRIES OVERTURE

The General Assembly adopt the Overture the tenor whereof follows, and transmit the same to Presbyteries for their consideration under the Barrier Act, directing that returns be sent to the Principal Clerk not later than 31 December 2016.

The General Assembly, with consent of a majority of Presbyteries, hereby enact and ordain as follows:

Definitions

1.
 - a) “the Register” shall mean the Register of Ministry, created and maintained in terms of this Act.
 - b) “the Rules of Procedure” shall mean the Rules of Procedure applying to the Registration of Ministries Committee, as specified in Schedule 1 of this Act. The Legal Questions Committee shall have powers to ~~approve~~make subsequent amendments to the Rules of Procedure, ~~and subject to~~ such amendments ~~being~~shall be reported to the following General Assembly.
 - c) the “Criteria for Assessment” shall mean the criteria used by the Registration of Ministries Committee when assessing applications related to the Registration of Ministry, as specified in Schedule 2 of this Act. The Legal Questions Committee shall have powers to ~~approve~~make subsequent amendments to the Criteria for Assessment, ~~and subject to~~ such amendments ~~being~~shall be reported to the following General Assembly.
 - d) “the Registration of Ministries Committee” (“the Committee”) shall mean a Committee appointed by the General Assembly as a Standing Committee, in terms of the Standing Orders of the General Assembly, which Committee shall be constituted as specified in the Rules of Procedure and shall have the task of dealing with various applications related to the Registration of Ministry.
 - e) “Minister of Word and Sacrament” shall be understood to include the following sub-categories:

- (i) “Minister” shall mean an individual who has been ordained to ministry as defined in section 1(d) of the Selection and Training for Full-Time Ministry Act (Act X 2004).
- (ii) “Ordained Local Minister” shall mean an individual who has been ordained to ministry as defined in the Ordained Local Ministry Act (Act IX 2011).
- (iii) “Auxiliary Minister” shall mean an individual who has been ordained to ministry as defined in the Auxiliary Ministry Act (Act XIII 2003).

f) “Deacon” shall mean an individual who has been ordained to ministry as defined in the Deacons Act (Act VIII 2010).

The Registration of Ministries Committee

2. There shall be a Registration of Ministries Committee and it shall operate according to the Rules of Procedure.

The Register of Ministry

2-3. There shall be a Register of Ministry, which shall list all individuals who hold status as Ministers of Word and Sacrament, or as Deacons, within the Church of Scotland.

3-4. For each individual, the Register shall specify:

- (i) the name, address and contact details of the individual,
- (ii) the Presbytery having jurisdiction over the individual, according to the Church Courts Act (Act III 2000),
- (iii) the ministry to which the individual has been ordained,
- (iv) the Category of registration for that individual, by specifying for that individual the Category **O**, **E**, **R**, **I**, **L**, or **S**, with the meaning stated below, and
- (v) the date from which that Category of registration applies.

Initial creation of the Register

4-5. The provisions contained in sections 56 and 67 shall apply to the initial creation of the Register, in the period following implementation of this Act.

5-6. Upon the implementation of this Act, each Presbytery shall proceed to compile its section of the Register in respect of individuals within its jurisdiction. Each Presbytery shall ensure that all Ministers of Word and Sacrament, and Deacons, within its jurisdiction shall be entered on the Register in a Category **O**, **E**, **R**, **I**, **L** or **S**, as appropriate to their type of ministry and circumstances, as specified below. Each Presbytery shall submit their section of the Register to the Ministries Council by 1 October 2017, with a view to the Ministries Council commencing operation and maintenance of the Register from 1 January 2018. On that date all provisions of Acts of the General Assembly dealing with Practising Certificates or Qualified Practising Certificates shall cease to have effect.

~~6-7.~~ The initial decision as to the Category in which each individual Minister of Word and Sacrament, or Deacon, should be entered shall lie with the relevant Presbytery. Any individual dissatisfied with that initial decision shall be entitled to query the Presbytery's decision with a view to having his or her categorisation amended to his or her satisfaction through discussion. In the event of any such individual remaining dissatisfied with the Category in which he or she has been entered, then he or she shall have the right of appeal to the Ministries Appeal Panel in terms of section ~~34~~33 of this Act.

Maintenance of the Register

~~7-8.~~ Once the Register has been initially compiled, the Ministries Council shall maintain the Register, with the assistance of Presbyteries.

~~8-9.~~ Upon ordaining an individual, as a Minister of Word and Sacrament or as a Deacon, or upon admitting the holder of a Certificate of Eligibility awarded in accordance with the Admission and Readmission of Ministers Act (Act IX 2002) to membership of Presbytery, the Presbytery concerned shall send a relevant extract minute to the Ministries Council. On receipt of such an extract minute, the Ministries Council shall enter the individual on the Register of Ministry according to the Category specified by Presbytery, subject to the following provisos:

- (i) A Minister of Word and Sacrament shall ~~initially~~upon ordination or admission be entered in Category **O**, but if he or she is not appointed to a post which requires Category **O** registration within three years thereafter, then his or her Category **O** registration shall lapse on the third anniversary of the date on which the relevant Exit Certificate, or Certificate of Eligibility, was first granted. Thereafter the said individual shall either be registered in Category **E** in accordance with section ~~22~~24, or else shall be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.
- (ii) A Deacon shall initially be entered in Category **E** or in Category **R**.

Any individual dissatisfied with that initial decision shall be entitled to query the Presbytery's decision with a view to having his or her categorisation amended to his or her satisfaction through discussion. In the event of any such individual remaining dissatisfied with the Category in which he or she has been entered, then he or she shall have the right of appeal to the Ministries Appeal Panel in terms of section ~~34~~33 of this Act.

~~9-10.~~ Upon written request by an individual, the Ministries Council shall provide to that individual an certified extract of his or her entry on the Register.

Categories of registration for different types of ministry

~~40-11.~~ All Ministers, as defined in section 1(~~de~~)(i) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
O	Authorised to hold a pastoral charge and to perform the functions of ministry generally. For the avoidance of doubt, an individual who holds Category O registration is authorised to perform the functions of ministry in Category E or Category R .	Parish ministers; Interim ministers, Transition ministers <u>and Associate Ministers</u> .
E	Authorised to perform the functions of ministry in connection with an employed ministry post, which is either defined within sections 11 – 13 of the Church Courts Act (Act III 2000), or has been agreed by the Presbytery of the bounds to be a post of equivalent nature in which the functions of ministry would be legitimately discharged. Also authorised to perform the functions of ministry on an occasional basis in other circumstances, but not to hold a pastoral charge.	Chaplains (including Regular Forces' Chaplains); Ministers with employment contracts, including with the exception of those listed under Category O above Associate ministers.
R	Retaining status as a minister and authorised to perform the functions of ministry on an occasional basis <u>outwith an appointment covered by Category O or Category E</u> .	This may include retired ministers whose Category O registration has lapsed and those who have retired in accordance with the Long-Term Illness of Ministers Act (Act XV 2002).
I	Inactive – retaining status as a minister but no longer authorised to perform the functions of ministry, <u>save where authorised under section 16 of this Act</u> .	This may include an individual who declares to Presbytery that he/she no longer intends to perform the functions of ministry. It may also include a person so registered by Presbytery.
L	Authorised to perform the functions of ministry on a limited basis, as specified in a Legally Binding Agreement, in terms of section 27 <u>29</u> of this Act.	
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

~~44-12.~~ All Ordained Local Ministers and Auxiliary Ministers, as defined in sections 1(~~de~~)(ii) and 1(~~de~~)(iii) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
O	Authorised to hold a designated appointment as an OLM, or as an Auxiliary Minister and to perform the functions of ministry generally. For the avoidance of doubt, an individual who holds Category O registration is authorised to perform the functions of ministry in Category R .	For an OLM this would be an appointment made in accordance with section 12(1) of Act IX 2011, and for an Auxiliary Minister this would be an appointment made in accordance with section 2(a) of Act XIII 2003.
R	Retaining status as a minister and authorised to perform the functions of ministry on an occasional basis <u>outwith an appointment covered by Category O.</u>	
I	Inactive – retaining status as a minister but no longer authorised to perform the functions of ministry, <u>save where authorised under section 16 of this Act.</u>	This may include an individual who declares to Presbytery that he/she no longer intends to perform the functions of ministry. It may also include a person so registered by Presbytery.
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

~~42-13.~~ All Deacons, as defined in section 1(~~ef~~) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
E	Authorised to hold a recognised diaconal appointment or post and to perform the functions of the diaconate generally.	This will include any Deacon holding a recognised diaconal appointment in accordance with section 11 of Act VIII 2010.
R	Retaining status as a Deacon and authorised to perform the functions of the diaconate on an occasional basis <u>outwith an appointment covered by Category E.</u>	
I	Inactive – retaining status as a Deacon but no longer authorised to perform the functions of the diaconate <u>save where authorised under section 16 of this Act.</u>	This may include an individual who declares to Presbytery that he/she no longer intends to perform the

		functions of the diaconate. It may also include a person so registered by Presbytery.
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

Functions of ministry

~~43-14.~~ The functions of ministry referred to in sections ~~40~~11 and ~~44~~12 above shall be:

- (1) the conduct of public worship;
- (2) the administration of the sacraments; and
- (3) the solemnisation of marriage.

Functions of the diaconate

~~44-15.~~ The functions of the diaconate referred to in section ~~42~~13 above shall be:

- (1) the exercise of a ministry of an evangelistic, pastoral, educational or social nature, including the conduct of public worship as need arises; and
- (2) the solemnisation of marriage, subject to the permission and supervision of the minister or Interim Moderator of the parish in which the marriage takes place. For the purposes of the conduct of marriages, section 19 of the Ministry Act (Act II 2000) (as amended) shall apply to Deacons.

Occasional exercise of the functions of Ministry or functions of the diaconate by persons having Category I registration

16. A person holding Category I registration may on a particular occasion undertake the functions of ministry or the functions of the Diaconate, as the case may be, subject to first having obtained the permission of the Presbytery Clerk.

Locum Tenens

~~45-17.~~ Any Minister of Word and Sacrament, or Deacon, with an **O, E or R** registration shall be entitled to work as a locum tenens, subject to the following proviso: an Ordained Local Minister or Auxiliary Minister may only work as a paid locum tenens where he or she is already working in a designated Ordained Local Ministry, or Auxiliary Ministry, appointment and has already fulfilled the requirements of that appointment.

Forces' Chaplains

- ~~46~~18. The Ministries Council, in consultation with the Committee on Chaplains to Her Majesty's Forces, shall arrange appropriate input to the annual conference for Forces' Chaplains, with a view to keeping Regular Chaplains up to date with ongoing developments in ministry and in relevant aspects of practice and procedure, and thereby facilitating applications for Category **O** registration from any such Chaplains upon leaving the Forces.

Specific provisions applying to Category **O** registration

- ~~47~~19. At the date on which an individual ceases to hold an appointment requiring Category **O** registration, thereafter he or she may choose to retain his or her Category **O** registration for a period of up to three years, subject to the following exceptions which shall result in immediate re-categorisation:

- (i) Where Categories **L** or **S** pertain.
- (ii) Where an individual is added to the supplementary lists **G**, or **D** as outlined in section ~~32~~34.
- (iii) Where an individual is leaving a post for reasons of ill health, in which case he or she shall be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice,
- (iv) Where an individual is demitting his or her first charge within the first five years of ministry and the Presbytery is not satisfied that there are exceptional circumstances which justify this in accordance with section 4(2) of the Vacancy Procedure Act (Act VIII 2003), in which case he or she shall be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.

In the event of such an individual not taking up a relevant appointment within that three year period, then his or her Category **O** registration shall lapse. Thereafter he or she shall either be registered in Category **E** in accordance with section ~~22~~24, or else shall be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.

If an individual chooses not to retain Category **O** registration, then he or she shall be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.

- ~~48~~20. At the date on which an individual has been newly granted Category **O** registration by the Registration of Ministries Committee, thereafter he or she shall remain qualified to seek a relevant appointment for a period of three years. In the event of an individual not taking up such an appointment within that time, then his or her Category **O** registration shall lapse. Thereafter he or she shall either be registered in Category **E** in accordance with section ~~22~~24, or else shall be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of ~~their~~his or her choice.

Annual Review of Categories of registration

- ~~49~~21. There shall be a process of annual review of the Categories of registration then appearing on the Register for each individual, to determine whether any changes are necessary or appropriate, which

process of annual review shall proceed as set out in this section ~~49~~21. The first process of review shall commence in March 2018.

- (1) Not later than 31 March each year, the Ministries Council shall send to each Presbytery Clerk an extract from the Register, listing all individuals within the jurisdiction of that Presbytery whose names appear on the Register and providing for each individual the existing registration information specified in section ~~35~~ of this Act.
- (2) Not later than 30 April each year, the Presbytery Clerk shall write to:
 - (i) Any individual who still holds Category **O** registration, but without holding a relevant post, informing him/her of the date on which his/her Category **O** registration shall lapse in terms of section ~~48~~20 above. If the relevant date is reached without the individual obtaining a Category **O** post, then the individual concerned shall then be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.
 - (ii) Any individual who still holds Category **E** registration, but without holding a relevant post, informing him or her that his or her Category **E** registration has lapsed. The individual concerned shall then be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.
 - (iii) Any individual holding Category **R** registration enquiring whether or not they wish such registration to be renewed and requesting details of ministerial functions exercised during the preceding year. Upon receipt of such information, Presbytery shall determine whether to allocate Category **R** or Category **I** to that individual.
 - (iv) Any individual holding Category **I** registration and whose circumstances are not known to the Presbytery, asking him or her to inform Presbytery if during the previous twelve months he or she has left the communicant membership of the Church of Scotland. On receiving such notice, then the name of that individual shall be removed from the Register.

In each such case the Presbytery Clerk shall specify to the individual concerned that any relevant information must be submitted to Presbytery by 31 May.

- (3) After 31 May each year, each Presbytery shall assign each and every individual on its section of the Register to a Category of registration for the following year commencing 1 July, based upon the information supplied in terms of sub-section (2) above. For the avoidance of doubt, where Presbytery requests information but that is not forthcoming, Presbytery shall be entitled to allocate a Category of registration as it sees fit. An individual shall generally remain in the same Category of registration unless there has been a change of circumstances which makes another Category more appropriate. Presbytery shall submit the said section of the Register to the Ministries Council by 30 June.

Appeals arising from annual review process

~~2022.~~ Any individual who is dissatisfied with his or her Category of registration as annually allocated by Presbytery may appeal to the Ministries Appeal Panel in terms of section ~~34~~33 of this Act.

Intermediate re-categorisation by Presbyteries or by the Ministries Council

23. Each of the Presbytery and the Ministries Council shall have the right to re-categorise any individual's entry on the Register immediately upon becoming aware of a change in his or her circumstances. If such re-categorisation is made by Presbytery it shall immediately advise (i) the individual and (ii) the Ministries Council. If such re-categorisation is made by the Ministries Council it shall immediately advise (i) the individual and (ii) the Presbytery. For the avoidance of doubt, (i) a re-categorisation may include removal of the individual from the Register, in which case sections ~~32~~34 and ~~33~~35 below may apply, and (ii) any Minister of Word and Sacrament or Deacon may also have his or her registration adjusted or removed at any time as a consequence of judicial process.
24. If a Minister or Deacon currently holding Category **O**, **R** or **I** registration takes up an employed post as defined in section ~~40~~11 or section ~~42~~13 of this Act, that individual shall be re-categorised as Category **E** except in the following circumstances:
 - (i) if he or she is choosing to retain Category **O** registration under section ~~47~~19 of this Act; and
 - (ii) if he or she left a post for reasons of ill-health, then an application for Category **E** registration must be made to the Registration of Ministries Committee under section ~~28~~30 of this Act before any re-categorisation can occur.
25. Any individual dissatisfied with their Category of registration as re-categorised by Presbytery or the Ministries Council may appeal to the Ministries Appeal Panel in terms of section ~~34~~33 of this Act.

Moving Presbytery

26. If an individual wishes to move to the bounds of another Presbytery then he or she shall first obtain an certified extract of his or her entry on the Register in terms of section ~~9~~10 of this Act. Such extract shall be exhibited by the individual to the Clerk of the Presbytery to which he or she wishes to transfer. On accepting an individual under its jurisdiction, a Presbytery shall be entitled to re-categorise that individual's entry on the Register in terms of section ~~24~~23, subject always to the individual's right of appeal under section ~~23~~25.

Applications for change of Category of registration

Application for Category **O** registration

- ~~25~~27. All applications for Category **O** registration, from individuals registered in categories **E**, **R**, or **I**, or from individuals whose existing Category **O** registration is due to expire, shall be dealt with in terms of this section ~~25~~27.

- (1) Applications shall be made to the Registration of Ministries Committee on a form specified by that Committee. In considering such applications, the Committee shall:
 - (i) invite the Presbytery to which the individual is accountable to comment on the application.
 - (ii) be entitled to obtain an Occupational Health Report in relation to the applicant. Furthermore the Committee shall be obliged to obtain such a report if the applicant left his or her previous appointment for reasons of ill health.
 - (iii) consider the personal circumstances of the applicant in accordance with paragraph 1 of the Criteria for Assessment which are outlined in Schedule 2 of this Act.
 - (iv) be entitled to ask the applicant to attend a meeting of the Committee for an interview.
- (2) In giving its decision on the application, the Committee may specify what, if any, programme of mentoring, familiarisation, further education, or training, the applicant should be required to undergo. In such cases the Committee shall further specify:
 - (i) which, if any, aspects of this specified programme must be completed prior to Category **O** registration being granted.
 - (ii) which, if any, aspects of this specified programme may be completed subsequent to Category **O** registration being granted.

In each such instance the Committee shall prescribe a timescale within which such aspects of the programme should be completed.
- (3) Having completed any aspects of the specified programme outlined in accordance with section ~~25~~27(2)(i), an individual may be granted Category **O** registration, subject to signing a binding agreement that he or she will make all reasonable efforts to complete any remaining aspects, outlined in accordance with section ~~25~~27(2)(ii), within the prescribed timescale. Subsequent failure to abide by such a binding agreement may be considered to constitute a disciplinary offence.
- (4) In order to grant Category **O** registration the Committee must be satisfied that the individual in question is fit to perform the duties of the relevant post. The Committee may refuse to grant Category **O** registration, subject to the grounds for such a decision being clearly stated.

Applications from individuals registered in Category **S**

- ~~26~~28. Any applications for a change of registration from individuals registered in Category **S** shall be dealt with in terms of this section ~~26~~28.
- (1) Applications shall be made to the Registration of Ministries Committee on a form specified by that Committee. In considering such applications, the Committee shall:

- (i) invite the Presbytery to which the individual is currently accountable, and, if different, also the Presbytery to which the individual was accountable at the time when the relevant suspension was imposed, to comment on the application.
 - (ii) instruct the applicant to provide two character references from individuals within the membership of the Church, at least one of whom must be a serving Minister or Deacon.
 - (iii) consider the personal circumstances of the applicant in accordance with the relevant sections of paragraph 2 of the Criteria for Assessment which are outlined in Schedule 2 of this Act.
- (2) In giving its decision on the application, the Committee shall clearly state the grounds on which it has been taken.
- (3) For the avoidance of doubt, where the Committee decides that a suspension is to be lifted and Category **O** registration is being sought, the application shall be considered in terms of section ~~25~~27 in addition to this section ~~26~~28 if the applicant has not served in a Category **O** appointment within the preceding three years.

Applications from individuals registered in Category L

29. Any applications for a change of registration from individuals registered in Category **L** shall be dealt with in terms of this section ~~27~~29.
- (1) Where a Minister has agreed to demit his or her charge in the interests of peace of the Church and has entered into a legally binding written agreement with the Presbytery and the Ministries Council (a "Legally Binding Agreement") in terms of which he or she agrees to specified limitations upon his or her eligibility to perform the duties of a Minister for a specified period, the said minister shall be entered on the Register in Category **L**.
 - (2) A Minister who is entered on the Register in Category **L** may undertake only those functions of ministry which are defined in his or her Legally Binding Agreement.
 - (3) The Minister shall be entitled to a review (or reviews) of the terms and conditions of the Legally Binding Agreement after expiry of a period (or periods) specified within the Legally Binding Agreement. Such a review (or reviews) shall be conducted by the Ministries Council at the point(s) indicated in the Legally Binding Agreement.
 - (4) The Ministries Council shall inform the Minister concerned and also the Presbytery of the outcome of all such reviews. Subject to satisfactory fulfilment of all of the terms and conditions specified in the Legally Binding Agreement, the Ministries Council may resolve that the Minister shall be re-registered in Category **R**. Thereafter such Minister shall be eligible to apply for a further change of Category of Registration in accordance with the provisions of this Act. For the avoidance of doubt, no Minister registered entered in Category **L** may apply for a change of Category of registration and an application for change of Category of registration shall be

possible only if the Ministries Council has first resolved that such Minister shall be re-registered in Category R without such a resolution having first been made by the Ministries Council.

- (5) A Minister shall have a right of appeal to the Ministries Appeal Panel in terms of section 33 of this Act in respect of any recommendation/resolution from the Ministries Council with which he or she is aggrieved in terms of section 31 of this Act.

Applications for change of Category of registration from persons who left a post for reasons of ill health

30. Any individual who left a post for reasons of ill health must, if wishing to obtain a Category **O** or **E** registration, apply to the Registration of Ministries Committee on a form specified by that Committee, which Committee must obtain an Occupational Health Report on the individual and in order to grant such registration, must be satisfied that the individual in question is fit to perform the duties of a parish minister, or of the relevant employment, as the case may be. All other relevant provisions of this Act, as contained in sections 2527 and 2931 of this Act, shall also apply.

Other applications for change of Category of registration

31. All applications for a change of Category of registration other than those specified in sections 2527 to 2830 above shall be made to the Presbytery having jurisdiction over that individual. Applications shall be made to the Presbytery on a form specified by the Ministries Council for all Presbyteries. In considering such applications, the Presbytery shall:
- (i) consider the personal circumstances of the applicant, and
 - (ii) be entitled to ask the individual in question to attend a meeting of representatives of the Presbytery for an interview.

Any individual who is dissatisfied with a decision of Presbytery in terms of this section 2831 shall have the right of appeal to the Ministries Appeal Panel in terms of section 3433 of this Act.

Appeals from sections 2527 to 2931

32. Any individual who is dissatisfied with a decision of the Registration of Ministries Committee in terms of sections 2527 to 2830 of this Act, or with a decision of Presbytery in terms of section 2931 of this Act shall have the right of appeal to the Ministries Appeal Panel in terms of section 3433 of this Act.

Appeals to Ministries Appeal Panel

33. An appeal to the Ministries Appeal Panel shall be heard in terms of the Ministries Appeal Panel Act (Act VI 2007). Such appeal shall be intimated to the Principal Clerk within fourteen days of the relevant decision of the Committee. An appeal may only be brought on one or more of the following grounds: (a) error in Church law; (b) that in the course of the registration procedure, or in the case of the Ministries Council, in the course of making a resolution, there was a breach of the principles of natural justice or

there were irregularities in the process; or (c) that the final decision was influenced by incorrect material fact. The decision reached by the Ministries Appeal Panel in relation to such an appeal shall be final.

Supplementary Lists

34. The Ministries Council shall compile and maintain two supplementary lists, **G** and **D**, as specified below, which shall be considered to stand apart from the Register of Ministry.
 - (1) List **G** shall contain the names of individuals who were previously Ministers of Word and Sacrament or Deacons of the Church of Scotland but who voluntarily demitted their status.
 - (2) List **D** shall contain the names of individuals who were previously Ministers of Word and Sacrament or Deacons of the Church of Scotland but who were judicially deprived of status.
35. Any individual recorded on lists **G**, or **D**, who wishes to resume practice as a Minister of Word and Sacrament or as a Deacon, of the Church of Scotland, must make application in accordance with the Admission and Re-admission of Ministers Act (Act IX 2002).

Amendments and Repeals

36. With effect from 1 January 2018, the Ministry Act (Act II 2000) shall be amended as shown in Schedule 3, and other Acts of the General Assembly shall be amended or repealed as specified in Schedule 4.
~~Amendments to existing legislation as follows: This table of proposed changes to other legislation has been inserted to give a general guide at this stage. A more sophisticated set of amendments will be drafted for the final Act~~

Note: The table of proposed changes to other legislation has been removed and consequential amendments can now be found in Schedules 3 and 4.

SCHEDULE 1: Rules of Procedure of the Registration of Ministries Committee

1. The Registration of Ministries Committee ("the Committee") shall be appointed by the General Assembly as a Standing Committee, in terms of the Standing Orders of the General Assembly.
2. The purpose of the Committee shall be to deal with various applications related to the Register of Ministry.
3.
 - (1) The Committee shall be a committee of five persons, consisting of a Convener, Vice-Convener and three other members. One member shall be appointed by the Legal Questions Committee, one by the Ministries Council and the other three members shall be appointed by the General Assembly on the nomination of the Nomination Committee. ~~At least one member shall be legally qualified, at least one shall be a Minister of Word and Sacrament and at least one shall be an elder.~~
 - (2) The General Assembly shall appoint a Convener and Vice-Convener, both of whom shall be proposed by the Nomination Committee and selected from its own three nominees. The three nominees proposed by the Nomination Committee shall include one member who is legally qualified, at least one Minister of Word and Sacrament and at least one elder. Committee shall itself choose a Convener and a Vice-Convener from among its number.
 - (3) The quorum of the Committee shall be three including either the Convener or Vice-Convener, ~~and including at least one elder and at least one minister (each of whom may be the Convener or Vice-Convener).~~
 - (4) A member of the Committee shall not sit to hear an application from a person from their own Presbytery. If necessary, a substitute member may be co-opted to the Committee by appointment from the Legal Questions Committee or the Ministries Council.
 - (5) The following persons shall also attend the Committee *ex officiis* in an advisory capacity (i) one or other of the Clerks of the General Assembly and (ii) the Secretary to the Ministries Council. These persons shall not be members of the Committee.
 - (6) Where the Act specifies that a Presbytery may comment on a particular application, a representative of that Presbytery shall be entitled to attend the relevant Hearing. The Clerk of the Committee shall provide any such Presbytery with at least fourteen days' notice of such a hearing taking place. For the avoidance of doubt, a representative of Presbytery shall be entitled to comment on the application, but shall not vote when a decision is made. In the event of a Presbytery representative failing to attend, the Committee shall be entitled to proceed with the Hearing.

4. The Committee shall be clerked by the appropriate official within the Ministries Council. The Clerk shall not be a member of the Committee. If the Clerk is not present at a Hearing, the Committee shall appoint a substitute, whether or not a member thereof, to act as Clerk of the Committee during that Hearing.
5. The Committee shall hold Hearings as required to deal with its business. Hearings shall be called by the Clerk thereof. A Hearing may last for as long as business requires, and may deal with various applications.
6. The procedure of the Committee at its Hearings shall be in accordance with the Standing Orders of the General Assembly so far as applicable and consistent with this Act. The Committee shall act in accordance with the Constitution of the Church and the Acts of the General Assembly and nothing in this Act shall be construed as conferring power to contravene or amend existing legislation, or to legislate. The Committee shall be accountable to the Ministries Appeal Panel for its decisions.

SCHEDULE 2: Criteria for Assessment by the Registration of Ministries Committee

The Committee shall apply the following criteria when assessing applications made in accordance with this Act.

1. Any application which is made in accordance with section ~~25~~27 of the Act shall be assessed against the following criteria:
 - (1) The extent to which the applicant has recent experience of leading worship within, or beyond, the Church of Scotland.
 - (2) The extent to which the applicant has recent experience of undertaking pastoral work within, or beyond, the Church of Scotland.
 - (3) Whether the applicant has recent experience of the dynamics involved when working with volunteers.
 - (4) The extent to which the applicant has recently participated in the courts, of the Church, and/or their Councils or Committees, in ways which have kept him or her familiar with current practice.
 - (5) The applicant's current knowledge of Church Law, particularly any areas of Church Law where changes have occurred since he or she was last engaged in the relevant field of ministry, and those areas of Church Law which govern current practice in ministry and mission.
 - (6) The applicant's knowledge of matters of civil law, as it currently affects congregations, and Ministers of Word and Sacrament working within them.
 - (7) If relevant, the circumstances which led to the applicant demitting his/her first charge within the first five years of ministry.
 - (8) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.

2. Any application which is made in accordance with section 2628 of the Act, shall be assessed against the following criteria:
 - (1) Where the relevant suspension was imposed for a fixed period, in accordance with section 1(1)(j)(ii) of the Discipline of Ministry Act (Act III 2001), the Committee shall consider:
 - (i) Whether or not the fixed period of the suspension has been served.
 - (ii) Whether or not the information provided in accordance with section 2628(1)(i) and section 2628(1)(ii) provides satisfactory assurance in relation to the current good conduct of the applicant.
 - (iii) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.
 - (2) Where the relevant suspension was imposed without limit of time but subject to a minimum period of suspension, in accordance with section 1(1)(j)(iii) of the Discipline of Ministry Act (Act III 2001), the Committee shall consider:
 - (i) The circumstances which led to the applicant being suspended and the determination of the Presbyterian Commission at the time when the relevant suspension was imposed, including without limitation, all paperwork submitted to the court in connection with that decision. The Committee shall further consider, if appropriate, the determination of the Judicial Commission which heard any associated appeal, including without limitation, all paperwork submitted to the court in connection with that decision.
 - (ii) Whether or not the information provided in accordance with section 2628(1)(i) and section 2628(1)(ii) provides satisfactory assurance in relation to the current good conduct of the applicant.
 - (iii) Whether or not the specified minimum period of suspension has been completed.
 - (iv) Whether or not the period of suspension which has been served is considered to be adequate.
 - (v) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.

SCHEDULE 3 – Amended Act II 2000**II. MINISTRY ACT (AS AMENDED BY ACTS VIII 2000, XIII 2002, III, VI AND VIII 2003, II, X AND XIII 2004, I AND IV 2006, IV 2008, II 2011, XV 2012, VII 2013 AND VIII 2014)***Edinburgh, 20th May 2000, Session 1*

(incorporating Acts XVII 1931, XVII 1932, VIII 1933, II 1986 (as amended by Acts II 1995 and III 1997), IV 1995 (as amended by Act V 1999), II 1987, II 1999 (Secular Employment))

The General Assembly declare and enact as follows:–

Ordination

1. Authority to ordain ~~ministers~~ Ministers of Word and Sacrament, in accordance with Acts and Regulations of the General Assembly, is vested in Presbyteries, and ordination is normally conferred on (i) a licentiate whose probationary period has been sustained or who has been granted exemption from a probationary period, all subject to the provisions of Act IX 2002 as amended, or (ii) a ~~g~~Graduate e~~Candidate~~ in terms of ~~either of Act X 2004 or of Act IV 2011.~~
 - (1) in connection with induction by the Presbytery to a pastoral charge,
 - (2) on appointment as associate minister in a charge,
 - (3) on appointment as assistant minister in a charge,
 - (4) on appointment as an Ordained Local Minister to a designated appointment,
 - (5) in relation to a position or office held to be the equivalent of a pastoral charge, the duties of which, in the judgement of the Presbytery, may be undertaken more effectively by an ordained ~~person~~minister,
 - (6) on appointment as a Chaplain to H.M. Forces,
 - (7) in terms of Act VII 2010 (Professors and Lecturers),
 - (8) in connection with appointment to a pastoral charge or chaplaincy or other overseas appointment made by, or with the approval of, the World Mission Council, ordination in such a case being by a Presbytery in Scotland where there is no local Presbytery having jurisdiction, provided that the Presbytery is satisfied as to the arrangements made, or
 - (9) when the crave of a Petition for ordination has been granted by the General Assembly, provided that in cases under sub-sections (3) to (8) above, the serving of an edict may be dispensed with, but in cases under sub-sections (3) to (7) above, public notice shall be given of the intention of the Presbytery to ordain unless there be substantiated objection to life or doctrine.
2. For the purposes of this Act, (1) the term "minister~~Minister of Word and Sacrament~~" shall apply to those ordained ministers in terms of ~~S~~section 1 above, together with ~~ministers~~ those ordained in other churches who have been admitted to the Church of Scotland as ~~ministers~~ Ministers of Word and Sacrament by the General Assembly, or who have been inducted or introduced to charges or appointed to positions or offices in the Church of Scotland in accordance with mutual eligibility agreements, or in virtue of Certificates of Eligibility obtained from the Ministries Council or its Executive, and (2) the term "Parish Minister" shall apply to a Minister of Word and Sacrament inducted or introduced by a Presbytery to a pastoral charge in accordance with section 1(1) of this Act.

Functions of the Ministry

3. Ministers of Word and Sacrament as defined in Sections 1 and 2 above shall be entitled to exercise the functions of the ministry (as defined in the Registration of Ministries Act (Act ZZ 2017)) and to use the designation “minister of the Church of Scotland” with a view to exercising such function only if, ~~in each case, the minister concerned:~~
 - (1) the individual concerned is a member of a Presbytery; or
 - (2) holds a current Practising Certificate issued by a Presbytery as hereinafter provided or a Qualified Practising Certificate in terms of section 5(2) of this Act or she is permitted to do so according to the individual's listing and categorisation on the Register of Ministry (as defined in the Registration of Ministries Act (Act ZZ 2017)).
4. sec 4 repealed by Act ZZ 2017. The functions of the ministry are defined in the Registration of Ministries Act (Act ZZ 2017) referred to in Section 3 above shall be:
 - ~~(1) the conduct of public worship;~~
 - ~~(2) the administration of the sacraments; and~~
 - ~~(3) the solemnisation of marriage.~~

Practising Certificates

5. secs 5 to 17 repealed by Act ZZ 2017. Practising Certificates are superseded by the provisions of the Registration of Ministries Act (Act ZZ 2017) as to being registered on the Register of Ministry. 5. (1)
~~A Practising Certificate shall certify in the name of the Presbytery that the minister named therein is a minister of the Church of Scotland in good standing and is authorised to exercise the functions of the ministry generally, and in particular:~~
 - ~~(a) on an occasional basis,~~
 - ~~(b) in employment as locum tenens, or~~
 - ~~(c) in connection with an assistantship or other position or office under the jurisdiction of the Presbytery, or appointment to which has been approved by the Presbytery, all subject to the supervision of the Presbytery.~~
 - ~~(2) The holder of an unrestricted Practising Certificate shall be entitled to a seat in the Presbytery issuing the Certificate, and the applicant alone shall decide whether to take up such entitlement. For the avoidance of doubt, a Presbytery may not issue a qualified Practising Certificate excluding the award of a seat in Presbytery except (i) at the request of the Minister, or (ii) in terms of section 18 of this Act. The only other type of qualified Practising Certificate which a Presbytery may issue is a Qualified Practising Certificate (Ill Health) in terms of section 12 of Act XV 2002 (Act Anent Long Term Illness of Ministers in Charge) as amended and in that case the minister holding such a Certificate shall, for the avoidance of doubt, be entitled to a seat in Presbytery.~~

Issuing of Certificates

- ~~6. The Presbytery shall review the list of current Practising Certificates granted by it as at 30th June each year. Not later than 30th April the Presbytery Clerk shall write to all holders of such certificates (a) enquiring whether or not they wish the Certificate to be renewed, (b) requesting details of ministerial functions exercised during the preceding year, and (c) requiring such information to be sent by 31st May. Such requests for renewal, or any failure to respond, shall be dealt with as in section 9.~~

7. ~~A Practising Certificate shall be issued by the Presbytery which ordains a minister who does not become a member of the Presbytery.~~
8. ~~Subject to the provisions of this Act and that of Act XV 2002 (Act Anent Long-Term Illness of Ministers in Charge) as amended, as to Qualified Practising Certificates, when by demission or resignation or in any other way a minister ceases to be a member of Presbytery, such minister may apply within two months to the said Presbytery for a Practising Certificate.~~
9. ~~(1) In the event of an application for a Practising Certificate being received in these or any other circumstances, it shall be considered in the first instance by the Presbytery's Superintendence Committee, or other Committee designated by the Presbytery for this purpose, which shall report to the Presbytery with a recommendation. Where the applicant intends to occupy a seat in Presbytery, the Committee shall satisfy itself whether he or she will fulfil the responsibilities of membership of Presbytery and accept such appointments as are allocated by the court. That consideration shall form part of the Committee's recommendation to the Presbytery, which shall decide the matter and minute its decision thereon.~~
- ~~(2) In the event of no application being received from a minister who is entitled to apply for the issue or renewal of a Practising Certificate, the circumstances shall be considered by the Superintendence Committee, or other Committee as above, and a Report made to the Presbytery as to whether a Practising Certificate should be issued or withheld.~~
- ~~(3) In the event of a Report being made to the Presbytery in terms of sub-sections (1) or (2) above, the minister concerned shall be informed of the contents of such Report, and shall be notified of the meeting at which the Report will be considered, and shall be entitled to appear and to be heard thereon.~~
- ~~(4) The Presbytery may resolve to issue a certificate, or to withhold a certificate, or to take some other action in the matter before making a final decision, provided that, in the event of a resolution to withhold a certificate, cause must be shown and recorded in the Minutes.~~
- ~~10. It shall be the duty of a minister who holds a Practising Certificate and who moves to the bounds of another Presbytery to exhibit the said Certificate to the Clerk of that Presbytery which Presbytery shall become responsible for the issuing of Practising Certificates in terms of sections 7 to 9 above. It shall be the duty of a minister who holds a Qualified Practising Certificate of whatever type and who moves to the bounds of another Presbytery to exhibit said Certificate to the Clerk of that Presbytery.~~
- ~~11. A minister whose Practising Certificate has lapsed may, at any time, make application for the issuing of a Practising Certificate to the Presbytery within whose bounds he or she resides, which shall be considered in terms of section 9 above. A minister living outwith the bounds of Presbytery shall make such application to the Presbytery which first issued the Certificate.~~

Ineligibility

12. ~~A minister from whom the Practising Certificate is withheld may not be associated in the practical work of a Kirk Session.~~

Withdrawal

13. ~~At any time during the validity of a Certificate the Presbytery, on cause shown and after giving the minister an opportunity to appear, may withdraw the Certificate, and any question of subsequent restoration shall be dealt with in accordance with the procedure set out in section 11 above.~~

Notification

14. ~~Ministers who are not members of Presbytery and who for any reason do not hold Practising Certificates~~

are nevertheless subject to the jurisdiction of the Presbytery of the bounds in each case, and are under obligation to notify the Presbytery Clerk of any change of address.

List of Ministers with Certificate

15. — Each Presbytery shall keep a list of ministers who have been granted a Practising Certificate or who have exhibited such Certificate to it. — A copy of this list shall be sent to the Principal Clerk of the General Assembly on 30th June each year, or as soon as possible thereafter, and any changes in the course of the year shall be intimated as they occur.

Status of Minister

16. — The Ministries Council shall maintain a register of ministers who, not being members of any Presbytery, have not demitted status nor been judicially deprived thereof. — Such registration indicates the eligibility of a minister to apply to his or her Presbytery for the issue of a Practising Certificate in terms of this Act, but does not constitute any recommendation regarding life, doctrine or suitability to practise as a minister.

17. — After 30th June each year, the Ministries Council shall write to those ministers whose names appear in the register but who do not hold a current Practising Certificate or current Qualified Practising Certificate, inviting them to confirm that in the previous twelve months

- (i) — they have neither demitted nor been judicially deprived of status, and
- (ii) — they have not left the communicant membership of the Church of Scotland.

Upon receiving such assurance, the Council will acknowledge to the minister in writing his or her continuing registration, which written acknowledgment may be regarded by the minister as a Certificate of Status as a minister of the Church of Scotland but not as a Practising Certificate. — Failure by a minister to respond in terms of this section will result in the loss of status as a minister, except in circumstances deemed exceptional by the Ministries Council.

Qualified Practising Certificates

18. *sec 18 repealed by Act ZZ 2017. Qualified Practising Certificates are superseded by the provisions of the Registration of Ministries Act (Act ZZ 2017) as to being registered on the Register of Ministry.*⁴⁸. — (1)

— In addition to an unrestricted Practising Certificate in terms of sections 5 to 17 of this Act, a Presbytery may issue a Qualified Practising Certificate, being one of (i) at the request of the minister, as referred to in section 5(2) of this Act, (ii) a Qualified Practising Certificate (Demission with Legally Binding Agreement) in terms of this section 18 of this Act or (iii) a Qualified Practising Certificate (Ill Health) in terms of section 12 of Act XV 2002 (Act Anent Long-Term Illness of Ministers in Charge).

- (2) — Where a minister has agreed to demit in the interests of peace of the Church and has entered into a legally binding written agreement with the Presbytery and the Ministries Council (a “Legally Binding Agreement”) in terms of which he or she agrees to specified limitations upon his or her eligibility to perform the duties of a minister for a specified period, the Presbytery shall issue to that minister a Qualified Practising Certificate (Demission with Legally Binding Agreement) under this Act.

- (3) — If a minister holds a Qualified Practising Certificate (Demission with Legally Binding Agreement) then the following shall apply to that minister:

- (i) — The minister may undertake only those functions of the ministry which are defined in his or her Legally Binding Agreement.
- (ii) — The minister will retain the status of minister of the Church of Scotland but shall not be entitled to a seat in Presbytery or to apply for vacant charges.

- ~~(iii) The minister shall be entitled to a review (or reviews) of the terms and conditions of the Legally Binding Agreement after expiry of a period (or periods) specified within the Legally Binding Agreement.~~
- ~~(4) The Ministries Council will ensure that an appropriate review (or reviews) is/are conducted at the point(s) indicated in the Legally Binding Agreement and upon satisfactory fulfilment of the terms and conditions specified in the Legally Binding Agreement, the minister shall be eligible to apply for an unrestricted Practising Certificate. The Ministries Council shall inform the Presbytery of the outcome of all reviews and shall make recommendation(s) to Presbytery as to the issue of an unrestricted Practising Certificate. No Presbytery shall issue an unrestricted Practising Certificate to a minister who has previously been issued with a Qualified Practising Certificate (Demission with Legally Binding Agreement) without first receiving a recommendation from the Ministries Council in favour of issue of an unrestricted Practising Certificate. The minister shall have a right of appeal to the Ministries Appeal Panel in respect of any recommendation from the Ministries Council with which he or she is aggrieved.~~
- ~~(5) Each Presbytery shall maintain a list of Ministers holding a Qualified Practising Certificate (Demission with Legally Binding Agreement) and shall send that list to the Principal Clerk of the General Assembly on 30 June each year, or as soon as possible thereafter. Any changes in the course of the year shall be intimated as they occur.~~
- ~~(6) The procedure for the annual review of Practising Certificates, as outlined in sections 6 and 9 of this Act, shall not apply to Qualified Practising Certificates (Demission with Legally Binding Agreement) on the basis that while holding such a Certificate, the minister in question shall have his or her status reviewed as provided for in the Legally Binding Agreement and shall only be eligible to apply for an unrestricted Practising Certificate in terms of section 18(4) above. The provisions of sections 10, 12 and 13 of this Act shall apply to Qualified Practising Certificates (Demission with Legally Binding Agreement). Otherwise the provisions of this Act as to Practising Certificates shall not apply to Qualified Practising Certificates (Demission with Legally Binding Agreement).~~

Entry of a Minister into another Parish **Entry of a Minister of Word and Sacrament into the bounds of the charge of an existing Parish Minister**

19. A Parish Minister's field of ministerial work and responsibility lies generally within and does not extend beyond his or her own charge. A Minister of Word and Sacrament shall not be entitled to enter the bounds of the charge of an existing Parish Minister to perform ministerial functions without the previous consent of the Parish Minister in question, save in the following circumstances:
- (1) where he or she is acting under special commission or order of the Presbytery of the bounds, or of the General Assembly; or
 - (2) where the Parish Minister enters the bounds of the charge of another Parish Minister for the purpose of ministering to members and adherents of his or her own congregation, or
 - (3) where a Minister of Word and Sacrament holds a post which is listed in sections 11, 12 or 13 of Act III 2000 and enters the bounds of the charge of a Parish Minister to discharge duties which are directly connected with that post, or
 - (4) where a Minister of Word and Sacrament enters the bounds of the charge of an existing Parish Minister to officiate at a marriage or funeral by private invitation.

This Act shall not prohibit a Minister of Word and Sacrament from accepting an invitation to conduct divine service in a church of another denomination.

19. ~~A parish minister's field of ministerial work and responsibility lies within and does not extend beyond his or her own charge. Any such minister shall not be at liberty to overstep the bounds of that charge and enter that of another to perform ministerial functions without the previous consent of its parish minister, unless he or she is acting under special commission or order of the Presbytery of the bounds, or of the General Assembly; provided always that a parish minister may enter the bounds of a parish of another minister for the purpose of ministering to members and adherents of his or her own congregation, or to officiate at a marriage or funeral by private invitation.~~

~~This Act shall not prohibit a parish minister from accepting an invitation to conduct divine service in a church of another denomination.~~

[For the purposes of the conduct of marriages, and on a date to be determined by the Principal Clerk, this section shall apply to deacons, see Act II-2004 Act VIII 2010, section 12.]

Functions of Parish Minister

20. (1) The ministry of the Word, the conduct of public worship, the dispensing of the Sacraments, and the instruction of the young belong to the ~~pParish mMinister~~, subject to the control and direction of the Presbytery.
- (2) For the purposes of this Act an Interim Moderator, if ~~an ordained minister~~ a Minister of Word and Sacrament, shall have the privileges and duties of a ~~pParish mMinister~~, consistent with ~~Section 7~~ of Act VIII 2003.

Conduct of Public Worship

21. Responsibility for the conduct of public worship includes responsibility to ensure that public worship is conducted in an orderly and reverent manner by the ~~pParish mMinister~~, or in accordance with section 22, or by other persons under the supervision of a Mminister of Word and Sacrament, being present in person.
22. For the conduct of public worship in the absence of the ~~pParish mMinister~~, and subject to section 24, only the following may be employed:
 - (1) ~~ministers, auxiliary ministers and Ordained Local Ministers~~ Ministers of Word and Sacrament;
 - (2) Mministers of Word and Sacrament of other Churches
 - (a) with whose Churches there is a mutual eligibility agreement,
 - (b) with whose Churches a common recognition of ministries has been approved by the General Assembly,
 - (c) who would be admitted as Mministers of Word and Sacrament if admitted by the General Assembly,
 - (d) who would be entitled to a Certificate of Eligibility, or
 - (e) in respect of whom the Presbytery of the bounds is otherwise satisfied that their orders are in accordance with the standards of the Church of Scotland;
 - (3) probationers;
 - (4) licentiates and Graduate Candidates;

- (5) candidates for the ministry, including the ~~auxiliary ministry~~ ordained local ministry, who have been duly recognised as such;
 - (6) members of the diaconate;
 - (7) approved students for the diaconate;
 - (8) parish assistants employed by the Ministries Council;
 - (9) readers; and
 - (10) persons selected and trained to a standard determined by the Presbytery of the bounds in accordance with a scheme or arrangement approved by the Presbytery.
23. (i) Employment in terms of section 22 above shall not necessarily entitle any person to receive a pulpit supply fee, such fees being payable only in accordance with regulations approved by the General Assembly.
- (ii) No person authorised to conduct worship in terms of subsection 22(10) shall be entitled to a fee, but shall receive reasonable expenses as determined from time to time by the Presbytery.
24. Notwithstanding section 22 above a ~~pParish m~~Minister may occasionally and for special reason invite a person not qualified in terms of the said section to conduct public worship provided that, when an invitation in terms of this section has been accepted the Parish M~~m~~inister shall intimate the same in writing to the Clerk of the Presbytery within fourteen days.
25. Section 24 above may be construed to include, *inter alia*, the occasional conduct of public worship by an elder or elders of the congregation.
26. In an emergency when, for any reason, it becomes evident at or before the time appointed for public worship that the responsibility of the ~~pParish m~~Minister under this Act has not been discharged, it shall be the duty of the Session Clerk, whom failing the senior elder present, to lead the congregation in an act of devotion, or invite someone else to do so, and to report the circumstances to the Clerk of the Presbytery as soon as possible thereafter.

Use of Church Buildings

27. (1) The place of worship and other ecclesiastical buildings connected with every charge are at the disposal of the ~~pParish m~~Minister for the purposes of his or her office, subject only to the control of the Presbytery.
- (2) The ~~pParish m~~Minister may use them and grant permission to others to use them for all purposes connected with the congregation or any of its organisations, and also for all purposes of an ecclesiastical, religious, or charitable nature, even if they be not connected with the congregation, subject to the control of the Presbytery.
28. (1) The Kirk Session shall have such responsibility anent the use of the church as the Acts of the General Assembly prescribe. The ~~pParish m~~Minister shall not use the buildings nor grant the use of them for any other purposes without the consent of the Kirk Session, Deacons' Court, Committee of Management, or Congregational Board, as the case may be.
- (2) The Kirk Session, Deacons' Court, Committee of Management, or Congregational Board shall not be entitled to use the buildings for any purpose whatever without the consent of the ~~pParish m~~Minister, nor shall they grant the use of the buildings to others without his or her consent. In deciding for what uses the church may be granted the sacred character of the building shall be kept in view.

29. During a vacancy, or the time in which a ~~Parish~~ Minister has leave of absence from the charge, the Interim Moderator of the Kirk Session shall have the same rights in the use of the church buildings as the stated ~~pParish~~ Minister.
30. In congregations where provisions are made, either in the title-deeds of the property or in a constitution approved by the Presbytery with regard to the use of the church buildings which differ from what is set forth in ~~S~~sections 27 to 29 of this Act, the provisions of such title-deeds or constitution shall remain in force to the exclusion of this Act in so far as it differs from these provisions, unless and until these provisions shall be competently altered.

Engagement by Ministers of Word and Sacrament in Secular Employment

31. No ~~Minister~~ of Word and Sacrament in a regular charge or appointment shall undertake any remunerative employment or office either within or outwith the jurisdiction of the Church without previously obtaining approval of the Presbytery of the Bounds or of the General Assembly.

The ~~Parish~~ Minister Precluded from the Office of Congregational Treasurer

32. No ~~Parish~~ Minister in a charge shall act as the Congregational Treasurer with respect to any of the congregations in ~~that~~ the ~~C~~charge.

Retirement of Ministers of Word and Sacrament

33. (1) A ~~Minister of the Church of Scotland~~ Word and Sacrament inducted or introduced to a charge shall be inducted or introduced until the attaining of his or her seventy-fifth birthday, in which date his or her ministry shall terminate as if he or she had resigned his or her charge and such date been appointed by the Presbytery of the bounds for the demission by the ~~Minister~~ of Word and Sacrament of his or her charge.
- (2) Notwithstanding section 33(1), a ~~Parish~~ Minister inducted to a charge on a Basis of Unrestricted Tenure with an anticipated retirement age of 65 or 70 (in the case of ~~Parish~~ Ministers inducted prior to 31 May 1995), whose charge is one where the Presbytery Plan anticipates adjustment at the next vacancy, shall be subject to review by Presbytery at a point no later than six months before attaining the age of 65 or 70. The Presbytery shall have the right to terminate tenure on the grounds of necessary adjustment. For the avoidance of doubt, the ~~Parish~~ Minister shall be eligible to apply for another charge up to the age of 75.
- (3) For the avoidance of doubt, a ~~Parish~~ Minister inducted to a charge on a Basis of Reviewable Charge under section 12 of the Appraisal and Adjustment Act (Act VII 2003), does not have the right to remain in that charge beyond the period of tenure specified in the said Basis.

Repeals

34. This Act shall come into force on 1 January 2001 and Acts XVII 1931, XVII 1932, VIII 1933, II 1986 (as amended), IV 1995 (as amended), II 1987 and II 1999 shall be repealed at that date.

SCHEDULE 4: Amendments and Repeals**Act III 2000 (Church Courts)**

In section 11,

- (1) Insert a new subsection (3) “a Pioneer Minister” and renumber accordingly
- (2) At subsection (6), delete “hospital” and substitute “healthcare”; and
- (3) Insert a new subsection (9) “a university chaplain” and renumber accordingly.

Delete the existing section 14 and substitute the following:

“Any individual who has the status of minister of the Church of Scotland, and who does not fall into any of the categories listed in section 11 to 13 above, shall be entitled to apply for membership of Presbytery on the basis of being registered in the Register of Ministry (as defined in the Registration of Ministries Act (Act ZZ 2017)) in category O or R. Such minister should be registered with the Presbytery within the bounds of which is situated the congregation of which the minister is a member, or the Presbytery within the bounds of which he or she lives, or (only in the case of any appointment for which the status of ordained minister is a requirement) the Presbytery within the bounds of which the appointment is based, as he or she may choose.”

Delete the existing section 18 and substitute the following:

“A minister who has been permitted to resign his or her seat in Presbytery shall remain under the supervision and jurisdiction of the Presbytery which accepted the resignation, and may continue to exercise the functions of the ministry as defined in the Registration of Ministries Act (Act ZZ 2017), as permitted according to his or her listing and categorisation on the Register of Ministry.”

In section 20 delete the words “satisfactory evidence of status and good standing” and substitute the following: “a certified extract of his or her entry on the Register of Ministry in the Presbytery from which he or she transferred or was most recently a member.”

Act III 2001 (Discipline of Ministry)

Delete the existing sections 1(1)(i)(ii) and (iii) and substitute the following:

- “(ii) suspension from the status and functions of ministry for a fixed period. Suspension may only be lifted in accordance with section 28 of the Registration of Ministries Act (Act ZZ 2017) upon application by the Respondent.
- (iii) suspension from the status and functions of ministry without limit of time but subject to a minimum period of suspension to be determined by the Presbyterial Commission when passing censure

upon the Respondent in terms of section 18(2) hereof. Suspension may only be lifted in accordance with section 28 of the Registration of Ministries Act (Act ZZ 2017) upon application by the Respondent.”

Act IV 2001 (Ministers and Deacons in Public Office)

Delete the existing section 2(2) and substitute a new section 2(2) as follows:

“It shall not be necessary for such a minister to make formal application to demit, but the Presbytery shall allow the demission unless there be special ground to refuse to do so, and shall appoint an Interim Moderator. If at the time of the demission the minister holds Category O registration, he or she may opt to retain that under section 19 of the Registration of Ministries Act (Act ZZ 2017), failing which the Presbytery shall re-register the minister on the Register of Ministry in Category R or Category I, the minister in question being entitled to choose between Category R or Category I registration.”

Act XV 2002 (Long-Term Illness of Ministers)

Delete section 12 and insert a note in italics to say that these provisions are superseded by the RoM Act.

Act VIII 2003 (Vacancy Procedure)

Delete the existing section 18 (Eligibility for Election) and substitute the following:

18. Eligibility for Election

The following categories of persons, and no others, are eligible to be nominated, elected, and called as ministers of parishes in the Church of Scotland, but always subject, where appropriate, to the provisions of Act IX 2002:

- (1) A minister holding Category O registration, in terms of the Registration of Ministries Act (Act ZZ 2017);
- (2) A minister who has applied for Category O registration, whose application is currently under consideration, provided that before the call can be sustained or the minister in question inducted, Category O registration must have been granted;
- (3) (a) A licentiate of the Church of Scotland who has satisfactorily completed, or has been granted exemption from, his or her period of probationary service.
(b) A Graduate Candidate holding a Graduate Candidate's Certificate in terms of section 22 of Act X 2004.
- (4) The holder of a Certificate of Eligibility in terms of Act IX 2002. The holder of a Certificate of Eligibility who is a national outside the European Economic Area and Switzerland shall be eligible to apply for charges only in terms of section 27 of Act VIII 2003.

- (5) For the avoidance of doubt anyone who has served as an Interim Moderator in the current vacancy shall not be eligible to apply or to be considered as an applicant.
- (6) Notwithstanding subsections (1) to (4) above, an individual shall not be eligible to apply, or to be considered as an applicant, while he or she is the subject of ongoing proceedings being undertaken in accordance with the Discipline of Ministry Act (Act III 2001).

Delete the existing section 21(3) (Nomination) and substitute the following:

- (3) Before reporting the Nomination to the Vacancy Procedure Committee, the Presbytery Clerk shall obtain from the nominee or Interim Moderator evidence of the eligibility of the nominee to be appointed to the charge.
 - (a) In the case of a minister being a member of Presbytery, this shall constitute a certified extract from the Register of Ministry showing that the minister has Category O registration.
 - (b) In the case of a minister not being a member of any Presbytery of the Church of Scotland, this shall constitute an Exit Certificate or Graduate Candidate's Certificate in terms of Act X 2004, or a Certificate of Eligibility in terms of Act IX 2002.

Amend section 28(c)(ii) (Failure to Nominate) to read as follows:

"The Presbytery Clerk shall thereupon intimate to the person concerned the fact of his or her appointment, shall request him or her to forward a letter of acceptance along with a certified extract from the Register of Ministry showing that the minister has Category O registration, and shall arrange with him or her to conduct public worship in the vacant church or churches on an early Sunday."

Add the following wording at the end of section 29(1):

"and evidence of Category O registration in the form of a certified extract from the Register of Ministry."

In section 29(2), delete the words "and the letter of acceptance" and substitute "the letter of acceptance and evidence of Category O registration in the form of a certified extract from the Register of Ministry".

Add a new subsection (4) to section 30 (Sustaining the Call):

"No Call shall be sustained until evidence that the new minister has Category O registration, in the form of a certified extract from the Register of Ministry, has been laid before the Vacancy Procedure Committee."

Act XIII 2003 (Auxiliary Ministry)

Delete the existing section 2(d) and substitute the following:

"When an Auxiliary Minister ceases to serve in a designated appointment then he or she shall become subject to section 19 of the Registration of Ministries Act (Act ZZ 2017).

Act X 2004 (Selection and Training)

Insert a new subsection (6) to section 22 as follows and renumber the existing subsection (6) as subsection (7):

“A Presbytery may issue a Graduate Candidate’s Certificate on up to three occasions only. Thereafter, in order to obtain a Graduate Candidate’s Certificate, the Graduate Candidate must apply for such a Certificate to the Registration of Ministries Committee, following an application procedure equivalent *mutatis mutandis* to that set out in section 27 of the Registration of Ministries Act (*Applications for Category O registration*) (Act ZZ 2017).”

Act VI 2007 (Ministries Appeal Panel)

The second sentence of section 5 shall be deleted and the following shall be substituted:

“The Ministries Appeal Panel shall also hear appeals by ministers and deacons taken against decisions of the Registration of Ministries Committee in terms of the Registration of Ministries Act (Act ZZ 2017), in accordance with section 33 of that Act.”

Act VIII 2010 (Deacons)

Delete the existing section 11 and substitute the following:

The functions and sphere of service of a Deacon

11. The functions of the Diaconate are defined in section 15 of the Registration of Ministries Act (Act ZZ 2017). Those functions may be exercised in one or more of the following spheres:
 - (a) service in the employment of a Council, Committee or Court of the Church;
 - (b) service in a Chaplaincy, including University, College, School, HM Forces, Prison and Hospital, or as a Lecturer or Teacher in Religious Education, and in similar spheres;
 - (c) other service which is approved by the Ministries Council and the Presbytery concerned.

Delete the existing section 14 and substitute the following:

“Responsibility for Life and Doctrine

14. (a) A Deacon shall be responsible for his or her life and doctrine to the Presbytery having jurisdiction in accordance with section 4(ii) of the Registration of Ministries Act (Act ZZ 2017).
(b) A Deacon is under obligation to notify the Presbytery Clerk of any change of address.”

Delete the existing section 16 and substitute the following:

“Registration of Deacons

16. Deacons shall be registered on the Register of Ministry in accordance with the provisions of the Registration of Ministries Act (Act ZZ 2017).”

Delete the existing section 17 and insert a note in italics to say that these provisions are superseded by the RoM Act.

*In Appendix A, delete the section currently headed “**Constitution**” and substitute the following:*

“Constitution

The Council shall consist of:

- (i) All Deacons registered on the Register of Ministry in Category **E** or **R**
- (ii) Deacons registered on the Register of Ministry in Category **I** may attend Council at their own expense and be non-voting members.
- (iii) Two members appointed by the Ministries Council
- (iv) Deacons ordained or commissioned by the Church of Scotland who are serving overseas as members of another Church shall be entitled when on furlough to attend all meetings of the Council as corresponding members without the right to vote.”

*In Appendix C, delete section 4, currently headed “**Membership**” and substitute the following:*

“4. Membership

All Deacons registered on the Register of Ministry in Category **E** or **R** shall be full members of the Association.

All Deacons registered on the Register of Ministry in Category **I** shall be associated but without voting power.

Deacons serving a probationary period shall be associated but without voting power.

Deacons ordained/commissioned by the Church of Scotland who are serving overseas as members of another Church may be corresponding members, and when on furlough may attend meetings but may not vote.

Deacons of other denominations may be associated.”

Act VII 2011 (Protection of Vulnerable Groups)

Delete the existing section 1(c) and substitute the following:

- (c) *Minister*, for the purposes of this Act only, refers to all Ministers of Word and Sacrament (as defined in the Registration of Ministries Act (Act ZZ 2017) undertaking regulated work with children and young people and/or protected adults and specifically includes retired Ministers of Word and Sacrament who are actively involved in ministerial functions in a congregation or congregations, *locum* Ministers, and Ministers registered on the Register of Ministry in Category R; however, the term *Minister* does not include ministers employed by external employers/agencies.

Act IX 2011 (Ordained Local Ministry)

Delete the existing section 21(4) and substitute the following:

“When an Ordained Local Minister ceases to serve in a designated appointment he or she shall become subject to section 19 of the Registration of Ministries Act (Act ZZ 2017).”

Delete the existing section 22(2) and substitute the following:

“When an Ordained Local Minister moves from one Presbytery to another he or she shall be subject to the terms of section 26 of the Registration of Ministries Act (Act ZZ 2017).”

Delete the existing section 22(3).

Act II 2016 (International Presbytery)

In sub-paragraphs 1.2 and 1.3 of Schedule 2, delete the last sentence of each sub-paragraph and substitute the following:

“On ceasing to be minister of the charge he or she shall cease to be a member of the Presbytery and will no longer be eligible to moderate the Kirk Session and shall not retain any ministerial status within the Church of Scotland, nor be entitled to be registered on the Register of Ministry or to be issued with a Certificate of Eligibility.”

LEGAL QUESTIONS COMMITTEE

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Amend Standing Order 95(i) as detailed in Section 1 and Appendix A of the Report. *(Section 1 – Amendments to Standing Orders)*
3. Approve the principles outlined in Section 2.7 of the Report and instruct the Committee to bring a draft Discipline Overture, written in accordance with these principles, to the Assembly of 2018. *(Section 2 – Review of the Disciplinary Acts – A Consolidating/Cohering Act)*
4. Instruct the Committee, jointly with the Ministries Council, to consider whether there is scope to reformulate the Code of Professional Practice and Good Conduct for the Ministries of the Church of Scotland as a set of rules which might allow breach of the Code, or of a version of it, to be defined as a disciplinary offence, and to report to the General Assembly of 2019. *(Section 2 – Review of the Disciplinary Acts – A Consolidating/Cohering Act)*
5. Note that the Unitary Constitution has been amended (a) to include reference to the requirement to hold a Stated Annual Meeting and (b) to correct a reference to an appeal process, and agree to amend the Model Deed to similar effect, all as outlined in Appendix C. *(Section 3 – Amendment to the Unitary Constitution and Model Deed and Appendix C)*
6. Pass an Act amending the Model Deeds of Constitution Act (Act II 1994) as set out in Appendix C. *(Section 3 – Amendment to the Unitary Constitution and Model Deed and Appendix C)*
7. Agree that the process known as 'Arbitration', which has been used to make decisions between buildings in certain readjustment cases, should cease to be available from 1 January 2018. *(Section 4 – Review of Arbitration in Relation to Buildings)*
8. Instruct Presbyteries to review any agreed Bases of Union or Linking which have yet to be implemented and, where any such Basis includes a clause indicating that the Panel of Arbiters should be asked to choose a building, instruct the Presbytery to amend its Plan by categorising the buildings in the proposed Union or Linking in terms of section 5(2) of Act VII 2003. *(Section 4 – Review of Arbitration in Relation to Buildings)*
9. Instruct the General Trustees, in consultation with the Central Properties Department, to compile a guidance document for Presbyteries, outlining good practice which can be employed when choosing between buildings in the appraisal process. *(Section 4 – Review of Arbitration in Relation to Buildings)*
10. Instruct the Committee, in consultation with the Ministries Council, to revise and consolidate the provisions of the Ministries Act, as outlined in the Report, and to report to the Assembly of 2018. *(Section 6 – Review of the Ministry Act and the Church Courts Act)*
11. Pass an Act amending the Ministry Act (Act II 2000) as set out in Appendix D. *(Section 6 – Review of the Ministry Act and the Church Courts Act and Appendix D)*

12. Instruct the Committee to undertake a consultation exercise in relation to membership of Church Courts and to report to the Assembly of 2018. (*Section 6 – Review of the Ministry Act and the Church Courts Act*)

REPORT

1. Amendments to Standing Orders

1.1 The report of the Assembly Arrangements Committee contains a proposal at section 5 that the time allowed for a Convener giving in the Report of his or her Committee should be reduced from 20 minutes to 15 minutes. The corresponding change to Standing Orders, if agreed, is set out in Appendix A.

2. Review of the Disciplinary Acts – A Consolidating/Cohering Act

2.1 The General Assembly of 2014 instructed the Committee to review the Acts of the General Assembly dealing with matters of Discipline, Bullying and Discrimination, with a view to bringing forward one consolidating and cohering Act to a future General Assembly.

2.2 At present there are four relevant Acts: the Discipline of Ministry Act (Act III 2001), the Protection against Bullying Act (Act IV 2007), the Protection against Discrimination Act (Act V 2007) and the Discipline of Elders, Readers and Office Bearers Act (Act I 2010).

2.3 The Committee established a Working Group from amongst its members to undertake this project. It had originally been hoped to bring the results of this work to the General Assembly of 2016 in the form of a new Discipline Act. The scale, however, of the task and the need for consultation meant that this ambition was not realised.

2.4 The consultation process included discussions with the Presbytery Clerks' Forum and the Judicial Proceedings Panel, members of which are actively involved as stakeholders when disciplinary cases arise. Consultations

also took place with congregations which had previously been affected by discipline cases. In order to widen the consultation further, during the General Assembly of 2016, the Working Group published a draft Discipline Act on the Church website, inviting comments to be submitted by 31st October 2016. The Working Group used various methods, including a video appeal on the Church website and direct approaches to some of those previously involved in the Church's disciplinary processes, to encourage responses from as wide a constituency as possible. As a consequence, forty-six constructive, thoughtful and in the main, encouraging, responses were submitted, not only from individuals, but also from congregations and Presbyteries. This comprehensive consultation process has been a valuable exercise, which has significantly shaped the thinking of the Working Group on this important piece of legislation. The Committee is grateful to all who have contributed to this process by taking the time and trouble to share their thoughts, expertise and experiences.

2.5 The single most important objective in revising this legislation remains that of significantly reducing the time taken to complete disciplinary cases. While feedback from the consultation process indicated that the proposed consolidation and reform of the current Disciplinary Acts was welcome, some doubts were expressed about whether the proposed new processes would succeed in reducing the time taken for cases to be completed. On reflection, the number of volunteers involved in the process (an average of fifteen if a case went through to the Presbyterial Commission), would have militated against a case being concluded within any reasonable period of time.

2.6 Recognising that a more radical rethink is required, the Committee now proposes that the Church's disciplinary processes should be further reformed and updated. The Committee intends to proceed with the draft proposals which were published in last year's website consultation, but overlaying those, invites the Assembly to approve a further series of principles which would govern the ongoing work of the Working Group and shape a new draft Discipline Act. Where there is conflict between what is stated below and the proposals published last year, the principles mentioned below would prevail.

2.7 Proposed principles for which approval is now sought

2.7.1 A discipline case should be assigned to an individual picked from a Panel of Assessors (which, for the whole Church, might consist of, say, up to twelve people). The Assessor would be a legally qualified person, being an elder and a member of a Kirk Session, appointed through the Nomination process for a fixed term. The Assessor would take the initial decision on how to deal with a Complaint and, as per the flowchart annexed at Appendix B, would carry out the investigation and if appropriate, would also pursue the prosecution of the Complaint.

2.7.2 The Assessor would be assisted by an Adviser who will be a Minister of Word and Sacrament and a member of Presbytery. Any such Adviser would only have a supporting role and the Assessor would retain sole responsibility for pursuing a case.

2.7.3 Strict time limits (calculated in days) should be applied to the various stages in the process of a disciplinary case. Suggested time limits are indicated on the flowchart at Appendix B.

2.7.4 Candidates in training should be included in the list of people subject to discipline. This should include candidates for the Ministry of Word and Sacrament, Readership and the Diaconate.

2.7.5 Along with other additions previously proposed, for the purpose of clarification, breach of an individual's

vows of ordination would be added to the list of disciplinary offences.

2.7.6 The Complaints Procedure should be referenced within the new Act.

2.7.7 If a Parish Minister is administratively suspended, the Act should direct that an Interim Moderator must be appointed.

2.7.8 Legal expenses should not be available until the stage when it is decided that there is a case to answer. The Church's proposed Legal Aid Regulations, which will also be brought before the Assembly in 2018, will apply at that stage.

2.7.9 Specific provisions will be included in the new Act as to citation of witnesses, who are themselves subject to the Discipline Act, in respect of their attendance at hearings.

2.7.10 A Discipline Tribunal of three members should hear cases sent to it by an Assessor.

2.7.11 Provision should also be made to allow for a Respondent to accept deferment of any Censure, subject to conditions to be imposed by the Assessor and also to accept a proposed Censure with consent.

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

2.8.1 Further to the website consultation on the new Discipline Act, a number of comments were received to the effect that breach of the Code of Professional Practice and Good Conduct for the Ministries of the Church of Scotland ("the Code") ought to be a disciplinary offence.

The Committee is conscious that the Code, as approved by the General Assembly in 2008, was not intended to define disciplinary offences. The Committee therefore seeks authority to work jointly with the Ministries Council in reviewing the Code, to consider whether there is scope for it to be reformulated as a set of rules which might allow

such a disciplinary offence to be defined. A report would be brought to the General Assembly of 2019.

2.9 Conclusion

2.9.1 The Committee's firm intention is to bring a new Discipline Act, developed further from the draft on which the Church website consultation took place, to the General Assembly of 2018. This legislation will be drafted in accordance with the above principles, together with completed Guidelines for its implementation and Regulations covering legal assistance in disciplinary proceedings. Whilst any new Discipline Act will require to be sent to Presbyteries under Barrier Act procedure, given the extremely wide and fruitful consultation on its development over the last three years and the even more acute need for new legislation to speed up the Church's disciplinary processes, the Committee would intend to propose to next year's Assembly that an Interim Act be passed in order that the beneficial effects of the new legislation may be felt throughout the Church at the earliest opportunity.

3. Amendment to the Unitary Constitution and Model Deed

3.1 The General Assembly of 2016 instructed the Committee to bring forward an amendment to the Unitary Constitution so that it would include reference to the requirement for the holding of a Stated Annual Meeting. The Solicitor has now made an appropriate amendment to Clause Tenth, as detailed in Appendix C, and this has been approved by the Delegation of the General Assembly.

3.2 The Committee has noted that the Model Deed also lacks any direct reference to the accounts being received at a Stated Annual Meeting. Although new Model Deeds are no longer being issued, in the interests of consistency the Committee has agreed that a similar amendment should be made. Unlike the Unitary Constitution, the Model Deed is contained in an Act of Assembly (Act II 1994) and an Amending Act is therefore required to make this change. This proposed amendment is also detailed in Appendix C.

3.3 It has also been noted that both the Model Deed and the Unitary Constitution refer, in their Clause Eighteenth, to an appeal to the General Assembly. In line with the Appeals Act (Act I 2014), such an appeal should of course now be heard by the Appeals Committee of the Commission of Assembly. For the Unitary Constitution, the Solicitor has made the appropriate amendment and this has been approved by the Delegation of Assembly. For the Model Deed, the appropriate amendment is contained in the amending Act which is set out in Appendix C. In making this amendment, the opportunity has also been taken to align the wording of Clause Eighteenth of the Model Deed with that of the Unitary Constitution, the Model Deed wording having referred to the need to obtain a Procurator's certificate as to the suitability of the appeal. This has been little used and it is preferable that the two sets of wording conform.

4. Review of Arbitration in Relation to Buildings

4.1 The General Assembly of 2015 instructed the Legal Questions Committee, in consultation with the General Trustees, the Ministries Council and the Central Properties Department, to review the processes which are used in arbitration, taking account of the report of the Panel on Review and Reform on the issue of procedural justice.

4.2 Arbitration has typically been employed when readjustment has been taking place and when a Presbytery has felt unable to decide between church buildings. On such occasions, with the prior agreement of all parties, arbiters have undertaken an independent assessment of the properties and of the needs of the charge, and have issued a binding decision in relation to which building(s) should be used.

4.3 While initial discussions focused on the procedures that are followed in arbitration, questions were subsequently raised about whether arbitration should continue to be used at all. Arbitration was a helpful tool when parish reappraisal was being undertaken in accordance with Act IV 1984. However, the legislative

framework which governs readjustment changed significantly with the enactment of Act VII 2003. Therefore the question of whether arbitration should have a continuing role still requires to be addressed.

4.4 The most significant change introduced by Act VII 2003 was the requirement for a Presbytery Plan to be in place. As part of this planning process a Presbytery is required to make a specific declaration about the anticipated future requirement for each ecclesiastical building. Despite this, the Panel of Arbiters has continued to be deployed on occasion, most commonly when a Basis of Union or Linking has been drafted. This is very much contrary to the intentions of Act VII 2003, since decisions about the categorisation of buildings ought properly to be taken in advance, through the formulation of the Presbytery Plan.

4.5 The Committee is of the view that the ongoing use of arbitration can lead to confusion and misunderstandings. Furthermore, the continuing availability of arbitration may be discouraging or delaying Presbyteries from making the decisions that they themselves ought to take when formulating their Presbytery Plans. The Committee therefore recommends that the procedure of arbitration should now be discontinued and that the Panel of Arbiters should be dissolved.

4.6 If arbitration is discontinued account needs to be taken of those existing Bases of Adjustment which refer to arbitration being used. An instruction is therefore sought to have Presbyteries identify such situations and instead to make any such choices between buildings themselves as part of the Presbytery Planning process.

4.7 The Church should be grateful for the service that has been given by those who have served on the Panel of Arbiters. When Presbyteries resolve issues concerning the categorisation of buildings as part of the appraisal and planning exercise, there is much that they can learn from the examples of good practice that have been employed by the Panel of Arbiters. It is, therefore, proposed that the General Trustees should work with the Central Properties

Department with a view to compiling a guidance document to help Presbyteries undertake this work.

5. Presbytery Review

5.1 The General Assembly of 2016 instructed the Committee, jointly with the Council of Assembly and in consultation with Presbyteries, to explore the possibility of a Presbytery Review procedure which complements the process of Local Church Review and to report to the General Assembly of 2017.

5.2 At a meeting of representatives of the Committee and the Council it was agreed that there could be considerable benefits in having some form of Presbytery Review process. It was recognised that the following questions would need to be addressed:

- What form should a Review take and which aspects of a Presbytery's life should be covered?
- How frequently should such Reviews occur?
- Who should undertake the reviewing process?
- How would the findings of a Review be followed up?

5.3 As a first step, some draft Presbytery Review papers have been created by adapting material currently used to provide the framework for Local Church Review. These have been shared with the Presbytery Clerks' Forum and feedback has been received. Following further consultation with Presbytery Clerks, it is intended that four or five Presbyteries should be identified in order that a pilot process can be carried out. In the course of such pilots, the "volunteers" would act both as a reviewer and as a reviewee. It is hoped that this exercise may demonstrate the potential value of Presbytery Review and help to address the questions outlined above.

5.4 It is hoped that a report on the pilot process can be brought to next year's General Assembly. At the same time it may be possible to seek Assembly approval for principles which could then be used to shape an ongoing Presbytery Review process.

6. Review of the Ministry Act and the Church Courts Act

6.1 The General Assembly of 2016 instructed the Committee, together with the Ministries Council, to review the Ministry Act (Act II 2000) and the Church Courts Act (Act III 2000) in relation to membership of Presbytery. This instruction recognised that Presbytery membership is closely inter-related with the current system of Practising Certificates, but that the latter would be repealed in the event of the Registration of Ministries Overture ("the Overture") being enacted.

6.2 The Report of the Committee on Returns to Overtures outlines the consequential amendments which will be made to various Acts of Assembly if the Overture is passed. These include immediate amendments to be made, both to the Ministry Act and to the Church Courts Act, to ensure that the various pieces of legislation remain compatible and that the terminology used across them is as consistent as possible.

6.3 Having undertaken this initial review, the Committee and the Ministries Council intend to give further consideration to both pieces of legislation.

6.4 The Ministry Act (Act II 2000)

6.4.1 If enacted, the Overture will repeal all existing provisions relating to Practising Certificates and as a consequence, the Ministry Act will be considerably shortened. The remaining prescriptions in the Ministry Act will no longer have any bearing on the issue of Presbytery membership.

6.4.2 However, what is left of this Act will contain a rather untidy range of provisions. In particular, there would seem to be a logical disconnect between the early sections relating to ordination (which are relevant for a variety of ministries) and the later sections on parish practice (which relate to one specific form of ministry, being exercised in a particular context).

6.4.3 For the sake of clarity, the Committee recommends that this legislation should now be revised. In particular,

consideration should be given to separating the aspects which relate to ordination from those which relate to parish ministry. The prescriptions on ordination might usefully be consolidated with those in the Ordination of Professors and Lecturers Act (Act VII 2010) and those in the Presbytery Ordination Act (Act III 2004). The Committee seeks authority to pursue this further, with a view to bringing revised legislation to a future General Assembly.

6.4.4 A small amendment is proposed to section 31 of Act II 2000, to clarify the basis upon which a minister may engage in secular employment. This is to add the words "apply for, accept or" immediately prior to the word "undertake" in that section. The appropriate amending Act is set out in Appendix D.

6.5 The Church Courts Act (Act III 2000)

6.5.1 When considering how issues of Presbytery membership relate to Practising Certificates, wider questions have arisen about what it means for any ordained person to serve as a member of a Church court. In many ways the current law of the Church focuses on 'entitlements' to membership, rather than reflecting the 'duties and responsibilities' that ought to accompany such membership.

6.5.2 The returns submitted by Presbyteries in relation to the Overture included comments to the effect that any individual who holds Presbytery membership ought to be involved in the work of the Presbytery in a "*positive and active manner*". It was argued that this is nothing less than the fulfilment of vows taken at ordination.

6.5.3 While the Church has ecclesiological reasons for establishing the polity of its courts, nevertheless it should not be blind to any duties of trusteeship which are required under Civil Law. It is a matter of concern if charity trustees fail to attend meetings of the relevant governing body. In this regard it should be noted that members of Kirk Sessions all serve as charity trustees and that members of Presbyteries are also all trustees, in cases where the Presbytery is a registered charity.

6.5.4 Some informal soundings have been taken from Presbytery Clerks through the work of the Presbytery Clerks' Forum. Presbytery Clerks identified a number of issues which might constructively be considered in relation to the membership and operation of Church courts. The Committee is satisfied that there is sufficient interest for a wider review to be undertaken of the Church Courts Act.

6.5.5 The Committee now seeks approval to undertake a consultation exercise, inviting submissions to be made before the end of October 2017. A questionnaire would be made available on the Church website and Presbyteries and Kirk Sessions would be encouraged to respond. In the light of this consultation exercise the Committee will report to the 2018 Assembly and may present revised legislation.

7. Review of the Admission and Readmission of Ministers Act (Act IX 2002)

7.1 The General Assembly of 2016 instructed the Committee, together with the Ministries Council, to review the Admission and Readmission of Ministers Act (Act IX 2002) in the light of the proposed Registration of Ministries Act and to report to the Assembly of 2017.

7.2 In the course of initial discussions it has been recognised that some aspects of the work of the proposed Registration of Ministries Committee would be similar to those of the Ministries Council's Recruitment Task Group, especially when the latter is considering applications for readmission. Both bodies are required to determine what, if any, familiarisation and updating are required, before an individual returns to parish ministry after a period of absence.

7.3 The Committee and the Council are therefore of a mind that certain aspects of the work of readmission could, in time, logically be transferred to the Registration of Ministries Committee. There is little point in duplicating

work or running parallel processes which are intended to achieve fairly similar outcomes.

7.4 Nevertheless, if the Registration of Ministries Overture is enacted, then it will be important for the Registration of Ministries Committee to commence its work as currently outlined. The Registration of Ministries Committee will need to develop its systems of application and assessment with a view to undertaking its work in a fair and consistent manner. The Committee and the Ministries Council intend to keep this matter under review, with a view possibly to revising some of the work of readmissions at a future date.

8. Justice Committee Inquiry into the Crown Office and Procurator Fiscal Service

8.1 The Committee keeps a watching brief on issues which arise when internal disciplinary cases are being handled by the Church. Occasionally such cases overlap with proceedings that are being conducted elsewhere, for example if a police investigation and/or criminal prosecution is taking place. The Committee has observed that there can often be significant delays in the criminal justice system which can have a detrimental impact on the individuals involved in such situations. While the number of such cases involving Church personnel is small, the Church's own experiences nevertheless provide a useful glimpse of the wider picture.

8.2 The Scottish Parliament's Justice Committee has been undertaking an inquiry into the role and purpose of the Crown Office and Procurator Fiscal Service. The Committee has made a submission to this Inquiry, highlighting some of the failings which have been perceived in the system. The Justice Committee's report is likely to have been published by the time of the General Assembly.

9. Updated Manual on Church Law

9.1 The Committee is aware that the Church's official manuals on Church Law are now very out of date. Many

changes have taken place since the publication of *'The Constitution and Laws of the Church of Scotland'* in 1997. Furthermore the Church's later online resource *'An Introduction to Practice and Procedure in the Church of Scotland'* was last updated in 2008 and has since been withdrawn from the website.

9.2 The Committee is pleased to report that measures are now being taken to update *'The Constitution and Laws of the Church of Scotland'* and that this will be made available in electronic form. The Committee is grateful to Mrs Janette Wilson, the former Solicitor of the Church, who has agreed to undertake this task.

10. Brexit

10.1 It has yet to become clear what the implications of Brexit might be for the country, far less so for the Church. The Committee is keeping a watching brief on this matter from a legal perspective. As part of this, along with a representative of the Church and Society Council, the Convener attended a round table discussion for faith groups, with Lord Bridges (Parliamentary Under Secretary of State at the Department for Exiting the European Union), which was hosted by the Church of England.

11. Examination of Records

11.1 In accordance with the arrangements set in place by the General Assembly of 2000 the Legal Questions Committee has examined the relevant records of Assembly Councils and Committees. These have been found, generally, to be in order, with suggestions for improvements, in consistency of pagination and other minor matters, being made to the Convener and Secretary of each Council and Committee.

In the name of the Committee

GEORGE S COWIE, *Convener*
ALISTAIR MAY, *Vice-Convener*
JOHN P CHALMERS, *Secretary*

ADDENDUM

The Very Rev Dr John P Chalmers

The Very Rev Dr John P Chalmers has served as Secretary to the Legal Questions Committee since his appointment as Principal Clerk in 2010. In view of John's forthcoming retiral, the Committee wishes to acknowledge his service and also to express our gratitude for the commitment and personal gifts that he has brought to this role.

Much of the Committee's work involves the drafting of legislation, which then governs how the practical work of the Church is carried out in local situations. We have benefited greatly from John's understanding of the Church at all levels and from the personal insights that he has brought in relation to the issues which arise at grass roots level. John has a very good understanding of people and by communicating with them personally has often been able to move matters forward in helpful and constructive ways. We are conscious that John's work with the Legal Questions Committee has simply been one of the many facets of his work.

The office of Principal Clerk is invariably shaped by the personality of the individual appointed. The Committee appreciates the humanity, warmth and good humour which have marked John's tenure of this role.

In the name of the Committee

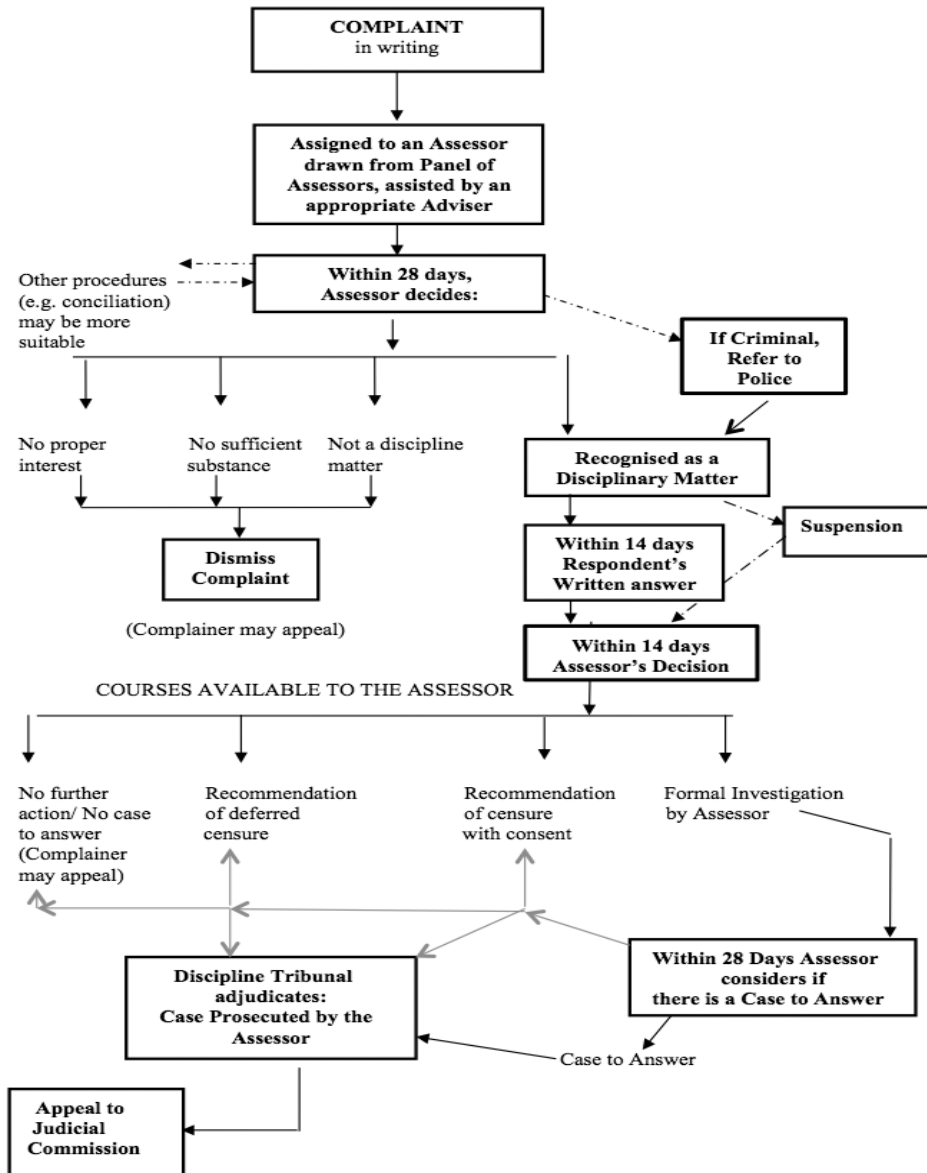
GEORGE S COWIE, *Convener*
ALISTAIR MAY, *Vice-Convener*

APPENDIX A

The relevant part of Standing Order 95(i) will read:

- i. COMMITTEES Convener giving in the Report of his or her Committee and moving thereon (seconding to be formal) 15 minutes

APPENDIX B



APPENDIX C

Clauses Tenth and Eighteenth of the Unitary Constitution as they now appear, ie as amended by the Solicitor and approved by the Delegation of Assembly:

"Tenth The Session shall ensure the provisions of the Congregational Finance Regulations (Regulations II 2016) as amended by the General Assembly from time to time are fully complied with. In particular, the Session shall ensure that the Congregational Accounts are received by the Congregation at its Annual Meeting, such Meeting to be held not later than the 30th day of June following the financial year-end date."

"Eighteenth If any question shall arise with reference to the interpretation of any Article of this Constitution or the legality of any particular exercise of the powers herein contained, it shall be competent for any person or body interested to apply by Petition to the Presbytery to adjudicate upon the matter and the judgment of the Presbytery upon such matter or upon any question arising in connection with the annual independent examination or audit provided for in Article Fifth hereof shall be final, subject only to appeal against the decision of the Presbytery to the Appeals Committee of the Commission of Assembly in accordance with the Appeals Act (Act I 2014)."

Proposed amending Act to Act II 1994:

ACT AMENDING THE MODEL DEEDS OF CONSTITUTION ACT (ACT II 1994)

Edinburgh, [] May 2017, Session []

The General Assembly hereby enact and ordain that the Model Deeds of Constitution Act (Act II 1994), as amended, shall be further amended as follows:

1. *In the Annexation, the existing Clause Thirteenth shall be deleted and the following shall be substituted:*
"Thirteenth, The Board, acting with the Session,

shall ensure that the provisions of the Congregational Finance Regulations (Regulations II 2016) as amended by the General Assembly from time to time are fully complied with. In particular, the Board and Session shall ensure that the Congregational Accounts are received by the Congregation at its Annual Meeting, such Meeting to be held not later than the 30th day of June following the financial year-end date."

2. *In the Annexation, the existing Clause Eighteenth shall be deleted and the following shall be substituted:*

"Eighteenth, If any question shall arise with reference to the election of the Board, or as to the interpretation of any Article of this Constitution or as to the legality of any particular exercise of the powers herein contained, it shall be competent for any person or body interested to apply by Petition to the Presbytery to adjudicate upon the matter, and the judgement of the Presbytery upon such matter, or upon any question arising in connection with the annual audit provided for in Article Thirteenth hereof shall be final, subject only to appeal against the decision of the Presbytery to the Appeals Committee of the Commission of Assembly in accordance with the Appeals Act (Act I 2014)."

APPENDIX D

ACT AMENDING THE MINISTRY ACT (ACT II 2000)

Edinburgh, [] May 2017, Session []

The General Assembly hereby enact and ordain that the Ministry Act (Act II 2000), as amended, shall be further amended as follows:

1. *In section 31, the words "apply for, accept or" shall be inserted immediately prior to the word "undertake".*

COUNCIL OF ASSEMBLY

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Issue a call to the Church of Scotland to pray that God will do a fresh work amongst us as God's people and instruct Presbyteries and Kirk Sessions to consider how best to respond to this call. *(Section 2.2.11)*
3. Instruct the Council, working together with other appropriate Councils, to prepare as soon as possible, resources to support individuals, congregations and Presbyteries in prayer for the development and implementation of the Strategic Plan. *(Section 2.2.10)*
4. Affirm the work undertaken to this point on the creation of a Strategic Plan for the Church and note the Council's intention to bring a full report indicating strategic priorities for the next phase of the Church's life and work to the General Assembly in 2018. *(Section 2)*
5. Welcome the report of the Council's review of the work of the Ecumenical Relations Committee and instruct that Committee to continue its own review of the Church's Ecumenical Policy in consultation with the Council of Assembly, reporting to the General Assembly in 2018. *(Section 3.2.2)*
6. Approve the revised Remit of the Ecumenical Relations Committee as set out in Appendix 3. *(Section 3.2.5 and Appendix 3)*
7. Affirm the planned changes to the way in which the Ecumenical Relations Committee intends to relate to Councils and the Theological Forum and instruct those bodies to engage appropriately. *(Section 3.3.3)*
8. Encourage Presbyteries and congregational office bearers to ensure local compliance with the Data Protection Act and instruct the Council to present to the General Assembly in 2018 measures to ensure ongoing compliance throughout the Church with the new General Data Protection Regulation being introduced across the European Union. *(Section 7.4)*
9. Affirm the work undertaken by the Council in benchmarking senior staff salaries. *(Section 8.1)*
10. Approve the revised Job Description for the post of Principal Clerk as set out in Appendix 4. *(Section 9.1.2 and Appendix 4)*
11. Appoint the Rev Dr George J Whyte as Principal Clerk to the General Assembly with effect from 29 July 2017 and as Associate Principal Clerk from the commencement of the General Assembly. *(Section 9.1.3)*
12. Instruct the Council, in cooperation with the Assembly Arrangements Committee and the Legal Questions Committee, to review the terms and processes relating to the future appointment of a Principal Clerk and report to the General Assembly in 2019. *(Section 9.1.4)*
13. Note the Council's report on the future of interfaith relations and affirm the ongoing development of this work. *(Section 10)*

REPORT

1. Introduction

1.1 Change, reform, renewal; these are words that have characterised much of the work of the Council of Assembly in the past year. The Word of Life is a creating and re-creating Word and that re-creation is one we have sought to follow in the service of the Church. There was a definite wind of change blowing at the sixteen roadshows conducted across the country with people affirming the realities of where we are now and the imperative to embrace change in spite of the anxieties that it brings. That imperative for change has been echoed again and again in conversations, meetings and lectures during the year. It is in this context that the Council of Assembly has taken forward the tasks in strategic planning, review, governance and finance given to us at last year's General Assembly.

1.2 The Council itself is a changed body with several new Trustees and Conveners, new senior members of staff including a new Secretary to the Council and a new Convener. This has meant building a new team, but has also brought new thinking and fresh ideas and we wish to thank all who give, at times sacrificially, of their time and talents to the work of the Council.

1.3 The key piece of work this year has been the beginning of the creation of a Strategic Plan as outlined in Section 2 of this Report. Working to the instruction of the General Assembly, this seeks to offer a sense of direction, a common purpose and a set of priorities for what the Church of Scotland does in addressing the challenges of our changing times. Almost a thousand Church members contributed to the *On the Road* events which began a period of wide consultation across the Church. An interim report is presented this year with a full report to come to the Assembly in 2018.

1.4 In the spirit of continuous reform, a review of the Ecumenical Relations Committee and its work was

undertaken in the course of this year as instructed by the Assembly. This recognised the value of the work done by the Committee over many years, but also pointed to changes needed in order fully to embed ecumenical work and principles throughout the work of the Church. The proposed changes are reported in Section 3 of this Report and, subject to approval of the Assembly, will be taken forward by the Ecumenical Relations Committee in the coming year.

1.5 Charity governance has developed exponentially over recent years and the Church nationally has worked hard at keeping up to date. Changes in this area are relayed regularly to Presbyteries and to congregations and the national office staff seeks to support people locally in adjusting. Data Protection, IT Security, Risk Assessment and Business Continuity do not immediately sound like missional drivers for the Church, but they are an important part of observing our legal requirements and maintaining the charitable status of the Church as a whole, which in turn affects our ability to function in the modern world.

1.6 The challenging matter of our national office buildings is yet another review that was remitted to the Council from the General Assembly. Much work has been and is still being done to examine the real condition of our buildings which have suffered from under-investment for some 20 years. Individual congregations will be well aware of the joys and struggles involved in maintaining buildings and our national estate resource is no different. It is not only the condition of the buildings that needs to be examined, but also the way in which we use them. We need to have a new vision of how to provide the best and most efficient working environment to take forward the work and witness of the Church. This includes not only the building in George Street in Edinburgh but also the iconic Assembly Hall which is significantly under-utilised. The work done here is outlined in Section 11 of this Report.

1.7 Finally, there is further change at a personnel level with the appointment of a new Principal Clerk. As the Church thanks the Very Rev Dr John Chalmers for his many years of service in a variety of roles in the national structures of the Church and as a Parish Minister, the Council brings forward the name of the Rev Dr George J Whyte as his successor (Section 9.1.3).

2. Strategic Planning

2.1 Preparing a Strategic Plan

2.1.1 The Church of Scotland faces significant challenges in the next decade. What with hindsight may be viewed as 'years of plenty' are swiftly coming to an end. Falling church attendance (and consequently also membership and finance), a rapidly ageing demographic and secularisation are but three of the key factors which are exercising pressure on the Church in its relationship to wider society. While there is still evidence from the Church's ongoing engagement with many of the major stakeholders of Scottish society that the work of the Church continues to be valued, it becomes harder to find the people to take on key roles. There is also evidence of a vocal minority who wish to see the Church excluded from many of its familiar roles in favour of a humanist or secularist agenda.

2.1.2 In the light of this situation, there is a pressing need to be much more intentional in planning the priorities of the Church's work. The Council, at the invitation of the General Assembly, has begun the process of producing a Strategic Plan for the Church's work. This builds on work begun in 2011, when a Strategic Framework was presented to the Assembly and adopted as a starting point for planning and prioritising work. This identified thirteen strategic goals, but these have been so broad as to render prioritisation very difficult – almost everything that the Church currently does can be fitted into these headings. In seeking to prepare a strategic plan, the Council will therefore want to narrow down the task to a much more focussed set of priorities.

2.1.3 It is important to be clear about what strategic planning means in the context of the life of the Church. For organisations and businesses, Strategic Planning is the means by which bodies and organisations go about:

- setting priorities;
- focusing energy and resources;
- strengthening operations;
- ensuring 'buy-in' to common goals (from employees and stakeholders);
- forming agreement around anticipated outcomes/ results; and
- assessing and adjusting direction in response to change.

Above all, it brings discipline to decision-making and action and shaping and guiding the future of an organisation in terms of:

- what it is;
- who it serves;
- what it does;
- why it does it; and
- how it does it.

Strategic Planning seeks to articulate the direction of an organisation, the actions to be taken in relation to this and the criteria for judging success.

2.1.4 The Church of Jesus Christ is neither a business nor merely an organisation – it is the living, breathing community of God's people joined through the power of the Holy Spirit in worship and service of God made known through the life, death and resurrection of Jesus of Nazareth, the Christ. In order to function as that community, however, the Church has over centuries developed structures, imperfect and always reforming, by which it organises itself in mission. In this sense, the Church of Scotland like all churches and denominations, functions as an organisation and needs to plan, manage

and coordinate – but always under the guidance of the Holy Spirit.

2.1.5 On this model, strategic planning is not just another management technique, but a critical element of living out faith responsibly in community. The outcomes, while never the end in themselves, nevertheless form an important part of developing a common sense of purpose in mission and ministry. Under God, the Church will seek to identify what the key shared goals are which it should pursue for the next phase of its life. If the Church is successful in this, the Strategic Plan will be much more than an organisational tool or a management activity.

2.1.6 It is probably also important to indicate at least a couple of things that a Strategic Plan will *not* be at this point. Firstly, it will not be a straightjacket into which people are strapped. Rather it will offer a framework which, while giving boundaries, is flexible enough to take into account differing contexts, theologies and viewpoints. Secondly, it is not a top-down process, whereby an ‘elite’ group directs everyone else along particular lines. Rather it is created through a listening process in which people at all levels of Church life (and beyond) are invited to contribute from their thinking and experience. For this reason, the Council began its process of moving towards a Strategic Plan by holding a series of sixteen events entitled *On the Road* at venues all around the country.

2.2 On the Road

2.2.1 Between September and November 2016, the Council, together with the Ministries Council, the Mission and Discipleship Council and the Panel on Review and Reform and the support of a number of other bodies, engaged in a series of roadshow events aimed at listening to as wide a range as possible of God’s people who make up Church of Scotland congregations around the country. From London to Lerwick and from Stornoway to Duns almost 1,000 people turned out to share their thinking about the priorities which they feel should shape the direction of the Church of Scotland in the next phase of

our common life. *On the Road* took the form of a ‘World Café’, where people discussed in small groups and kept a running record of their conversations on paper tablecloths. This exercise enabled the Council to gather a huge amount of information, exactly as people wanted to record it. This material has been collated and analysed and a summary can be found on the Church website at: www.churchofscotland.org.uk/news_and_events/news/recent/grassroots_voices_heard_on_future_of_church.

2.2.2 The scene was set at each event by sharing the statistics which need to inform forward planning. These paint a picture of diminishing numbers of members, children, ministers and elders over a ten year period to 2015. The decline was expressed also as a percentage, with all categories showing a fall of around one-quarter or more.

	2005	2015	% Drop
Membership	520,940	363,597	30%
Children	78,535	54,579	30%
Ministers	1,032	786	24%
Elders	41,218	30,301	26%
76.5% of ministers are aged over 50 18.7% of ministers are aged between 40-50 4.8% of ministers are aged under 40			

2.2.3 It was important not to be overwhelmed by these figures, but rather to put the discussions into context and to understand the opportunity that these represent to rethink how we approach future mission and ministry. At the events, this was very much the approach taken by participants, most seeming galvanised into action rather than depressed. Many, indeed, noted the contribution which people already make to the work of the Church at the local level.

2.2.4 The process looked at two main questions: [a] How can we become the Church we hope to be? and [b] How can we meet our ongoing leadership needs and opportunities? The first of these questions was subdivided into three aspects of Church life – Congregational Life and Worship; Making Disciples; Engaging Communities. Participants were asked in relation to each of these to discuss [i] what things currently done at the local level should continue; [ii] what things should be stopped; and [iii] what things might be done differently. The second main question was also divided into three topics for discussion, following a short presentation. The topics were: the use of Elders; Ordained Local Ministry; and the potential of Hub-style ministries (an idea reported by the Ministries Council at the 2016 General Assembly).

2.2.5 Overall, participants noted the need for the Church to *widen* its scope in all aspects, allowing for both a *deepening* of our spiritual life and for greater *flexibility* in the way that we do things. In respect of *Worship*, participants sought greater diversification in style, in times when it takes place, in the people who are enabled to lead and in terms of learning from others outwith the Church of Scotland.

2.2.6 In relation to *Making Disciples*, there was a strong emphasis on the need to engage in prayer as a vital element in all that we do and to offer more space and time to engage together in study of the Bible, using small groups. This was often connected to the experience of sharing food together as a key to growing a sense of community.

2.2.7 On the theme of *Engaging Communities*, there was regular comment on the need to recognise and celebrate what thousands of people from our congregations are already doing in and for their local communities. The need to use modern communications effectively was also stressed, as was being intentional about being ‘salt and light’, going out into the community rather than waiting for people to come in to us. There was a recognition that engagement with the community around us is not

necessarily about looking for ‘results’, but rather about ‘presence’. At the same time we should be open about our identity as Christians and, as one respondent put it, ‘be wasteful in generous service’.

2.2.8 In relation to the role of the Eldership, there was a desire to broaden the scope for service and to recognise more fully the variety of gifts which Elders can bring to their engagement. There was a strong emphasis on the need for more effective and widespread investment in training our Elders to maximise their ability to serve. This included enabling those Elders who were so gifted to take a greater role in the conduct of worship (leading, preaching and in some circumstances being authorised to administer the sacraments).

2.2.9 Participants were asked directly about the role of Ordained Local Ministers (OLMs) and this stimulated a response indicating the need to recruit more OLMs and to put in place more accessible forms of training. Questions were raised about the potential for offering some remuneration for OLMs and about their use more in leadership roles as the number of full-time stipendiary ministers diminishes. Their value within teams (including Hubs) was also a significant theme. It is interesting to note the Report of the Panel on Review and Reform (section 5), which reaches similar conclusions with regard to OLM.

2.2.10 The idea of creating ministerial Hubs received a great deal of attention from a number of angles in the *On the Road* events. In the context of a brief report here, this is difficult quickly to sum up, but some key pointers were as follows:

- There was a fair degree of positive support for experimenting with Hubs, though they should not be viewed as a panacea, nor would they be suitable in all situations. Other options should also be explored, allowing for innovation.
- There needs to be real ‘buy-in’ from the congregations involved if Hubs are to work.

- There is no reason why the 'management' of a Hub needs to be undertaken by a minister: there are other people in our congregations who have both skill and experience in management.
- A strong plea was made for maximum flexibility in the creation and structure of Hubs: a one-size-fits-all approach would not be helpful, while taking the local context seriously could make this an idea whose time has come. Avoid being prescriptive and allow the right shape to emerge.
- Offering high quality training for all involved in Hubs (including ministers) would be a prerequisite for any successful experiment.

While there was recognition of the challenges posed by developing Hubs and an acknowledgement that some would not want to be part of one at all, a number of participants expressed a desire to be part of testing out their viability and vitality. These discussions also significantly informed the reflection of the Ministries Council on Hubs, as noted in section 2 of that Council's Report.

2.2.11 The Council is deeply grateful for the time, attention and engagement offered by such a large number of people all over the country as participants in the *On the Road* process. It was a privilege to meet and sense the desire at grass-roots level for change and renewal of the life of the people of God who make up our congregations in every parish. The thirst for wider, deeper and more varied spiritual experience was palpable, alongside a plea for the resources to make it possible through education, training and appropriate tools. In particular there was an emphasis in every *On the Road* event on the need for *prayer* in all that we do. The Council senses the time is right to issue a call to prayer across the Church and it will work together with other Councils to produce resources to support this in the coming year. All of this offers pointers to some of the priorities which will help shape an overall strategic plan.

2.3 Formulating a Plan

2.3.1 Any attempt to implement a Strategic Plan will only have a chance of success if there is genuine 'buy-in' from those to whom it applies. There is a perception that we have too often taken a 'top-down' approach, with Councils presenting a plan to the General Assembly, gaining agreement there in our 'upper court', then instructing Presbyteries and congregations to implement it. The Council has been keen from the outset to avoid this way of working and to seek a collaborative approach between the local church and the national functions (Councils and Committees), whose purpose it is to support the local.

2.3.2 The Council will, of course, need to consult with other Councils and Committees about their views on the strategic direction which the Church as a whole should adopt in mission and ministry. In the first instance, however, the Council wanted to conduct a process which began from the grass-roots: a process of listening carefully to the wisdom that the people of God in the congregations of the Church of Scotland have to impart. That is why *On the Road* formed the initial stage of the strategic planning exercise.

2.3.3 In June 2016 the Council re-formed its Strategy Group and began to gather material from previous iterations of the process alongside setting out to listen and gather new material. The Strategy Group also seeks to contribute to the process and has already mapped out at least an initial layer of direction, one which it believes fits well with what has emerged from the locally focussed process. The Group shared this with the Council at its autumn residential meeting in September 2016. This consisted of trying to articulate an overall 'Goal' for the Church, alongside three strategic objectives around which to group actions which may lead to the fulfilment of that Goal. The Council remained open through that process to hearing the outcomes of the *On the Road* process, confident that, with the guidance of God's Spirit, these things would coincide.

2.3.4 Given the Reformed theology of the Church of Scotland, whatever goals we seek to set must surely be rooted first and foremost in Scripture. To be of any use in terms of future planning, goals must be both genuinely achievable and measurable: we ought to be able to say *what* we are setting out to do, *how* we are going to do it, and *how we will know* that we have done it (or are doing it). The Council believes that there is no better place to begin than with Jesus' own teaching, building on roots deep in Israel's history and theology, captured in the simple phrase: LOVE GOD AND LOVE YOUR NEIGHBOUR (*Matt 22:37-40*).

2.3.5 LOVE GOD: The Shorter Catechism says that the primary purpose of every Christian is to 'glorify God and to enjoy him for ever'. It is in our relationship to God that we find meaning, purpose, significance and joy. As we worship and glorify God we discover our true identity as those made in the image of God.

2.3.6 LOVE YOUR NEIGHBOUR: As a Christian Church, we are called to obey Christ's command to go and make disciples. This involves evangelism, nurture and pastoral care. We are also called upon to share the love of Christ, even to our enemies, and to reach out to those in need. In a world where poverty, injustice, violence and human displacement are endemic, we must seek justice and demonstrate the Christian virtues of love, compassion and hospitality. Jesus goes on to tell us that the best way to love our neighbours is to do so as we love ourselves.

2.3.7 The Council proposes to construct a Strategic Plan for the Church around this central biblical theme. In line with the material which was discussed *On the Road*, the Council also proposes three strategic objectives around which to galvanise and prioritise action to achieve the overall goal. These are nurturing Congregational Life and Worship; Making Disciples; Engaging Community. As indicated above, these three fit easily within the overall goal of the double-commandment.

2.3.8 In moving this forward the Council is committed to listening further to the Church at grass-roots level as

the plan takes shape. At the time of writing, the exact form of this is yet to be mapped out and it will depend in part on the response of the General Assembly to the present Report.

2.3.9 This year's work forms but a small step on the road to setting out priorities for action, but it is an important one. It offers a focus to what we do which is rooted both in Scripture and in our tradition. Crucially, it demands to be lived in the *present* and to shape the *future*. Over the coming year, the Council will continue its work in relation to shaping the way ahead. In practical terms, this will mean the presentation to the 2018 General Assembly of a fully worked out Strategic Plan, consistent with the overall goal and with strategic priorities around which the Church can map out confidently the way it will deploy its resources in mission and ministry.

3. Ecumenical Relations Review

3.1 Introduction

3.1.1 The Council's Report to the General Assembly of 2016 advised that it had established 'a joint working group with the Committee on Ecumenical Relations to review its remit and to prepare a staffing plan in the light of the announced retirement of the long-serving Ecumenical Officer' (2016, p4/11, section 3.1.3). During the course of the past year the review group has given thorough consideration to the work of the Committee. Equally, the work of the group is to be understood as being set within the wider context of the review of the Strategic Framework and the core priorities of the Church and to be an integral part of it (2016, p4/9, section 2.5).

3.1.2 As part of the review process an extensive consultation was carried out with internal and external partners with a view to enabling a greater understanding of the range and scope of the work of the Committee and the Ecumenical Officer. The consultation generated a considerable response and better enabled the Council to appreciate the nature and significance of the work of the Committee and the multi-faceted nature of ecumenical engagement. Within the context of the consultation a

very clear plea against disinvesting in ecumenical work was made by ecumenical partners and the Council wishes to signal that this plea has been heard. The permanent replacement of the Ecumenical Officer is a tangible sign of intent, as is the commitment to establishing more effective patterns of internal and external engagement.

3.1.3 Within the consultation, a particularly significant aspect of the discussion related to the nature of the contribution of the Church of Scotland to ecumenism within Scotland. The relative size of the Church of Scotland, with respect to other ecumenical partners, was acknowledged as a significant factor in terms of perceptions regarding its contribution. These perceptions were, at times, both positive and negative. Several ecumenical partners spoke of the size and resources of the Church of Scotland as a 'gift' to the church in Scotland, but noted also that there was a need to avoid this being overwhelming to smaller denominations. A tendency was observed where the Church of Scotland often was the initiator of ideas or projects, inviting others to join in at a later stage. While valuing the opportunity to work in partnership, it was agreed that more effort might be made to include partners from the very outset. Some noted positively that the Church of Scotland was now much more effective in its media and digital presence, which meant a higher profile for the Church, but also indicated that it could appear as though there was only one denomination in Scotland. Equally, it was noted that where there were effective local expressions of ecumenism, the Church of Scotland was perceived as a confident local partner, albeit that there was a greater need for a more focussed support for the work of local ecumenism. In this respect the outcomes of the Ecumenical Audit, published in 2014, indicate around 300 areas where informal local ecumenical engagement is ongoing – work which is deserving of more support.

3.1.4 The membership of the Review Group comprised: Dr Sally Bonnar (Convener, Council of Assembly – Review Group Convener); Rev Alison McDonald (Convener, Ecumenical Relations Committee); Ms Anne Lamont

(Trustee, Council of Assembly); Dr Liam Fraser (Member, Ecumenical Relations Committee); Rev Dr Martin Scott (Secretary, Council of Assembly); Rev Dr John McPake (Interim Ecumenical Officer).

3.2 Remit of the Review

3.2.1 The agreed terms of the review (Appendix 1) invited the group to reflect upon the present ecumenical landscape, how it had changed since the Church's current Ecumenical Policy was approved in 2005 and upon the extent to which the current Remit of the Ecumenical Relations Committee adequately reflects the tasks requiring to be undertaken. The context in which the current Policy was created was the aftermath of the Scottish Churches Initiative for Union (SCIFU) proposals which came to the General Assembly in 2003 and which were not approved, thus creating something of an ecumenical vacuum.

3.2.2 Consequently, a new Ecumenical Policy was designed to give shape to the future work of the Committee and provide an ecumenical vision for the Church as a whole. While it has shaped the work of the Committee, it is uncertain whether it has allowed the Church as a whole to see ecumenism as integral to the life of the Church. Given this, and the changed shape of the ecumenical landscape (Appendix 2), the Council agreed that the Ecumenical Relations Committee should begin immediately a review of Ecumenical Policy, in order that the Church as a whole might better understand the nature of the present ecumenical landscape and the challenges and significant opportunities which the current context of the church in Scotland presents. The General Assembly is invited to affirm that action and to instruct the Committee to complete its review, in consultation with the Council, for presentation to the Assembly in 2018.

3.2.3 Any review of ecumenical policy must take account of the foundation of the Church's commitment to engagement with others, namely the words of Jesus himself, who prayed: *"I ask not only on behalf of these, but also on behalf of those who will believe in me through*

their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me." (John 17:20-21). Following on this teaching, in drawing up its Articles Declaratory a century ago, the Church of Scotland reiterated that working in harmony with others is an *obligation* (Article VII) rather than merely a desire. These are key pointers to the need for ongoing commitment to ecumenical engagement.

3.2.4 In the course of discussion it became evident that the current Remit of the Committee does not reflect the breadth of tasks undertaken on behalf of the Church. Thus, within the course of the review process, the terms of a Remit were developed which are believed to offer a more representative statement of the work of the Committee. The Remit presented for approval, whilst describing the work of the Committee at present, should not be viewed as a definitive or restrictive list. It provides a snapshot in time and is devised to provide the Committee and the Ecumenical Officer with the authority to carry out their work on behalf of the Church.

3.2.5 The Council recommends that the Remit (Appendix 3) be approved on the understanding that it may be further amended in the light of the outcome of the Policy review.

3.3 Review Outcomes

3.3.1 With respect to the identification of strengths and weaknesses and of any overlaps between the work of the Committee and that of other Councils and Committees of the Church, the Council noted that, although duplication was to be avoided, overlap was not necessarily a negative thing. Ecumenical work should pervade the whole Church and positive overlaps should be identified. To the extent that this is evident and offers the possibility of a creative synergy it signifies the value of collaborative working. The challenges of cross-Council and Committee working are no different for the Ecumenical Relations Committee than for any other body in the Church. Further, the Council has been unable to identify any genuine duplication of work

and affirms that the Committee has sought to work both collaboratively with other Councils and within the terms of the current Ecumenical Policy.

3.3.2 The Ecumenical Relations Committee recognised a weakness in the representational system which is currently integral to its way of working, whereby a member of the Committee is present on each Council and the Theological Forum. Although this system was thought in principle to be a good idea, it has not had the desired effect of enabling the Councils to act in a more intentionally ecumenical manner.

3.3.3 The Council proposes a change to the way in which the Ecumenical Relations Committee engages with the General Assembly's Councils and the Theological Forum. It is proposed that a member of the Committee will be 'attached' to a Council/Forum in a form of ecumenical accompaniment. This means that the member will take a special interest in the work of that body, providing encouragement, challenge and support. Rather than attending Council/Forum meetings as a *member* of that body, which is both a major additional time commitment and has proved less effective, the Committee member will:

- meet with the Secretary of the Council/Forum in early May each year to consider potential goals/projects/issues of ecumenical concern which the Council will be asked to consider as part of its work for the forthcoming year (including ongoing work). Each Council/Forum, at its first meeting following each General Assembly, will discuss and agree upon goals in the light of this;
- meet together with the Secretary of the Council/Forum in November as part of offering accompaniment in working towards the goals and agree any adjustment as may be necessary in the light of circumstances;
- meet, as appropriate, together with the Convener and Secretary at the point of the completion of each body's Report to the General Assembly to review the outcomes of the goals, to consider any further

support which might be offered by the Committee and to identify together any further action which it may be desirable to take;

- keep contact from time to time throughout the year to accompany, encourage and support the Secretary of the Council/Forum in enabling positive outcomes to the goals set;
- offer feedback to the Committee as appropriate throughout the year on the accompaniment process and progress towards achieving the goals set.

The Ecumenical Officer will be available to support and encourage the Committee members involved in engaging with the Councils/Forum. As always, the Officer is there to offer advice and support directly on ecumenism to Councils/Forum in their ongoing work.

3.3.4 Since this proposed change in the way in which Committee members engage with the Councils/Forum would mean that members are no longer required also to be *members* of the body to which they relate, the Council proposes a change to the membership of the bodies affected, as outlined in section 12 below.

3.3.5 With reference to the strengths of the Committee, the Council believes that it has represented the Church well with respect to its relationship with other churches and that the work of the Committee is to the credit of the Church as a whole. The contribution of the Committee, on behalf of the Church, to national and international ecumenical instruments has been considerable and highly valued. The contribution of the Committee to Faith and Order dialogue is likewise valued, being one of the most significant contributions of the Committee to the life of the Church, both in Scotland and beyond.

3.3.6 In reflecting on the overall contribution of the Committee to the life of the Church in Scotland, the Council was conscious of the need to be able to evidence its value. It is usually easier to evidence *quantity* (statistics) than to measure *quality*, but the Council was impressed by the responses which ecumenical partners gave in the

consultation process. These indicated without exception a wide appreciation for the quality of contribution which the Church of Scotland makes to the wider ecumenical life of the churches in Scotland. It will be important for the Committee to evaluate the quality of internal communication and action in relation to the proposed new system of engagement with Councils/Forum outlined above (section 3.3.3).

3.3.7 With respect to the identification of the staffing needed for the Committee to discharge its responsibilities effectively, the Council noted the considerable contribution to the life of the Church, national and international, albeit on a budget that might be considered minimal. The current staffing complement comprises two posts: the Ecumenical Officer and the Administrator. It was acknowledged that the range and volume of tasks being undertaken significantly impacted on the capacity to deliver. Further, it was acknowledged that the need for more intentional focussed support for the work of *local* ecumenism would potentially require a reassessment of staffing deployment. It was agreed that this would best take place in the light of the outcome of the review of Ecumenical Policy.

3.3.8 With respect to the location of the work of the Ecumenical Relations Committee within the Church management structures and the consideration of funding issues, the Council recognised that the influence of the Ecumenical Relations Committee would be enhanced by it being more intentionally embedded within these structures. The Council recommends that the Ecumenical Relations Committee continues to sit within the Department of the General Assembly, and that the Ecumenical Officer be managed through that Department. Continuing to place the Committee there would address and maximise the importance of its influence and allow for a redistribution of resource to enhance its work. Among the perceived advantages would be: a position of influence across *all* the Councils of the Church, rather than being embedded in and identified with one; a clear line management structure; a potential

for sharing administrative resources and; access to other skills and experience within the Department of the General Assembly. The Council recognised that this would best be achieved through a wider review of the Department of the General Assembly in terms of management and administrative structures and it has begun to undertake this.

3.3.9 The Council also recommends that the Ecumenical Relations Committee continues to report directly to the General Assembly. Future funding and staffing issues should be considered in the light of the outcome of the review of Ecumenical Policy and of any changes to the structure of the Department of the General Assembly.

4. Stewardship and Finance

4.1 Financial Position and Operating Results

4.1.1 The Council remains committed to financial sustainability for the Church at a national level and to an appropriate and equitable distribution of financial resources at both a national and local level. Following on from the Report of the Joint Working Group on Strategic Resource Allocation (2016, pp.4/3 – 4/10), the Council continues work on a Strategic Plan (cf. section 2 above), which along with more robust evaluation techniques will better inform resource allocation in years to come.

4.1.2 While the Council is mindful that Church may be taking a new shape, existing work, which is demand led, must still be resourced where at all possible, and in the case of Parish Ministries, is being prioritised by protecting its budget through ring-fencing it from 2017. The budget must also be able to accommodate projects which build the resilience of support services provided to the national and local church and ensure that risk is managed and mission opportunities taken. Meeting all of these needs within a budget where income is, at best, static overall is challenging and the Council acknowledges the efforts of Councils and Committees in meeting the challenge. With an assumption of no increase in congregational income and strong indications of increased inflation, Councils and Committees will have no flexibility to meet unexpected

contingencies or requests to carry out new work unless savings can be made within a short lead time. Given the high proportion of salary and stipend cost and issues of tenure, the cost reduction opportunities open to some other charities are not easily available to the Church. In the light of this, until such time as resource allocation is based on a more robust strategic plan, the Council has made strenuous efforts to convey the message that new work should only be undertaken if funding can be found within existing budgets. The Council, through its Finance Group, continues to monitor the financial performance of all Councils and has regular dialogue with Assembly-appointed members of Councils and Committees and with senior staff.

4.1.3 The financial operating results for 2016 reflect a number of financial tensions including wage pressure and the impact of inadequate public sector funding on the Social Care Council; wage increases across all other employing agencies; the response of the Church to the Refugee crisis; and the costs of ensuring good stewardship of all of our resources – people, assets and information. The results also demonstrate, once again, the financial risks inherent in the stretching and visionary programmes of work undertaken by the Church. The Finance Group has permitted, as in previous years, distribution of accumulated restricted funds to alleviate some of the budget pressure and has also, in limited cases, allowed the use of reserves to continue vital work. However, the Council recognises this as unsustainable beyond the short-term and can only therefore be a temporary measure until a revised Strategic Plan is approved by the General Assembly.

4.1.4 Each year, as part of its remit, the Council brings a recommendation to the General Assembly on the total amount of the Church's budget for the following financial year and the disposition between Local Congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund. An indication is also given of where the Mission and Renewal element will be spent. The indicative 2016 budgets presented to the General

Assembly in 2015 were revised as is usual in December of that year, reflecting more current information, and the indicative and revised budgets, together with operating results, are outlined in the table below.

Council	Indicative Budget (Deficit) £000's	Revised Budget (Deficit) £000's	Actual Surplus/ (Deficit) £000's	Variance £000's
Ministries	(1,448)	(1,448)	(1,935)	(487)
Mission & Discipleship	- **	(32)	(50)	(18)
World Mission	-	-	(173)	(173)
Social Care	-	(1,438)	(1,170)	268
Church & Society	-	-	21	21
Support & Services	(230)	(193)	(126)	67
Total	(1,678)	(3,111)	(3,433)	(322)

**** Where no figure appears it indicates a balanced budget**

4.1.5 Support and Services include the General Assembly and Moderator, Ecumenical Relations and Safeguarding, as well as service departments. These figures are unaudited and do not include any gains or losses on investments or property, property impairments, changes to the funding position of the pension schemes or the results of subsidiary companies which are difficult to plan for, with actual outcomes determined by factors outwith the Church.

4.1.6 A full analysis of the results for 2016 is contained in the Annual Report and Accounts of the Unincorporated Councils and Committees. However, the main factors

causing the movements in the budgets and actual results have been in relation to CrossReach and Ministries Council. Although CrossReach appears to show a favourable variance, this was caused by exceptional costs relating to restructuring of CrossReach's Residential Care and Education service, originally budgeted for 2015, being delayed due to external circumstances. The 2016 budget was revised to reflect this, but the plans were once again unable to be implemented in 2016, resulting in a budget underspend for the year on exceptional costs. This was, however, offset by an operating loss of £2.9million on some continuing services, principally to older people, which was £593,000 worse than budgeted. CrossReach has been rigorously reviewing the service units in question and taking the necessary remedial action. Issues include levels of local authority funding and problems in recruiting staff with the consequent need to utilise agency staff.

4.1.7 Ministries Council's budget estimates are reliant upon estimates of posts, which will vary particularly according to the number of ministers retiring in any year. Past patterns are not necessarily being replicated due to new pension freedoms and ministers wishing to continue working. The budget overspend was therefore mainly as a result of higher than expected numbers of Parish Ministers.

4.1.8 There were other compensating over and underspends on work programmes and third party trusts. The variance on Support and Service departments was due to the Panel on Review and Reform making the decision to carry out its work in a different form in 2016 and delays in whole Church infrastructure projects.

4.1.9 The Mission and Renewal Fund continues to support the work of the Councils and Committees from annual legacy and investment income, but also from its limited accumulated reserves. The sale of a property and a substantial legacy in 2016 were a welcome boost to the fund, which has been diminishing over recent years.

4.1.10 The indicative 2017 budgets presented to the General Assembly in 2016 were revised and approved by

the Council later in the year and are outlined in the table below.

Council	Indicative Budget (Deficit) £000's	Revised Budget (Deficit) £000's
Ministries	(1,002)	(1,498)
Mission & Discipleship	(38)	(86)
World Mission	-	(166)
Social Care	-	(2,475)
Church & Society	(27)	(156)
Support & Services	(98)	(305)
Total	(1,165)	(4,686)

In the case of the Ministries Council, the revised budget is due to re-forecasting ministry post numbers, and the newly ring-fenced element of the budget, £1.24 million, will be met initially from Ministries Council reserves in 2017 with the budget being adjusted in the following year.

4.1.11 Mission and Discipleship and World Mission plan to use restricted funds to continue with programmes of work; Church and Society will be drawing on reserves for the same reason, although their budget also includes £56,000 costs of the Refugee Project which are being met from a designated fund to which other Councils have contributed. The Social Care Council faces a challenging year financially, with the main reason for the deficit budget being the delay in the Residential Care and Education service restructuring and associated exceptional costs amounting to £1.27 million. The deficit currently includes c£1million of pension deficit repair contributions. At the time of writing the level of continuing contributions was still under discussion with the Pension Trustees, but the

Council of Assembly has agreed to provide CrossReach with some financial assistance to make these payments.

4.1.12 Notwithstanding all of the above, the Council is concerned that deficit budgets of this magnitude are being presented and wishes to continue work with Councils and Committees to bring these into balance from 2018.

4.1.13 In addition, capital expenditure of c£400,000 is budgeted for 2017 by the Ministries Council on a New Charge Development site and by World Mission (c£800,000) on refurbishment of the church at Tiberias, the latter from restricted funds.

4.2 Ministries and Mission Contributions

4.2.1 Congregations play a vital part in funding Parish Ministries and the work of Councils, Committees and support departments through their Ministries and Mission Contributions. Each congregation contributes according to its means. Those with the greatest financial resources contribute most and those with the smallest financial resources contribute least. In this way the Church of Scotland is a sharing Church where the strong support the weak, and the redistribution of contributions enables us still to sustain a territorial ministry throughout Scotland, an objective most recently re-affirmed by the General Assembly in 2010.

4.2.2 The Council is well aware of the pressures on the finances of local congregations. In 2015 aggregate offerings decreased by 0.5% and early indications are that there has been a further decrease in 2016, although some other categories of congregational income may have increased. The Council recommended to the 2016 General Assembly that aggregate Ministries and Mission Contributions for 2017 should remain at the same level as in 2016 (£46.05 million). This was to enable the Council to maintain the Presbytery discretionary allowance at 5% to ensure that more money would be retained for the vital work of local mission. The Council is pleased to note that a number of Presbyteries have taken advantage of the revised Regulations for the use of this allowance, which

were approved by the General Assembly in 2016. This has allowed those Presbyteries to engage in increased missional activity, to the benefit of many congregations within those Presbyteries. The Council urges all Presbyteries to be both imaginative and innovative in the use of the allowance which is a valuable resource available to Presbyteries and congregations. During 2017 the Council will begin to evaluate the implementation of the revised Regulations to inform consideration of future resource allocations.

4.2.3 The Council gives thanks for the faithful commitment of Church members and adherents in maintaining levels of giving. By 31 December 2016 congregations had remitted £43.7 million in Ministries and Mission Contributions for 2016. This was 98.7% of the total required. Late payments for 2015 made during 2016 amounted to £339,000. The Council wishes to record its sincere thanks to all congregations which made their 2016 Ministries and Mission Contributions monthly by standing order and to all congregations which met their contributions in full by 31 December 2016.

4.2.4 For a number of reasons, some congregations have not been able to make their full contribution and, while this is a small percentage of the overall total, it does ultimately reduce the amount of funding available to the Church to pay for ministry and all of the other work carried out in the Church's name. The Council encourages congregations to look at all options available to them to meet their obligation towards maintaining the ministries and mission not only of their own congregations but of the Church as a whole. Presbyteries are urged to be proactive in helping congregations to realise their full potential.

4.2.5 Comparative returns for recent years are as follows:

Year	Total to be Contributed £000's	Total received by 31 December £000's	%
2012	45,666	44,946	98.4
2013	45,491	44,421	97.6
2014	44,802	43,755	97.7
2015	44,423	43,400	97.7
2016	44,264	43,700	98.7

4.2.6 Last year the report highlighted unpaid travel expense debts as a concern. As Parish Ministers and Congregational Treasurers will know, travel expenses for ministers are paid in the first instance by the Ministries Council, and congregations, whose responsibility it is to meet these expenses, are then required to reimburse the Council. The vast majority of congregations make these payments in full and timeously. While the overall picture improved marginally over the past year both the Ministries Council and the Council of Assembly are concerned that two congregations with particularly large unpaid travel debts (over £25,000) as at January 2016 who also had unpaid Ministries and Mission Contributions, had still not paid these at 31 January 2017. Thirteen other congregations had debts outstanding for over 90 days of a value exceeding £1,000, a slight improvement over the previous year. The Governance Group of the Council of Assembly is working closely with Ministries Council to try to remedy this situation. The Council again seeks the assistance of Presbyteries whose role in this is key.

4.2.7 As is customary, due to the timing of printing deadlines, the proposed total Ministries and Mission

Contributions and indicative budget proposals for 2018 will be presented in a Supplementary Report.

4.3 National Stewardship Programme

4.3.1 It is pleasing to note not only the significant proportion of congregations which continue to utilise the services of Stewardship Consultants in support of implementation of the National Stewardship Programme, but also the favourable feedback from those congregations on the benefits received from the service. While it is also recognised that, with the approval of Presbytery, congregations have the option of engaging in their own structured programme, the Council is concerned that there remains a number of congregations who have failed to have any meaningful engagement with Stewardship and the opportunity it presents to enliven both local and national mission.

4.3.2 The Council has decided to take advantage of the current vacancy in the Head of Stewardship position to review the methods adopted by the Church in encouraging Stewardship and to try better to understand the needs of congregations. A small group is currently undertaking this review and the Council will report in more detail to the General Assembly of 2018. In the meantime the Council wishes to underline the importance of Stewardship for congregations and urges all congregations to consider programmes on time, talents and money on a regular basis. The failure of some congregations to tackle stewardship inevitably places a greater burden on those who do. The Council strongly encourages Presbyteries to use their power of superintendence to ensure that congregations comply with the General Assembly instruction to engage in an ongoing programme of Stewardship.

4.3.3 GRANTfinder is a web-based support offered by Stewardship Consultants to congregations considering a capital fundraising project. Consultants are able to carry out an extensive search of potential donors, trusts and grant-awarding bodies which may be willing to provide financial support for projects in which churches are

engaged. Examples of these may be fabric repair, mission, income generation and community outreach. The Council reminds congregations of the benefits to be gained by the utilisation of this valuable resource.

4.3.4 The Gift Aid Small Donations Scheme (GASDS) has been available to all congregations since 6 April 2013. Churches are able to claim payment of an amount equivalent to gift aid for cash donations of £20 or less (subject to an overall limit per charity) without the need for the donor to complete any paperwork (such as the Gift Aid declaration). The claim is made alongside the usual Gift Aid repayment claim. The maximum annual donation amount on which a claim can be made through the GASDS increased from £5,000 to £8,000 from 6 April 2016. This means that congregations are able to claim Gift Aid style top-up payments of up to £2,000 a year. While it is clear that the vast majority of congregations are taking advantage of this scheme the Council reminds all congregations of the availability of this source of additional income.

4.4 Investments and Reserves

4.4.1 The financial markets were subjected to a number of shocks during the year with the Brexit vote, followed by the US elections. The Investors Trust acted quickly to issue commentaries after each of these events in order to reassure investors and the Council did not make any reactive changes to its holdings in the wake of these events. The Growth Fund, the fund in which Councils and Committees are mostly invested, is largely invested in defensive stocks such as healthcare, which withstood the market nerves, and the weakening of sterling led to increased earnings where these were denoted in foreign currency. Investments performed less well in the final quarter after the US elections because the markets saw more potential in other stocks such as oil and gas in anticipation of new policies. The Income Fund also performed very well during the year.

4.4.2 The value of the investments held in reserves by Councils increased significantly at the year-end date with

the Growth Fund unit price increasing by 9.5% and the Income Fund by 4.3%. The Council is pleased to note that the distribution level from both funds has now been maintained at the same level for four consecutive years 2013-2016.

4.4.3 Councils and some committees collectively hold significant reserves and, in an era of increasing financial constraints, this has undoubtedly been of benefit in enabling the maintenance of the Church's work in the short term. The Council continues to monitor the reserves held by individual Councils and during 2016 asked those Councils to undertake a detailed review of the purpose, use and availability of those reserves. This is in order to ensure that these are maintained at appropriate levels in relation to the volatility of the sources of income available, and the types and patterns of expenditure necessary to carry out Councils' remits. A priority is given to the use of funds held for restricted purposes.

4.5 Legacies

4.5.1 Some of the funding for the work of Councils, Committees and Agencies of the General Assembly comes from gifts in the wills of members and supporters of the Church. In 2016 these gifts amounted to £3.8 million (2015 - £2.17 million). These legacies, in addition to the estimated £5-6m in legacies bequeathed for the work of individual congregations, are a vital part of the funding of the work of the Church and are very much appreciated.

4.6 Pensions

4.6.1 The triennial valuation of the Church's Defined Benefit Pension Schemes as at 31 December 2015 took place during 2016. New contribution schedules were agreed for the Scheme for Ministries Development Staff (MDS) and the Scheme for Central Services Committee staff. The Ministries Council and Pension Trustees agreed that additional contributions to the Scheme for Ministers and Overseas Missionaries could cease from October 2016 due to the Scheme being in surplus at the valuation date. At the time of writing, discussions were still taking place

with the Pension Trustees in respect of the CrossReach Scheme.

4.6.2 A Pensions Working Group was re-established during 2016 to bring together the employer bodies and the Pension Trustees to work on longer term strategy for all of the Church's closed defined benefit schemes. The Defined Contribution Governance Group continues to meet with the remit of ensuring the Church's defined contribution pension arrangements are run in an efficient and transparent manner.

5. Working with Refugees

5.1 The General Assembly of 2016 received a report on the establishment of a new project to support the work undertaken by Churches and other faiths in connection with refugees. It instructed the Council of Assembly to work with other Councils and Committees to develop a co-ordinated response by the Church of Scotland to the issues affecting refugees and asylum seekers.

5.2 The project is led by the Church of Scotland and is a partnership between Scotland's main Christian, Muslim, Jewish and Interfaith organisations; it operates as Scottish Faiths Action for Refugees. Its aims are to:

- Advise members of faith communities in Scotland on practical, societal and ethical issues relating to refugees and asylum seekers
- Support and encourage faith-based humanitarian and advocacy efforts to promote the welfare of refugees and asylum seekers, and propose and co-ordinate joint initiatives
- Challenge rhetoric in politics and the media which demeans refugees and asylum seekers or which seeks to exploit their vulnerability
- Develop projects to assist with refugee and asylum seeker integration in Scotland
- Encourage deeper interfaith working amongst Scotland's faith communities and stronger ecumenical relations amongst churches in Scotland

- Develop a longer term strategy to support the engagement of Scottish faith communities with asylum seekers and refugees over the next generation.

Further information is available from the website (www.sfar.org.uk), or from the project co-ordinator, David Bradwell dbradwell@churchofscotland.org.uk.

5.3 At its June 2016 meeting, the Council agreed to continue the project for a further period up to May 2020. This coincides with the end period of the UK Government's Syrian resettlement programme, whereby vulnerable refugees are offered new homes in the UK. The Council agreed that the core costs of the project, including the employment of a full-time post of Refugee Co-ordinator, should continue to be met from Church of Scotland funds, with various Councils and Committees contributing a share of the costs. The extension of the project has also led to fruitful discussions with the other partner organisations regarding sharing in the support for the work, either financially or in-kind as they are able. This is helping to make the delivery of outcomes a genuine partnership.

5.4 In December 2016, the Council confirmed its earlier proposal that the Church of Scotland should seek to become a member of the Churches Commission for Migrants in Europe (www.ccme.be). The Church of Scotland has a long and constructive relationship with CCME, a body which seeks to address a range of European-wide issues affecting migration, asylum and racism, from both policy as well as faith and order perspectives. With the Middle Eastern and Mediterranean refugee emergencies showing no sign of becoming less urgent, and the uncertainty following the EU referendum decision for migrants in Scotland, and for UK citizens living in other parts of the EU, the Council of Assembly agreed that formalising our status with CCME was appropriate. The Church of Scotland's application has been warmly received, and it is anticipated that membership will be

granted at the upcoming CCME Assembly in Prague, 21-25 June 2017.

5.5 The scope of the project crosses the remit of several of the Church's national Councils and Committees. For practical reasons it is hosted by the Church and Society Council. An update of the work undertaken by the project can be found in Section 7 of the Report of the Church and Society Council.

6. Gaelic in the Church

6.1 The Council has established a working group under the leadership of the Very Rev Dr Angus Morrison to help promote and develop the use of the Gaelic language in the Church of Scotland. The membership includes the Principals of both the Highland Theological College and Sabhal Mor Ostaig (the Gaelic College in Skye), along with a serving Gaelic-speaking minister and an Elder who is a native speaker. Two meetings had been held prior to the writing of this report and a third is planned for early March. This is timed to coincide with a reception and lecture to be hosted in the Scottish Parliament.

6.2 The Gaelic Group is in the early stages of its work on the development of a Gaelic Language Plan for the Church. A member of staff from Bord na Gaidhlig met with the Group in Inverness in November and was helpful in explaining the kind of assistance which might be available in undertaking such a task. The presence of experienced members of staff from Sabhal Mor Ostaig is also proving helpful in this respect, as this is a task with which they are already familiar.

6.3 A number of suggestions have been put forward for activities which might help enliven the use of Gaelic in the Church. There is recognition that the numbers available to lead worship and preach in Gaelic are now very small and there is a sense of urgency in addressing the situation. One way of approaching this going forward is for the Gaelic Group to bring together Ministers, Elders, Readers and students who have some Gaelic language skills in the Church of Scotland. To that end, a list of those who have

facility in Gaelic is being drawn up and it is hoped to bring as many as possible together in the near future.

6.4 The Council recognises the need for this work to be undertaken ecumenically, given that other denominations are facing the same questions with regard to Gaelic provision. The Scottish Episcopal Church has developed work with Sabhal Mor Ostaig to enable priests who want support with the language to find it through a summer school. The Council sees this as a potential model to give further confidence to those who would value such an approach.

6.5 In order to produce new resources and materials, as well as activities, the Gaelic Group is exploring a number of different opportunities to receive funding for this work, both internal and external to the Church.

7. Charitable Governance

7.1 Risk Management

7.1.1 Risk management is an essential component of governance in the effective running of modern charities, of which the Church of Scotland is one of the largest in the country. It consists primarily of identifying the major risks to the governance of the charity and putting in place measures to mitigate those risks. The task of identifying and dealing with risk helps an organisation to think through the challenges it faces and prepares it to handle them if they become a reality.

7.1.2 In the course of 2015 and early 2016, the Council embarked on a full-scale review of risk management processes to ensure that they were delivering a capable, efficient and cost-effective management of risk. With the assistance of an external consultant, staff completed a full gap analysis, drafted a new risk management policy, completed a risk matrix, reviewed the governance and risk management structures and delivered risk management workshops to key decision-makers. These were scrutinised and adopted by the Council and a Risk and Resilience Group established to coordinate an effective and consistent approach to ongoing risk management

7.1.3 The Council continues to review, amend and finalise the central risk register, deliver further training and implement a process of risk mitigation. Through these measures, the Council seeks fully to embed a thorough process of risk management into the day-to-day working of the national administrative function. The Council of Assembly, Audit Committee and Risk and Resilience Group will together oversee the management of risk, ensuring the process is both effective and efficient.

7.2 Business Continuity

7.2.1 Business continuity (and its concomitant, disaster recovery) is a process whereby an organisation plans to cope with a major disruption of its business. For the Church's national offices, this would include any event which might lead to staff having to evacuate the buildings for an extended period of time (structural failure; fire; flood; terrorism; etc). Whilst it is something which the Church would hope never to have to use, it is nevertheless vital to have a Business Continuity Plan in place, as highlighted in recent internal audit reports.

7.2.2 Working together with an external consultant, staff have completed a review of business continuity needs and the arrangements required to meet these. This has resulted in the creation of a detailed business continuity plan for the Unincorporated Councils and Committees. A Recovery Team, comprising key staff members in a variety of identified roles, has been identified and trained to respond in the event of an incident and a recovery location has been established. Testing and training has been undertaken and will continue to be refreshed on an annual basis.

7.3 Audit and Compliance

7.3.1 The Council and the Audit Committee are responsible for overseeing the Internal Audit processes of the Unincorporated Councils and Committees. Assurance over the adequacy of the systems of internal control is delivered by the Internal Auditors, currently Deloitte. In addition the Council employs an Audit and Compliance Officer whose role is to test and report on the adherence to

operating policies, procedures and financial controls and to help monitor and report on compliance with all statutory regulatory requirements relating to the work of the Church.

7.3.2 The Church is subject to most aspects of the standard regulatory and related legal compliance requirements for charities, employment, tax, health and safety, data protection, safeguarding legislation, planning and pensions. The Church is also subject, particularly in relation to the work of CrossReach, to various social care and education inspectorates. The current system of monitoring and reporting on compliance with regulatory requirements indicates no significant issues or concerns in relation to the Church meeting these requirements. The Council's Supplementary Report will include a formal report on audit.

7.4 Data Protection

7.4.1 Last year, the Council reported that on four occasions in the preceding year formal notification of a breach of the Data Protection Act (the Act) had required to be made to the Information Commissioner's Office (ICO) relating to the management and storage of data within the Church. This year, the Council is pleased to be able to report that the Solicitor of the Church, in her capacity as Data Protection Controller for the Unincorporated Councils and Committees and on behalf of Presbyteries, had no occasion to notify the ICO of any breaches of the Act.

7.4.2 The Council appreciates all of the efforts being made within congregations, Presbyteries, Councils and Committees to ensure compliance with the Act. This is an ongoing challenge and is not made easier by the fact that the law on data protection is changing. A new EU General Data Protection Regulation (GDPR) is due to come into force on 25 May 2018. Whatever happens with Brexit, all the indications are that the GDPR will apply to the UK. This would ensure international consistency around data protection laws and rights and enable organisations to continue to operate across borders in the ever growing

digital economy. Much of the current approach to data protection will remain the same although there will be some notable changes. There is also potential for the imposition of much larger fines (up to €20m for serious breaches).

7.4.3 To prepare for the implementation of the GDPR and develop strategies to achieve compliance throughout the Church, the Council has established a Data Protection Working Group. The tasks of this Group include the development of policies and procedures to ensure compliance with the GDPR and working with national Councils and Committees, congregations and Presbyteries to promote information management best practice. The Group will work closely with the Ministries Council to frame and deliver tailored data protection and information management training for those actively involved in Parish Ministry. The Council will report to the 2018 General Assembly on the result of the Group's work and will bring recommendations as to the steps which require to be taken to ensure ongoing compliance with the law in this area.

7.4.4 In the meantime the Council reminds congregations and Presbyteries that the Solicitor and her staff have prepared resources offering guidance on the Data Protection Act for congregational office bearers. These include a webinar, a draft data protection policy, a set of FAQs, a risk assessment form and general information storage advice. All of this is available on the Church website. They have also throughout the year delivered training and explored practical issues with office bearers, and welcome approaches from congregations or Presbyteries interested in arranging local training in their area.

7.5 Charity Legislation and Attestation of Accounts

7.5.1 The Governance Group of the Council is charged with exercising the supervisory function required by the Church's Designated Religious Charity (DRC) status. This includes the approval of Presbytery accounts and the supervision of Presbyteries in regard to their general

oversight of charity law compliance by congregations. The latter includes the scrutiny of congregational accounts, as required in terms of the Regulations for Presbytery Finance (Regulations 3, 2016) and those for Congregational Finance (Regulations 2, 2016). The Church's status as a DRC could be compromised should a Presbytery be shown to have failed to exercise adequate supervisory and disciplinary functions with regard to any of the congregations within its bounds. In turn, a failure of any of its component elements to comply with charity law could have serious consequences including – in a severe case – a possible loss of charitable status and with that a significant loss of various tax reliefs. The Governance Group therefore takes this role seriously and has again spent time over the last twelve months seeking to ensure that Councils, Committees, Presbyteries and congregations all comply with relevant legislation.

7.5.2 Attestation of Presbytery Accounts: after the Accounts have been approved by Presbyteries at the end of each financial year, they require to be submitted for attestation to the Stewardship and Finance Department, which then has to report to the General Assembly through the Council of Assembly. This fulfils the supervisory function required by the Church's DRC status, which is incorporated in Regulations 3, 2016, Section D. The Department has attested the 2015 accounts of 44 Presbyteries.

7.5.3 Presbytery Attestation of Congregational Accounts: Presbyteries are required to attest the Accounts of congregations within their bounds and to report to the Stewardship and Finance Department that they have completed this attestation, with details of their findings. This fulfils the supervisory function required by the Church's DRC status, which is incorporated in Regulations 2, 2016, Section D. Reports from 41 Presbyteries on the inspection of Congregational Accounts for 2015, and the analysis undertaken within the Stewardship and Finance Department, indicated that the vast majority were found to be compliant with the Regulations for Congregational Finance. The Council is grateful to those many

congregational treasurers and other office-bearers who work hard to ensure that the Church's financial affairs are so well-ordered. The Council of Assembly is expected by OSCR to ensure that all accounts are duly submitted and are compliant and the Council continues to work actively with Presbyteries and congregations to achieve this end. At the time of completing this report the Department had not received reports on the Attestation of 2015 Accounts from the Presbyteries of Lothian, Argyll, Uist and Orkney.

7.5.4 As referred to in the Council's report to the General Assembly of 2016, the accounts of congregations for the year ended 31 December 2015 were the first to have to comply with the updated Statement of Recommended Practice for charities (the SORP). The Stewardship and Finance Department issued guidance to congregations on the required changes to accounts and the feedback received from treasurers was positive. However, it has been clear that a number of congregations, whose income is below the threshold for accrued accounts, have taken the decision to change the format of accounts to the simpler form of Receipts and Payments Accounts rather than continue to prepare accounts in accordance with the SORP.

7.6 Central Services Committee

7.6.1 The Central Services Committee (CSC) was until the General Assembly of 2016 a self-standing committee of the Assembly. At that point, the decision was taken that it should be absorbed into the committee structure of the Council of Assembly, which would then exercise a governance role in relation to the ongoing work of the CSC. Over the past year, the Council has engaged in a revision of the constitution of the CSC, which has included revamping the membership and the remit.

7.6.2 Up until now, the Council has, where appropriate, considered staffing matters through a Staffing Group. This is now being fully integrated into the CSC. Posts can only be filled, or new ones created, if the Council, through the CSC, agrees that a strong business case has been made for the development of new or ongoing work which relates

to the Church's overall vision and strategic objectives and that money is available from existing budgets. The Council believes this will enable it to achieve the goal of a clear workforce plan, ultimately leading to efficiencies in the way that the national structures of the Church operate.

7.7 Presbyteries

7.7.1 The General Assembly of 2016 instructed the Council to work together with the Principal Clerk's office to facilitate greater cooperation between Presbyteries, including the sharing of resources and, where appropriate, joint working. Since the Department of the General Assembly does not have sufficient staffing resource internally to give the time necessary to building up the kinds of relationships necessary to undertaking such a task, it was decided to seek help in doing this work from others with appropriate experience and expertise.

7.7.2 Having had contact from both of the Northern Isles Presbyteries (Orkney and Shetland) about quite different issues of vulnerability, conversations were held with each about potential means of support. In the case of Shetland, the Ministries Council has continued under the Shetland Regulations to offer support and advice given the imminent retirement of a number of Ministers. A pattern of support based on the work of that Council's Interim and Transition Ministry Team is seeking to address the issues facing the Presbytery. In relation to the Presbytery of Orkney, the Very Rev Dr David Lunan agreed to undertake work as a temporary Clerk to the Presbytery. In particular, this has sought to deal with a significant number of vacancies and to put in place more robust structures for ongoing Presbytery life. The Council is grateful to Dr Lunan for the work undertaken, which has reached a point where the Clerkship is now reverting to local parties. Although some conversations were undertaken through the Principal Clerk with neighbouring Presbyteries about a form of joint work with Shetland and Orkney, this has not progressed further for the moment.

7.7.3 The Council has also been working together with the Legal Questions Committee on developing the

potential for some form of Presbytery Review structure, based along the lines already adopted across the Church in the Local Church Review process. More on this can be found in the report of the Legal Questions Committee and the Council anticipates working further on this in the coming year. An opportunity to pilot the first draft of a Presbytery Review exercise arose when the Council, working jointly with the Principal Clerk's office, was able to work together with the Presbytery of Annandale and Eskdale on resolving some governance issues. At the time of writing, a small team had begun working with that Presbytery on using the draft Review process and it is hoped this will contribute both to resolving the issues within Presbytery and to developing the Presbytery Review process for the use of others. It may also enable the Presbytery to think about how it might strengthen its relationship with its neighbours.

7.8 Membership of the Council of Assembly

7.8.1 The Council reports that Dr J Kenneth Macaldowie, a member of the General Trustees, and the Rev George Cowie, Convener of the Legal Questions Committee, serve on the Governance Group as co-opted members. The Rev Donald Campbell is a co-opted member of the Finance Group.

7.8.2 The immediate past Moderator of the General Assembly serves as a non-voting member of the Council for one year. The Council is grateful to the Very Rev Dr Angus Morrison for his contribution to its work, including convening the new Gaelic Group.

8. Operational Matters

8.1 Benchmarking of Salary Structures

8.1.1 Following a motion from the floor of the General Assembly 2016, the Council was instructed to review its salary policy with regard to senior posts within the Central Services Committee (CSC). It was asked in particular to consider setting a cap on salaries within the Church Offices, with the implication that salaries might be inappropriately high.

8.1.2 The Council is conscious that this recurring question has often been predicated on a comparison between ministerial stipend and salaries paid to staff, including a small number of ministers who hold posts in the national structures. It is especially difficult to make comparisons between stipend and salary in the Church. Stipends in the Church of Scotland are among the highest in the UK and it has been the experience of those who have made the move from a Parish Ministry to take up a post in the CSC structure that they are no better off financially unless the post is graded at Grade 8 (£47,464 – £51,245) or above.

8.1.3 In order to offer a degree of objectivity to this task, the Council engaged an external consultant, Ashworth Black, to conduct a benchmarking study of salaries in other comparable organisations. This study gave particular attention to salaries within the charitable sector, using the Croner Charity Rewards Survey. It also gathered information from other denominations which were willing to share material. Around 150 jobs were benchmarked. The key dimensions of each post such as job content, staff numbers and the number of managed units were used to ensure that comparisons were as accurate and closely matched as possible.

8.1.4 Salary benchmarking data is normally presented as a lower quartile (*the point at which 25% of salaries are lower and 75% are higher*), median (*the point at which 50% of salaries are higher and 50% are lower*) and upper quartile (*the point at which 25% of salaries are higher and 75% are lower*). The CSC scales use an eleven grade structure, though only grades 2–11 are currently in use. The benchmarking showed that none of these grades is either above the higher quartile or below the lower quartile. In other words, they fit squarely in the median range, being appropriate when compared to similar organisations. The Council concluded on the basis of this independent survey that there is no reason to consider any kind of capping mechanism for salaries, which accurately reflect the jobs market in the charitable sector.

8.1.5 The focus of the motion at the General Assembly was on *senior* posts, so the Council also sought to examine another of the key pointers to fair treatment in pay policy, namely pay ratios. These are important in considering best practice in the setting of pay scales as they show the relationship between the highest and lowest paid employees in an organisation. Leaving aside comparison with the private sector, where the differential between a CEO's remuneration and that of the lowest paid worker may be huge, Local Authority (public sector) ratios average 1:15 (highest is 15 times the lowest) and charities with an income of over £50M, of which the Church of Scotland is one, average 1:10 (highest is 10 times the lowest). Taking the charitable sector as a whole in the UK the average ratio is 1:8 (highest is 8 times the lowest).

8.1.6 The Council was encouraged in examining senior pay scales to note that its current pay ratio within the CSC scales is one of less than 1:4 (in precise terms the highest earns 3.87 times the lowest). This is exemplary even in the charitable sector and the Council believes it is another indicator of the appropriateness of its current salary structure and points to considerable restraint in respect of senior staff pay in particular. There are therefore no plans to alter the existing pay structure.

8.1.7 The Council is grateful to the General Assembly for causing it to examine these matters, to establish the facts and place them on record. With this knowledge, the Council intends now to work further on developing its formal remuneration policy for all staff. The scope of the policy would include pay and other benefits.

8.2 Developing our Values

8.2.1 In 2016, the Senior Management Team in the national offices initiated a project to identify and develop a set of Organisational Values. Staff members were asked to think about and share the values which underpin their common task of serving the local congregations which make up the Church of Scotland. From the initial exercise of sharing words or short phrases, a number of value statements were developed. Recognising that these were

a starting point, work has continued on honing them into single words.

8.2.2 Further work is also being done on how to live out these values in the daily life and work of the national administration of the Church. Around 180 staff attended a workshop in late January at which groups worked together to identify ways in which each individually and in partnership with one another might contribute to developing a common working ethos based around the shared values. Ways are being explored to give this visual impact and in doing so also to acknowledge the importance of Christian faith to many of the staff who serve the Church nationally.

8.2.3 In developing work around shared values, the Council hopes in time to enable a wider discussion reaching beyond the national offices to the relationship with and within Presbyteries and local structures of the Church as a whole.

8.3 IT Security

8.3.1 A number of risks surrounding the IT infrastructure systems in the national offices have been identified through the risk management and business continuity projects. At the time of writing, arrangements were being put in place for a scoping of the work needing to be undertaken, including costings and priorities of work to be done. This will allow the Council to identify the required next steps to enable continuity with a secure and effective IT system. A further report on progress will be brought to the General Assembly in 2018.

8.4 Communications

8.4.1 In 2016, the Communications Department delivered a record number of positive stories about the Church in print, online and broadcast media, and saw significant growth in social media engagement, principally on Facebook. Within Communications, the Media team has worked hard to ensure the Church receives fair and balanced coverage, primarily by consolidating relationships within the organisation to help identify good

news stories with strong visual elements to pitch to the media.

8.4.2 Working with Ministries Council, the team delivered high impact campaigns for *Tomorrow's Calling* and Advent which have succeeded in reaching a younger audience. The Design team has introduced automated processes which are more efficient and will reduce costs, allowing them to work on higher level branding and campaigns. These include working on the organisational values project and helping to develop materials for the *Word of Life* theme, commissioned by the Assembly Arrangements Committee for the Heart and Soul event.

8.4.3 The Web team has upgraded the Church website to make it mobile friendly and launched two new websites for Scottish Faiths Action for Refugees and the Scottish Churches Parliamentary Office. The team has been working across Departments and Councils to enable content improvements throughout the site which will be implemented in the year ahead.

8.4.4 The Head of Communications, Seonag Mackinnon, left the Church in January 2017 to take up a senior post at Glasgow Caledonian University. In her three years as Head of Communications, Mrs Mackinnon oversaw a significant transformation of the Communications Department's professional reputation and rebuilt the relationship between the Church and the media. This has had a positive effect on the Church's public image and on the morale of those who serve within the Church and its agencies. The Council and the Church wish Mrs Mackinnon well and thank her for her achievements and legacy in the form of a dedicated Communications team which is a significant asset to the Church.

8.5 Senior Management Team

8.5.1 The Senior Management Team exists to manage the staff of the Central Services Committee and CrossReach, to support the co-ordinating and decision-making work of the Council of Assembly and to ensure the efficient implementation of the decisions of the Council

and the General Assembly. Its members have individual duties towards their own Councils and Committees.

8.5.2 Corporately, the main duties of SMT are:

- to serve the Church by providing high-quality team leadership and vision;
- to advise the Council of Assembly on the formation of an overall Strategic Plan for the effective delivery of the work of the Agencies and to support the charity trustees to discharge their statutory obligations;
- to oversee the implementation of the agreed Strategic Plan through establishing Annual Operating Plans and to facilitate the work of the Council in monitoring overall performance against the plans;
- to inform meetings of the Council of Assembly by the collective preparation of agenda items and papers for meetings of the Council;
- to co-ordinate cross departmental planning to respond to external developments affecting more than one Council/Committee (eg legislative changes);
- to provide input into the annual budgeting process and to assist the Council in the high-level monitoring of delivery against budget;
- to work together to identify and promote good value in the resourcing of congregations, sharing resources wherever possible;
- to set up a risk register on behalf of the Council of Assembly, to assist the Council to ensure that key risks are being appropriately managed to ensure that robust business continuity plans are in place for all areas of work;
- to approve all corporate policies and procedures that do not require General Assembly, Council or Committee approval;
- to discuss non-policy matters affecting the delivery of corporate services (Communications, Facilities, Finance, Human Resources, Information Technology, Law and Central Property Management);

- to co-ordinate the preparation of General Assembly reports, particularly those with deliverances which affect more than one Council or Committee;
- to share information, plans and ideas as appropriate, to aid communication and efficiency and to assist in the communication of staff management issues to ensure cross departmental consistency; and
- to provide support and encouragement to the other members of the team to make decisions within the agreed scheme of delegations, both statutory and operational.

8.5.3 In the course of the year, in addition to its regular agenda items, the SMT undertook the following tasks:

- shared problems and offered cross-Council assistance as appropriate;
- reviewed the Scheme of Delegation;
- reviewed departmental budget performance;
- supported the running of the *On the Road* events;
- reviewed and updated policies including volunteering, equal opportunities and secondments;
- received presentations and updates on various corporate projects;
- developed a training programme for the learning and development of staff; and
- organised an all-staff consultation on shared values as a staff group in the Church offices.

8.5.4 The Council continues to appreciate the work of the Senior Management Team and benefits from the formal and coordinated approach to the management of the work of the staff in the Church Offices and Charis House. The existence of a clear senior management structure ensures that the decisions of the Assembly, and of its Councils and Committees, can be implemented effectively in partnership with the local church.

9. Staffing

9.1 Appointment of Principal Clerk

9.1.1 Following the announcement by the Very Rev Dr John Chalmers of his intention to retire from the post of Principal Clerk to the General Assembly, the Council established a process to bring the nomination of a successor to the General Assembly for confirmation. A Nomination Panel was drawn up representing the Council, the Assembly Arrangements Committee and the Legal Questions Committee, along with a distinguished legal professional. This Panel reviewed the Job Description and Person Specification, shortlisted applicants and conducted a rigorous interview process.

9.1.2 In the course of the Panel's work, it was evident that some updating needed to be done to the Job Description, taking account in particular of the development of the post in the years since it was last approved by the General Assembly (in 2009). While such a document is only ever something of a snapshot in time, the Council believes it is important for the General Assembly itself to approve the updated description. This can be found at Appendix 4.

9.1.3 Following due process, the Council brings forward with pleasure the name of the Rev Dr George J Whyte for appointment by the General Assembly to the post of Principal Clerk. Dr Whyte brings considerable experience of the Church, having been a parish minister since 1981 with charges in Argyll, Glasgow and Edinburgh. He was Convener of the Board of Ministry from 1996 until 2000 and received his doctorate from Princeton Theological Seminary in 2004. In 2008 he became Clerk to the Presbytery of Edinburgh and since 2011 has also served as Depute Clerk to the General Assembly.

9.1.4 In the course of the appointment process, the Council noted that any review of the terms and conditions of the Principal Clerk's post is best conducted separately to the appointment process, not least as revisions to the shape of the post need to be approved by the Assembly itself. For example, the question was raised as to whether

it was still necessary for the Clerk to be an ordained Minister of Word and Sacrament, given that this restricts the post to a very small potential field of qualified individuals. The Council was unable to consider this question as the nomination process was required to follow the existing conditions. The Council therefore proposes that, together with the Assembly Arrangements and Legal Questions Committees, it should review the arrangements for the nomination and appointment process and report further to the General Assembly in 2019.

10. Interfaith Relations

10.1 Introduction

10.1.1 The General Assembly of 2014 encouraged Presbyteries and congregations to take opportunities to engage with people of other faiths in authentic dialogue, humble solidarity, loving service and faithful witness including active involvement in local inter-faith groups. The Interfaith Officer post having fallen vacant, a new temporary appointment was made in 2016 to prepare a report on interfaith issues for the 2017 Assembly.

10.1.2 The core objective of interfaith engagement is strengthening and building relationships. This is based on the understanding that barriers, be they physical or psychological, between individuals and groups always do more harm than good. As a result faiths have a moral, social and spiritual responsibility to transcend division and promote peaceful dialogue with neighbours in a world where no one person or group can live and work in isolation from others.

10.1.3 The Council of Assembly's report in 2016 noted the scale of the challenge of interfaith work for the Church of Scotland and the necessity to establish a clear vision of what it might look like along with a corresponding strategy and set of values to support this vision. This year's report outlines objectives, outcomes and outputs to improve and build the Church of Scotland's relationships with other faiths at home and abroad. The long term goals it sets out connect the context of a global religious landscape to the particularities found in Scotland. They

also build on former reports to address the changing needs of Scottish communities.

10.2 The Context of Interfaith Relations

10.2.1 Rising Intolerance

10.2.1.1 In light of the uncertain political climate and the development of an exclusivist outlook, the Church should be bold and prophetic when it comes to articulating an inclusive and welcoming vision of Scotland's future. It should also seek to combat prejudices that may exist in our own community and to be proactive in building relationships more widely. From a communications perspective, the Church should contribute to the national dialogue concerning the migrant crisis, inequality and the 'othering' of minorities, demonstrating its own examples of good practice.

10.2.1.2 The need for a more proactive approach to resisting prejudice is evidenced on the Church of Scotland's Facebook page where Islamophobia has been expressed by members of the public. This is just one example of how the new political atmosphere seems to offer a licence to those who harbour prejudicial and racist ideas to express them with a newfound confidence.

10.2.2 The Refugee Crisis

10.2.2.1 The Council's report in 2016 noted that we were facing *"the greatest movement of displaced people certainly since the Second World War and possibly in human history. Although this has been happening for many years, 2015 was the year that many of us woke up to that reality. In Syria, it is estimated that 13 million people have been displaced and in Lebanon 40% of the population are refugees. Hundreds of thousands are making the perilous journey to Europe, by land and sea. Thousands have died, and continue to die"*.

10.2.2.2 Strengthening interfaith relations is an objective of the refugee co-ordination project (Scottish Faiths Action for Refugees, SFAR). Joint faiths working on a humanitarian issue is a visible expression of commitment to the common good. There is no other intentional national joint faiths approach to refugee issues in Britain,

rendering the work that the Church of Scotland is supporting as ground-breaking.

10.2.2.3 Successful integration of refugees in Scottish communities will depend on good community relations and an ability and willingness for people to engage in intercultural dialogue from the ground up. Interfaith work includes supporting friendships and relationships across religious, national, racial and linguistic boundaries. It may also allow for development and reflection on critical issues from the perspective of the scriptures of different faith traditions, enabling a deeper understanding of how each faith relates these to modern life.

10.2.3 Demographics

10.2.3.1 Though comparatively smaller than numbers in England, a minority presence has been growing in Scotland. The number of Muslims in Scotland doubled between the 2001 and 2011 and is projected to grow from 77,000 to over 140,000 for the 2021 census. Other minorities continue to grow and with the arrival of refugees and the dispersion of minority faiths across the country, their needs are increasingly evident in the public eye (eg hate crime; health; housing). Many of these issues experienced by minorities more generally coincide with our existing priorities, whilst others represent experiences we do not necessarily share, but of which the Church needs to be increasingly aware.

10.2.3.2 Glasgow contains the majority of Scotland's Muslim, Sikh, and Jewish population, with significant Hindu and Muslim populations also found in Edinburgh. The parish with the highest interfaith presence is Glasgow: Pollokshields, with a minority faith population that amounts to 45%. In sharp contrast, the vast majority of Presbyteries across Scotland have a minority faith presence of 1% or less. This means that for those who live far away from members of other religions, interfaith work can appear to be a theoretical matter with little or no immediate relevance to parish life.

10.2.4 Rural Interfaith Relations

10.2.4.1 There are at least two significant ways in which having a small minority religious presence can be relevant to church members and leaders, especially in rural situations.

10.2.4.1.1 They may have to be the sole religious representative in local schools. This may mean that they have the responsibility of explaining faiths other than Christianity. This necessitates some multi-faith literacy in order for ministers to convey accurate information about other religions.

10.2.4.1.2 Small minority communities may look to the Church as a prominent community leader to offer solidarity after incidences of hate crime. The latest 'Being Jewish in Scotland' report commissioned by the Scottish Government in 2014, showed that the Jewish community in Scotland was rapidly shrinking and also highly dispersed. In 2014, reports of anti-Semitic incidents to Police Scotland and the Community Security Trust showed an unprecedented rise. Members of Jewish communities, outside of Glasgow and Edinburgh, who may have been victims or feel vulnerable, are more likely to look to the Church to take a stand and show solidarity. With hate crime and religious discrimination likely to rise in our current geo-political climate, the Church should be active in supporting those who are most vulnerable.

10.2.4.2 It is important that Church of Scotland members, ministers and elders are equipped with information about minority faiths. This may allow them to learn and know about others, irrespective of how the mainstream media and social media choose to portray them. It is not sufficient for the Church of Scotland to resist producing *misinformation* that 'others' different groups. The Church has a responsibility to provide even-handed, non-prejudicial information that defies the de-humanisation so prevalent in today's political landscape.

10.2.4.3 The 1993 report *Mission and Evangelism in a Multifaith Society and in a Multicultural World* outlined some of the values needed to articulate the Church of

Scotland's still nascent understanding of its place in a pluralist Scotland. It established an understanding of interfaith outlook that went beyond a grudging acceptance of a shifting religious landscape:

It is not enough simply to accept that we now have new groups among us, but that we must seek the good of those groups as we would seek our own. We must not let such terms as 'multi-faith' or 'multi-cultural' obscure the fact that behind the outward differences we are one people, children of one God. [p571, Volume of Reports to the General Assembly 1993]

This central call to attend to our equality in God's sight invites us to see people before we look at the differences in our traditions and beliefs.

10.2.5 Training for Ministries

With the arrival of refugees and the dispersal of minority faiths across Scotland more generally, nearly every parish in Scotland has a minority faith presence in some form or another. This means we have a duty to our current and future ministers to equip them with the knowledge and skills necessary to engage with the needs of the whole parish. We have much to learn and much to give in such intercultural exchange.

10.2.6 Equipping our Congregations

One outcome of interfaith engagement that is of benefit to the Church is that it often helps individual members learn more about themselves as well as their partners in dialogue. Articulating beliefs and maintaining them with a willingness to learn through dialogue with those who differ, can strengthen convictions for the right reasons. The Mission and Discipleship Council is considering the production of a *Learn* publication on the subject of dialogue and how to go about it. This has the potential to widen the impact of Church communities, as it broadens the focus.

10.2.7 Israel/Palestine

The Church of Scotland maintains a presence in Israel/Palestine through two congregations and several

properties. This puts the Church directly in a position where the ability to engage both respectfully and wisely in interfaith dialogue is essential.

10.2.8 Political Representation

10.2.8.1 In Britain, non-Christian communities are growing larger and more confident. There are now multiple generations of Hindus, Muslims and Sikhs who know only Britain as their home, not to mention the Jewish community which has a much longer history in the UK. These faiths contribute to almost all sectors of society, share many common values and a sense of belonging. This means that Christianity is no longer uniquely positioned to offer hospitality as it once did and that dialogue is no longer simply a matter of Churches maintaining benevolent relations with other world religions. A vision of hospitality can now be shared amongst the faiths and all religions have some form of access to democratic process and representation.

10.2.8.2 At the latest annual Church Leaders meeting with the First Minister it was made clear that the First Minister and other MSPs wish to engage with the Churches alongside other faiths. This offers an important indication that Christianity in Scotland is increasingly seen as one faith amongst many and no longer holds notable privilege of influence over and above the different religions that are represented in Scotland. As the Christian population continues to shrink, if we wish to have a seat at the decision-making table it makes sense to coordinate with other religious partners in promoting an agenda for a fairer and more equal society.

10.3 The Church's Contribution to Interfaith Relations

10.3.1 Interfaith Scotland and the Religious Leaders Forum

10.3.1.1 Coinciding with the creation of the Scottish Parliament in 1999 a national Interfaith body was inaugurated, the Scottish Interfaith Council (now Interfaith Scotland). The Church of Scotland has supported the development of this national body from its inception, both as a full member and also on the board. Ministers who

have represented the Church of Scotland in this capacity have also spearheaded interfaith engagement at the local level. The Church has also ensured that at the numerous dialogue events hosted by Interfaith Scotland they are fully represented and take part in these national conversations. Many of the dialogues are on matters of civic importance, but additionally friendships with the diverse faiths of Scotland are cemented.

10.3.1.2 Future collaboration is set to include coordinating an interfaith (Muslim-Christian) youth leadership trip to Rwanda for 18-25s in September 2017. This has received interest from the Alwaleed Centre and Al Maktoum College in Dundee and Interfaith Scotland's *Scotland Abroad Faith Exchange* (SAFE), with the potential of receiving support and funding from them all. This is a key project that has a lot of potential to receive positive attention from the wider world and involves developing a different way of enacting presence with our partners and helping young people in Scotland engage with interfaith issues.

10.3.2 The Religious Leaders Forum of Scotland

10.3.2.1 The Forum came into being in September 2002 and was the initiative of ACTS (Action of Churches Together Scotland). The impact of the 9/11 attack in America had prompted ACTS to call a meeting of the religious leaders in Scotland and from this meeting a decision was made for the religious leaders of Scotland to meet twice a year to build bonds of friendship and to explore ways together to promote interfaith dialogue within their respective communities. The Church continues to engage fully in this important cross-community initiative.

10.4 Future Role of an Interfaith Officer

10.4.1 In order to resource the range of multi-faith activities in which the Church of Scotland is already involved and to seek to develop these further, the Council believes that it is important to engage an Interfaith Officer to coordinate and support work at all levels. The role of an Interfaith Officer is to:

- resource and enable Ministers, Congregations and Presbyteries to live, express their Christian faith and minister in a multicultural and multi-faith world;
- develop and sustain long-term bilateral relationships with partners representing other faiths, and with organisations which are intentionally interreligious;
- work with partners from other faiths on matters of mutual concern, particularly related to issues of justice and peace;
- communicate and coordinate between Councils and departments within the national offices and between those bodies and the wider Church;
- play a role in the drafting of reports and in advising others on such drafting to enable the messages communicated from different parts of the Church to be consistent and clear;
- act as the first point of contact in interfaith relationships and support the Moderator and Principal Clerk in the various forums to which they relate on behalf of the Church.

10.4.2 The Interfaith Officer will be located in the Department of General Assembly in order to enable the post holder to move across the departments and relate directly to the Moderator and Principal Clerk as they represent the Church in the development of interfaith relationships. To that extent the Interfaith Officer occupies a role similar to that of the Ecumenical Officer, in taking a church-wide role rather than one associated with one particular Council. The Officer will, however, build strong relationship across the Councils.

10.4.3 Work is ongoing on the establishing of clear goals and outcomes for the initial phase of the Officer's work, but there is an initial indicator of what some of these may be at Appendix 5 below.

11. The Future of the National Church Offices

11.1 In 2015, the Council of Assembly was instructed, in consultation with the Central Services Committee and

other appropriate Councils and Committees to prepare a report for the General Assembly of 2016 on the future of the National Church Offices in George Street, Edinburgh. A property appraisal was commissioned in early 2016, undertaken by a commercial property consultancy firm. This was delivered after the deadline for Reports to the General Assembly had been completed, so the work was continued with the call for a report in 2017.

11.2 On taking up the task of moving this forward in June 2016, it was apparent to the small working group established to do the ground work that this was a complex, multi-faceted undertaking. Among the key aspects which needed to be explored were: [a] whether or not the focus should be only on the George Street buildings, or should be more comprehensive, including Charis House (the offices of CrossReach) and even the Church's other iconic building in central Edinburgh, the General Assembly Hall? [b] What size and shape of offices would be required for the next 30 years of a Church otherwise diminishing in numbers? [c] What working style and values should such an office encompass? [d] To what extent could the National Offices become self-sustaining for the future as against a drain on Church funds? This acknowledged the need for resources to be focussed on mission and ministry.

11.3 Work is now well underway in addressing all of these and other emerging issues. An Options Paper has been prepared listing some 16 different options for consideration, of varying merit. The Council is endeavouring to sift these in order to bring to the General Assembly only those which it considers should be given serious consideration. This will be presented more fully in a Supplementary Report, but the following gives an indication of the options currently being explored by the Council.

11.4 The Council received a paper in September 2016 outlining some initial responses to some of the bigger questions listed above. This led to the agreement that it was important to include consideration of the potential for

a solution which might cover all three of 117-123 George Street, Charis House and the Assembly Hall. With regard to the Assembly Hall, it was noted that in addition to the Hall itself, there was considerable ancillary space, some six or seven rooms, over and above the main Hall. This large area is hugely under-utilised, lying empty for at least 46 weeks (or more) throughout the year. Despite efforts to market the use of the Hall itself over the years, apart from a period of 3-4 weeks during the Edinburgh Festival, it has lain largely unused outside of the week of the General Assembly. In some measure, this is due to the public perception that it is a 'closed' building. It was agreed that exploratory work is to be done on the feasibility of moving the Council and Committee meeting space out of George Street and instead bringing the ancillary rooms into use for this purpose. The hope in doing this would be that it would open up the whole building as a vital part of the Church's life and encourage others to see it as a space to be used, thus helping the self-sustainability of the property through wider rental opportunities. Given its remit in relation to the Assembly Hall, the Council sought the cooperation of the Assembly Arrangements Committee in relation to this and agreement was reached to investigate the possibilities further.

11.5 Part of the outcome of the property review undertaken in the first part of 2016 was a clear picture that the offices in George Street are also not currently utilised to the full – there is a significant amount of under-used space. This bore out what had been observed in a report from 'space planners' some years previously. Early consideration of this indicates that the entire existing workforce based in George Street and potentially also those staff currently based in Charis House, might be comfortably accommodated on about three floors of a refurbished and re-equipped 117–121 George Street. This could potentially free up space on two floors of numbers 117–121 and the whole of number 123, which is a self-standing townhouse on four floors, for alternative use. Such use could include revenue-generating activities and/or rental opportunities.

11.6 There has been much discussion over the years about the possibility of selling up and moving out of George Street, so that is a question which needs first to be addressed and answered definitively before moving to any solution. The Council has therefore included in its options under consideration, a range of other ideas about future office space which could see a move out of George Street.

11.7 In a Supplementary Report the Council intends to lay before the General Assembly not only options, but a clear recommendation of one or more options which in principle it will ask to pursue in depth with a view to bringing a fully costed and worked out proposal in 2018 for final approval and implementation. The Council is grateful to the Assembly Arrangements Committee for proposing that this short report together with a more substantial Supplementary Report be taken as a separate item from the rest of the Council's report this year, thus enabling a more extensive consideration of this important issue by the General Assembly.

12. Membership of Councils and Committees

12.1 One of the responsibilities of the Council of Assembly is to advise the General Assembly on matters of reorganisation and structural change, which includes adjustments to membership and remits of Council and Committees. This year sees the need for a small adjustment to five of the Councils and the Theological Forum arising out of proposed changes to the way of working of the Ecumenical Relations Committee.

12.2 The amendment proposed is the same in the case of all the bodies concerned, those being the Church and Society Council, the Ministries Council, the Mission and Discipleship Council, the Social Care Council, the World Mission Council and the Theological Forum. In each instance, the reference to the Ecumenical Relations Committee should be removed from the Standing Order relating to membership of the body. The total number of members in each case shall remain the same, which will necessitate an additional nomination to replace the

current Ecumenical Relations Committee representative. The Nomination Committee stands ready to implement this if agreed by the Assembly.

In the name of the Council

SALLY BONNAR, *Convener*
CATHERINE COULL, *Vice-Convener*
MARTIN SCOTT, *Secretary*

APPENDIX 1

AGREED TERMS OF ECUMENICAL RELATIONS COMMITTEE REVIEW

1. Starting from the Ecumenical Policy approved by the General Assembly 2005 and taking into account changes in the ecumenical landscape since then, review the current remit of the Committee to ensure that it adequately reflects the tasks that are required to be done.
2. Carry out a horizon scanning exercise to identify the context in which the Church's ecumenical relations work is being carried out.
3. Identify and scope strengths, weaknesses and any existing overlaps in the work of the Committee, Ecumenical Relations staff and other Councils and Committees of the Church.
4. Identify and scope the staffing support needed for the Committee to discharge its responsibilities effectively, and propose a staffing structure together with job description(s).
5. Determine the best place within the Church management structures for Ecumenical Relations staffing.
6. Consider funding issues.

APPENDIX 2

ECUMENICAL LANDSCAPE

1. The Roman Catholic Church

1.1 The contribution of the Ecumenical Relations Committee with respect to our relationship to the Roman Catholic Church was particularly highlighted with the Roman Catholic Church valuing the strong relationship with the Committee through its permanent representative. A significant change in the 'ecumenical landscape' in the past decade and more is to be found in the changed nature of the relationship between the Church of Scotland and the Roman Catholic Church, with the work of the renewed Joint Commission on Doctrine (since 2000) being particularly important. Equally, the joint response of our two churches to the World Council of Churches Faith and Order statement, *The Church: Towards a Common Vision* (Geneva, 2013), provides evidence of the growing confidence of relationship.

1.2 The joint nature of the response is, as far as is known, unique on an international scale, and the fact that such a potentially significant statement was addressed on an ecumenical basis is indicative of the changed nature of the relationship. *The Church: Towards a Common Vision* is of such significance that further reflection on it within the context of the Church of Scotland as a whole would be of value with respect to the shaping of strategic direction. Equally, the nature of the joint response models a pattern of collaborative working which exemplifies ecumenism at its best. Such collaborative ecumenical working might also be thought to embed within itself a prophetic dimension with respect to the future shape of the life of the Church within Scotland as a whole.

2. The Columba Declaration and "Our Common Calling"

2.1 Equally a shift towards a model which exemplifies a pattern of collaborative working can reasonably be detected in the reception and affirmation of the Columba Declaration by the Church of England and the Church of

Scotland. No shift is ever without its attendant challenges and many of these relate to issues of language and communication.

2.2 These issues have been especially highlighted with respect to our relationship with the Scottish Episcopal Church. Nevertheless, the addressing of these issues has served as a catalyst which has enabled us to engage together in a renewed process, “Our Common Calling”, in which we will seek to reflect on the Faith and Order issues which have historically been before our two churches as well as engaging our churches locally in exploring our common calling.

2.3 As noted, issues of language and communication are of particular significance in ecumenical dialogue and the Committee was strongly of the view that further attention needed to be given to how we communicate with other churches and how in turn that is communicated. It would be of value to the whole Church if intentional reflection on this might take place.

3. The Practice of Diplomacy

In seeking to find a metaphor to best describe what the Ecumenical Relations Committee does, the Council thought that it might best be understood as exercising a diplomatic role on behalf of the Church of Scotland within the context of building our relationships with other denominations. The cultivation of a network of contacts beyond the boundaries of the Church is of significant value to the Church. In so doing, the Council recognises the contribution made by the Church to the various national and international ecumenical instruments and the valuable work that the Committee does, through the Ecumenical Officer, in encouraging and supporting our engagement with these instruments.

4. ACTS

Within the Scottish context, the Council was conscious of the significance of the role of Action of Churches Together in Scotland (ACTS) as it works multilaterally within Scotland. It was acknowledged that any diminishing of the work of the Ecumenical Relations Committee would

create a vacuum within the Church in Scotland and would have a significant impact on ACTS itself. Equally, the Council would contend that there is an onus on the Committee to be able to demonstrate the continuing value to the Church of our commitment to and support of ACTS.

5. International Ecumenical Bodies

As with ACTS, so also for other ecumenical bodies to which the Church of Scotland belongs. The Ecumenical Relations Committee has successfully facilitated and supported the Church of Scotland’s engagement within a range of national and international bodies, enabling valued and highly respected contributions to be made in: Churches Together in Britain and Ireland (CTBI); Churches Together in England (CTE); the Conference of European Churches (CEC), the Community of Protestant Churches in Europe (CPCE), the World Communion of Reformed Churches (WCRC); and the World Council of Churches (WCC).

APPENDIX 3

PROPOSED ECUMENICAL RELATIONS COMMITTEE REMIT

The Committee will:

1. Facilitate and collaboratively support the ecumenical life of the Church of Scotland.
2. Serve the General Assembly in advising it with respect to the ecumenical life of the Church, with particular reference to *Article VII of the Articles Declaratory* of the Church of Scotland.
3. Support and encourage Councils and Committees of the Church to embrace ecumenism in their policies and patterns of working.
4. Support the Moderator of the General Assembly in briefing and advising the Moderator with respect to the ecumenical life of the Church.
5. Contribute to the work of the Council of Assembly through the Ecumenical Officer.

6. Maintain and review the Ecumenical Policy of the Church.
7. Facilitate engagement with the presbyteries of the Church and maintain and update a review of local ecumenical activity.
8. Facilitate and encourage the establishing of mission-orientated Local Ecumenical Partnerships, and other ecumenical activity, in conjunction with the presbyteries of the Church, other partner churches and the Ecumenical Development Group of Action of Churches Together in Scotland (ACTS).
9. Facilitate engagement with the member churches of ACTS, and with other churches in Scotland, as appropriate.
10. Facilitate engagement with the member churches of Churches Together in Britain and Ireland (CTBI), Churches Together in England (CTE), and with other churches in the United Kingdom, as appropriate.
11. Facilitate engagement with the member churches of the Conference of European Churches (CEC), the Community of Protestant Churches in Europe (CPCE), the World Communion of Reformed Churches (WCRC), the World Council of Churches (WCC), and with other churches and ecumenical bodies, as appropriate.
12. Facilitate theological and doctrinal engagement in Faith and Order dialogue and do so in conjunction with the Theological Forum.
13. Nominate representatives of the Church of Scotland to represent the Church in the Assemblies and Synods of other churches, and on ACTS, CTBI, CTE, CEC, CPCE, WCRC and WCC, and to receive reports from them.
14. Support the work of the Ecumenical Officer in their representative and administrative functions.

APPENDIX 4

JOB DESCRIPTION FOR PRINCIPAL CLERK

Main Purpose of Post:

- To make all necessary arrangements for the General Assembly.
- To advise the Assembly and the Moderator on matters of church law, practice and procedure, including interpretation of Acts, Regulations and Standing Orders.
- To oversee the preparation of Assembly minutes, the collating of Assembly deliverances and the promulgation of Assembly decisions.
- To support the Moderator in the exercise of his or her duties throughout the year.
- To provide training courses and offer advice on church law, practice and procedure to Kirk Sessions, Presbyteries, Ministers and other individuals and to Assembly Councils, Committees, Agencies and Partner Churches.

Main Duties:

1. To act as Clerk to the General Assembly; the Commission of Assembly; the Judicial Commission of the General Assembly and the Ministries Appeal Panel.
2. To advise Kirk Sessions, Presbyteries, Congregations, Ministers and other individuals and Councils, Committees and Agencies of the General Assembly on church law, practice and procedure and to encourage the use of Alternative Dispute Resolution in terms of Act 6 2014.
3. To be responsible for those aspects of the work of the Department of the General Assembly which relate to Church Law, Practice and Procedure, General Assembly Arrangements and Moderatorial support.

4. To act as Secretary to the Assembly Arrangements and the Legal Questions Committees, to attend meetings of both committees and ensure the implementation of their decisions.
5. To provide a drafting service to assist Councils and Committees in the revision and framing of legislation.
6. To provide coordination, support and training for members of the Judicial Proceedings Panel, ensuring such arrangements as are necessary for the fulfilment of its remit.
7. To act as Secretary to the Moderator of the General Assembly.
8. To act as Secretary to the Committee to Nominate the Moderator.
9. To accompany the Moderator as requested on visits where year to year continuity is required.
10. To manage the annual revision and promulgation of material (printed and electronic) containing the legislation of the General Assembly.
11. To ensure that clerical and administrative support is provided for Special Commissions of the General Assembly.
12. To ensure the provision of the teaching of Church Law to Ministries candidates and to offer seminars and courses to others within the Church.
13. To serve as a non-voting member of the Council of Assembly and the Safeguarding Committee.
14. To serve as a member of the Scottish Churches' Committee and of other ecumenical bodies as required from time to time.
15. Along with others, to work closely with the Communications Department providing comment in response to media enquiries and when required representing the Church in the media.

16. In cooperation and consultation with others, communicate with both the UK and Scottish Governments on matters regarding the interests of the Church of Scotland.
17. Through the Purse Bearer and the Queen's Private Secretary, to manage the protocols and relationships with the Royal Household.

Additional Responsibilities:

18. To act as custodian and legal extractor of the records of the General Assembly.
19. To issue and sign such deeds and documents as may be required in terms of Act 1, 2003 on the Granting and Signing of Deeds.
20. To convene the Committee on Classifying Returns to Overtures; the Committee on Commissions, the Delegation of Assembly and the Committee on Overtures and Cases.
21. To prepare the Reports of the Committee on Classifying Returns to Overtures and the Committee on Overtures and Cases.
22. To maintain *Fasti* records.
23. To undertake such trusteeship and other duties relating to the office of Principal Clerk.
24. To participate as a member of the Senior Management Team.
25. To line manage such staff as may be appropriate within the Department of the General Assembly.
26. To serve as a member of the Life and Work Editor's Advisory Committee.
27. To act as the Church's principal liaison-contact with outside agencies for policy relating to the use and letting of the Assembly Hall.
28. Ex officio member of the Project Board for Heart and Soul.
29. Ex-officio Trustee of the Iona Cathedral Trust.
30. To undertake such other duties as may be required from time to time by the General Assembly.

Other Representational Roles:

The Clerk may from time to time be called upon to assist in representing the Church of Scotland in some ecumenical and inter-faith matters including, but not limited to, the ACTS Scottish Church Leaders Group, the Scottish Faith Leaders Forum, the Joint Commission on Doctrine with Scottish Catholic Church, and Churches Together in Britain and Ireland. He or she may also be asked to serve as the Church of Scotland voting representative for Christian Aid UK.

Key Relationships:

General Assembly; Assembly Arrangements Committee and its Convener; the Moderator of the General Assembly; Legal Questions Committee and its Convener; Secretary to the Council of Assembly; Council of Assembly; Solicitor of the Church.

APPENDIX 5**POTENTIAL OUTPUTS FROM THE INITIAL PHASE OF WORK TO BE FACILITATED BY THE INTERFAITH OFFICER**

- Congregations feel more confident about approaching and engaging with local faith groups.
- The Moderator and other senior representatives of the Church of Scotland are appropriately advised, supported and resourced in interfaith encounters.
- The Church of Scotland equips its Ministers to understand more about other religions and engage with them.
- Congregations are enabled to understand other religious traditions and their multifaith context.
- The Church of Scotland continues to collaborate with those of many faiths and to pool resources on shared issues of concern such as homelessness, poverty and the environment.
- Reports from the Church of Scotland are written with sensitivity to other faiths, while remaining consistent with the Church's constitution and beliefs.
- Individuals and communities feel informed of other religions in order to recognise and overcome prejudice, stereotyping and misrepresentation.
- The Church of Scotland becomes more aware, at all institutional levels of how its actions may affect other stakeholder communities.
- The Church of Scotland looks to its international partners to learn different ways of collaborating practically across religious boundaries as well as offering solidarity to all persecuted Christians and other minority faiths.
- The Church of Scotland looks to have relationships with people rather than traditions – with Muslims rather than Islam, and Jews instead of Judaism. In this way we see people on their own terms.
- The Church of Scotland strives for an inclusive hospitality that engages with all of humanity, created in the image of God.
- The Church of Scotland is more actively engaged in interfaith initiatives and organisations such as Interfaith Scotland and smaller local interfaith organisations.

JOINT REPORT OF THE COUNCIL OF ASSEMBLY, MINISTRIES COUNCIL, MISSION AND DISCIPLESHIP COUNCIL, PANEL ON REVIEW AND REFORM AND LEGAL QUESTIONS COMMITTEE ON RESOURCING THE IMPLEMENTATION OF LOCAL CHURCH REVIEW

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Instruct the Council of Assembly, working jointly with the Mission and Discipleship Council, the Ministries Council, the Panel on Review and Reform and the Legal Questions Committee to complete its work on resourcing the implementation of Local Church Review as outlined in section 5(c) of the Deliverance of the Council of Assembly's Report to the General Assembly in 2016, and report to the General Assembly in 2018.

REPORT

1. Update

1.1 The General Assembly in 2016 instructed the Council of Assembly as follows:

"Instruct the Council of Assembly, working jointly with the Mission and Discipleship Council, the Ministries Council, the Panel on Review and Reform and the Legal Questions Committee to devise a structure together with any necessary regulation which will allow the implementation of Local Church Review to be appropriately resourced and delivered across every Presbytery and report to the General Assembly of 2017."

1.2 Due to pressure of work, engagement on this instruction was delayed until mid-November 2016 when a working group met to consider issues of resourcing. It reported to the Council of Assembly in February 2017 and

seeks permission to extend its work, reporting to the General Assembly in 2018.

*In the name of the Council of Assembly,
Mission and Discipleship Council, Ministries Council,
Panel on Review and Reform
and Legal Questions Committee,*

SALLY BONNAR, *Convener*
MARTIN SCOTT, *Secretary*
NORMAN SMITH, *Convener*
ALISTER BULL, *Secretary*
NEIL GLOVER, *Convener*
JAYNE SCOTT, *Secretary*
GRAHAM DUFFIN, *Convener*
GEORGE COWIE, *Convener*
JOHN CHALMERS, *Secretary*

WORLD MISSION COUNCIL

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Give thanks for the life and witness of Mission Partners who have died, acknowledge with gratitude those who have completed their period of service overseas, and uphold in prayer all who continue to serve.
3. Encourage members to prayerfully consider offering for service with the world church.
4. Encourage congregations to read and study the report, use the worship service and resources, and learn more about the life of churches in other parts of the world, and the links with the Church of Scotland.
5. Give thanks for 500 years of witness in the Reformed tradition, and the opportunities for women to exercise all forms of ministry within it.
6. Give thanks for the ordination of women in the Middle East and encourage the Council in its support of other churches considering ordaining women.
7. Encourage congregations and members to engage with, support, and promote the work of Christian Aid, especially in its work on gender justice through the Side by Side movement.
8. Urge attendance at the Duff Missionary Lectures 2017 to engage with Professor Kwok Pui Lan.
9. Welcome the Council's plan, with the Church and Society Council, The Guild, and Christian Aid, to organise a conference on September 16, 2017 with international partners on the theme of Women in the World Church, and encourage congregations to send a representative.
10. Encourage congregations with twinnings to invite a woman to visit at the time of the Women in the World Church Conference or to purposely have a bias to women being part of group visits in 2017/18.
11. Encourage congregations without a twinning to consider building a relationship with a congregation of one of our partner churches.
12. Celebrate the ongoing contribution of women across the worldwide church, and encourage Councils, Presbyteries, Kirk Sessions and members to continue to challenge any theology that is used to persecute and discriminate against women.
13. Welcome the engagement with South Sudan, and encourage the Council to continue its commitment to the Presbyterian Church there, and its work in conflict resolution and mediation and to encourage the whole church to pray for the people of South Sudan and for a lasting peace.
14. Encourage the whole church to take part in the Thursdays in Black campaign.
15. Encourage support for the Church of Scotland HIV Programme.
16. Agree that the McKean Bentinck Fund be used to support Christian Witness in Southern Europe. (*Appendix V*)
17. Pass an Act amending the Act anent the sale of Deaconess House, the application of the proceeds of sale, and the Mrs MacGregor (Batterflats) Endowment Fund (Act XIV 1963) as set out in Appendix V.

REPORT

WOMEN IN THE WORLD CHURCH

1. Setting the Scene

'In Christ's family there can be no division into Jew and non-Jew, slave and free, male and female...we are all in a common relationship with Jesus Christ.'
Galatians 3:28 (The Message).

Jesus took delight in welcoming those who were often relegated to the margins. He valued everyone, and throughout his ministry he welcomed those who had been silenced and disempowered by the society of the day. This year the World Mission Council (WMC) is celebrating and drawing attention to the voices of our international friends and partners in relation to the role and status of women in the world church. Poverty, injustice, unequal wealth distribution, ecological devastation caused by climate change, human development, education, child protection, trafficking, to name a few, are all pressing issues that the Church cannot avoid if it is to take seriously the Good News of the evangel that we are called to embody and proclaim. Whilst each issue is important in its own right, this report seeks to highlight the vital role women have in all of these domains, as agents bringing about positive change, but also as victims of discrimination and structural injustice. The WMC offers this report to the whole church, hoping we will be able to listen to, and learn from, women who know and have experienced the challenges of living out their calling in a diverse array of contexts, many of whom have stood up to deeply ingrained cultures which have not recognised the contributions and ministries of women. One of the aims of the report is to offer a better understanding of the impact that gender inequality has had across the world. In presenting this report we are all too aware that our own Church is, in places, far from inclusive of women's full participation in the life of the Church.

2017 is an historic year for protestant churches, offering an opportunity to review 500 years of commitment to the ideals of the Reformation – seeking to be a church which is not stuck in its history, a church which is not atrophied, a church open to the fresh stirrings of the Holy Spirit. The opportunities for women to be at the heart of the work, worship and witness of the Church has been a struggle from the earliest days.

Dr Isabelle Graesslé is Director of the International Museum of the Reformation in Geneva. She is also the first woman to have served as Moderator of the Company of Pastors and Deacons of the Church of Geneva (2001-04) – an office first held by John Calvin. In 2002, at the celebration marking the addition of the first woman's name - Marie Dentièrre - to a plinth beside the Reformation Wall in Geneva, she remarked: 'Marie Dentièrre's reputation has evolved to that ... of one of the leading intellectuals of this religious movement: an historian, educator and shrewd theologian.'

Marie Dentièrre, a contemporary of Jean Calvin, was a fiery original thinker living in Geneva and fiercely committed to the ideas of the Reformation. Having been abbess in Tournai before her move towards Reformation principles, she was well versed in Scripture and used her knowledge in an attempt to open up the church to women in terms of preaching and teaching. Calvin and others tried to marginalise her because she was a woman. But she was not cowed, and wrote powerful letters and treatises, and asked pertinent questions: '...did not Jesus die as much for the poor ignorant people and the idiots as for my sirs the shaved, tonsured and mitred? ... Isn't [the gospel] for all of us? Do we have two gospels, one for men and one for women? One for the wise and another for the fools?'

Rev Carola Tron Urban, from the Iglesia Evangélica Valdense de la Plata, Uruguay, is a modern day original reformed thinker engaged in pastoral and educational

work. She reminds us that, 'Our Reformed theological identity means that we are called to always reform [...] The way in which we do theology, the way in which we ask ourselves questions and engage in our thinking about God, should be an ongoing activity that should always relate contextually to the world in which we live. Theology cannot be allowed to fossilise, because the world which it is responding to is dynamic and in flux, with multiple dimensions to it and encompassing many different views and vantage points'. Carola Tron believes that theology and the gospel call us to embody lives lived out in the service of others, and that as Reformed Christians we should always be standing against systems 'that promote unrestrained capitalist consumption, gender inequality and poverty'.^[1]

As the Church of Scotland is in a season of celebration that recognises the breadth and depth of the contributions women of God have made, and continue to make, to the life, work, and witness of the Church, the WMC seeks to widen the scope of that celebration beyond the bounds of our own nation. In so doing, it aims to recognise the challenges, as well as the opportunities, that women in the church face, both at home and abroad. The report focuses on the different roles women play, and raises up the work and witness of women in our partner churches and organisations in different parts of the world, especially in relation to the WMC's aim of attentively accompanying churches and faith communities internationally.

Within our own church, the WMC shares and cooperates in its work with many different bodies, other councils and committees of the church, The Guild, Presbyteries, congregations, organisations, and individuals. One particularly close connection is with the Church and Society Council. The key aims of challenging poverty and seeking an inclusive society broadly chime with the hopes and aspirations of our partners internationally. The WMC supports international partners to bring their voices and concerns to the Church of Scotland's social justice agenda. Issues such as economics, wealth and poverty, caring for creation, and building global friendships all appear in the

Church and Society Council's new Speak Out agenda. The United Nations echoes these concerns, and emphasises:

'Equality between men and women is more than a matter of social justice – it is a fundamental human right. But gender equality also makes good economic sense. When women have equal access to education, and go on to participate fully in business and economic decision-making, they are a key driving force against poverty. Women with equal rights are better educated, healthier, and have greater access to land, jobs and financial resources. Their increased earning power in turn raises household incomes. By enhancing women's control over decision-making in the household, gender equality also translates into better prospects and greater well-being of children, reducing poverty of future generations.'^[2]

All these issues affect and impact on the lives of our partners around the world, a world in which remembering our global interconnectedness, especially through the Christ who calls us to love one another, is imperative. It is particularly helpful in the context of this report to have ongoing work within the Church and Society Council on gender based violence, where there is a dedicated staff person working with the Violence against Women Task Group, engaging on this issue within a Scottish and UK context. Our own churches and communities at home are not immune from the injustices and discrimination faced by women across the globe. The Church of Scotland has not been silent on these issues, and for those interested in reading reports from previous General Assemblies, they are noted at the end of this report.

The challenges which women face in the world church have their parallels here in Scotland, which is why we will continue to work alongside Church and Society to advocate for a Scotland which models gender justice and is free from violence against women. Participating in the 16 days of activism against gender based violence is an act of solidarity which churches around the world can do to highlight the issues, each in our own context. The WMC participated in the 16 days of activism last year as part of

a broad Church of Scotland commitment, alongside the Scottish Episcopal Church and Christian Aid, so that we could be visible to society in our condemnation of gender based discrimination and injustice.

In numerous areas the work of the WMC overlaps with that of the British churches' humanitarian and development agency, Christian Aid. Their report, *Of the Same Flesh: exploring a theology of gender*,^[3] emphasises: 'At every level, from the household to the global stage, in politics and in personal life, in economics and in health, in culture and in decision making, people of one gender are poorer, disadvantaged and less powerful than another.'

Christian Aid is one of the founder members of Side by Side, a growing global movement of people of faith who want to see gender justice become a reality across the world. With over 30 churches and organisations already involved, including the Church of Scotland, it draws together faith communities in many different countries, and in each country seeks to work cooperatively to meet local challenges in pursuing justice and equality for all people, irrespective of gender. In Scotland this work is in its infancy; however, over the next few years it is planned, alongside other Churches and Christian Aid, to have a much stronger Christian voice speaking for gender justice in Scotland and challenging Churches to engage more fully with the issue at parish level.

The Guild is a natural ally in our work. The Guild has historic and ongoing involvement in women's empowerment and challenging abusive behaviours. Bold and strong from its inception, the Guild has addressed and tackled many important issues, starting with getting permission for women to preside at meetings (1937); through the Motherhood of God report (1984); to supporting those engaged in prostitution (1987); and challenging domestic abuse and human trafficking today. The Guild has been at the forefront of championing women's wellbeing, developing women's potential, and supporting women's full participation in the church.

Two of the present Guild Projects engage with gender justice. Caring for Mother Earth in Bolivia addresses the challenges of climate change and gender justice. Women very often have to spend hours every day collecting firewood. Through Christian Aid partners, this project will work with over 700 families to provide solar ovens which will enable communities to stay on their land, will mean less forestry depletion, and will free women up to participate more fully in community decision making meetings, or have time for education or their families. In Kenya, Breaking the Cycle of Female Genital Mutilation (FGM), a Feed the Minds project, is seeking to empower women and girls to stand up against the practice of FGM so they can stay in school and reach their God-given potential. As the attitudes of men play an important role, the project is also engaging with brothers and fathers to encourage open dialogue within families and encourage widespread support for FGM abandonment among communities.

The Council was pleased to be offered the opportunity to invite international participants to the Ministries Council conference on women in ministry in 2016, women who made very positive contributions to the gathering. The Council is also accompanying Priority Areas as it builds connections with the global church; and with the Mission and Discipleship Council, there has been collaboration with the National Youth Assembly, where issues of human trafficking and gender justice have been topics for discussion.

Women in our partner churches, as in the Church of Scotland, are helping to contribute to changing attitudes and practices. They are calling on partners around the world, and particularly in churches which have been slow to stand up against misogyny and discrimination within their own courts, to be clear in opposing discrimination and to highlight and celebrate inclusion. This report is not only about highlighting what is happening around the world, it is a call to look to ourselves - to see ourselves as others see us - and to consider the parallels in our church and society at home, and seek to learn from others as well

as address the challenges of inequality which remain in our church and national life.

The World Communion of Reformed Churches (WCRC) study document on gender highlighted:

‘Gender inequalities have deep historical roots in every corner of the world. Despite differences in culture, nationality or religion, the impact of unequal relationships between women and men means that the majority of women – over half of the world’s population – have limited rights and choices in their lives. The historical impact of these social limitations means that women and girls make up the vast majority of the developing world’s impoverished populations. It is now accepted that the full and equal participation of both women and men, at all levels of the community, is necessary for sustainable and lasting peace and development.’⁽⁴⁾

Rev Dr Isabel Apowo Phiri is a member of the Church of Central Africa Presbyterian, and Associate General Secretary of the World Council of Churches. Writing as a member of The Circle of Concerned African Women Theologians, she notes, ‘...because the staff and students in African theological institutions are still predominantly male, and to a large extent the library is full of western theological books due to denominational ties with “mother churches”, the theology being taught excludes the realities of Africa, and the male experience is assumed to include the female experience - when in reality it does not. This challenge is what motivated a call for mainstreaming gender as a tool of analysis in the theological curriculum. A gendered approach to theology refers to exposing the injustices that exist in the church, the culture, and the Bible in the relationship between men and women. It acknowledges that human beings construct culture; therefore cultural practices in the Bible and in our own cultures should not be confused with the will of God. It highlights the importance of acknowledging that both men and women are created in the image of God. The process of change required an analysis of the African worldview and how people’s identities are

constructed.’ Indeed, Dr Phiri’s observations can apply to any worldview and every location: cultural practices should not be confused with the will of God. How it has ‘aye been’ is not necessarily how it should be.

The report highlights four key areas, and seeks to:

- Celebrate the contributions and place of women in churches and communities;
- Highlight the role of ministry and how women are increasingly participating, despite difficulties;
- Look at the impact of discrimination and violence and the challenges which face women in church and organisational structures;
- Accompany our partners, especially women in the churches, to help give voice to women engaging in different ministries and advocating for gender justice.

The areas overlap and interweave, and so some stories from our partners might highlight challenges, but ultimately become a celebration as an individual or group make a breakthrough which leads to greater inclusion and gender justice.

2.

2.1 Celebrate

“There is no gender in God’s eyes, we were all made equal.”

Rev Annabell Lalla-Ramkelawan, Presbyterian Church in Trinidad and Tobago.

In agreeing to ordain women as elders and as ministers in the late 1960s, The Church of Scotland was ahead of some of its partners and behind others. The United Church of Canada ordained women in 1936; The Presbyterian Church in Taiwan in 1949; the Evangelical Church of the Czech Brethren in 1953; the Waldensians in 1963; The Church of North India in 1974; The Presbyterian Church in Korea in 1995; The Church of Central Africa Presbyterian Blantyre Synod (Malawi) in 2001; The Church of Christ in Thailand in 2015; and in February 2017 The National Evangelical

Synod of Syria and Lebanon was the first church in the Middle East to ordain a woman. Numerous partner churches report increasing numbers of female students for ministry. The Evangelical Church of the Czech Brethren notes: 'There is a higher and higher number of women who decide to study theology. Today there is almost the same ratio of men and women at the faculty.'

In the Christian Church in Sumba (GKS), one of the large islands within Indonesia, the first woman was ordained in 1989. Today 55% of the ministers (245) are women. Nearly 90% are serving in local congregations. Among the other 10%, one is General Secretary of the Church, four work as hospital chaplains, and eight as lecturers. Our partners in the GKS have emphasised that despite the increase in women ministers, Sumba is still a very patriarchal society and women continue to face many challenges. The culture in Sumba still underestimates women, rates of domestic violence remain high, and women and children are largely the victims. Poverty is a gender issue, especially where women, because of pay discrimination, cannot earn enough to keep a family, meaning households depend on men for the main income. Additionally, there are sanitation, health and water problems which particularly affect women and children, such as a high rate of maternal and infant mortality, cervical cancer, difficulties in accessing sanitary products, and others. Marlin Lomi, the present General Secretary (and first woman to hold high office in the GKS) told us: 'Ministers who are women gather together at least once a year in a working group to encourage younger women to enter the ministry and to discuss issues. They train in all sorts of things including agriculture and micro-economics so they are equipped to serve their congregations. They also look to the bible for new insights in the ministry of all human beings.'

Dr Jessie Mughogho Chihana is the Director of Ekwendeni Hospital in the Church of Central Africa Presbyterian (CCAP) Livingstonia Synod. She studied and practised in Malawi, Britain and South Africa before returning to Ekwendeni Hospital in 2012. It has not been an easy five years. Dr. Jessie notes: 'Working in a church setting in

which value systems are to a great extent highly influenced by respect for culture also presents a challenging setting. In addition, the hospital is located in a semi-rural area, which makes it subject to cultural influences.' She is grateful that her education and international exposure has played a major role helping her find her place in a male dominated society. However, 'The major challenge has to do with decision-making, especially where men won't take you seriously. The men have learnt that they don't have to contradict the guidance given to them simply because they are men. I have tended to insist that they do their assignments in the proper way or risk discipline from management.' Dr. Jessie finds her job both exciting and challenging: 'As a gynaecologist, my major passion is to assist women as best as I can to preserve life and restore health by the help of God. This job helps us get in touch with village women who also get influenced as they see that a woman can head an institution and do a good job. By not giving in to pressure from the men..., men have learnt that they have to follow the right way.'

In Trinidad and Tobago, the Rev Annabell Lalla-Ramkelawan, of the Presbyterian Church in Trinidad and Tobago (PCTT), brings together many of the issues women face around the church, whether at home or internationally, in her reflection on her journey to ministry. She notes some of the challenges which confronted her, a woman of East Indian descent and unmarried, as she sought to live out her calling to ministry in Trinidad and Tobago. Having finished her studies, she was appointed to serve the five congregations of the Pastoral Region located in the central part of the island, where she got a rude awaking as to the social and cultural norms of a people. She continued: 'I still vividly recall that Tuesday when the elder from the Felicity congregation came into my vestry and in a loud and angry tone said to me, "I will never take communion from you! You should not be in the pulpit! It is not the place for a woman!" I was in a state of shock! In response to his harsh criticism I responded, "All I ask of you is to see me as your Minister and give me that due respect. When I leave this Pastoral Region you will

cry." I served that Pastoral Region for seven years. The last Sunday I conducted worship, words of appreciation for my ministry in the community and the church were expressed. The membership of the congregation confessed that they never believed that a woman minister could have done the work I accomplished and give the pastoral care they received during my ministry. On this occasion, the same elder who had denounced me embraced me and cried because I was leaving the Pastoral Region.'

Rev Annabell also found challenges in the institutional church structures, but through an inner strength gained from her faith persevered and found ways through: "Serving on the many Boards and Committees of the Synod was also no easy journey. I was made to feel that I did not know what I was saying or my contribution was nonsensical. At one Synod meeting, the Moderator would not allow me to speak on a matter concerning women in ministry. He allowed all the men to have their say. When I could no longer sit still, I called the then Moderator a male chauvinist and threatened to stand on the table if I was not allowed to speak. At the end of the debate my contribution was able to sway the votes in favour of women in ministry." Rev. Annabell helped change the PCTT, and noted, 'One of the high points in my ministry was the day I was selected to serve as the Moderator. I felt that my service to my Lord and Master had not gone unnoticed. Today, the PCTT is able to see women as persons whom God has called and chosen. There is no gender in God's eyes; we were all made equal.'

In addition to the ordained women in our partner churches, many women in the world church, outside formal ministries, provide a structure and support to ministry in their denominations. Much of their work goes unrecounted, yet it forms a pillar within the life of the church which, if removed, would be detrimental. One example is the women of the Presbyterian Reformed Church of Cuba who continued to keep churches open, Sunday by Sunday, in the years after the Cuban revolution when the majority of the clergy migrated to the USA. The women bravely ensured that worship would continue, and

other areas of church life could thrive. It is heartening to hear them recount their story of strength, faith, and optimism. Today, as the church in Cuba grows again, and many more women and men are training for ministry, the women of the church have not taken a step back but have continued to be in the forefront of church life at local level, while loving and supporting their new ministers.

The established women's organisations in many of our partner churches are further examples of dedication to church witness and church life. Also, many wives of ministers are trained to work alongside their husbands, with a particular focus on developing women's work or supporting women's groups. The Wives Group of the ministers of the Presbyterian Church of Nigeria supports widows and their children through various means, including provision of crèche facilities, paying school fees, and psychological counselling. In the CCAP Livingstonia Synod, the 'Umanyano', or Women's Guild, can be seen throughout the community in their distinctive white and black uniform as they seek to support the needy, the vulnerable and the bereaved. Their twinning link with the Church of Scotland Guild is an excellent opportunity for mutual learning. In many ways this is diaconal service.

Twinning links offer enormous opportunities for congregations to enhance and develop their understanding of, and appreciation for, the realities of life faced by our partners in other places. Visits back and forward also bring a new and questioning eye to our own ways and practices. It is right to celebrate the encouraging developments within the life and witness of our partners around the world, and equally important to continue to walk together to share all our opportunities for celebration as well as our frustrations and challenges. It is a two-way street. It is a pilgrimage of justice and peace. We have as much to learn as to share.

2.2 Ministry

'This is what I believe the ordained ministry is about: loving as we have been loved.'

Rev Johanna Boitumelo Gaborone, Uniting Presbyterian Church in Southern Africa.

It can be argued that that one of the factors which led to the missionary movement of the Churches flourishing in the 19th and 20th centuries was the number of women who, excluded from opportunities to minister at home, lived out their calling by serving Christ around the world. 'Scottish women had the chance to do overseas what their home church would not allow them to do in Scotland. The church at home debates whether women may rightly serve as deacons while the church abroad thrusts almost the whole office of ministry upon them. Scottish missionaries were therefore pioneering new roles, both pastoral and ecclesiastical, for their compatriots as well as for women in mission fields throughout the world.'¹⁵

Some names across the years from the Scottish Church resonate still: Mary Slessor in Calabar, Nigeria; Mary Scott in Sikkim, India; Annie Small in India, then as Principal of St Colm's College; Jane Haining in Budapest, Hungary; Elizabeth Hewat in China and India; Betty Walls at the Women's Foreign Mission Committee and only woman General Secretary of World Mission (then the Overseas Council); Anne Hepburn in Malawi; Margaret Forrester in India with her husband Duncan, then as Minister in Scotland and first woman Convener of the World Mission Council. Women found many roles in the world church. They also found many able, determined, strong local women with whom to share faith and life, and with whom they could work and witness.

These women put their remarkable intelligence, energy, imagination, and commitment to proclaiming the Christian gospel in many places, whether as missionaries themselves or as the wives of missionaries, the infamous asterisks. A male missionary who had a wife accompanying him had an asterisk beside his name in the General

Assembly lists to denote such. Anne Hepburn, who died last year, recalled her fury that on marrying Hamish she was forced to give up being a missionary in her own right and become an asterisk. Hamish agreed, but would honestly and amusingly respond: 'I always thought of you as a star.' The pioneering spirit of many of these women, obscured in our own records, finds contemporary resonance in the experience of women in our partner churches today.

The Rev Johanna Boitumelo Gaborone, of the Uniting Presbyterian Church in Southern Africa, tells of her journey to ministry: 'I became aware of God's call on my life, for the ministry of word and sacrament in 1990 while I was still in Grade 11. When the minister announced during the intimations that the Presbyterian Church received women into the ministry, it was like the news I had been waiting for all my life and didn't know it. I felt that he had made the announcement especially for me. My life finally had a direction. I guess you could say I benefited from the suffering of my sisters before me. [After studying and training], I was placed in a congregation that had been vacant for five years. The leadership of the congregation were not happy to have me. As one elder elegantly put it: "Presbytery has really belittled us, they could not even send a woman, they sent this little girl and expect her to minister to us." Throughout my ministry I have had to deal with people, from the pulpit to the pew, both male and female, who felt I had to be put in my place because I was black, female, single, and in a world I don't belong in. I didn't know my station and had to be set straight. Somehow I wasn't black enough to know my place with the whites and how to behave around them, nor was I gentle enough as a woman, and I was in desperate need of lessons in "respecting" the male species. I was considered incomplete as a woman, because I was single and had opted to stay that way. I was a hopeless case, too proud, too outspoken. Never just right; always too much; yet never enough.' Ms Gaborone concluded, 'I need every little girl to have the experience of having seen or at least heard of a female minister. I believe I was created just the way God wanted me to be. I have responded obediently to

God's call to be here. God is capable and I don't need to do battles on God's behalf. Besides I have a lot of work to do. My calling is to shepherd God's flock. This is the thing I have a passion for and I believe I'm best suited for it as a woman, for women have been taught to love without shame. And this is what I believe the ordained ministry is about: loving as we have been loved.'

The bravery exhibited by Rev Johanna Gaborone is in keeping with that of many of the women in the Bible such as Mary Magdalene, who remained by the cross when many of the male disciples had fled out of fear, and after Peter had denied Christ three times. Being a witness to the resurrection was once a criteria for apostleship; Mary was there at the crucifixion and the resurrection (Matthew 27:56 & 27:61). Women were there at key points in Christ's life; that the gospel writers deliberately include this information is interesting and worthy of further reflection.

The Book of Genesis tells us that God created us in God's image, male and female. The Gospels reveal that the ministry of women was valued, respected and encouraged by Christ; however, over the centuries that have followed women's ministry has not always been valued, and has often been seen as secondary or inferior to that of men, or, at worst, rejected. Nevertheless, women have been engaging and continue to engage in ministry of various kinds in seeking to follow God's call within their own male-dominated societies and religious structures.

Achol, a Deaconess in the Presbyterian Church of South Sudan, also shows this grit, persistence and love. Highlighting some of the key factors limiting women's ability to respond to God's call to ministry, she emphasised the role of patriarchy as one of the greatest challenges faced by women. 'Men ask, "what is missing that we need a woman?"' she said. The women would have meetings with the men, and ask them to show them how the Bible supported the male view of the marginalisation of women, and if they could put together a convincing argument the women agreed to listen, 'but they could not. Equality will come in time, but it is a long process here,' said Achol. She

added, 'My call is from God, you cannot stop that. Many women are trained and ordained in South Sudan, but after graduation they stop.' She would like to see more women working formally within the life of the church.

Achol also spoke of the trauma of the civil war in South Sudan and how she and others were seeking to offer a Word of Life in a situation of destruction and death. She and other deaconesses visit the displaced camps, where people who have fled the front line of the civil war find food and temporary accommodation in tents, and pray and fast with people to bring the hope of Christ. The people are highly traumatised and a long process of healing is needed so that people can speak, cry, share and hope. This is one reason the council is supporting work to train leaders of the Sudanese Church, both women and men, in mediation and reconciliation skills.

In the Middle East, the Fellowship of Middle East Evangelical Churches – the protestant church family – agreed in 2010 that there was no biblical or theological impediment to the ordination of women, but that there were cultural issues which each church could address in its own context. Many women preach and provide pastoral care in the congregations, and also teach in the seminary or work in executive positions in the churches. It was with delight the Council welcomed the news that the National Evangelical Synod of Syria and Lebanon had agreed to ordain its first two women pastors in February and March this year. The Rev Rula Slieman and Rev Najla Kassab have both been preachers in the denomination and this is a welcome recognition of their dedicated ministries.

Since starting work with the Evangelical Theological Seminary in Cairo (ETSC) two years ago, our Mission Partner, Rev Colin Johnston, has been working with Anne Emile Zaki. Anne teaches courses in preaching, communication, psychology, spiritual formation, international relations and worship. She laughs that she is trusted to teach future pastors, but not to be a pastor herself. Anne is constantly trying to break the glass ceiling which restricts the advancement of women in Egypt,

especially within the Church. Both her father and her grandfather were ministers, and the Church has been central to her life. After studies in America, where she met her husband, Naji, she enrolled in a PhD programme in Christian Education. Having grown up in the Presbyterian Church in Egypt, which did not ordain women, Anne had never considered ordination. As she became more and more immersed in church work, leading worship and preaching, it was Naji who eventually challenged her, asking whether she felt herself called to be a pastor. Anne began a period of discernment and came to the conclusion that biblically there was nothing to hinder her from seeking ordination. She studied and was awarded a Master of Divinity degree, and after the Revolution, when many other Egyptian Christians left the country, Anne, Naji and their family moved to Egypt. Suddenly her Church could not ignore her anymore. The issue of women's ordination had to be addressed.

The Rev Refat Gergis, General Secretary of the Synod of the Nile, notes that Egyptian culture is highly patriarchal, and that, so far, it has not been a biblical argument but rather a fear of a cultural clash with their Orthodox Christian and Muslim neighbours that have inhibited the Synod from officially ordaining a woman. At the last Synod meeting (the equivalent of the General Assembly) the argument became very heated and it was proposed, and accepted, that it depart from the issue (and not even discuss it) for ten years. This has been contested, and it may be that the issue will be re-opened. 'As long as the discussion is on the table, I am fine,' Anne says. Anne combines her role as a mother in her own family with the wider role of being right in the centre of the ETSC family, supporting and affirming all the students, male and female. She has also been invited to preach in many congregations across Egypt, and, while she inevitably faces criticism, she also has many women approaching her to say that they too feel called to be pastors. Only time will tell whether Anne will be ordained or not, but she is certainly preparing the way.

Lydia Adajawah was the first woman elder to become Presbytery Executive (one of the three senior roles) in the

Evangelical Presbyterian Church of Ghana (EPC,G): She was entreated not to stand for election, with people, mostly men, discouraging her. She would be told: 'it is not yet time for women to ascend that throne', 'the terrain is rough, do not attempt it', 'the work is difficult, you cannot do it', 'how can people vote for that woman?'. Although she was elected, the official accommodation was not available for a year, the official vehicle was kept by her predecessor, and the constitution was changed so she could not be re-elected. Nonetheless, Lydia enjoyed her experience, and although she had to work much harder than her male predecessors to gain the same level of respect, she feels she proved women could excel. She went wherever she was asked, worked under difficult conditions, and earned respect. She was called names such as 'Strong woman', 'No nonsense woman', 'Iron Lady', and 'Yaa Asantewaa' (a Ghanaian Ashanti Queen mother who led her subjects to war against the British in 1900). Perhaps her favourite was from a Clerk of the General Assembly who always referred to her as 'Obatan Pa' meaning a mother who is trustworthy, dependable, respectable, empathetic, in fact a mother who goes the extra mile to fend for others.

However, Ms Adajawah sees the challenges which still limit women's ability to reach higher positions and wants to challenge the structural deficiencies so that all women may be ready to flourish in any role in the Church. 'In our part of the world, the literacy rate for women is lower than that of the men (women: 71%, men: 82%), and even as the ladder goes up, female ratios drop, so to get an equal number of men and women with the same level of academic qualification is a mirage, at least for now. One of the qualifications required for the position of Presbytery Executive is that the candidate for the post must be a consecrated Presbyter of not less than 10 years standing and that he/she must hold at least a University degree or its equivalent. Women outnumber men in the EP Church (59,882 to 36,757) and many have been consecrated presbyters for more than ten years, thus meeting the first qualification. But the second qualification brings challenges, since the majority do not have degrees. Currently, there are some female degree-holding

presbyters, but they do not yet have ten years of experience.'

It is clear that women play a significant role in every church we engage with. Not all churches have permitted women into formal ministry roles, some for theological reasons, some for practical, cultural reasons, but in every place women are key participants in the life of the church.

2.3 Discrimination & Violence

"There is no way in which the churches can speak credibly about violence in society at large as long as they are not willing to deal with it within church walls."
Rev Dr Margot Kässman.

Regrettably, throughout history, women have suffered violence, mostly at the hands of men, and often with little challenge from the churches, despite Christ's command to seek life in fullness for all. German Protestant Church leader Margot Kässman claims, 'Few church leaders see violence within the churches as a major question to theology, a threat to the very being of the church; and some male church leaders still legitimise it... There is no way in which the churches can speak credibly about violence in society at large as long as they are not willing to deal with it within church walls.'^[6]

If we seek a theology which truly affirms the equality of every human being as made in the image of God, and believe it is God's will for every individual to live life in fullness, then we must address the application of the theologies of our forebearers - abroad as well as at home. We have a responsibility to try to understand the complicated challenges faced by women, and the ways in which women have sought, and seek, to solve problems and develop different kinds of ministries, as well as being accepted into traditionally male leadership roles. Churches working together in partnership must seek to challenge the injustices which have been inherited and which continue to be perpetrated in every country. The church must be honest about its contribution to the gender

inequality present in the world, but it must also be a part of the solution, remembering that in Christ there is no male and no female, but one common humanity where all are equal in God's sight.

We heard from ministers, lay people, theologians and mission partners working with women who have suffered domestic abuse, sexual violence, female genital mutilation (FGM), and human trafficking. Sadly, these things happen to women in Scotland just as they do to women in other parts of the world. We have a job to do at home as well as to support our international partners. We have also been encouraged to hear from women at home and across the world engaging in ministries that challenge and seek to end discrimination, exclusion, violence and exploitation.

In preparing the 2015 Gender Based Violence report we learned that it is essential to take cultural context seriously, making it crucial to meet with women, to walk alongside them, and to begin to understand their experiences. It became clear that we can no longer assume that our theologies and experiences are universal. As the report revealed, the deep gender inequality in the world that women must contend with is often inseparable from issues of class, caste, colonialism, religion and race. The Christianity of colonialism has been criticised by theologian Kwok Pui-lan (who will deliver the Duff Missionary Lecture in September 2017) for developing patriarchal understandings of women which complemented patriarchal, traditional, and religious philosophies. While Church and faith are clearly important to those in the churches we relate to, there is also a web of traditional practices and customs which interweave with faith and church life.

The United Church in Zambia sent us a story which highlights something which is not confined to Zambia:

Violet, a widow, but only 35, has a daughter who is 14 years old. Violet was married at 15 to a Zimbabwean man. She came home from school and the family had already sat and discussed her future, and she was taken by her husband's family and married to an older man. Violet never

went back to school, bore a child and, after her husband died in a road accident, returned home with her son. Violet became a prostitute to support herself and her son. She became pregnant again and had a daughter. Later she found alternative work through the church. After her daughter had her second period, within the traditions of the culture she was eligible to be married. In a small village most people are related to one another and word soon spreads, and one day Violet came home to a group of Namibian men with her daughter and the neighbours (relatives) giving her to one of them in marriage to be taken back to Namibia. Violet shouted, swore at them and told them to go. The Nduna (zonal headman) intervened and Violet still refused to allow the marriage to go ahead, saying that this was what had happened to her and she would not allow it to happen to her daughter. Violet went to the local Court and pleaded with them not to allow the marriage. It was eventually agreed that the daughter would not be married, but Violet was fined the equivalent of a cow by the local Court because of her bad manners and abusive language to the Nduna. Violet sent her daughter to live with her brother, who was married and living in Lusaka, to protect her. She has not been allowed to return to live with her mother in the village. The Community Development and Social Justice Department of the United Church of Zambia, headed by Deaconess Mable Sichali, is trying to address problems like this by gathering small groups of women to work together on income generating activities, such as sewing and gardening, so that they can become financially independent.

In Mozambique, the Evangelical Church of Christ (IECM) Nampula Synod has a Women's Society which identified numerous barriers in Mozambican and church culture to the full equality of women. They told us that while Macua culture is matrilineal, communities are dominantly patriarchal and traditional in nature. Some of the negative practices are shared during initiation rites where girls are taught to accept injustices as part of society norms. The biggest challenge facing the Women's Society is domestic violence. Women's Society members are subjected to

various harassments, mostly in their homes. Many, if not all, cases are not officially reported. It is a result of cultural teachings that women should persevere in the course of life or marriage. There are of course parallels with Scotland, and women being advised that 'love endures all things' or that suffering is good for the soul.

Another challenge that the Women's Society and Christian women members face is the lack of support and encouragement from their husbands. There are also increasing socio-economic related problems at the household level, and these are pushing many women to go out to fend for their daily needs, and this is adversely affecting commitment and attendance levels of Women's Society members. While the women try to support each other, they see the church, as an institution, not adequately addressing the challenges women are facing. Lack of capacity to address such problems could be one of the reasons. However, some of the leaders of the Women's Society blame internalised patriarchal mind-sets and behaviours that largely contribute to the *laissez-faire* attitude of male church leaders towards gender related injustices. One Nigerian pastor's wife, Jessie Fubara-Manuel, addressed this issue: 'I was expected to be the "woman behind her man" to make him successful. I chose to stand "beside" him instead, so that together, we could be partners and co-labourers in the field of ministry.'

The 2015 Human Trafficking Consultation report^[7] shared the stories and experiences of women around the world who are at risk of and suffering from physical violence, sexual violence and restriction of freedoms, through having been trafficked. It also shared the stories of women serving God as they minister to the vulnerable. The following story comes from that Conference:

'In 2013, 13,000 children and women were trafficked from Nepal, and between 150,000 and 400,000 Nepalese girls are estimated to be sexually exploited in brothels located in different parts of India. Those trafficked ranged from seven to 24 years of age, the average being 16. The United Mission to Nepal (UMN) organised an Anti-Human

Trafficking Programme where facilitators ran monthly literacy classes for women and children and addressed issues of gender discrimination, domestic violence and human trafficking through a range of methods, including drama. One project, in Sundarnagar, a very poor area in the city of Butwal, was organised by UMN's partner, the Lumbini Christian Society. Twenty young girls formed the 'Sagarmatha Adolescents Girl's Group'. They met monthly to discuss a range of different social issues, especially anti-human trafficking. When the girls were approached by a man who offered them promises of a better life-style and jobs in India, they were more aware of the risks, so they had more conversations to decide if he was a trafficker or not. They informed the local women's group, and the women and girls made a plan to trap the trafficker, but he fled.'

One of the criteria in the Church of Scotland HIV Programme is the impact any programme will have on women. This has been an important aspect of the Programme as the virus can bring with it a significant impact on personal, family and community life. HIV is critically connected to poverty: it spreads fastest where people are poorest, especially amongst people who can't access information about the virus, about how they can protect themselves, and amongst women who often can't assert any rights over sexual behaviour including decisions about condom usage. In many parts of the world, promoting sexual and reproductive health and rights can be challenging when this conflicts with cultural beliefs. Today, 37 million people are living with HIV. All of them need access to life-saving antiretroviral treatment, but only 16 million currently receive it. One of the first steps to treatment is knowing your HIV status. At present, fewer than 50% of people living with HIV know their status. Some are unaware of the facts about HIV transmission or treatment. Some don't have easy access to the test. Knowing your status is important for everyone, because HIV is a virus, not a moral condition. Faith leaders and faith communities can make a huge difference in overcoming the stigma surrounding HIV. They have the capacity to reach people from the 'halls' of political and policy-making

power to those at the grassroots level. The General Secretary of the World Council of Churches has led by example and taken part in a poster campaign showing clergy being tested to inspire others to be tested.

The Presbyterian Church of Nigeria's home-based care and support project in Abia State began with one small group of people who were HIV positive; it now has 27 support groups, and there is a bias towards supporting women. The Church of Scotland HIV Programme has supported this project since its infancy and has heard many life-transforming stories from the members of the groups. An example of this is Joyce who, after becoming ill, found she tested positive for HIV. She tried to convince her husband to go for a test but instead he rejected her and spread stories about her, which caused terrible issues for her at her work and in church. She was in a very difficult place when she first came to the project, due to the stigma placed on her by others and the rejection by her husband. With the help of counselling and nutritional help, and through support groups and starting to take antiretroviral drugs, her health improved. Today she is remarried to a man that is also living positively, and together they have a child.

In Nepal, statistically the number of HIV positive people is very low, fewer than 1% of the population. The epidemic is concentrated in key populations such as sex workers, injecting drug users, men who have sex with men, and some migrants. However, the incidence amongst the most vulnerable groups has reduced over recent years thanks to more rigorous education programmes. A continuing major challenge to HIV control is the trafficking of Nepalese girls and women into commercial sex work in India. It is estimated that 50 percent of Nepalese sex workers in Mumbai brothels are HIV positive. Also, HIV infection rates among street-based sex workers in the Kathmandu Valley are around four times the national average. Another group where statistically the incidence is rising is amongst women whose husbands seek seasonal employment out of the country, particularly in India. On their return to Nepal, often infected with the virus, they

then transmit this to their wives. Our partner, the United Mission to Nepal, as part of its ongoing work, has a focus on HIV education and prevention and has been working with churches to reach out into the community to raise awareness and to prevent stigma and discrimination.

2.4 Accompaniment

'We will reaffirm our dignity as children of God, daughters created in the image of our good God. Tumekutana has indeed been a safe space for African women leaders and we intend to keep it that way, trusting that God, our loving Parent, who is indeed to us all things – Mother, Father, Friend, and Companion – will through divine providence bless us with all we need for this daunting but enriching task.'

Jessie Fubara-Manuel.

Following Jesus means meeting him wherever people are. To recognise God's presence with the most vulnerable, the wounded, and the marginalised of society is a transformative experience. Alive in the Spirit, the World of Life helps Christians discover their deepest power and energy for the transformation of an unjust world, joining with other faith communities, and all people of good will, as companions on the way. This is the Emmaus journey: to walk alongside people from the world church - the living stones - and share our stories, our experiences, our faith together, and offer encouragement, solidarity and support to one another on the way. Walking with the women of the world church is a key part of the Churches' support for full inclusion and diversity within the body of Christ, encouraging everyone's gifts to be fully utilised.

During the Decade 'Churches in Solidarity with Women' 1988 - 1998, some 75 teams of Living Letters - small ecumenical teams who visited a country to listen, learn, share approaches and challenges in overcoming violence and in peace making, and to pray together for peace in the community and in the world - visited more than 650 communities. Within the Decade to Overcome Violence (DOV) 2001-10, the Living Letters provided an opportunity

for many people to have safe encounters in local contexts around the issues related to violence prevention, peace-making, justice and nonviolence. Living Letters teams felt encouraged when those visited were able to affirm 'we are not alone!' Inspired by 2 Corinthians 3:3: 'You show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts' (RSV), the Living Letters demonstrated solidarity among churches and people living in the context of, and responding to, particularly painful experiences of violence. They shared insights and helpful approaches in overcoming violence, and deepened ecumenical contacts among the churches and individuals. It is an approach which is very much part of the way the WMC relates to its international partners today. Encouraging partners to travel to Scotland, and those from Scotland to visit our partners is like a Living Letter, it is about accompaniment on the pilgrimage of justice and peace.

Over the past thirty years, the Ecumenical Forum of European Christian Women (EFECW) has brought together women from all the different churches and denominations in Europe to meet, build alliances, and develop ideas in seminars, conferences, and assemblies. After the first ecumenical women's consultation took place in Brussels in 1978, the women realised how enriching and necessary the encounter and discussions were, and how they felt empowered to search for a way to work together in East and West, South and North Europe to strengthen the ecumenical network of women; to help women to find their common European identity; and to challenge women to action, as well as to engage with, and challenge, their denominations and the traditional (mostly male) leadership. Today, EFECW envisions being a living Christian community of sisters, creating a holy and safe space where all women, beyond their differences, are empowered to share their spirituality, and to be a voice of Christian women in Church and public life in Europe.

The Christian Conference of Asia, in their 2015 report of activities, highlight some of the challenges to this: 'For

many churches it is still a challenge to accept women as leaders. They are often denied leadership and decision making roles in the church. The space that is often perceived for women in church is an extension of their home life instead of involvement in mainstream church activities and decision-making bodies. The patriarchal structure, which has dominated society and governed the relationship of men and women for many years, puts women as subordinate, marginalised and oppressed. Life in fullness for all demands that churches take seriously the discussion on discrimination and violence against women and gender injustice, in theology and the church.'

The Presbyterian Church in Myanmar has begun a journey of exploring how it might develop opportunities for women to be recognised in different ministries. In partnership with the Church of Scotland and other partners, the first woman - Ms Van Lal Hming Sangi - has been appointed to a staff position in the offices as Secretary for Women's Ministries. There are many women in leadership positions; these are related to women's organisations, such as the Presbyterian Women Society (PWS), Presbyterian Women Joint Conference (PWJC), and Presbyterian Women General Conference (PWGC). Women also play a major role in Sunday school programmes as teachers and serve as missionaries in remote areas of Myanmar.

In Juba, South Sudan, a country suffering severely with tribal factions engaging in civil war, the churches are still operating, but are also struggling with ethnic tensions. The Rev. Paska Aciya Nimiriano has worked with the Presbyterian Church of South Sudan (PCOSS) since 1989. She has conducted leadership courses in many places, visited Christian Women's Fellowships and preached to them the Word of Life, seeking to promote reconciliation, peace, and unity amongst women. It has also been important to raise awareness for women to know their rights and to practise social justice. As part of the WMC's response to the needs of the PCOSS, John Chalmers and John Sturrock, both trained in mediation and conflict resolution, have conducted training amongst pastors to

help address issues of trauma and to develop skills for mediation and building reconciliation.

Ida Waddell, Mission Partner in Zambia, highlighted some of the attitudes she has faced and how she has sought to empower her female colleagues: 'When it comes to introductions it is normal to be referred to as "Mrs Keith" or "the Education Secretary's wife" - both my husband's name and position despite me having my own name, Ida, and my own equally senior position as Health Secretary. Women present at senior meetings tend to be a minority and often their voices are not heard and meetings are largely dictated by the men present. As a mission partner I do have it easier than most Zambian women. During my years in Mwandi I became referred to, respected, and looked-up to as a mother-figure. This made it easier for my work from a medical point of view as it allowed me to give advice that often culturally is seen as a taboo. In Zambia there are certain topics (eg male circumcision) that women are expected not to discuss freely, let alone advise men on them. However, it was encouraging to see the female nurses use my example and take the lead and discuss such subjects anyway.'

The General Assembly of the Church of Scotland has, in recent years, addressed issues relating to human trafficking, violence against women and domestic abuse, and instructed the whole church to look at ways to address these issues. The Council has worked with its partners internationally to raise the issues and seek ways it can be supportive of partners as they seek to raise a sometimes delicate subject. The Church of Central Africa Presbyterian (CCAP) Livingstonia Synod, Church and Society Programme runs a legal and justice department. The primary focus of the department is to ensure access to justice for the underprivileged in society with particular focus on women and children rights. This project is supported by the Council.

St Andrew's Refugee Services (StARS) in Cairo, serves a population of around three thousand refugees and vulnerable migrants every year, striving to enhance the

quality of life for them in Cairo through education, and the provision of psycho-social and legal services. StARS aims to create a safe and inclusive environment regardless of nationality, ethnicity or religion. The programme, as well as providing individual counselling, supports psycho-social education both at St Andrew's and in the community. StARS employ a group coordinator and several part-time facilitators to run training programmes around the city for all refugees, but have some which focus particularly on the needs of refugee women and children, such as: parenting group, budgeting, sewing workshops, teenage mother support group, and gardening on a balcony group. As a result of these initiatives, people are able to cope better with the demands of life as a refugee in Cairo, to earn money by growing plants or sewing clothes, or at least be able to manage better on the little money they have. The skills are also transferable for refugees in the event that they are able to return to their home countries, or be resettled. The Council's St Colm's Fund was able to help support this work.

The St Colm's Fund was set up with proceeds of the sale of St Colm's College, Edinburgh in 2011. Originally the Women's Missionary College, many who passed through St Colm's recalled a place of creativity and energy, of spiritual enrichment and innovative worship, of ecumenical and interfaith encounters with people from all over the world, and of the joys and challenges of life lived in community. The Council uses the fund to support and encourage partners, particularly in innovative ministries with and among women. In recent years it has supported a gender based violence child protection programme in Malawi, Biblical literacy for women in Pakistan, rural girls' empowerment in Sumba, support for Roma girls to escape prostitution in Hungary, women's vocational training in Gaza, supporting refugees in Cairo, and combatting trafficking of women in Myanmar.

The Greek Evangelical Church (GEC), with only some 5000 members, started Dorcas, a refuge for women victims of domestic violence and their children in Milotopos, north Greece. The idea was conceived when an Albanian woman

came to an elder from the GEC in Larissa seeking shelter from her violent partner. At that time, the GEC did not have a refuge house and had to find another solution. Following subsequent requests from women seeking refuge, the Moderator and members of the GEC prayed and found a way to make a real difference. With women increasingly victimised due to the economic crisis in Greece, the Church was able to buy a house in 2012 with the help of donors from within Greece and using the proceeds of the WM Stamp Project. The house has provided a safe haven for women who have suffered domestic violence and their children, such as its first 'tenant', a young woman and her new-born baby. Today it is also being used to offer temporary accommodation to unaccompanied child refugees or families with no male adult.

Ms Alena Fendrychova has made a significant impact on the work of the Evangelical Church of the Czech Brethren (ECCB) and Diaconia ECCB, the social action arm of the Church. The most frequent form of exploitation of persons who are trafficked is that of forced prostitution, with forced labour being the second most frequent. Most people who have been trafficked into the Czech Republic for the purpose of labour exploitation are EU citizens. Diaconia ECCB's Programme 'No to the Violence', funded jointly by the government, and the Swiss and German churches, is intended for people at risk of trafficking and labour exploitation from EU and other countries, but also for Czech people. The Czech Republic will receive about three thousand refugees for relocation in the coming years. The Czech state authorities have no capacity or experience with integrating so many people, and therefore the churches want to play an active role in this process. The ECCB also wants to be involved in the process of receiving refugees and, with support from the Council, has tasked Alena Fendrychova to coordinate the existing church activities, to create new activities and methods, and to support and inform churches. She has created a 'manual' which encourages and advises in which areas congregations can play an active role, primarily in the integration period. After gaining a residence permit a

congregation can cooperate with municipal and local authorities and positively influence the local atmosphere.

In May 2016 three representatives from Community World Service Asia visited Scotland to highlight the situation of religious minorities and women's rights in Pakistan and to understand better the situation for women in Scotland. As well as meeting with representatives of the Scottish Government to brief them on the issues facing women and minority faith communities in Pakistan, they had a series of meetings with representatives of Councils and Committees, including the Violence Against Women Task Group. This led to the Church of Scotland participating in the launch of the Scottish Government Engagement Strategy for Pakistan, and also to a return visit by the Violence Against Women Task Group in February/March 2017 to further develop mutual learning, build connections and share strategies for combatting violence in Scotland and Pakistan. These kinds of opportunities for learning and sharing capture the essence of the Council's aims to help the Church of Scotland build global links and develop friendships which offer mutual support, encouragement and learning. The whole church can walk the Emmaus road with our partners.

'*Tumekutana* began as a dream and it has now become a movement,' said Jessie Fubara-Manuel, its Secretary. It arose from questions asked by Presbyterian women leaders around Africa: 'Are our Presbyterian sisters in other countries facing the same challenges?' 'What are they doing to work against poverty?' 'Do HIV and AIDS look the same in all countries?' 'Are we the only ones suffering?' The first gathering of African women in Kenya in 2007 afforded African women leaders the opportunity of a safe space to meet together, to share stories, fellowship together, learn from one another and in so doing find support, renewal and inspiration to face the common challenges of women of Africa. They met again in 2011, and 2015, with support from international partners, including the WMC. Jessie Fubara-Manuel has seen a transformation. '*Tumekutana* has stayed true to its Swahili meaning of "we have come together" because African

Presbyterian/Reformed women leaders have come together three times successfully in the last nine years... we ask "how can we together as African women confront the violence, poverty and diseases that are ravaging our beloved continent?" We have pledged, therefore, that... we will create support systems that empower women's leadership within our denominations and societies...And we will be careful to speak out against obnoxious practices, abuses and beliefs that dehumanize us as women. We will reaffirm our dignity as children of God, daughters created in the image of our good God. *Tumekutana* has indeed been a safe space for African women leaders and we intend to keep it that way, trusting that God, our loving Parent, who is indeed to us all things – Mother, Father, Friend, and Companion – will through divine providence bless us with all we need for this daunting but enriching task. At *Tumekutana*, we can say that "dreams do come true" for by God's grace, our dream is a living growing reality touching lives and breaking down walls and boundaries in the power of our Triune God.'

3. A Future of Partnership

'Difference should be a source of life for us all, a source of maturity and humility. It should be a place to find the unity within humankind that can overcome separation and find joy in the "other".
Christian Aid.

The stories in our report highlight the benefit and the importance of World Mission's strategy of attentive accompaniment, allowing the Church of Scotland to journey with partners, standing in solidarity and witnessing to the full inclusion of all who are called by God. The mutuality is important. It is about walking together, fully sharing and experiencing each other's reality and seeking strategies which can apply to each particular situation. It is very much a part of the World Council of Churches pilgrimage of justice and peace, a journey to fullness of life for everyone.

The United Presbyterian Church in Southern Africa proclaimed a day of public repentance and encouraged 'all ministers, sessions and congregations to review their attitudes and actions regularly regarding sexism, and to grow in the grace of our Lord.' The Church recognised however that this was only the beginning of a journey towards greater wholeness and there was much still to do. There is still much to do in every part of the world church. As the Council highlights the role and situation of women in the world church, it clearly understands that any change cannot be orchestrated from above, or by one group alone. It is in the partnership of women and men working together that justice and fullness of life may be realised. The Nairobi (1975) assembly of the World Council of Churches (WCC) document, "What Unity Requires", highlights: The relationship of women and men must be shaped by reciprocity and not by subordination. The unity of the Church requires that women be free to live out the gifts which God has given to them and to respond to their calling to share fully in the life and the witness of the Church.^[8]

Dr Fulata Moyo, the World Council of Churches' programme executive for A Just Community of Women and Men (and a member of our partner church in Malawi: the Church of Central Africa Presbyterian) believes that within religious traditions there are authentic resources to affirm the dignity and entitlement of women to human rights. She is passionate about working to raise awareness and build a movement of gender justice and peace with zero tolerance for sexual and gender based violence. This movement was born during the Ecumenical Decade of Churches in Solidarity with Women (1988-1998) to challenge domestic based violence in all its forms, most especially abuse taking place during war and conflict. Dr Moyo, outlines the aim of the campaign: 'Thursdays in Black is a united global expression of the desire for safe communities where we can all walk safely without fear of being raped, shot at, beaten up, verbally abused and discriminated against due to one's gender or sexual orientation. Through this campaign we want to accompany our sisters, who bear the scars of violence,

invisible and visible, in Syria, Palestine and Israel, Egypt, the Democratic Republic of Congo, Pakistan and the whole world, where women's bodies remain a battlefield, whether in armed conflict or so-called "peaceful" situations - through this campaign we are demanding a world free of rape and violence!' We can all stand in solidarity through the simple weekly action of wearing black clothes on Thursdays.

The challenge lies with all of us. The Church of Scotland and the nation of Scotland have as long a road to travel as many of our partners. With only three female Moderators, and never two in a row, with congregations which refuse to allow a woman to preach or be an elder, with domestic abuse an ongoing issue and with the reporting of rape cases on the increase, it is important not to think of the issues as being only for our partners. The issues in this report remain a concern for us all. Maria Pilar Aquino leaves us in no doubt of the challenge: 'Those who believe that the new era of the reign of God initiated by Jesus implies the end of women's oppression must deliberately include this objective in their theology and make plain that the good news also announces the end of women's current subordination'^[9]

Christian Aid's gender report lays out a positive and uplifting vision of right relationship for the created order: 'A theology of gender needs to find the wisdom to support a way of understanding and living our being male and female that can celebrate the difference, that inspires justice and joy, and resists the distortion of gender difference into a means of oppression. Difference should be a source of life for us all, a source of maturity and humility. It should be a place to find the unity within humankind that can overcome separation and find joy in the "other".'^[10]

Striving towards gender justice, towards just and right relationships among all people based on mutual respect and accountability is a Christian calling. It is about full respect for creation and the right of children, women and men to live life in fullness. As a Church we declare that we

believe in life abundant for all God's people and therefore we must listen to the voices of women at home and from across the globe and support efforts to ensure that there is gender justice for all, for we are all one in Jesus Christ.

Resources

Pray/Worship

- Use the WMC's materials for worship, particularly the service outline and bible studies related to the report 'Woman in the World Church'.
http://churchofscotland.org.uk/serve/world_mission/current_focus
- Use the Gender Based Violence report and Bible Studies.
http://churchofscotland.org.uk/serve/world_mission/reports_and_resources/gender_based_violence
- Use the Human Trafficking report and Bible Studies.
http://churchofscotland.org.uk/serve/world_mission/reports_and_resources/an_anti-human_trafficking_bible_study

Do

- Wear black on Thursdays as part of the WCC call to stand up against rape and violence against women.
- Invite Christian Aid or Church of Scotland to come to your church to discuss Gender Justice, including the Side by Side initiative. www.christian-aid.org
- Hold a Souper Sunday or a Sundae Sunday to support the Church of Scotland HIV Programme.
http://churchofscotland.org.uk/serve/world_mission/hiv_programme/souper_sunday
- Attend the 'Women in the World Church' Conference on September 16, 2017.
Email: cfinlay@churchofscotland.org.uk
- Engage with activities celebrating the Reformation anniversary.
- Take part in our 'Word of Life' Instagram and Facebook challenge.

http://churchofscotland.org.uk/serve/world_mission/current_focus

- Invite partners from the World Church to share with your congregation and in particular this year, ask that women be the majority of any group visit.
Email: cfinlay@churchofscotland.org.uk
- Become a Fairtrade Congregation.
www.fairtradefoundation.org.uk
- Apply to the WMC to be a long, medium or short term worker.
http://churchofscotland.org.uk/serve/world_mission/get_involved

Read

- Created in God's Image: From Hegemony to Partnership. A Church Manual on Men as Partners: Promoting Positive Masculinities. World Communion of Reformed Churches, WCRC 2010.
- Out of the Shadows: Christianity and Violence Against Women in Scotland, Lesley Orr Macdonald. CTPI, new College, Edinburgh 1997.
- **A Unique and Glorious Mission: Women and Presbyterianism in Scotland, 1830-1930.** Lesley Orr Macdonald. John Donald Publishers, Edinburgh, 2000.
- **In Good Company - women in the ministry.** MacDonald, Lesley Orr (editor). Wild Goose Publications, Glasgow (1999).

Church of Scotland Reports Church and Society

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- Domestic abuse report 2012.
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- Domestic abuse report 2003.

Ministries Council

- Report on applications and those in training for ministry with a gender breakdown each year.
- Report on Women in Ministry 2010.
- Gender Attitude Project.

Learn

- Learn about Oikocredit and the way investment changes lives. www.oikocredit.org.uk
- Learn about the work of the Scottish Bible Society and connections with our Partner Churches. www.scottishbiblesociety.org.uk
- Learn about Christian Aid's work on gender justice. www.christian-aid.org
- Hold a 24th of the month event on Israel and occupied Palestine and learn more about our partners in the Holy Land. http://churchofscotland.org.uk/serve/world_mission/get_involved/prayers-for-israel-and-the-occupied-palestinian-territories

In the name of the Council

IAIN D CUNNINGHAM, *Convener*
 SUSAN BROWN, *Vice-Convener*
 VALERIE BROWN, *Vice-Convener*
 IAN W ALEXANDER, *Council Secretary*

ADDENDUM

Valerie Brown, *Vice-Convener*

The Council records its gratitude and appreciation to Valerie Brown for the time, energy and insight which she has generously shared with the Council in the three years in which she has served as Vice Convener and also in her service as a member and Convener of the Middle East Committee. Val has helped the Council enormously in guiding its work in the Middle East and in taking a full and active part as a Vice-Convener. She has taken a full part also in the Joint work with the Council, Church and Society Council, United Reformed Church, Scottish Episcopal Church and Christian Aid, for whom she works, in

delivering 24th of the month events all over Scotland to highlight the situation of our partners and pray for Israel and Palestine, and the wider Middle East. She has been instrumental in helping build relationships with other Churches and agencies in Scotland in support of our global partnerships and friendships, and for all these things the Council expresses its gratitude.

In the name of the Council

IAIN D CUNNINGHAM, *Convener*
 SUSAN BROWN, *Vice-Convener*
 IAN W ALEXANDER, *Council Secretary*

Appendices (on the web)

Appendix I Deaths

Appendix II Mission Partners

Appendix III Faithshare Visits

APPENDIX IV

MacKean Bentinck Fund

In 1929 the General Assembly agreed that the MacKean Bentinck Institute in Naples could be closed and the proceeds (after any necessary payments) could be used "For the advancement of Protestant Evangelical Religion or Education in Naples in such manner as shall be thought most expedient at the time." (V. p776). On a recent review of the restricted funds held by the World Mission Council it was realised that these funds were no longer being utilised because of the particular restrictions. The WMC therefore requests that the use of the funds be extended to cover Christian Witness in Southern Europe. This would allow the Council to make use of the funds amongst partners in this area.

APPENDIX V

Mrs MacGregor (Batterflats) Endowment Fund

On 22 May 1963 the General Assembly of the Church of Scotland passed Act XIV - the Act anent the sale of Deaconess House, the application of the proceeds of sale, and the Mrs MacGregor (Batterflats) Endowment Fund. As directed by the General Assembly the Deaconess House

was sold and the Mrs MacGregor (Batterflats) Endowment Fund continues to be an endowment held for the purposes narrated in the Act:

"4. Authorise and empower that that as from the date of the passing of this Act the annual income of the said Mrs MacGregor (Batterflats) Endowment Fund together with any accrued income shall be applied as follows:

(1) One half thereof shall be remitted to the said Deaconess Board who shall apply the same in providing holiday grants for Deaconesses, such grants to be of such amounts and be given to such Deaconesses as the said Deaconess Board may decide from time to time; Provided, however, that the Deaconess Board may, if the Deaconesses at a meeting of the Deaconess Council should so decide by a majority of not less than two thirds of the Deaconesses present at such meeting, hold such part of the said one half of the said annual income for such purpose or purposes consistent with the terms of the late Mrs Margaret M'Guffie or MacGregor's Trust Disposition and Settlement as may be approved of by the said Deaconess Board.

(2) The other one half of the said annual income shall be remitted to the Foreign Mission Committee who shall apply the same in providing holiday grants for female foreign missionaries, such grants to be of such amount and to be given to such female foreign missionaries as the said Committee may decide from time to time"

Section 4(1) of the Act operates well, as power was given to the Deaconess Council to make adjustments to the purposes provided they were consistent with the original trust deed. This has allowed the purposes to remain modern and relevant to today's situation. Today holiday grants can be given to deacons, male and female, current and retired.

Conversely, the World Mission Council has encountered difficulties trying to use the funds available in terms of

section 4(2) of the Act. There are a diminishing number of female foreign missionaries who can be beneficiaries. Since 1963 the number of Church of Scotland missionaries has greatly reduced and there is no longer any distinction drawn between missionaries from what were formerly classified as Foreign Mission, Colonial and Continental Mission and Jewish Mission. To enable the funds available to be used the World Mission Council requests that the General Assembly amend Section 4(2) as below. This amendment will allow grants to be awarded to all those who fulfil the criteria agreed by the World Mission Council.

AMENDMENT TO ACT XIV 1963

ACT AMENDING THE ACT ANENT THE SALE OF DEACONESS HOUSE, THE APPLICATION OF THE PROCEEDS OF SALE, AND THE MRS MACGREGOR (BATTERFLATS) ENDOWMENT FUND ACT (ACT XIV 1963)
Edinburgh, May 2017, Session

The General Assembly hereby enact and ordain that the Act anent the Sale of Deaconess House, the Application of the Proceeds of Sale, and the Mrs Macgregor (Batterflats) Endowment Fund Act (Act XIV 1963) shall be amended as follows:

Delete Section 4 (2) and substitute: "The other one half of the said annual income shall be remitted to the World Mission Council, to be applied in providing study, retreat or holiday grants for Church of Scotland mission partners, such grants to be of such amounts and to be given to such mission partners as the World Mission Council may decide from time to time; provided, however, that the Church of Scotland World Mission Council may, if at a meeting it should so decide by a majority of not less than two thirds of the members present at such meeting, use such part of the said one half of the said annual income for such purpose or purposes consistent with the spirit of the Fund's current purpose."

[1] Rev Carola Tron speaking on 'Women and Theology' at AIPRAL (Alianza de Iglesias Presbiterianas y Reformadas de América Latina), XII General Assembly, Sao Paulo, Brazil. 8-14 Aug 2016.

[2] www.undp.org/content/undp/en/home/ourwork/povertyreduction/focus_areas/focus_gender_and_poverty.html (accessed 20.02.2017)

[3] www.christianaid.org.uk/images/of-the-same-flesh-gender-theology-report.pdf, p7

[4] *Created in God's Image: From Hierarchy to Partnership. A Church Manual for Gender Awareness and Leadership Development.* World Communion of Reformed Churches, WCRC 2003. p16

[5] Taylor, W Mission to Educate. A History of the Educational Work of the Scottish Presbyterian Mission in East Nigeria 1846-1960. EJ Brill, Danvers, USA. 1996. P135

[6] Quoted in Orr Macdonald, L: Violence In The Church, Echoes, WCC, Volume 18, 2000

[7] Scottish Churches Anti-Human Trafficking Symposium and Conference: Crossing Continents to Combat Trafficking. 15-17 October 2015.

[8] *Created in God's Image: From Hegemony to Partnership. A Church Manual on Men as Partners: Promoting Positive Masculinities.* World Communion of Reformed Churches, WCRC 2010. Introduction

[9] María Pilar Aquino, *Our Cry out for Life: Feminist Theology from Latin America* (Maryknoll: Orbis Books, 1993), 140-141.

[10] www.christianaid.org.uk/images/of-the-same-flesh-gender-theology-report.pdf, p7

EMBRACING PEACE AND WORKING FOR JUSTICE: A JOINT REPORT OF THE WORLD MISSION COUNCIL AND CHURCH AND SOCIETY COUNCIL ON THE CENTENARY OF THE BALFOUR DECLARATION

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report
2. Instruct the World Mission and Church and Society Councils to make available an easily accessible study document based on the information in this report to help Church members understand the conflict and engage with steps for a just peace.
3. Urge that any public commemorations of the Balfour Declaration are undertaken sensitively, and always in the context for calling for peace and justice, and instruct the Church and Society Council to write to the Scottish and UK governments to that effect.
4. Call on UK government to base their engagement in this conflict on the principles of justice, equality, dignity, equal access to natural resources and freedom of opportunity for all.
5. Commend all those who are committed to the use of non-violent means of resolving the conflict and instruct the World Mission Council to continue to support partners who are working in this way.
6. Deplore the increased expansion of settlements which are illegal under international law and an obstacle to peace.
7. Instruct the World Mission Council, in consultation with the Investors Trust, and with the full cooperation of the Church and Society Council, and Council of Assembly, to undertake a strategic review of our presence, and to examine what would be the most effective use of its assets, in the pursuit of a just peace in Israel/ Palestine, and report back to the General Assembly of 2019.
8. Instruct the World Mission Council to continue to support, encourage, and organise 'Go and See, Come and Tell' visits; and urge congregations, Presbyteries and individuals to make this kind of pilgrimage which offers opportunities to meet with, and better understand the realities of partners working for peace and justice.
9. Encourage all church members to read, and engage with the Kairos Palestine document.
10. Affirm that Christian theology should not be used to justify or perpetuate a situation of injustice.
11. Instruct all church members to challenge antisemitism and anti-Muslim prejudice.
12. Encourage all church members to work ecumenically and with interfaith partners to pursue a shared vision for peace and justice in Israel/Palestine.

REPORT

1. Preface

1.1 This year is the centenary of the Balfour Declaration. Last year the General Assembly instructed the World Mission and Church and Society Councils to bring a joint report to this year's General Assembly exploring how the anniversary might appropriately be remembered and what factors might make for peace and justice between the Israeli and Palestinian peoples. This report is written for the Church of Scotland and church members as we seek to understand this complex anniversary, and to engage with the lived reality of this long-standing conflict with regard to our presence in the region.

1.2 The Balfour declaration, made by Arthur Balfour in 1917, remains prominent within the public discourse as its centenary approaches^[1]. It was issued during a period of great upheaval within the Middle East and at a time when international borders were being redrawn as colonial powers sought to shape and influence the region. This centenary raises specific questions for the Church of Scotland, given Lord Balfour's membership of our denomination, the significance of Biblical Israel within Christianity, the ongoing Israeli Occupation and the Church of Scotland's presence within the land.

1.3 This report seeks to foreground a range of stories from partners and individuals, in an attempt not only to listen to the many narratives, but to reflect carefully on how we as a Church can contribute towards a just peace. As with previous reports commissioned by The Church of Scotland on Israel/Palestine, this one largely reflects the activities and perspectives of our partner organisations and the voices of Christian Palestinians. As a result the report does not claim to describe the situation as it is experienced by all concerned, nor does it explore the conflict currently experienced within the wider Middle East. Nonetheless, the report has sought to share the perspectives it contains in a way that recognises the humanity of all who are caught up in this particular

conflict. As we reflect on the Balfour Centenary, and the human stories that lie behind this historic anniversary, the Church of Scotland recognises the need for us to ensure that our presence in the land is doing everything possible to contribute towards a just peace.

2. Introduction

2.1 At the entrance to The Tent of Nations, a hilltop farm southwest of Bethlehem, the Nassar family has painted on the coarse surface of a rock the words 'We refuse to be enemies'. In a land marked by conflict and violence, their witness to the radical pursuit of peace and justice is deeply moving.

2.2 The Nassars are a Palestinian Christian family. They have lived for three generations on their farm, harvesting the olives, tending the vineyards, and using the natural resources to sustain their community in a political context marked by conflict, land confiscation and violence. The Nassar family bought and registered their land in 1916, when the land was still under Ottoman rule. Their story precedes the Balfour Declaration of 1917 and serves as a reminder of how individuals on the ground continue to live out the consequences of geopolitical decisions made from afar by those with power.

2.3 Arthur James Balfour, 1st Earl of Balfour, (1848-1930) was born in Whittingehame House in East Lothian, was a member of the Church of Scotland as well as the Church of England, and served as both Prime Minister and Foreign Secretary when the British Empire was beginning to wane. Around the time when the Nassar family moved onto the land where they still live, the fortunes of the First World War had begun to turn in favour of the Allies, and after the war Palestine transitioned from Ottoman rule to government by Britain under a League of Nations Mandate.

2.4 The Nassar family's struggle is representative of that of many Palestinians. The registration papers establish clear title to the farm. Despite this, in 1991 the Israeli government attempted to seize the Nassars' land, and place it under state control, following a deliberate policy of land appropriation. Over the years, the Israeli government has denied them access to electricity and water. Their main route to Bethlehem has been blocked off by boulders. Their situation is not unique or even unusual. Many of their Palestinian brothers and sisters who once were neighbours have been evicted from their lands to make way for Israeli settlements, illegal under international law. Their story highlights the struggles that many Palestinian families face day-to-day in the territories occupied by Israel in 1967.

2.5 The Balfour Declaration of 1917, which viewed with favour a national home for the Jewish people in Palestine without prejudicing the civil and religious rights of existing non-Jewish communities, accelerated a process that had been underway since the 19th century. In the wake of the pogroms in Tsarist Russia, and the pervasive antisemitism elsewhere in the continent of Europe, many within the Jewish diaspora began to pursue the Zionist^[2] dream of returning to the land of their spiritual forebears. The Zionist vision of a safe homeland for the Jews coalesced with 19th century colonial romanticism, which was the prevailing *Zeitgeist* of that time. Whilst there had always been a small Jewish community which had remained in Palestine after the Roman Empire had carried out expulsions in 70 CE, it was during the 19th century that many Jews began to return in significant numbers.^[3]

2.6 Jewish association with, and return to, the land of Israel long preceded the Balfour Declaration. Nonetheless the Declaration played a significant role in offering hope for many Jews who had experienced antisemitism in Europe and dreamed of a homeland of their own. Today, whilst more Jews continue to live outside of Israel than within it, it is still perceived by many within the Jewish community as offering refuge, against a backdrop of

displacement and persecution. As well as the tragedy of the Holocaust in Europe that resulted in so many Jewish refugees, 800,000 Jews came to be displaced from North Africa and Arab countries in the 1940s and 50s. Persecution, and in some cases expulsion, reached its height in countries like Iraq, Yemen and Libya both before and after Israel's creation in 1948, Jews who come from these countries and others across the Middle East now make up over 50% of Israeli citizens. Today it is worth noting that 93% of British Jews see Israel as forming some part of their identity, demonstrating the degree to which the country is felt to be important. Many Jews within Scotland have family members and friends within Israel and so are directly concerned for their safety and security. Surveys also show that 73% feel that the ongoing occupation, and government policies, do not advance the prospects of peace.^[4]

2.7 As we approach the centenary of the Balfour Declaration, which will be a cause of celebration for many within the Jewish community and beyond, we must also acknowledge and reflect upon the role that the Declaration played in denying the Palestinian people their rights. There are well-founded fears, stories of profound loss and pain on all sides, and until these are listened to and understood, the chances for building a just peace for all will be increasingly difficult. As theologian Archbishop Helder Camara once said, 'without justice and love, peace will always be a great illusion'.

2.8 On the website of St Andrew's Scots Memorial in Jerusalem is the prayer of a Palestinian Christian, taken from the *Ecumenical Prayer Cycle*:

*Pray not for Arab or Jew,
for Palestinian or Israeli,
but pray rather for ourselves,
that we might not divide them in our prayers
but keep them both together in our hearts.^[5]*

2.9 This report has been written with the spirit of this prayer in mind. Above all, this report recognises how deeply western Christians and western governments have been, and still are, implicated in this conflict. It seeks to convey an understanding of how the stories and suffering of both Israelis and Palestinians are deeply intertwined with our own history.

3. The Balfour Centenary A Time for Reflection

3.1 In addition to the Balfour centenary, 2017 also marks the 120th anniversary of the first Zionist Congress in Basel, Switzerland; the 70th anniversary of Britain's decision to end the Mandate, which led almost immediately to the war of 1947-8, when the neighbouring Arab countries of Jordan, Syria, Egypt and Lebanon declared war upon Israel's declaration of independence. This is remembered by the Jews of Israel as the War of Independence, but by the Arabs of Palestine as the Nakba (catastrophe) in which roughly three-quarters of a million Palestinians were displaced from their homes and dispossessed of their lands. 2017 also marks the 50th anniversary of the Six Day War between Israel, Egypt, Syria and Jordan and others, in which Israel took control of the land of East Jerusalem, Gaza, Sinai (since returned to Egypt), the Golan Heights and the West Bank.

3.2 Anniversaries provide opportunities for reflection. They invite us to reconsider our own responsibilities as nations and individuals as we come to terms with our past.

3.4 The Balfour Declaration was issued in the form of a letter to Lord Rothschild, then a significant leader within the British Zionist movement:

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours,

Arthur James Balfour

3.5 Throughout history the Middle East has been a crossroads linking Europe, Asia and Africa. Competing imperial powers and national interests have shaped its history. Centuries of Ottoman rule began to fade in the 19th century, giving way to European imperial interests in the 20th.

3.6 In 1915, an exchange of letters between Sir Henry McMahon, British High Commissioner in Egypt, and Sharif Hussein of Mecca led to an agreement in which Britain promised to support the emancipation of the Arabs if they joined the Allied side in the First World War. In 1916, the Sykes-Picot Agreement divided up the Middle East between Britain and its ally France. The Balfour Declaration a year later left Britain with three sets of seemingly incompatible commitments.

3.7 The Balfour Declaration did not create the conflict which we see today; noticeable tensions existed between Jewish and Arab residents almost as soon as Zionist Jews

in the late 19th century began to migrate in larger numbers from Europe to Ottoman Palestine. It “was not so much the starting point of the conflict as a turning point which greatly aggravated an existing trend.”^[6] As incorporated in the British Mandate for Palestine, it made the conflict more acute with protests, revolts and incidents taking place amongst British Mandate Palestinian residents during the twenties and thirties, most notably in 1929 and 1936. As the Church and Nation Committee of the Church of Scotland said in 1968, “It is out of the inherent contradiction of the Balfour Declaration that the troubles of Palestine since 1917 have arisen.”

3.8 The Balfour Declaration is careful to speak of the “civil and religious” rights of the Arab inhabitants of Palestine because, despite what was said in the Hussein-McMahon correspondence, it wants to exclude the political right to independence. In October 1918, Lord Balfour warned the prime minister, David Lloyd George, “The weak point of our position is that we deliberately and rightly [sic] decline to accept the principle of self-determination. If the present inhabitants were consulted they would unquestionably give an anti-Jewish verdict.”^[7] The following year, he cited the Anglo-French Declaration of November 1918, which said that the purpose of Allied policy was to set up “national governments and administrations that shall derive their authority from the free exercise of the initiative and choice of the indigenous population” but acknowledged that “in Palestine we do not propose even to go through the form of consulting the wishes of the present inhabitants of the country... The four great powers are committed to Zionism and Zionism, be it right or wrong, good or bad, is rooted in age-long tradition, in present needs, in future hopes, of far profounder import than the desires and prejudices of the 700,000 Arabs who now inhabit that ancient land.” Recognising that the Palestine Mandate would not readily promote the independence of this Arab population, he concluded: “In fact, so far as Palestine is concerned, the powers have made no statement of fact that is not admittedly wrong, and no declaration of policy which, at least in the letter, they have not always intended to violate.”^[8]

3.9 Imperial interests in the Middle East played a key role in the issuing of the Balfour Declaration, as did Christian theology and the two became deeply intertwined. Christian Restorationism of Victorian Britain – a viewpoint with deep roots in the 16th- and 17th-century Reformation – interpreted the Bible as prophesying the return of Jews to the land of Israel, the conversion of the Jews to Christ, and the imminent return of Christ to Jerusalem.^[9]

3.10 The Church of Scotland General Assembly of the day was supportive of the Balfour Declaration. Hailing the Declaration as an “epoch-making announcement”, the report of the Jewish Mission Committee to the General Assembly of the Church of Scotland in 1918 said:

3.11 “Whatever may be the ultimate political destiny of Palestine, it is certain that after the war there will be a great and growing influx of Jews into the land of their fathers. Without any undue straining of the letter of Holy Scripture, it is surely permissible to see in this return of the Jews from their age-long exile the fulfilment of the promises of the Old Testament prophets, and the accomplishment of God’s purpose for those who have never ceased to be His peculiar people.”

3.12 The committee’s primary concern appeared to be that “the establishment of Jewish control in Palestine... may lead to the setting up of almost insuperable barriers to a Jew accepting the faith of Christ, if not to the exclusion of Christian missionaries from the Holy Land.” It had joined with the representatives of the other British churches and missionary societies in a memorandum to Lord Balfour requesting that the British Government “see that the fullest religious liberty was secured to all and that no impediment was placed in the way of missionary propaganda”^[10].

4. The legacy of Balfour?

4.1 What has not changed since the days of Balfour is the fact that big international players still hold considerable influence in determining the fortunes of Israel/Palestine. In 2016 the US government agreed to give Israel \$38 billion

in military aid over a ten year period. Hamas has received funding and weapons from Iran, particularly in the years following the death of Yasser Arafat, leader of the Palestinian Liberation Organisation, and it is alleged that this arrangement has been re-established^[11]. The European Union and others, including our own Government, have contributed financially to the Palestinian Authority in the West Bank, an organisation that draws scepticism from many Palestinians for what they see as its role in putting into practice the oppressive measures of the Israeli Government, as well as perpetrating its own record of human rights abuses mainly through unlawful detainment.^[12] Others, who might agree with this notion of the Palestinian Authority as a subcontractor of the Israeli Government, highlight how it is impossible for any government to function effectively under occupation.

4.2 Israeli human rights organisation, and Church of Scotland partner, B'Tselem, document a vast array of human rights abuses perpetrated by the State of Israel, and call for the protection of civilians, respect for human rights, and a just resolution to the conflict.^[13] These human rights abuses impact all aspects of Palestinians lives, including their ability to access education and healthcare, their ability to work their land, and their freedom of movement. There have been a number of events that have caused and continue to cause fear among Israeli citizens. These include periods during which Hamas has openly targeted Israeli civilians by firing rockets from Gaza to neighbouring Israeli towns leading to the deaths of a number of Israelis and large numbers of Palestinians as a result of Israeli military retaliation (for example in 2014 when it launched its 'Operation Protective Edge' in Gaza).^[14] In addition, during the early days of the Second Intifada there was a series of terrorist attacks by Palestinians within Israel, and in the course of 2016 knife attacks have added to people's concern.

4.3 At the same time, the wider map of the Middle East is being re-drawn around sectarian religious divides, drawing the big regional powers of Saudi Arabia, Iran and

Turkey into a proxy war in Syria, with Russia on one side and the West (tentatively) on the other. Within Israel many people are understandably concerned about the external threats to their nation, not just from old foes such as Iran, Hezbollah and Hamas; but by ISIS and the growing threat of extremist and politicised Wahhabism. The destructive sectarian violence in the wider region as a whole poses an additional threat to all who live within Israel and the Palestinian Territories.

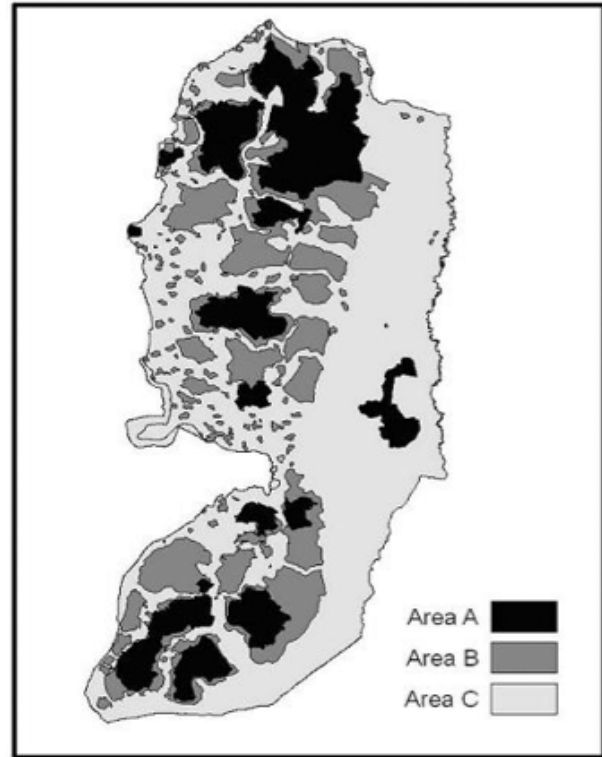
4.4 In a context such as this, and when literature from groups such as Hamas calls for the obliteration of Israel, downplaying Israel's fears will do nothing to help the situation on the ground^[15]. Nor will ignoring the plight of the Palestinian people living under Israeli occupation. At the time of writing there seems little prospect of this situation changing. Equally, there appears to be a lack of ability or willingness on behalf of the international community and regional actors to act on their concerns of human rights abuses and the acts of violence which have endangered the lives of civilians on all sides of the conflict. Without attention to these issues and a commitment to the universal nature of human rights, prospects of a just and lasting peace seem a distant possibility.

4.5 In what follows we seek to listen to some voices of Palestinians and Israelis whose lives have been shaped by the conflict.^[16]

4.6 Gabi Hannah, a Christian from Bethlehem, notes that the wall which Israel has built over the last decade, in defiance of the International Court of Justice, has meant that there are generations of Israelis and Palestinians now growing up who have never met each other^[17]. Where he used to spend time with his Israeli Jewish neighbours, now he is unable to do that. He notes that one generation has already stopped meeting together and learning from each other, and asserts that if the next generation also has that experience, the chances for peace will be gone.

4.7 During the Second Intifada that began in September 2000, the Israeli government began building a wall

separating parts of the West Bank from Israel. This move was defended by the Israeli government as being necessary to stop the wave of violence inside Israel brought by the uprising. Amongst a number of the Jewish Israelis consulted in the preparation of this report, Israel's right to have defensible borders was seen as necessary. Nonetheless, the wall directly impacts upon the lives of Palestinians, as many communities have been dispossessed of their land, cut off from the Holy Sites in Jerusalem, and economically disadvantaged. In some cases Palestinians have been physically separated from their families when the wall cuts through communities.^[18] When completed the route of the wall will be twice the length of the internationally recognised border. Indeed, 85% of the wall is built on Palestinian land and separates around 10% of the West Bank from the overall territory^[19]. In effect, the wall has meant that Israel can 'close' the West Bank and towns within it whenever it wants, denying Palestinians the opportunity to cross into Israel as well as in to other areas of the West Bank^[20] which means that some lose their jobs, some can't get produce to markets, and others cannot celebrate their religious festivals.^[21] Conversely, Israeli settlers are able to come and go as they please through checkpoints, uninhibited by the border that the wall has now become.^[22]



4.8 Following the Oslo Accords of the 1990s the West Bank was divided (in what was intended to be a temporary arrangement) into three areas, known as Areas A, B and C^[23]. Area A comprises 18% of the West Bank and covers cities such as Ramallah and Bethlehem: it is under full Palestinian security and civil control (though at times there are Israeli military incursions). Area B comprises 22% of the West Bank and is mainly rural areas and villages. Here there is Israeli security control and Palestinian civil control; a crucial aspect of this is that there is Palestinian control over planning. Area C comprises 60% of the West Bank, including the settlements and the land surrounding them, and the land that is on the western side of the wall; most of the Jordan Valley is in Area C. In Area C Israel has full security and civic control, including land allocation and

planning; it is very difficult for Palestinians to get permission to build, whether a house, a school or a clinic, and the Israeli authorities, with increasing frequency, demolish Palestinian buildings built without permission in Area C. Area C is contiguous, but there is not territorial continuity between the 165 separate parts of Areas A and B.

4.9 From 1967 to late 2013, 125 Israeli settlements were established in the West Bank, and these have received official recognition by the Israeli Authorities. Settlement expansion has continued since then,^[24] and plans to escalate this were announced in January 2017^[25]. It is widely accepted that under international law these settlements in the territories occupied by Israel since 1967 are illegal. Danny Sherman, a former Israeli Defence Force (IDF) Officer who now works with peace and human rights organisations, and who considers himself a Zionist, told us that the continued settlement construction is a direct obstacle to the achievement of a long-term and sustainable peace. This point is supported by leading Israeli scholars of international jurisprudence such as the Dean of the Hebrew University Law School, Professor Yuval Shany. Article 49 of the Fourth Geneva Convention states: *"The occupying power shall not deport or transfer parts of its own population into the territories it occupies."* Though the Israeli government is not actively transporting Jewish Israeli citizens into the settlements, it is encouraging settlement by subsidising the cost of buying and renting homes there^[26]. At its meeting in Munich on the 16th of February 2016, the Middle East Quartet (made up of United Nations, the United States, the European Union, and Russia), singled out three worrying trends that they said are 'severely undermining hopes for peace':

- 'Continuing violence, terrorist attacks against civilians, and incitement to violence are greatly exacerbating mistrust and are fundamentally incompatible with a peaceful resolution;
- The continuing policy of settlement construction and expansion, designation of land for exclusive Israeli

use, and denial of Palestinian development is steadily eroding the viability of the two-state solution; and

- The illicit arms build-up and militant activity, continuing absence of Palestinian unity, and the dire humanitarian situation in Gaza feed instability and ultimately impede efforts to achieve a negotiated solution.^[27]

4.10 With regards to the issue of settlement expansion, it is important to note that unlike the restrictive planning policy in place for Palestinian communities in Area C, Israeli settlements enjoy full representation in the planning process, detailed planning, and hookup to advanced infrastructure. While visiting Israel/Palestine in Area C a group from the two Councils drove along broken tracks to Palestinian villages which were just metres away from pristine tarmacked roads leading to Israeli settlements. A young man from Ramallah spoke of water shortages because access to water was only granted to Palestinians two or three times a week, while at the same time settlement swimming pools were being filled. Such stories are backed up by figures concerning water usage^[28], and contravene the right to safe and clean drinking water and sanitation that is explicitly recognised as essential for the full enjoyment of life and all human rights by the UN General Assembly^{[29][30]}.

4.11 Although legally the West Bank is not part of Israel's sovereign territory, the settlements and the settlers are subject to Israeli law. Meanwhile, Palestinians continue to live under Israeli military law and are systematically deprived of their rights and denied the ability to have any real impact on policymaking with respect to the territory in which they live.

4.12 In October 2016, Naftali Bennett, Israeli Minister of Education said, *"There is a discussion that in the coming months the UN Security Council will force a resolution on Israel. If that happens, we need to have an appropriate Zionist response, immediate sovereignty over Judea and*

Samaria, including Maaleh Adumim, Gush Etzion, Ariel, Ofra and Beit El.”^[31]

4.13 Although settlements are not the only obstacle to peace^[32], statements like Naftali Bennett’s (above) and what appears to be a consistent and systematic policy of land acquisition by the Israeli Government have created a scenario in which peace appears unachievable. The current situation between Israel and the Palestinian people is untenable and unsustainable not only for the disenfranchised and occupied Palestinians, but we believe also for the long term security and wellbeing of Israel as a nation-state.

5. Using the Balfour Declaration centenary to call for a just peace

5.1 The Church of Scotland has not been silent on the injustice of the socio-political situation in Israel/Palestine (Theology of Land and Covenant 2003, What Hope for the Middle East 2007, Invest in Peace 2011, The Inheritance of Abraham? 2013). The reports of 2011 and 2013 have largely echoed the 2009 Kairos Palestine document which many of our partners within Israel/Palestine were instrumental in shaping. The Kairos document, which the General Assembly of 2011 commended to the whole Church, is a call from the Palestinian Christian community to the wider Church for justice based around the inclusivity of God’s love for all creation.

5.2 Although the reports listed above were written at different stages of the occupation, reflecting the changing political landscape of Israel/ Palestine, what they all have in common is the strong conviction that Christian religious belief and theology should never be used to legitimise, justify or perpetuate a situation of injustice. The Church has all too often fallen short of this conviction.

5.3 The Church of Scotland recognises that the State of Israel should be able to exist in peace and security while ensuring that the safety, wellbeing, and rights of all its citizens are protected. While the Church of Scotland, through its presence and partners, continues to engage

with the ongoing conflict, we recognise that events in the Middle East have historically coincided with an increase in antisemitic hate crimes within Scotland and elsewhere. We therefore have an equal responsibility to reject antisemitism in all its forms and to work to promote positive dialogue and engagement with the Jewish community within Scotland^[33].

5.4 At the same time, the Church of Scotland is committed to advocacy for the Palestinian people in their struggle for justice, equity and political parity. The history of the Palestinian people is a history of living under occupation and many of the Palestinians consulted for this report met have adhered to a theology of non-violence, and continue to struggle for political recognition and freedom through non-violent means. Peace, if it is to be achieved, will not be as a result of violence.

5.5 The three monotheistic religions of Judaism, Christianity and Islam all place importance on peace, justice and treating the stranger with hospitality and dignity. The English word ‘peace’ has come to have a much narrower meaning than shalom and salaam. Shalom/salaam is wholeness, completeness, unbrokenness, full health, comprehensive well-being.^[34]

5.6 Such a sentiment is captured by Rabbi Yehuda Ashlag (1886 -1954), whose words on world peace are prescient for the current situation in Israel/Palestine:

5.7 “The well-being of the collective and of the individual...are one and the same....we can no longer speak or deal with just conducts that guarantee the well-being of one country and nation, but only with the well-being of the whole world, because the benefit or harm of each and every person in the world depends and is measured by the benefit of all the people in the world.”^[35]

5.8 A deep recognition of the human – human cost, human hopes, human flourishing, and human rights – might open up space for something new. This work is already apparent in the work of Israeli organisations with whom the Church of Scotland currently partners, such as

Rabbis for Human Rights, who seek to implement a Jewish interpretation of justice by carrying out a multitude of works relating to promoting and protecting human rights. These works range from complex legal cases, working with the IDF to secure land access for farmers, and repairing property after acts of vandalism. The latter is described by Yonatan Sefter, a Rabbinical student who helped a Palestinian farmer water his livestock after the rope to the farmer's well had been cut by settlers:

5.9 "Just that simple act, of being openly Jewish and helping a Palestinian, who didn't know me from Adam, to water his flock, helping him to be economically viable in his own homeland, felt like the essence of our work to me."^[36]

5.10 On 18th February 2014, Rabbi Arik Ascherman explained what it meant to him to be a Zionist:

"I still see Zionism as the liberation movement of the Jewish people. It begins with the proposition that an important factor contributing to Jewish oppression for 2,000 years was the fact that we were homeless/stateless, and therefore had little control over our own destiny [...] However, the Jews who came to Palestine at the initiative of Zionism starting from the end of the 19th century, did not arrive straight from the Bible or from Mars, and did not come to realize a deed nor displace Palestinians. Their aim was to realise their self-determination after being persecuted in Europe, in a land with which their identity is historically connected, both in their own eyes and in the eyes of all nations of the world."^[37]

5.11 Within the state of Israel many are concerned about ongoing discrimination. At great risk of public disapproval Major General Yair Golan, second in command of the IDF, in a speech given on Holocaust Remembrance Day 2016, drew attention to parallels between behaviour in 1930s Germany and contemporary Israel. He went on *'The Holocaust, in my opinion, must lead us to a deep reflection on the nature of the human, even when that human is ourselves; It must lead us to a deep reflection on the*

responsibilities of leadership, and on the quality of society. It must lead us to think thoroughly about how we - here and now - treat the foreigner, the widow and the orphan, and those similar to them."^[38]

5.12 Robi Damelin, who co-chairs the Church of Scotland's partner organisation, Parent Circle, dedicates her life to educating people across the world about the situation and asking that they listen to the perspectives of those who have lost a loved one as a result of the conflict: those Israelis and Palestinians who have lost their children to the conflict. Robi's son David was against serving in the Occupied territory and, when he was posted to Hebron, she said she would support him not going. He decided, however, that he would go and he would model leadership that respected the dignity and rights of all people. On leaving the army, David committed himself to peace, often attending peace rallies. While he was serving as a reserve officer, David was killed by a Palestinian sniper at Ofra checkpoint. One of the first things Robi said on hearing of the death of her son was, *"You may not kill anyone in the name of my child."* She attended a bereaved parents' network that brought Israeli and Palestinian parents together, to share their loss, see the humanity of each other, and work together to end the conflict. When the man who killed David was arrested, Robi knew she had a hard decision to make. She put her belief in reconciliation into practice and wrote to the family of the man who had killed her son, asking them if she could meet theirs.^[39]

5.13 She understands the frustration of young Palestinians who feel that their situation is hopeless due to the restrictions placed on so many aspects of their lives by military occupation. It is also problematic that they have never had the chance of meeting young Israelis their own age, except when they are in uniform at checkpoints. She asks governments around the world to recognise that wave after wave of violence will not stop unless actions are taken to end the occupation.

5.14 Bassam Aramin, a Palestinian who grew up in Hebron, living under Israeli occupation, works closely with Robi. When he was 12 he saw a Palestinian boy shot by an Israeli soldier at a demonstration. He wanted revenge and so joined a freedom fighter movement and was sentenced to 7 years in jail when he was 17 after throwing a grenade. Whilst in jail, he decided that in order to preserve his own humanity he had to understand the Israelis. Through dialogue he built up relationships with some of the prison guards, trading experiences, until each understood the other's perspective.

5.15 In 2007 his 10 year old daughter, Abir, was shot dead by an Israeli soldier while standing outside her school. For Bassam it began the process of trying to prove that his daughter had been murdered by a soldier. When Bassam was unsuccessful, he had a choice to make. He shared, *"Abir's murder could have led me down the easy path of hatred and vengeance, but for me there was no return from dialogue and non-violence. After all, it was one Israeli soldier who shot my daughter, but one hundred former Israeli soldiers who built a garden in her name at the school where she was murdered."* Bassam now works with the Parents' Circle, working alongside others to educate people to use non-violent means to resist the occupation^[40].

5.16 Such creative forms of resistance are reflected by YWCA's Joint Advocacy Initiative (JAI). Born of their overall mission values to advocate for human rights and dignity and to work in solidarity with the dispossessed, the Olive Tree Campaign distributes olive saplings among farmers, sponsored by individuals and a range of organisations. The farmers supported are those who suffer from the various Israeli policies that put their land and property under the threat of confiscation or acts of vandalism. One of the farmers to receive assistance was Basim Tamimi, one of the community leaders and land owners near Nabi Saleh whose villagers suffer from settlements expansion, land confiscation, and settler violence and vandalism. In the past couple of years, hundreds of olive trees have been destroyed and uprooted by the Israeli soldiers and settlers

from Basim's land. In 2015, the Olive Tree Campaign supported Basim and his family with 500 olive saplings, planted in his threatened land.

5.17 These stories represent a small insight into how the ongoing occupation and conflict have impacted upon the lives of both Israelis and Palestinians.

6. A Theology for a Just Peace

6.1 Balfour's Christian faith played an important role in informing his active support of establishing a Jewish homeland in Palestine. His beliefs went further than recognition of a Jewish connection to this land, as well as going beyond a Christian humanitarian support for the Jewish right to self-determination, free from persecution and antisemitism. Balfour's theology held that in order for Christ to return at the Second Coming, all Jews would have to return to Palestine and be converted to faith in Christ. This view is referred to as Restorationism and was a widespread view amongst many of his contemporary Protestant believers.

6.2 Although Protestant Restorationism is much less prevalent today, and the Church of Scotland has distanced itself from this viewpoint and other aspects of Christian Zionism, theology still plays an active role in relation to the question of the land.

6.3 For Cedar Duaybis at Sabeel Ecumenical Liberation Theological Centre, the lived experience of being forced from her home by the creation of the State of Israel in 1948 forced her to question her faith and to re-read Scripture afresh in the light of her context.

6.4 She said that the most disturbing thing about being internally displaced was what it did to their faith – they asked questions at church and the leaders couldn't answer them. The word 'Israel' had gone from meaning 'people of God' or 'Spiritual ancestor' to meaning a nation-state that had made them homeless and the Church was helpless to explain this. Cedar's father lost his faith and left the church for a long time, whereas her mother took the position of 'God's will be done; tough luck for us.' For Cedar as a young

woman, neither position was acceptable to her and so she joined with other Palestinian Christians who came together to look again at the Scriptures and to read them through Palestinian eyes and to understand them in the context of their suffering.

6.5 The Kairos document was written by a group of leading Palestinian Christians leaders as a plea for Christians in the West to recognise the difficulties faced by Christians living in Israel/Palestine. The document echoes Cedar Duaybis' experience outlined above and the uncomfortable reality of Palestinians regularly seeing their everyday experiences being overlooked by Christians in the West eager to apply a literalist interpretation of the Old Testament as justification for supporting Israel's occupation of the West Bank and Gaza.

6.6 The Church of Scotland has commended much of the Kairos document, recognising that it represents a cry from Palestinian Christians suffering in a context of Occupation which has denied them their rights and their land. The Church of Scotland commends the Palestinian Christian witness to striving for peace and justice through non-violent means.

6.7 Naim Ateek argues that:

"The only bridge between the Bible and people is theology. It must be a theology that is biblically sound; a theology that liberates; a theology that will contextualise and interpret while remaining faithful to the heart of the biblical message."^[41]

6.8 As Christians, we must take this to heart as we seek to understand our faith in a way that builds a just peace.

6.9 Theologians such as Naim Ateek and Mitri Raheb reflect a valid struggle with how Christian theology has engaged with the Old Testament, not least in how it has been its misused to justify the displacement of Palestinians by adopting a literalist interpretive lens. This has resulted in huge suffering for the Palestinian people.

6.10 Ateek, in assessing the role of the Old Testament in his Christian faith, chooses to emphasise the importance of the universal moral standards proclaimed by the prophets. His formulation of liberation theology is intended as a tool for Palestinian Christians to respond to Christians who see in the Old Testament prophetic justification for the confiscation of Palestinian land by Jewish Israeli settlers.

6.11 Mitri Raheb, a Lutheran Pastor from Bethlehem, engages with Palestinian Liberation theology in a different way. In his writing he looks to the ambivalence regarding nation states found in Old Testament Scripture itself. While this argument should not be laboured too much, for Christians it should raise questions about the theological significance that Christians place on nation states and how we apply the Bible within our current context. In paving a way forward Raheb emphasises that a peaceful resolution must recognise the rights of all peoples within the region:

"The Land happens to be the homeland of two peoples. Each of them should understand this land to be a gift of God to be shared with the other. Peace and the blessing on the land and on the two peoples will depend on this sharing. Only then will the biblical promises be fulfilled."^[42]

6.13 For Christians such self-searching lies at the heart of good theological practice as we ask what our understanding of Scripture says about us and says about our image of God. Moreover, within the context of this conflict, such practice must also be brought to bear on Christian theologies that have had a profoundly negative effect on Jewish people. Much of this negative Christian treatment has found justification in theological supersessionism, or replacement theology.

6.14 Supersessionism holds that the Christian Church has succeeded the Israelites as the definitive people of God or that the New Covenant has replaced or superseded the Mosaic covenant. In upholding a supersessionist theology as it developed through history and the works of key Christian thinkers from Augustine to Luther and

beyond, Christians through the ages have negatively characterised tragic events in Jewish history as proof that they had been cursed by God in contrast to Christian election as the 'New Israel'. This included the fall of the Second Temple; the wandering Jewish diaspora, purposefully excluded from mainstream life in medieval Europe; the ghettos and the pogroms. All these events have in some way been exploited and used as proofs of God's rejection of Jews. Such theology has been used to perpetuate injustice and the oppression of Jewish people and has now been officially rejected by the Vatican and the World Council of Churches (of which the Church of Scotland is a member church).

6.15 In recognising the negative role that certain pervasive and persistent strains within Christian thinking have played, it is crucial that we approach this conflict with our history in mind. We must also recognise how our actions impact contemporary expressions of antisemitism. For this reason we must actively respect our differences with Judaism. An obvious difference is our relationship with land, the importance of which regularly appears within the liturgical texts of worship, prayers and writings throughout Jewish history. However, whilst recognising the central importance of land for the Jewish religion, the Church of Scotland strongly believes that Christian religion and theology cannot be used to sustain a situation of injustice and a clear lack of security for all peoples.

6.16 *"The centrality of the land to divine promise in the Old Testament is here unequivocal, although biblical scholarship must point to the different historical settings of the Old Testament passages which prevent any clear, simple and divinely authorised mandate for the delineation of Israel's borders in the twenty-first century."*

Land & Theology Report to the General Assembly of the Church of Scotland 2003

6.17 This quotation helpfully pulls together a cohesive approach to the task of grappling with the Palestinian Christian theological discussions surrounding the modern State of Israel and Biblical interpretation. It refers to the

danger of equating too easily the modern state with the fulfilment of Biblical promises, as that in turn denies the rights of other peoples to a share of the land and connection to it.

6.18 Our role as Christians is to listen and attempt to understand a diverse array of connections to this place, whilst resisting the temptation to pull the Bible onto either side in a way that denies any people the fullness of life.

6.19 All people have a right to exist and are made in the image of God. Where our theologies diminish this right, the Church has a responsibility to question itself as it seeks to understand Scripture more fully in a way that offers life in all its fullness.

7. A Presence for a Just Peace

"In order to understand our reality, we say to the Churches: Come and see. We will fulfil our role to make known to you the truth of our reality, receiving you as pilgrims coming to us to pray, carrying a message of peace, love and reconciliation. You will know the facts and the people of this land, Palestinians and Israelis alike." (Kairos Palestine Document 6.2)

7.1 The situation on the ground is complex, and in so many ways needs to be seen to be understood. The appeal of the Kairos document to the Churches is 'Come and See'. The World Council of Churches also has the theme of pilgrimage, encouraging people to visit different places, see the reality, and understand the Gospel through different experiences. Since 2002, the World Council of Churches Ecumenical Accompaniment Programme has sent Christians from around the world, including many from Scotland, to witness life under occupation, and to engage with local Palestinians and Israelis who are seeking a just peace. When they return home after three months spent accompanying men and women through checkpoints, or accompanying children safely to school, or accompanying farmers into their fields close to settlements, they seek to engage their home communities

with photographs and stories of life under occupation in order to encourage international action for a just and peaceful solution to the conflict.^{[43][44]}

7.2 The Church of Scotland has had a presence in the Holy Land since the 1830s. It currently has two churches (St Andrew's Scots Memorial Church, Jerusalem, and St Andrew's Church, Tiberias); in addition to St Andrew's Scots Guesthouse in Jerusalem, Tabeetha School in Jaffa, and the Scots Hotel in Tiberias. This varied presence enables the Church to work directly with Israelis and Palestinians, to support local charities working for peace and dialogue, and in small ways supports the Palestinian economy through the sourcing of goods and services. These are small but real examples of ways in which the Church's presence allows it to have a positive impact. Such actions should not be underestimated, and yet as we reflect on nearly 200 years of presence in the area, and 100 years since the Balfour Declaration, it is right that we should explore what more can be done to contribute towards a just peace. Can the Church do more to promote dialogue? Is the Church of Scotland in Israel/Palestine being as effective as it can in working for justice and peace? Being present in the context of conflict and occupation enables numerous opportunities which promote small but meaningful change. But being institutionally present in such a context also brings compromise, as certain practical requirements, such as banking and the sourcing of goods etc., become increasingly hard to separate from settlement activity. It is this tension, and others like it, that must be explored as part of our marking of the Balfour centenary.

8. Action for a just peace

8.1 During its visit, the working group met with Hind Khoury, General Secretary of Kairos Palestine. Hind suggested that there was a need to accept that the peace process has failed. She said that the destruction of Gaza is complete, Palestinian Industry has shrunk by 13%, agriculture by 25% and that she estimated the occupation costs as much as \$10 Billion a year. In this situation she said "it is not what you say that is important, it is what you

do: in a situation of hopelessness, it is what you do that brings hope."

8.2 In a thoughtful statement on the Israeli-Palestinian conflict in June 2016, the Central Committee of the World Council of Churches said:

***8.3** "Norms of international law and practice that bear upon this situation – relating to the conduct of armed conflict, protection of civilians, responsibilities and constraints upon an occupying power, the peaceful resolution of conflict, self-determination and human rights – have been so routinely ignored in the past decades that international law and international multilateral organizations have been undermined and weakened... With the breakdown of US-led peace efforts in 2014, the peace process, established through the 1993/1995 Oslo Accords, is widely regarded as having ended in failure."^[45]*

8.4 For almost three decades, the Church of Scotland has supported a two-state solution. This position stemmed from a hope that the Oslo Accords could bring about a solution, and a belief that providing internationally agreed borders could help pave a viable way forward. Many of those consulted in Israel/Palestine spoke of Oslo's failure while some such as Hind were still hopeful of a two state solution, believing that the building blocks had been adequately laid out in the Oslo Accords; they had just not been followed through. At the same time, there is a widespread view that the ongoing illegal settlement expansion is making any talk of a two state solution almost impossible. Proposals for a single or bi-national state are being discussed in certain quarters, although how that would work out in practice remains to be seen.

8.5 Most of those consulted in Israel/Palestine told us that the role of the Church of Scotland was to call for a resolution to the conflict based on justice, equality, dignity, equal access to natural resources and freedom of movement and opportunity for all. In the light of Israeli expansionist activity, this now seems an increasingly unachievable ambition. If this trajectory continues then the time may come for the Church to reconsider its

support for the two state solution, exploring other pragmatic approaches that might help to ensure the human rights of all in Israel/Palestine.

8.6 In the context of this impasse, the World Council of Churches has called on its 348 member churches, including the Church of Scotland, to be “*more active agents in countering despair and rebuilding hope*” by

- a. listening to and responding to the voices of Palestinian Christians (including those expressed through the ‘Kairos Palestine’ document);
- b. taking active steps to encourage a continued robust indigenous Christian presence in the Holy Land;
- c. promoting and supporting all non-violent efforts to end the occupation (including considering appropriate economic and other measures); and
- d. intensifying inter-faith dialogue and cooperation with Jewish and Muslim partners on the pilgrimage of justice and peace.

8.7 The Palestinian Christians who authored the Kairos Palestine document have asked the global church for help in ending the Israeli occupation of Palestine for the good of Israelis and Palestinians alike. And the Churches must take this call seriously. In the past, the General Assembly of the Church of Scotland has called on the UK Government to put pressure on the Israeli Government to dismantle the wall (2004); has called on the European Union to ensure the clear labelling of products which come from the illegal settlements in the West Bank, so that consumers can make an informed decision on whether or not to purchase them (2006)^[46]; has called on the UK government to recognise the Palestinian Authority (2007); has urged the UK Government and European Union to recognise the State of Palestine alongside the State of Israel (2015); and has regularly encouraged its members to visit and see the reality of the conflict. We have continued to contribute financially to partner organisations working for justice and peace, and through our joint “*Pray for Peace in the Middle*

East” initiative with Christian Aid, we have sought to increase awareness of the situation within our own congregations. These words and actions should be maintained. Wherever there are human rights abuses we should endeavour to keep congregations informed and to call on our own government to respond appropriately. Such actions and others like them have, at different points, provided glimpses of hope in a situation that might illicit understandable despair.

“Palestinian civil organizations, as well as international organizations, NGOs and certain religious institutions call on individuals, companies and states to engage in divestment and in an economic and commercial boycott of everything produced by the occupation. We understand this to integrate the logic of peaceful resistance. These advocacy campaigns must be carried out with courage, openly sincerely proclaiming that their object is not revenge but rather to put an end to the existing evil, liberating both the perpetrators and the victims of injustice. The aim is to free both peoples from extremist positions of the different Israeli governments, bringing both to justice and reconciliation.”

Kairos Palestine Document 4.2.6

8.8 The Palestinian Christian community has asked us to consider how we might creatively resist the occupation of Palestinian territory and yet the Church of Scotland has not yet considered fully the primary way in which they have suggested we do this: through the means of economic leverage.

8.9 Among those consulted some groups suggested that a boycott of Israeli goods would have a negative impact upon the Palestinian economy. Others suggested that such a boycott was a blunt instrument that would hurt parts of Israeli society that are committed to peace. One of our partners working in the Galilee with Jewish and Arab Israelis told the group that until there is cohesive and inspired leadership of the Palestinian people, economic measures would be unsuccessful. All these are reasons for

being cautious about adopting this approach. This caution was urged to avoid unintended, harmful consequences for the very population which the approach aims to help.

8.10 Yet there were other voices calling caution a luxury that they do not have given the harshness of their present reality. Those people living in the West Bank under daily occupation, and experiencing restrictions on movement, were convinced that their time was running out. They feared that the longer nothing changed, the more the occupation would be normalised, and the less land would be left to negotiate over as displacement and settlement expansion continued unabated. There are the voices of those in Gaza for whom it may already feel too late. It seems as though those with the very least were calling for this direct action, while those not living under the daily rigours of occupation were more cautious of its potential impacts.

8.11 As Christians we believe that it is important to consider how we use our time, talents and possessions in service of the Kingdom of God. Through reports exploring issues such as fair trade, disinvestment from fossil fuels, or the boycott of South African goods during apartheid, the General Assembly has already endorsed the principle that the money of the Church, and that of its members, should reflect its mission. This is something we encourage members to reflect on and consider prayerfully, and our consideration should acknowledge the complexity of possible outcomes, as far as can be discerned.

8.12 This report has presented a small snapshot of some of the lives shaped by the conflict. As a Church it is important that we hear all of these voices, Jewish, Christian, Muslim and others, and decide what we believe we can best do to contribute, in some small way, to the building of a just peace for all people. This report proposes that over the next couple of years we should reflect on our presence in the land, and look at investments, considering how these investments might make for peace and not conflict. At the same time, we should continue, in our changing political climate, to ensure that our own

governments are working for peace in a region marred by conflict, and we would encourage congregations and individuals to engage with their politicians to this end. We should prayerfully and humbly reflect on the ways in which we as individuals might better work to build bridges and not barriers through our theological practice, through our time and our talents.

9. Marking the Balfour centenary

9.1 As we approach the Balfour centenary there are many calls to mark this anniversary. In our congregations and in our parishes, we must engage in a renewed call to embody the good news that proclaims liberation and reconciliation as transformative truths to live by, and so any marking must be undertaken sensitively and always in the context of a just peace for all.

9.2 Anniversaries provide opportunities for reflection, not only on events, but on our own responses to them. The history of Israel/Palestine and of the Balfour Declaration shows what happens when the voice of the Other is ignored or not recognised. Our responses must always consider all the people involved, and what impact any actions that we take might have. Anniversaries invite us to reconsider our own responsibilities as nations and individuals as we come to terms with our historical past. They also open up possibilities to learn from the past and work towards a more just world.

9.3 The Church of Scotland wants to use the Balfour Anniversary to renew our efforts in calling for and working towards a just peace. Despite the current political impasse, and worsening prospects for peace, not only in Israel/Palestine but throughout the Middle East, we must not lose hope. In Romans 15:13 the apostle Paul reminds us that we serve a God of peace and hope: *'May the God of hope fill you all with joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope'*.

9.4 As we mark the Balfour centenary, we are reminded that we must ensure that our own governments and the international community to invest in peace, not war. And

whilst as a Church we do not sit at the political table, we can engage in grassroots and community activities which work to eliminate political and economic injustice, human rights abuses and other grievances, which if not addressed can fuel the spirals of violence.

9.5 We must engage in theological reflections which challenge the aspects of Christian Zionism that enshrine the rights of one people over another.

9.6 We must strengthen relationships and links with projects throughout Israel/Palestine which are working for peace.

9.7 Within this conflict we must seek to encourage those who are committed to non-violence. For Christians, this is in keeping with Christ's command to love our enemies, and living by the Sermon on the Mount which boldly proclaims 'blessed are the peacemakers, for they will be called the children of God' (Matthew 5:9).

9.8 In our worshipping communities and parishes we must gather in the name of the God of peace, who disarms us through love, and asks us to see the face of God in every human being.

9.9 Engagement with the Jewish community here in Scotland is a key priority for the Church of Scotland. Through dialogue we are looking to strengthen understanding and trust between our communities.

9.10 We must challenge antisemitism and anti-muslim prejudice in any form, whilst standing with our Christian brothers and sisters across the Middle East who are being persecuted for their faith. And we must stand in solidarity with the small community of Palestinian Christians like the Nassar family and others, who have had to endure years of political oppression, antagonism and political exclusion, becoming pariahs in their own land.

10. Conclusion

10.1 The Church of Scotland recognises that with its presence in the Israel/Palestine comes responsibility. It

must engage in, and encourage dialogue and actions that can promote justice and peace for all. It must denounce what it sees as the clear obstacles to a peaceful and lasting solution to the Israel/Palestine conflict. Through its presence it aims to engage in dialogue with those from across the socio-political and religious divide throughout Israel/Palestine who are working towards a just peace.

10.2 The Church of Scotland must continue to do what it can to encourage a just peace in Israel/Palestine. This will involve a number of approaches, including speaking with the UK and Scottish governments, supporting projects on the ground working for reconciliation, listening and supporting voices of Israelis and Palestinians alike who are calling for the end of the Occupation, using positive investment to support projects which help the disenfranchised and dispossessed, and encouraging local parish congregations to get involved where they can. We must support the small community of Palestinian Christians within Israel and the Occupied Territories, most of whom are living out the Christian witness of non-violence in a context of political impasse and in some cases, suffering terrible privations and lacking access to natural resources such as water and their ancestral agricultural lands.

10.3 This report is a call for the Church of Scotland to mark the Balfour Centenary by redoubling its efforts in contributing towards a just peace for all who live in Israel/Palestine, joining in the spirit of hope and faith in God expressed at the end of the Kairos document which said: 'In the absence of all hope, we cry out for hope. We believe in God, good and just. We believe that God's goodness will finally triumph over the evil of hate and death that still persist in our land.'

11. Further information

Further reading:

- Kairos Palestine document (<http://kairospalestine.ps/index.php/about-us/kairos-palestine-document>)

- 'Not in God's name: Confronting religious extremism' Johnathan Sacks
- Chapter 9 of 'The Theology of the Book of Genesis' R.W.L. Moberly.
- 'Coexistence & Reconciliation in Israel: Voices for Interreligious Dialogue' ed. Ronald Kronish
- Write to your MP and MSP to ask them to be aware of the issues around the Balfour centenary and to mark it in a manner that is sensitive to both Israeli and Palestinian concerns around the anniversary.
- Go on a World Mission Council tour of Israel/Palestine to meet partners, and meet the Christians who live there.

Further action:

- Invite the World Mission Council and Christian Aid to host a prayers for peace event at your church on the 24th of a month.
- Join the global *act alliance* call to pray for peace in Israel/ Palestine (<http://actalliance.org/where-we-work/israel/>)
- support local Palestinian communities by purchasing Palestinian products from suppliers such as Hadeel (<http://www.hadeel.org/>)

In the name of the Councils

IAIN CUNNINGHAM, *Convener (World Mission Council)*
 IAN ALEXANDER, *Secretary (World Mission Council)*
 RICHARD FRAZER, *Convener (Church and Society Council)*
 MARTIN JOHNSTONE, *Secretary (Church and Society Council)*

[1] <https://hansard.parliament.uk/commons/2016-11-16/debates/E6F367C0-2BFD-427B-8A02-2BBB2B1529B8/CentenaryOfTheBalfourDeclaration> (accessed 26/01/2017)

[2] Zionism is most generally defined as an international movement originally for the establishment of a Jewish national or religious community in Palestine and later for the support of modern Israel. A Zionist as it appears in this report can therefore be anyone who supports the right of Jewish self-determination. Over the course of history it has come to mean a lot of different things to different people and many but not all of the different ways to be a Zionist are reflected in this report.

[3] In 1914 Palestine had a population of 657,000 Muslim Arabs, 81,000 Christian Arabs, and 59,000 Jews. Scholch, Alexander (November 1985). "The Demographic Development of Palestine, 1850–1882". *International Journal of Middle East Studies*. 17 (4): 485–505.

[4] *The Attitudes of British Jews towards Israel*, Stephen Miller, Margaret Harris, and Colin Shindler, City University London, November 2015, (http://www.city.ac.uk/_data/assets/pdf_file/008/295361/Israel-Report-FINAL.PDF) 72% of Jews in Britain rejected the claim that "Palestinians have no right to the land" of the 1,131 Jews surveyed, 73% thought that Israel's approach to the Peace Process was damaging "its standing in the world".

[5] <http://www.christianaid.org.uk/resources/churches/prayer/prayers-middle-east-gaza-iraq-syria.aspx> (accessed 16/01/17)

[6] Neville J Mandel, *The Arabs and Zionism before World War I* (London, Berkeley and Los Angeles: University of California Press, 1976), quotation from page 231.

[7] James Barr, *A Line in the Sand: Britain, France and the Struggle that Shaped the Middle East* (London: Simon & Schuster, 2011), 81.

[8] Christopher Sykes, *Crossroads to Israel: Palestine from Balfour to Bevin* (London: New English Library, 1967), 12f.

[9] See, from three very different perspectives, Kelvin Crombie, *For the Love of Zion: Christian Witness and the Restoration of Israel* (London: Hodder & Stoughton, 1991), Robert O Smith, *More Desired than our Own Salvation: The Roots of Christian Zionism* (New York: Oxford University Press, 2013), and Barbara W Tuchman, *Bible and Sword: England and Palestine from the Bronze Age to Balfour* (New York: Ballantine, 1984).

[10] Jewish Mission Committee to the General Assembly of the Church of Scotland, 1918

[11] <http://www.washingtoninstitute.org/policy-analysis/view/irans-support-for-terrorism-under-the-jcpoa> (accessed 16/01/17)

[12] <http://normanfinkelstein.com/2016/05/01/the-number-of-human-rights-violations-committed-by-pa-authorities-in-the-west-bank-was-significantly-greater-than-those-for-which-hamas-was-responsible-which-is-why-the-us-prefers-the-pa/> (accessed 25/01/2017)

[13] <http://www.btselem.org/statistics> (accessed 16/01/17)

[14] Between 8 July and 27 August, more than 2,100 Palestinians were killed in the Gaza Strip, along with 66 Israeli soldiers and seven civilians in Israel.

[15] https://en.wikipedia.org/wiki/Hamas_Covenant (accessed 10.02.2017)

[16] In May 2016 a small working group composed of representatives from the World Mission Council and the Church and Society Council travelled to Israel/Palestine to meet with Church of Scotland partners, congregations, and individuals, both in the State of Israel and the occupied Palestinian territory. The group heard from Jews,

Christians and Muslims as they sought to consult widely on the conflict and on the anniversary.

[17] <http://www.icj-cij.org/docket/index.php?pr=71&code=mwp&p1=3&p2=4&p3=6> (accessed 16/01/17)

[18] A good example of one family's situation is shown here: <http://www.haaretz.com/israel-news/1.588138> (accessed 17.02.2017)

[19] http://www.btselem.org/separation_barrier (accessed 16/01/17)

[20] <http://www.haaretz.com/israel-news/.premium-1.740789> (accessed 25/01/2017)

[21] http://www.btselem.org/freedom_of_movement/economy (accessed 25/01/2017)

[22] <https://shalomrav.files.wordpress.com/2012/04/oslo-abc-areas.jpg> (accessed 16/01/17)

[23] http://www.btselem.org/area_c/what_is_area_c (viewed 16/01/17)

[24] <http://www.nytimes.com/2016/10/06/world/middleeast/obama-israel-west-bank-settlements.html> (accessed 16/01/17)

[25] https://www.nytimes.com/2017/01/24/world/middleeast/israel-settlement-expansion-west-bank.html?_r=0 (accessed 27/01/17)

[26] "A 2012 study by the newspaper Yediot Achronot found that the average settler receives 70 percent more government money than does the average Israeli inside the green line."

[27] On the 28/12/2016 then US Secretary of State John Kerry warned that "trends on the ground – violence, terrorism, incitement, settlement expansion and the seemingly endless occupation – they are combining to destroy hopes for peace on all sides and increasingly cementing an irreversible one-state reality that most

people do not actually want." <https://www.state.gov/secretary/remarks/2016/12/266119.htm> (accessed 16/01/17)

[28] <http://www.btselem.org/water> (viewed 16/01/17)

[29] <http://www.un.org/es/comun/docs/?symbol=A/RES/64/292&lang=E> (accessed 16/01/17)

[30] For further reading on this see: http://www.churchofscotland.org.uk/__data/assets/pdf_file/0018/14049/human_rights.pdf

[31] The places Bennet mentions are all settlements built after 1967 in the occupied territories. <http://www.israelnationalnews.com/News/News.aspx/219547> (accessed d 16/01/17)

[32] Other factors such as a divided Palestinian leadership and the question of the right to return for Palestinian refugees are also obstacles that must be overcome if peace is to be achieved.

[33] Defining antisemitism as: Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities <https://www.gov.uk/government/speeches/a-definition-of-antisemitism> (accessed 25/01/17)

[34] Punton, Jim, 'Shalom' *The Lion Handbook of Christian Belief Lion*, 1982, pp 314 -315

[35] <http://www.kabbalah.info/eng/content/view/frame/31385?eng/content/view/full/31385&main> (accessed 16/01/17)

[36] Rabbis for Human Rights Annual Report 2012/2013 p.12

[37] <http://rhr.org.il/eng/2014/02/zionism-and-human-rights-rabbi-ascherman-on-what-zionism-means-to-him/> (accessed 16/01/17)

[38] Major General Yair Golan quoted in article by Ori Nir for APN (Americans for Peace Now) <https://peacenow.org/entry.php?id=18048#.V3PMvLgrLct> (accessed 16/01/17)

[39] Adapted from <http://www.theparentscircle.com/Story.aspx?ID=201> (accessed 16/01/17)

[40] <http://theforgivenessproject.com/stories/bassam-aramin-palestine/> (accessed 16/01/17)

[41] Ateek, Naim *Justice and Only Justice* (New York: Orbis Books, 1996), p.78

[42] Mitri Raheb *I am a Palestinian Christian* (Minneapolis: Fortress Press, 1996) p.80

[43] <https://www.eappi.org/en/about> (accessed 16/01/17)

[44] In December, Interior Minister Aryeh Deri, Chairman of the ultra-Orthodox Sephardic Shas party, banned Dr. Isabel Phiri, Associate General Secretary for the World Council of Churches (WCC) from entering Israel. At the time of writing it is yet to be seen whether this will have an impact on the EAPPI programme.

[45] WCC Central Committee, “**Statement on the Israeli-Palestinian Conflict and Peace Process**”, Trondheim, Norway, June 28 2016

[46] information on the labelling of settlement goods can be found at <http://www.eccr.org.uk/module-htmlpages-display-pid-64.html> (accessed 16/01/17)

SOCIAL CARE COUNCIL

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Note the work carried out by the Business Strategy Group and its helpful recommendations on the future direction for CrossReach.
3. Note the changing and challenging environment in which CrossReach is currently operating and, as a result, the difficulties in setting a Strategic Plan at this time.
4. Welcome the Strategic Direction of Travel approved by the Social Care Council and endorse the commitment to continue to offer quality services in Christ's name as part of the Church's mission.
5. Endorse the revised financial principles and the need for continuous review of all services and service areas in order to continue the journey towards financial sustainability.
6. Note with sadness that resources are not available to implement the Scottish Living Wage for all staff and support all steps to encourage funders to include these costs and those of reasonable salary differentials in the funding of contracts.
7. Note the changes to the Council's Recruitment Policy which no longer requires all staff to have a Christian faith but, in order to achieve the Mission and Ethos of the work of CrossReach, confirms the need to continue to employ people with a Christian faith in certain positions by virtue of their responsibilities.
8. Note the difficulties of running small homes for older people in rural locations within the funding levels provided by the National Care Home Contract, and in situations where recruitment is also a challenge, and instruct the Principal Clerk to write on behalf of the General Assembly to both the Scottish Government and the Convention of Scottish Local Authorities to encourage them to review the funding in such situations.
9. Encourage Church of Scotland members, in addition to their normal church giving, to adopt CrossReach as their chosen charity and make a regular standing order to support the work.
10. Recognise the quality care and support provided by the staff of CrossReach as evidenced in the Review and Performance section of the Report and register appreciation of the work carried out to further the mission of the Church.

REPORT

1. Introduction

1.1 In our reports to the General Assembly over recent years we have highlighted the great heritage that the

Church of Scotland has in pioneering models of social care. From the development of the Board of Social Responsibility in the latter part of the 19th Century the

Church has been privileged to support people throughout Scotland through a wide range of creative, innovative and quality projects. Today that work continues through the Social Care Council, operating as CrossReach, and forms a vital part of the Church's mission in our society. With ever increasing needs across Scotland there has hardly been a more relevant time for the Church to support the people of Scotland, reflecting the love of Christ as we have been commanded to do.

1.2 The following statistics give some indication of the demand for social care services across Scotland.

- More than 1 in 5 children are officially living in poverty, a level significantly higher than in many other European Countries^[1].
- Suicide is the leading cause of death in the UK among those aged 15-34^[2].
- Every year 1 in 4 people will experience a mental health problem, including 1 in 7 mothers and 1 in 10 fathers who are affected by postnatal depression or anxiety^[3].
- There were 15,580 children officially recognised as Looked After Children during the course of 2014, many of whom will have experienced trauma and abuse.^[4]
- Around 27,000 children in Scotland have a parent in prison, double the number affected by divorce^[5].
- In 2015 706 drug related deaths were registered in Scotland representing a significant increase from the 2014 figure^[6].
- The profile of people of pensionable age and older is set to rise from 311 in every 1000 people of working age in 2015 to 397 by 2039^[7].
- There are currently estimated to be 93,000 people in Scotland living directly with dementia. Around 3,000 of them are under the age of 65^[8].

1.3 The Social Care Council has over many years used its resources to fulfill its mission on behalf of the Church. However, as in so many areas of the Church and the wider

social care sector, resources have and are significantly reducing. Whilst the desire and commitment to serve the people of Scotland is strong and sincere the future must be sustainable.

1.4 We drew attention to this matter in our report to the General Assembly in 2016. The overall and only option for long term sustainability is that we achieve a break even budget. Significant steps have been taken over recent years to achieve major cost efficiencies. In this respect the Council wishes to record its huge appreciation and respect for its committed and devoted employees, as many of these efficiencies have been achieved through reduced pension payments, changes to terms and conditions, low or no cost of living increases and other efficiency measures. All this whilst maintaining a commitment to quality and putting the needs of the people who use our services before their own. Details of staff numbers can be found at Appendix D.

1.5 However, despite the very real efforts of the Council, Management and Staff the unpredictable and precarious nature of our funding presents unexpected and unplanned challenges on an almost monthly basis, rendering the best laid plans challenging or impossible to meet.

It is for this reason that we gave notice to the General Assembly of 2016 of our intention to set up a Business Strategy Group with the following remit:-

1. Reflect the motivation to undertake the work in Christ's name and in line with the strategic direction and mission of the Church of Scotland.
2. Ensure that the organisation operationally and financially is sustainable and income and expenditure are in balance.
3. Deliver needs led, inclusive and innovative services to support people to live renewed and transformed lives.

4. Maximise its unique position as a Christian social care provider in order to offer pioneering services in line with its heritage.
5. Present a short, medium and long term strategy to the Social Care Council at its meeting in June 2016

1.6 Membership of the group comprised seven members of the Social Care Council, three members of the Corporate Management Team, the chair of the Council of Assembly Finance Group and General Treasurer of the Church of Scotland. As a result of its work the Business Strategy Group has made a significant number of recommendations to the Council in relation to its future direction.

1.7 The Group found contributions from Alan Baird (Chief Social Work Adviser, Scottish Government) and Dr Mark Smith Head of Social Work/Senior Lecturer, Edinburgh University invaluable in enabling them to understand the environment and context in which CrossReach is operating and the challenges facing the social care sector over coming years. Equally the input from the Church of Scotland Theological Forum was helpful in relation to consideration of the recruitment policy.

1.8 One of the key issues for the Strategy Group was the range of variables at play at present and the difficulties of predicting the direction at a local and national level for social care over the coming years. The very real sense is that we are operating in a sector that is in 'transition' overlaid by financial challenges and constraints the likes of which we have not seen in many years.

1.9 Our previous reports have welcomed the introduction of Personalisation and Self-directed Support (SDS) as being important for people who use our services. At the same time we have acknowledged that it brings challenges for us in the way the organisation operates and is structured in the future. The extent of the implementation of Self-directed Support in the areas in

which we operate is patchy and as such we do not feel that we have been able to gain sufficient intelligence on the long term implications to fully inform our strategic direction. We remain of the view that SDS presents us with huge and exciting opportunities for service delivery in the future and will undoubtedly influence the shape of the organisation.

1.10 We have equally welcomed the implementation of Health and Social Care Integration which will achieve integrated health and social care budgets and bring opportunities for innovative and flexible thinking in the delivery of care to those in most need in Scotland. This will create opportunities for CrossReach as a national social care provider. However, given that Health and Social Care Partnerships (HSCP) only became fully operational in 2016, our 'operational' experience is not yet significant enough to inform and shape a strategic direction. Add to this the fact that as a national organisation we relate to 25 individual HSCPs, more time is needed to monitor their development and their expectations of providers like CrossReach to fully evaluate the strategic implications for us as an organisation.

1.11 Added to these two key drivers is the unprecedented amount of legislative change taking place in the sector (see Appendix C).

1.12 The financial and funding environment is equally turbulent. Figures from the Accounts Commission in 2016 reveal that Scottish Councils have seen revenue budgets reduced by 11 per cent in real terms since 2010/11. In the same period social work spend has gone up by three per cent and now accounts for a third of overall council spending. They also estimate that on the basis that services continue to be provided in the same way there is likely to be a 16-21 per cent rise in expenditure.

1.13 Because of the rising costs, the Accounts Commission concludes that current approaches to providing care are not sustainable.

1.14 It recommends that Councils and Integration Joint Boards should work more closely with people who use services, carers and service providers to shape the future of social care services.

1.15 Douglas Sinclair, Chair of the Accounts Commission, said: "A critical test for any civilised society is how it provides for the needs of its most vulnerable people. Councils have coped well in recent years but Scotland is now facing a watershed. Increasing pressures on social work and rising expectations of what it should deliver can only intensify. Now is the time for some frank discussions and hard choices. It is vital that people who use and provide services - and the wider public - are actively involved in that debate on future provision."

1.16 In light of these challenges and the calls for strategic discussions involving all stakeholders in the social care sector the Business Strategy Group found it difficult to set in stone a 3-5 year strategy. Accordingly this report by the Social Care Council draws from the recommendations presented by the Group and lays out a future strategic direction of travel for CrossReach rather than a strategy at this time.

1.17 We are also aware that the Council of Assembly intend to bring a strategic plan for the whole church to the Assembly in 2018. It is critical that the strategic direction of CrossReach is in line with the wider Church. Accordingly close attention will be given to this development by the Social Care Council.

2. CrossReach – Strategic Direction of Travel

2.1 Mission Statement

2.1.1 As far back as the days of the Board of Social Responsibility the organisation has built its mission on the principle of providing services in Christ's name. The Council is committed to continue on this basis and has agreed the following Mission Statement which maintains Christ as the distinct motivation for service on behalf of the Church:-

- *In Christ's name we seek to support people to achieve the highest quality of life which they are capable of achieving at any given time.*

2.2 Vision Statement

2.2.1 Within the context of the strategic direction of travel the Vision Statement remains unchanged with the proviso that given the range of variables in the social care sector and the uncertainty of funding streams it is regularly revisited to ensure achievability:-

To provide Christ-centred social care of the highest quality to those in need throughout Scotland for:-

- Older People
- People with Dementia
- Children and Families
- People with Learning Disabilities
- People who are Homeless
- People with Substance Misuse problems
- People who require Counselling and Support
- People involved with the Criminal Justice Service
- People with Mental Health problems

2.3 Strategic Goals

2.3.1 In 2014 the Council set five main strategic goals for the work of CrossReach. Despite the changing external environment these are considered as equally relevant today and are therefore unchanged in terms of guiding the Council's strategic direction of travel:-

- a. To deliver needs led services to people of all ages to improve emotional, physical and spiritual well-being for people in Scotland.
- b. To be known for innovation and a social care organisation of choice.
- c. To promote the diversity of our organisation and range of client services as our strength.

- d. To strive for excellence through a process of continuous improvement and learning.
- e. To be sustainable.

2.4 Christian Ethos

2.4.1 In 2014 the Council, building on the main principle in the mission statement of working in Christ's name, introduced a Christian Ethos Statement with the aim that it would inform and underpin all relationships, policies and methods of working. The Council believe this to be the bedrock of the work of CrossReach and have reinforced their commitment to it in the following form:-

- *We aim to show the practical side of our Christian faith by reflecting Christian love to the people we support, through our leadership, management and working relationships.*

2.5 Financial Principles

2.5.1 The Council some years ago adopted a set of financial principles to inform its operations. The Council has taken the opportunity to revise these principles with the commitment that they will drive a financial strategy to achieve sustainability for CrossReach:-

- i. Revenue: Total income receivable, including contributions from the wider Church, should be no less than total expenditure on a full cost basis (ie including realistic maintenance and depreciation, and incorporating a risk assessed contingency.)
- ii. Work to be undertaken only on the basis of full cost recovery at overall divisional level, with agreed levels of deficits at unit level
- iii. Capital: Capital expenditure to be undertaken using free reserves*, capital receipts and, if required, borrowing on a sustainable basis.
- iv. Focus to be given to maximisation of income to support development of services.

*The Council notes that overall Church discussions are taking place at present on a reserves policy

(Pie Charts showing the incoming and outgoing resources for 2017 are included in Appendix B). The financial operating results are incorporated in the Council of Assembly report to the General Assembly.

2.5.2 Over the past year a number of unplanned situations have arisen which have presented challenges in delivering financial performance in line with budget. In light of the volatile nature of funding and in some cases the unpredictability of the market in terms of referrals, occupancy and regulatory requirements the Council has agreed to put in place rigorous monitoring procedures for continuous review of all services and service areas. This will be based on a balanced score card model to ensure that the terms of the financial principles are met and mechanisms put in place which enable the Council to take early action in situations that would affect the ability of the organisation to achieve and maintain a 'bottom line' break even budget.

2.5.3 Pensions

2.5.3.1 The Business Strategy Group concluded that the most significant impediment to the achievement of a break even budget is the ongoing requirement to meet past service pension deficit payments from its resources annually amounting to £1.025m. This is a major threat to the long term sustainability of the organisation and the Council is clear that an urgent strategy to address this matter is required. To this end the Council appreciates the support of the Council of Assembly with whom discussions have and are taking place at the time of writing this report in order to find a sustainable solution to this situation.

2.6 Human Resource Issues

2.6.1 There are two Human Resource issues over the past year to which the Council has given considerable attention: the Scottish Living Wage and its Recruitment Policy:-

2.6.1.1 Scottish Living Wage

2.6.1.1.1 The General Assembly at its meeting in 2016 approved the following additional section to the Social Care Council's deliverance:-

Welcome the Scottish Government's commitment and financial contribution towards the payment of the Living Wage for social care workers from 1 October 2016 and instruct the Council to work with the Council of Assembly to enable payment of the living wage to all employees as soon as possible.

2.6.1.1.2 Over the past year the Scottish Government has made funding available to Health and Social Care Partnerships to fund the payment of the Scottish Living Wage of £8.25/hr to all care and support staff in CrossReach. Unfortunately this does not extend to employees who do not have a direct caring role. These employees are receiving the national living wage set by the UK government of £7.50/hr. It was to these employees and those paid less than £8.25/hr that the deliverance at last year's Assembly was directed.

2.6.1.1.3 Since the General Assembly last year, discussions have taken place with the Council of Assembly to determine the affordability and feasibility of paying these employees the Scottish Living Wage. Indeed over the past 18 months the Council of Assembly has made additional funding available to the Social Care Council of £452,000 to fund statutory increases for this group of staff. However, payment of the Scottish Living Wage for all employees cannot be considered in isolation from the need to maintain reasonable differentials in salaries. An increase, therefore, at the lowest salary level has a consequent effect on the salaries of all employees, at least up to middle manager level. Since the implementation of the Scottish Living Wage, the Council has had to reduce salary differentials to avoid incurring significant additional costs, but whilst differentials can be reduced within manageable parameters they cannot be removed. Both the Council of Assembly and the Social Care Council are committed to the principle of the Scottish Living Wage

and to increasing the hourly rates of all lower paid workers but regrettably neither Council has access to the resources that would enable this to be achieved.

2.6.1.1.4 Almost 63% of income for CrossReach services comes from public funding and the Social Care Council has for some time argued that, whilst funding to pay the Scottish Living Wage to some staff is welcomed, the costs of paying it to all staff and maintaining reasonable differentials should be provided in this funding. In view of this, staff from the Council of Assembly, the Social Care Council and the Church and Society Council are at the time of writing this report in discussions to make joint representations at the highest levels to funding bodies to accept the need to make provision for all staff to receive the Scottish Living Wage in funding agreements.

2.6.1.2 Recruitment Policy

2.6.1.2.1 The Council has, since reviewing its employment policy in 2004 in light of the implementation of the Employment Equality (Religion or Belief) Regulations, applied a recruitment policy that has required certain post holders to have a Christian Commitment in light of the requirement to own and promote the Christian ethos and values of the organisation. In terms of the regulations this was deemed to be a Genuine Occupational Requirement. A summary of the main provisions of the policy established in 2004 forms Appendix E.

2.6.1.2.2 As part of its work the Business Strategy Group commissioned a review of the Employment Policy particularly in light of the Equality Act of 2010. The review included input from an employment law specialist and the Theological Forum. As a result of the outcome of the review and following long, detailed and prayerful consideration the Council approved changes to the employment policy and agreed an implementation plan.

2.6.1.2.3 The Equality Act of 2010 prohibits discrimination on the grounds of a number of protected characteristics – race, religious / philosophical belief,

disability, sex, sexual orientation, age, gender reassignment, marriage and civil partnership.

2.6.1.2.4 The Council recognises and respects that ordinarily it is unlawful for an employer to discriminate against an employee or an applicant for employment based upon the individual's religious belief or lack of belief. However, it is also noted that the Equality Act provides an exception to the normal rule for an organisation, such as CrossReach, with an ethos based upon religion or belief. The exception in the legislation provides that it is not unlawful to apply a requirement that a person be of a particular religion undertaking certain work. This, on the basis that the employer demonstrates that, having regard to the ethos of the organisation and the nature or context of the work, it is an occupational requirement that the person be of a particular religion and that the application of the requirement is a proportionate means of achieving a legitimate aim.

2.6.1.2.5 In undertaking the review the Council were clear that the Mission Statement and the Christian Ethos and Values (included earlier in this report) should continue to be the motivation for all its work and the basis for its recruitment policy within the requirements of employment legislation.

2.6.1.2.6 The review focused on caring posts and leadership roles and involved the following:-

- Considering job descriptions for caring and leadership roles that currently have the requirement for the post to be undertaken by a Christian
- The issue of proportionality
- Considering how evidence of Christian faith is obtained for roles requiring a Christian

2.6.1.2.7 Proportionality: Much of the discussion in the review revolved around the issue of proportionality. The "legitimate aim" that CrossReach is pursuing is to maintain, uphold and advance the Christian ethos of the organisation as defined in its mission statement. The issue

is whether, with respect to the Care and Support Workers and Assistants roles, requiring these roles to be undertaken by Christians is a "proportionate means" of achieving that legitimate aim or whether there was another means by which that legitimate aim could be protected.

2.6.1.2.8 In light of the review and having given careful consideration to the issue of proportionality the Council approved a revised and far reaching employment policy the main outcomes of which are:-

- a. That in terms of proportionality within the equality legislation not all care / support or equivalent roles will require to be carried out by Christians.
- b. In an effort to mitigate against the potential adverse impact on the ethos of the organisation of opening up care/support roles to people not professing the Christian faith, the following measures be introduced:-
 - i. All new care/support workers, care/support assistants or equivalent and relief workers will be required to give their commitment to be respectful of the Christian ethos of CrossReach and commit not to undermine it.
 - ii. Induction training will be given to all new care /support workers, care/support assistants or equivalent and relief workers, and this will include understanding the basics of the Christian faith.
 - iii. That the previous policy in relation to other posts in the organisation would remain unchanged. The rationale for this is that the leadership that is required from Management and Senior Managers must come from a Christian perspective to preserve the Christian Ethos of CrossReach. These will be the individuals who will be required to reflect Christian love from their

own Christian experience, uphold and reflect behaviours consistent with the Christian faith and CrossReach ethos and values, responsible for ensuring that acts of worship are conducted with staff and if required for service users, provide Christian support to service users and staff, if requested, as well as explaining the Christian faith to those who ask. Since the number of management staff in services is not adequate to cover all the requirements for conducting acts of worship and providing Christian support to service users a proportionate number of Care and Support staff will be appointed with this as part of their responsibilities for which they will require to have a Christian faith. In addition, the requirement will apply where the post holder is required to represent CrossReach with external stakeholders. Job descriptions for each role will contain the relevant activities to better reflect the genuine occupational requirement in relation to each specific position for which it is being attached.

3. Operational Areas

3.1 Through the work of the business strategy group the Council has reviewed the operational strategies of each of the operational areas of CrossReach namely; Adult Care Services, Children and Family Services and Services to Older People to ensure that they are consistent with the vision and goals agreed by the Council, are sustainable and are further developed where appropriate.

3.1.1 Adult Care Services

3.1.1.1 The following operational service areas comprise the Adult Care Services Section:-

- a. People who are homeless
- b. People with drug and alcohol issues

- c. People with mental health challenges
- d. People with learning disabilities
- e. People involved in the criminal justice system

(The individual services within these service area can be found at Appendix A)

3.1.1.2 Adult Care Services in Scotland have seen continuous development over recent years. Adapting both to the needs of people who use our services and to dynamic commissioning policies, have been key areas of activity for managers in order to survive and thrive. The service area has seen a significant amount of tendering activity and the establishment of Framework Agreements over the past year or so with the overwhelming demand for the same quality service at a more competitive price. Thus far we have been able to tender for business without compromising quality, although this has been achieved by implementing some far reaching structural changes which inevitably affect employees. Whilst it is understandable that as a result of diminishing public funding commissioners are forced to try to achieve cost efficiencies this cannot be at the expense of quality and the right treatment of employees. This driving down of price has been referred to as the 'race to the bottom'. The Council, in supporting all the initiatives that have been taken to maintain sustainable services in light of funding cuts and challenges, believe that this must be carefully monitored, not only on a service by service area basis but on an individual service basis and across local authority boundaries. The Council is clear that it will not compromise its commitment to quality or its staff in order to achieve the reduced rates demanded by commissioners.

3.1.1.3 Whilst earlier in this report we referred to the role of Self-directed Support our experience of implementation has generally been in the area of services for people with learning disabilities. In general (and excluding additional sums made available for the payment of the Scottish Living Wage) our experience has been that

this has resulted in reduced funding or reduced packages of support.

3.1.1.4 In re-affirming the operational direction of Adult Care Services the Council is mindful of the fact that it must continually 'scan the horizon' in this area to look for new opportunities to provide support to the people of Scotland on behalf of the Church. The ongoing inclusion of people who use our services will enable their needs to be the driving force in shaping the future of services and identifying new areas for growth and development. This will build on the creative solutions currently being offered.

3.1.1.5 The positive financial performance in this area over the past year, and projected for the coming year, is a result of what has become a constant process of monitoring, review and adjustment. Adult Care staff are reacting on an almost weekly basis to changes in the market place in which they operate in order to maintain sustainable services. The constant reactive nature of the business is resource intensive. Against this backdrop it has been encouraging to see areas of innovation being considered and developed, most notably the cross sectional work for people with learning disabilities who also have dementia, covered later in this report.

3.1.2 Services to Older People

3.1.2.1 This operational service area provides services to:-

- a. People requiring residential, day care, home care or respite care
- b. People with dementia

(A summary of the individual services can be found at Appendix A)

3.1.2.2 2016 proved to be an extremely challenging year both in terms of delivery of service and financial performance. A number of factors, such as operational challenges, reduced referrals, lower than budgeted occupancy and recruitment challenges resulted in significant losses being incurred. This has resulted in the Council, on the recommendation of the Business Strategy

Group, being required to take and implement some difficult decisions over the past year.

3.1.2.3 Services to Older People is funded through a nationally agreed National Care Home Contract which establishes a set weekly payment per resident. Where there are economies of scale in terms of the size of a residential home it is easier to apply financial models that can achieve a break even position with the available funding. However over recent years it has become increasingly clear that smaller sized homes, particularly in rural locations where recruitment is generally more challenging than in urban areas, are not sustainable when solely or largely funded through the National Care Home Contract.

3.1.2.4 Historically the Council has, within its financial principles, accepted that some individual services run at a reasonable loss provided that the overall operational service area has broken even. Sadly two homes, Auchinlee in Campbeltown and Achvarasdal in Thurso, have run at unacceptably high levels of loss against a situation where the overall services to older people service area also ran at losses in 2015 and 2016. The Council made the decision that it could no longer meet such shortfalls in funding in these homes and could, therefore, no longer run them.

3.1.2.5 Following the decision steps were taken to seek to identify other providers who might be prepared to purchase the services as going concerns. This proved ultimately not to be the case and at the time of writing the situation on each of these homes is as follows:-

3.1.2.5.1 Achvarasdal: A potential purchaser was identified and introduced to the staff and relatives although it was not possible to achieve a sale due to matters outwith the Councils control. Since reaching this position and following discussions with NHS Highland a partnership agreement is, at the time of writing this report, being finalised on the long term future of Care for Older People in the area. This will see Achvarasdal continue in its current form to enable a new partnership and alternative

delivery model to be developed for older people's services in the area.

3.1.2.5.2 Auchinlee: Discussions took place with the Argyll and Bute Health and Social Care Partnership (HSCP) to advise them that we could no longer continue to meet the shortfalls in funding nor meet the challenges presented through recruitment difficulties. The HSCP proposed a joint arrangement where the deficits would be equally shared. The Social Care Council share equated to the existing operational losses and was not viable or affordable for the Council. This is an extremely stressful and difficult situation for residents, staff and relatives, particularly since alternative residential beds are not available in the area and at the time of writing the Council is in major discussions with all stakeholders to seek to find a solution. In doing so the Council has made it clear that it is happy to continue to provide the service, provided that adequate funding is made available and the recruitment challenges are addressed. An update on this situation will be provided in a supplementary report to the General Assembly if possible.

3.1.2.5.3 Eastwoodhill, Glasgow: In light of a further recommendation from the Business Strategy Group the Council also took a decision on the future of Eastwoodhill, a 36 place service for older people in Glasgow. For many years now the home has required refurbishment and upgrade to meet the requirements of modern day residential care for older people. It was the Council's strategic aim that this would eventually be achieved by using the proceeds from the sale of non-essential assets. Unfortunately since the decision was made some years ago the financial challenges in the whole social care sector have resulted in some of these asset sales being used for operational purposes. In addition they no longer have the same value in view of falling property and land values. The Council has regrettably come to the conclusion that it no longer has adequate funds to meet the costs of the refurbishment programme and cannot therefore continue to run Eastwoodhill. However discussions with an established and reputable provider of services to older

people has resulted in agreement in principle to the transfer of Eastwoodhill as a going concern. At the time of writing the process is at an advanced stage and subject to approval from the Care Inspectorate. This transfer as a going concern will ensure continuity of care for the residents and employment for staff.

3.1.2.6 Future Direction

3.1.2.6.1 Notwithstanding the challenges in the sector the Council is committed to provide support to older people and has considered over the last year a strategic direction which is shaped by policy drivers (see Appendix C) but recognises the need for services to be innovative, flexible, focused on personal outcomes and above all sustainable.

3.1.2.6.2 This strategy will see the development of Community Integrated HUBS in existing services. This operational direction for our services carefully embraces the challenge to evidence an outcome based approach, thus adapting to the needs of individuals in the future. This will enable us to have a portfolio of services which are integrated within their local communities and offer a flexibility which can be appealing in terms of quality and affordability to individuals and commissioners.

3.1.2.6.3 Partnership working is critical to developing a menu of services. The development of relationships and joint working across the sector will continue to be important and our future direction can embrace partnership working with social enterprises such as OOMPH (Our Organisation Makes People Happy an activity programme dedicated to enhancing the mental, physical and emotional wellbeing of older adults) and charities such as Playlist for Life. This will enable us to offer a flexible service. With the development of the Dementia Ambassador role we will be well placed to develop new initiatives such as the Community of Practice which will enhance staff knowledge and practice.

3.1.2.6.4 An outline of the integrated hub model is as follows:-

Services to Older People



3.1.2.6.5 Not all of the components in the model will be possible in every home and therefore different homes will offer a different menu of options depending on their premises and local needs. The Council, in welcoming this exciting way forward, will carry out an ongoing 'matching' and monitoring of services to the strategy to ensure consistent outcomes and financial sustainability.

3.1.3 Children and Family Services

3.1.3.1 In 2013 we reported on new methods of working for the Children and Family Services section. We sought additional funding for our large residential campus care and education services to be remodelled into small community houses, replicating a more homely environment where children would access school on a

separate site entirely. This remodelling was introduced to support future sustainability, as the service at that time was incurring significant losses, but more importantly because it was believed to be a better way of responding to the needs of children in care. The past three years has seen this plan being rolled out with the closure of our Geilsland campus and the initial move of some of the children from our Ballikinrain campus to a house in Lennoxtown. This has had a very positive impact on the children and young people, and at the time of writing we are planning for a full move to be effected by the close of 2017, having now secured an Education site. The staff are to be commended on the way they have risen to this significant challenge and in spite of the uncertainty about their own work locations have maintained an overarching commitment to doing their absolute best for the children entrusted to the Council's care.

3.1.3.2 In 2016 The First Minister called for a full root and branch review of the care system following an engagement exercise with care experienced young people and we will be working with Who Cares? Scotland and other stakeholders to ensure the voices of our own young people are heard in that process. Whilst we believe we have introduced an appropriate model of care which will continue to develop within the Children and Family strategy, the Council will continue to monitor progress, financial sustainability and fitness for purpose.

3.1.3.3 At this time we also brought together a diverse group of services under the auspices of this Directorate which currently comprises:-

- counselling and recovery services
- support for families with perinatal mental health issues
- early years services
- prison visitors centres
- short breaks services for children with a disability

(A list of all services within Children and Family Services can be found in Appendix A)

3.1.3.4 This has resulted in these services becoming more cohesive in a number of ways, as funding sources, evaluation of impact, and best practice are able to be shared across the whole service area.

3.1.3.5 The theme of Local Authority funding pressures however continues into the Children and Family Services Section with a resulting reduction of service in the Mallard in Glasgow, along with a reduction of support for those affected by substance use in Simpson House and Sunflower Garden in Edinburgh. However by diversifying our income sources for services not directly commissioned by Local Authorities we now have in place an element of 3 year core funding for each service and a robust structure for attracting continued investment through the work of the newly introduced Supporter Development Team. As new funding is identified there has also been potential for growth which has developed in line with what best fits in local communities, and is able to be adaptive to individual need.

3.1.3.6 All of these services have a common purpose to support wellbeing in its widest sense and are continuing to respond to the legislative requirements of the Children and Young Peoples (Scotland) 2014 Act as they are implemented. They work together to promote a relational model of service delivery which can support children, young people and their families to overcome challenges, recover from trauma and thrive.

3.1.3.7 One of the additional areas of focus for the Children and Family Services Senior team is providing information on request to the Scottish Child Abuse Inquiry. The Scottish Child Abuse Inquiry is looking at the abuse of children in care. It was set up on 1 October 2015. The Inquiry will raise public awareness of the abuse of children in care. It will provide an opportunity for public acknowledgement of the suffering of the children. It will be a forum for validation of their experience and testimony. The Inquiry will report to Scottish Government Ministers within 4 years with recommendations for the future to improve the law, policies and practices in

Scotland. The Inquiry has named the Church of Scotland (CrossReach) as one of the organisations with which it will be engaging, and has granted core participant status. A further update will be provided at a future Assembly.

4. Business Development Section

4.1 Since its establishment as part of the last review of support services the Business Development Section has laid down the infrastructure in order to support the organisation in terms of tendering, business intelligence, communication, promotion and events, income generation and marketing. The Council believes that this has created a sound base on which to build a focus on 'business growth and development'. The focus of this Section over its next stage of development will be to work more closely with operational services to seek to find and win new business with clear targets for success.

4.2 Given the financial challenges and the need to reduce reliance on public sector funding the Council has invested in a Supporter Development Section with a remit to maximise income generation. The Council has set income generation targets over the period of a three year strategy and believes that an investment in the development of further income generation initiatives, with clear measurements of success, will be crucial to the long term sustainability of the organisation.

4.3 There are a number of ways in which church members can support the work of CrossReach. One option is to adopt CrossReach as their chosen charity and, in addition to their normal church giving, make a regular standing order to the work. Such giving would considerably enhance the contribution from the church through the Ministries and Mission contributions which amount to just over 2% of our income (see Appendix B for a breakdown of incoming resources). Not only would a regular donation enhance the Church contribution it would help us provide vital services which one service user said they would be dead without.

5. Support Services

5.1 The Support Services based in Charis House in Edinburgh and in Regional Offices provide the crucial infrastructure for the support and maintenance of services, external management, strategic management, finance and resources and human resources and organisational development services. These functions are funded, in the main, through a percentage contribution from individual services and projects known as the central services contribution. As individual services are closed, reduced in size or income decreases this central services contribution reduces resulting in an underfunding for these functions. This is an area that the Council must keep constantly under review and as a result management have been asked to bring a strategy and proposals to the Council's strategy planning meeting in June 2017. The ongoing discussions about the future of office accommodation, covered in the Council of Assembly's report to the General Assembly, may have an impact on our support services considerations and the management will continue discussions with management colleagues from the Department of the Council of Assembly and reflect the outcome in future reports to the Council.

6. Digital Technology Strategy

6.1 As part of its work the Business Strategy Group received presentations and a report on the future of digital technology in the strategic direction of the Council. Digital Technologies can be a great enabler of change and agent for efficient and effective services. However any adoption and use of such technologies must be aligned with the priorities of the organisation and the aim of providing excellent support. The implementation of digital solutions will require significant investment and the Council will have to be confident that the benefits and potential cost efficiencies will justify such investment. Accordingly the Council will make consideration of this area a priority over the next year.

7. Potential Areas for Cross Directorate Working, Growth and Development

7.1 One of the 5 Strategic goals is to promote the diversity of our organisation and range of client services as our strength. In considering the future strategic direction of the organisation the Council sees exciting opportunities to explore growth and development through cross sectional working and is an area on which it will focus over the coming year.

7.2 One of the factors in the Integration of Health and Social Care has been the aspiration for agencies to work more closely together, joining knowledge and expertise. Within CrossReach we have embarked on a similar journey. We have started to look at how our own skills, knowledge and expertise held in the individual teams working within Adult Care, Children and Family Services and Services to Older People can be integrated in some key areas so that we can respond to individuals as their needs change. One of the areas where we have already had good success is between our Learning Disability Services and our Dementia Services. It is now well evidenced that people with a learning disability have a higher risk of developing dementia at a younger age than the general population, and so our dementia specialists in older people's services have been working alongside colleagues in services for people with learning disabilities to ensure that they understand the progression of the illness and can support people with developing dementia. We are now exploring synergies in other areas including mental health, dementia and criminal justice, as well as looking at how co-location of services might bring about a better service offer to individuals, their families and carers.

7.3 We have always looked for areas of emerging need and over the past few years we have seen shoots of growth in our counselling provision, including the diversification into an embryonic employee assistance programme. This programme is being offered to agencies who may not have access to such schemes in any other way, but whose staff need support as a result of being exposed to more vulnerable complex and traumatic situations. The

wellbeing of the workforce, in health and social care as well as in commercial agencies, is now being understood as a key element in organisational resilience and this initiative is being well received. The business strategy group has proposed that the Council look at how it might respond to other areas of emerging or critical need and has asked for further consideration of poverty, mental health provision, criminal justice, and early years, early intervention initiatives, as well as endorsing the continued roll out of Heart for Art as a key support for people with dementia to remain included and supported within their communities.

7.4 One of the key features in ensuring that people are not just experiencing quality care and support, but also the most effective care and support, lies in contributing to, understanding and interpreting the evidence base. Listening to the voices of the people who access our support, their carers and their communities lies at the heart of the work of CrossReach, and will continue to be an increasingly important factor in the design and delivery of future services. We are also building relationships with academic researchers and other partners, and have been or are currently involved in significant research studies around dementia, family therapy, the effects of stigma on children, and perinatal mental health. We are considering how to continue to contribute to and learn from such studies in the future, working alongside colleagues in Scottish Government as appropriate so that we can best inform policy and practice in Health and Social Care for the future, bringing the voices of people who use services to the heart of planning structures. We are also currently working with the Digital Health Institute to understand the potential use of technology in delivering support to those who use services. One of the areas under consideration is a virtual counselling platform with the ability to reach into remote areas of Scotland where confidential service provision can be difficult to deliver and people are at greater risk of feeling isolated. Making these platforms as accessible as possible both in terms of technological and cultural differences will be key to future success and we have already engaged with Bord na Gaidhlig to that end.

8. Part 2: 2016/17 – Review and Performance

8.1 Church of Scotland Strategic Framework

8.1.1 The work of the Council undertaken in the name of the Church of Scotland seeks to reflect the Strategic Framework of the Church. Some examples over the past year are:-

8.1.1.1 Serving the vulnerable

8.1.1.1.1 A partnership with Partick Housing Association has resulted in a purpose built provision of a supported living service for 14 people with mental health issues. Those who use the service have been actively involved in making choices about decoration and furnishings for the new building and a student recently on placement at Allarton House (CrossReach Care Home for 12 people) worked closely with them to consider the impact of such a transition to their new accommodation. This is a key example of working with people to support them in key areas of their lives.

8.1.1.2 Discovering and Encouraging Life in all its Fullness

8.1.1.2.1 No one knew as they celebrated the arrival of baby Duncan Currie the impact and significance this wee boy would have as he grew into adulthood. The year was 1923. Just twenty years later that 'wee boy' was sent to the Ruhr Valley in Germany as part of the famous Dambusters' mission. In 2013, having developed Parkinson's Disease, Duncan decided it was time for him to go into residential care and chose to move to CrossReach's South Beach House in Ardrossan. On the 4th of September 2016, Duncan was honoured during the Battle of Britain Memorial flight at the nearby Largs Viking Festival. At the end of the fly-by, the Lancaster Bomber tipped its wing to Duncan as a mark of respect. Duncan describes the move to South Beach as being very good. He enjoys the activities, food, visits from family and friends and the support in keeping up with his interests in the RAF. 'I want for nothing', he smiles.

8.1.1.3 Empowering Young People

8.1.1.3.1 In 2016, a group of 12 students from the University of Strathclyde, Business School Faculty, Management Development Programme presented their reports on research projects they had completed for CrossReach services to the CEO Peter Bailey and members of the management team. The projects were undertaken as part of the students' Social Responsibility Pathway choice within the Management Development Programme. When asked for feedback the students all responded that working with CrossReach had raised their knowledge and awareness of the range of difficulties people face on a day to day basis either due to social, economic or demographic disadvantages.

8.1.1.4 Developing Leadership

8.1.1.4.1 The Learning Disabilities Service User Forum is an example of people who use our services developing their leadership skills. In addition to organising the annual Learning Disabilities Forum they have organised safeguarding training for people within our services. The annual Forum meeting is "led by service users for service users" and features a varied programme of input on professional issues, workshops and fun. Comments from professionals in the field are:-

- "I don't think I've been at an event where I've felt so included, so welcomed and there has been such enthusiasm about people with learning disabilities having a voice". Linda Allen, Keys to Life Coordinator, Scottish Government.
- "It was great to see so many people using services who are active in the work of CrossReach National Forum". Clare Egan, Care Inspectorate.

8.1.1.5 Releasing the gifts of all the people

8.1.1.5.1 The Social Care Council's report to the General Assembly in 2016 included the supplementary report on the ongoing work of the Social Care Mission Officer to empower church congregations locally to run social care projects. During the course of 2016, 3 existing projects have been supported and 5 new projects have been

identified for support. The Social Care Mission work of the Council will form a supplementary report to the General Assembly.

8.1.1.6 Customer Service Excellence

8.1.1.6.1 Customer Service Excellence is a Government Standard for quality accreditation. The standard tests, in great depth, areas that research has indicated are a priority for customers. There are 5 criteria to the Customer Service Excellence assessment namely:

- Customer Insight
- The Culture of the Organisation
- Information and Access
- Delivery
- Timeliness and Quality of Service

8.1.1.6.2 After the initial in-depth assessment for the Award there is an annual update assessment to ensure the quality and customer service still merits the award.

8.1.1.6.3 A breakdown of the Services who have adopted Customer Service Excellence as a key part of their strategy is:-

- Children & Family Services 1 Service
- Adult Care Services 5 Services
- Services to Older People 19 Services

8.1.1.7 2016 Employee Survey

8.1.1.7.1 CrossReach surveys all its employees on a biennial basis. The last survey took place in February 2016.

8.1.1.7.2 CrossReach has a People Charter which sets out the commitments which employees can expect from CrossReach as their employer. It states the organisation's position on employment issues such as training, support and benefits. The questions asked in the Employee Survey measure the organisation's performance against the People Charter.

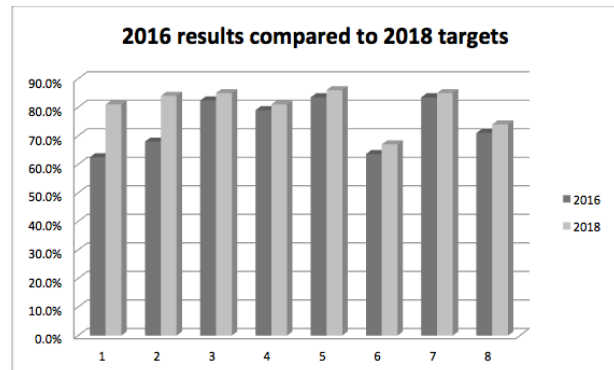
8.1.1.7.3 The questions in 2016 mirrored those asked in 2014, allowing direct comparisons to be made.

8.1.1.7.4 In all but 2 questions, employees answered more positively than in 2014. It is not a surprise to the Council but nevertheless disappointing that in the current financial climate the two questions on which answers were worse than the 2014 survey are:-

- CrossReach is committed to providing the best affordable conditions of service
- CrossReach is committed to providing the best affordable salaries possible

8.1.1.7.5 The response rate was lower than in previous years therefore management are exploring different ways to increase engagement levels in the 2018 survey.

8.1.1.7.6 Improvement targets have been set and published for 8 key questions in the 2018 survey:-



Question 1 agreed training needs	Question 5 treated by senior team in line with Ethos and values
Question 2 undertake Personal Quality and Development Plan	Question 6 best affordable salaries
Question 3 consulted on employment changes	Question 7 listened to and encouraged to contribute ideas
Question 4 treated fairly and consistently	Question 8 The Advisory Consultative and Negotiating Group consult and advise me on issues

8.1.1.8 Qualifications and Achievements

8.1.1.8.1 A highlight of the CrossReach year is the annual Service of Celebration where, in the presence of the Moderator of the General Assembly, we have the opportunity to celebrate the achievements of staff and volunteers. The sustained quality of our services is directly related to the skills and experience and willingness of our staff to undertake training. The following achievements were recognised at the 2016 service:-

Award	Title	Level	Total
Diploma in	Counselling Children & Young People		1
HNC	Social Care		4
MSc in	Dementia Studies		1
NAPA	Activity Worker Certificate	2	1
PDA	Administration of Medication		67
PDA	Health & Social Care Supervision		30
Specialist Paralegal	Employment Law		1
SVQ	Business Administration	3	1
SVQ	Health & Social Care	2	2
SVQ	Health & Social Care	3	16
SVQ	Health & Social Care	4	3
SVQ	Professional Cookery	3	1
SVQ	Housekeeping	2	1
SVQ	Social Services & Healthcare	3	17
SVQ	Social Services Children & Young People	4	2
Certificate	Physicare Instructor		1
BA	Nursing		1
SVQ	Management		4
Total			153

8.1.1.8.2 At the same Service 21 staff were recognised for achieving 20 years' service, 6 for achieving 30 years' service and 1 for 40 years' service.

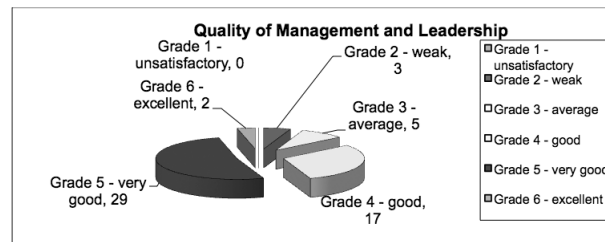
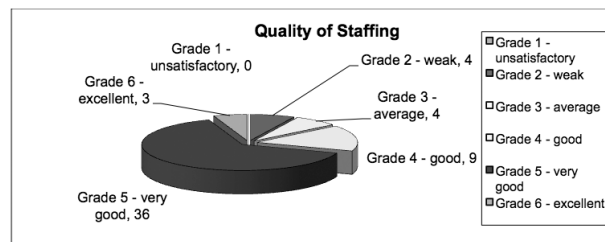
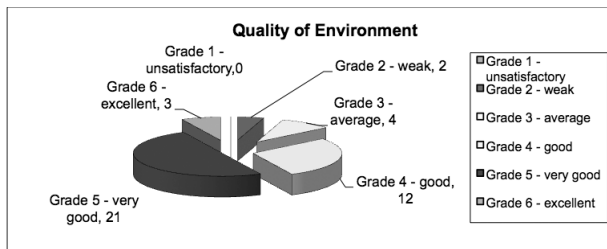
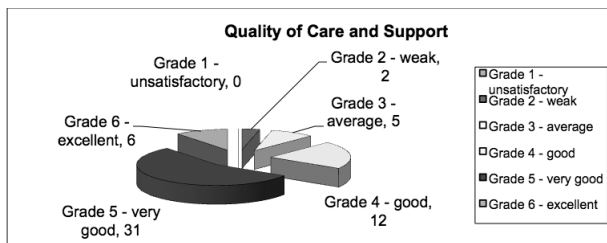
8.1.1.8.3 In addition the following awards were presented:-

- Ian Manson Adult Learner of the year – Beverly Joyce - Eskmills
- Ian Manson Award for Excellence – The Bungalow Team
- Volunteer of the year – Margaret Winhole
- Employee of the year – Kelly Ireland - The Elms

8.1.1.9 Care Inspectorate Grades

8.1.1.9.1 The independent regulatory body, the Care Inspectorate, inspect our services across four key inspection themes on a grading structure from 1 – unsatisfactory through to 6 – excellent.

8.1.1.9.2 The following charts below break down the Care Inspectorate Grades for each Quality Theme.



8.1.1.10 2016 Service User Survey

8.1.1.10.1 On an annual basis everyone who uses our services is given the opportunity to participate in our Service User Survey.

8.1.1.10.2 The survey form is outcomes based and covers questions on 3 key areas:

- Client outcomes
- CrossReach values
- Customer service

8.1.1.10.3 Core question themes were agreed for the whole organisation however wording was tailored for individual service user groups. In addition pictorial and large print forms were available.

8.1.1.10.4 69% of the forms issued to Service Users were returned, this is marginally less than the response level received in previous years. The responses received were exceptionally positive with only 3 of 19 questions receiving a total positive response of less than 90%.

8.1.1.10.5 Each service reviews their survey results and develops an action plan to identify improvements which can be made as a result of the feedback received through the survey. Staff and service users jointly develop an action plan which focuses on key areas, particularly the three questions which received the lowest positive responses in their Service.

8.1.1.10.6 Below are 5 key areas and the responses received:

- 90.2% agreed the Service helps them to remain/ become more fulfilled
 - 42.5% responded strongly agree
 - 47.7% responded agree
- 95.3% agreed the Service helps them feel safe and secure
 - 53.9% responded strongly agree
 - 41.4% responded agree
- 92.3% agreed the Service helps them to feel valued and included
 - 42.9% responded strongly agree
 - 49.4% responded agree
- 99.1% agreed the Service accept and respect them
 - 68.1% responded strongly agree
 - 31.0% responded agree
- 98% agreed the Service treat them fairly and consistently
 - 64.2% responded strongly agree
 - 33.8% responded agree

8.1.1.10.7 Comments from Survey Forms

8.1.1.10.7.1 The comments received were wide ranging a sample of these are:

- "All the staff go out their way to help and make sure the people in their care are supported, respected and answer any questions and deal with situations as they arise."

- "I am sure that the care offered by the home has helped my mum enjoy the last 12 years that she has been in the home."
- "I get treated with compassion, fairness and respect by staff and my counsellor."
- "I don't know what I would do without them."

9..... and Finally

9.1 Whilst the external environment is challenging, CrossReach continues to introduce new and creative initiatives, building on its reputation for pioneering and innovation in the social care sector. Here are one or two examples from the last year!

9.1.1 Heart for Art Expansion

9.1.1.1 As a result of its pioneering work in establishing Heart for Art (creative art for people with dementia) the Council now operate 10 groups across 10 different Local Authority areas allowing engagement with more people living with dementia and their families. Participants engaged with the project continue to express what they value about being involved.

- "I never used to like art. I haven't done it for years. I remember being told off at school, "that's not the way to do it." But I think this is very good, I enjoy it and I'm chuffed I've done it." (Participant-Musselburgh Group)

9.1.2 Morlich Goes Down Memory Lane

9.1.2.1 As part of a reminiscence project for Morlich House, a home for older people in Edinburgh, a fifties themed street has been developed complete with its own sweet shop. People who use the service have been involved in the initiative in terms of the décor of the fifties house and the sweets in the shop, ranging from Highland Toffee to sherbet lemons!

9.1.3 3rd Annual Dementia Ambassadors Conference

9.1.3.1 Over 50 CrossReach Ambassadors came together to share developments within the dementia field and hear from experts in dementia care. Speakers from the Scottish Dementia Working Group and the Promoting Excellence

Team from Scottish Social Services Council addressed the delegates on creating a portfolio of development through Open Badges and Leadership, two very important elements of the Dementia Ambassadors role.

9.1.4 CrossReach Taxi

9.1.4.1 If you live in Edinburgh, watch out for the CrossReach cab travelling across the capital's streets. Taxi number 507 will carry the CrossReach branding on the outside and on the back of the seats for the next 12 months. The idea was a joint initiative between the Business Development and Human Resources departments and is designed to help raise the profile of CrossReach. One of the taxi's first jobs was to take the Moderator to engagements around Edinburgh during CrossReach Week.

9.1.5 Simpson House at 30

9.1.5.1 The quality and importance of the work of Simpson House in Edinburgh with both adults and children was recently recognised by the City of Edinburgh Council as they sought to change delivery models in the capital in order to streamline and improve services offered to people living with a substance misuse issue. Both services have been successful in partnership bids to deliver therapeutic support for the next three years, along with a wider range of services which will continue to be charitably funded. As a result they will be able to continue to bring hope in what can be the darkest of places. Here is a testimony from one of the many hundreds of people who have been helped by Simpson House over the past 3 decades:-

- "Before I came to Simpson House I had a barrier that no one got through, I didn't trust people. Now I realise that I am in control of the barrier and who I let through. Coming to counselling was the hardest and scariest thing I have ever done in my life but it is also the best thing I have ever done."

9.1.6 All aboard!

9.1.6.1 Parked outside Polmont Young Offenders Institution is a brightly coloured double decker bus. This is no ordinary bus! In fact it's the Family Bus, also known as the Polmont Visitors' Centre which supports family members when they come to visit a relative. £1.8 million of public money has been committed to fund Visitors' Centres over the next 3 years. The fact that the money is provided from 3 portfolios – community justice, public health and early years – acknowledges the work that the centres do with children and families across a whole range of Government policy. The bus is lovely. Inside it's got a kitchen, a play area for children and seating area for families to chat to staff. Obviously a building would be the ultimate dream but at the moment the bus serves the purpose and definitely meets a need.

9.1.7 Talking Mats

9.1.7.1 Talking Mats is a method of supporting people with communication challenges - for example, those with learning disabilities, dementia or a stroke, as well as children and young people with additional support needs. This interactive tool ensures that the individual is at the centre of the planning process and assists them to express their views. CrossReach was keen to exploit the potential benefits of this exciting but expensive innovation, so a successful bid to the Sir Duncan Carmichael Trust for funding enabled training to take place and gain some practical experience.

10. Appreciation

10.1 As a Council we are grateful to the whole Church for its support in so many different ways. One particular example which we believe is worthy of special mention this year is the support we have received over many years from **St Andrews Church, Liverpool**. Since 1996 they have given annual donations amounting to £54,000 up until their dissolution in late 2016. During a wonderful service of reminiscence and thanksgiving for the witness for Christ in Liverpool since 1824 and to mark the dissolution, the Convener and Chief Executive were overjoyed to receive a cheque for £20,000 for the work of CrossReach. The

donation will be used to develop our Social Care Mission work across the whole church. Alongside this the congregation have also made provision for future support to CrossReach through a St. Andrew's legacy fund held in trust by the Presbytery of England. We are hugely grateful to those who worshipped at St. Andrew's and wish them well in their new places of worship whilst assuring them that their witness lives on as a result of their sacrificial giving to CrossReach.

In the name of the Social Care Council

BILL STEELE, *Convener*

IRENE MCGUGAN, *Vice-Convener*

HUGH MAURICE STEWART, *Vice-Convener*

PETER BAILEY, *Council Secretary and Chief Executive of CrossReach*

ADDENDUM

Peter Bailey

With a Master's degree in Personnel Management at the University of Strathclyde and coming from the public sector, Peter Bailey joined the Church of Scotland's Board of Social Responsibility in January 1992 as Head of Human Relations. His role soon broadened to include the post of Head of Public Relations, all at a time when the Board operated from within the Church Offices.

Moving with the Board in 1993, he was involved in managing many of the complex issues surrounding the establishment of the service as it relocated to its new operational headquarters at Charis House.

In the years that followed he contributed much to the restructuring of the organisation as it transformed into CrossReach, the social care organisation that it is today.

Early in 2009, Peter stepped up to take interim responsibility for running the organisation until a formal recruitment process could be undertaken.

Peter brought to the role a strategic mind, one which invoked a real sense of value for the staff as he laid a gentle but firm hand on the tiller. It was, therefore, with great delight in all quarters that Peter was convinced to put his name forward and was subsequently successful in achieving his appointment as Chief Executive Officer.

In the words of the Convener at the time "Although Peter is a committed employee of some year's standing, I would want to stress that we are fortunate to have been able to secure someone of such high calibre and we look forward to the future under his leadership."

During his first years in office, CrossReach underwent a significant re-structuring exercise which Peter correctly identified as the springboard to achieving long term stability of the Church's contribution to social care.

Through the following years he has built a strong team around him. Encouraging both the leadership and the wider work force, he has engendered a palpable sense of loyalty which is recognised and appreciated throughout CrossReach.

A pragmatic approach, a good sense of humour, a high level of commitment to the role, together with humility and fairness in all his dealings are collective benchmarks of his leadership which have undoubtedly helped support the organisation through some extremely turbulent times in the world of social care. Good characteristics in themselves but when incorporated with his strong Christian faith, have helped the organisation, through purposed leadership, to demonstrate the grace and love which are to be found in Christ's own example.

Peter has been much involved in the wider social care arena, in particular representing the voluntary sector in negotiations for the National Care Home Contract rate including the drive to achieve a living wage for the workforce, as a result of which, he is held in high regard by many of his peers both in the social care sector and beyond.

While the Council recognises that he will not 'put his feet up' but will continue to serve in other ways, it puts on record its sincere gratitude to Peter for all he has been and done both in his roles on the Church's Senior Management Team and the management of the Social Care Council. We wish him, and his wife Anne, a long, rewarding and happy retirement.

In the name of the Social Care Council

BILL STEELE, *Convener*

IRENE MCGUGAN, *Vice-Convener*

HUGH MAURICE STEWART, *Vice-Convener*

APPENDIX A

LIST OF SERVICES

Adult Services

Criminal Justice

- Dick Stewart Service (Glasgow)

Homeless People

- Cale House (Inverness)
- Cunningham House (Edinburgh)
- Kirkhaven Project (Glasgow)
- Lewis Street (Stornoway)

Learning Disabilities

- Eskmills (Edinburgh)
- The Bungalow (Stonehaven)
- Threshold Edinburgh
- Threshold Glasgow
- Threshold Support Services (Hamilton)

Mental Health

- Allarton (Glasgow)

- Gaberston House (Alloa)
- Morven Day Services (Kilmarnock)

Substance Misuse

- Beechwood House (Inverness)
- Dochas Housing Support (Stornoway)
- Rainbow House (Glasgow)
- Rankeillor Initiative (Edinburgh)
- Tayside Support Service (Angus / Dundee)
- Whiteinch Move on Service (Glasgow)

Children and Family Services

Looked After Children

- Ballikinrain Campus (Balfron)
- Fanniescroft Farm (Lennoxton)
- House of Newburn (Arnprior)
- Mill Muir Farm House (Gargunnock)
- Mount Pleasant (Dalry)
- Rockwood House (Beith)
- After Care and Housing Support Service

Children with Disabilities

- The Mallard, The Garratt & GO2 (Glasgow)

Community Services / Early Intervention

- Daisy Chain Early Years Project (Glasgow)
- Perth Prison Visitors Support and Advice Centre
- Polmont Prison Visitors Support and Advice Centre
- Sunflower Garden (Edinburgh)

Counselling, Support & Training

- Bluebell Perinatal Counselling Services (Glasgow)
- Edinburgh (Lothians)
- Burnside Court (Moray & Inverness)

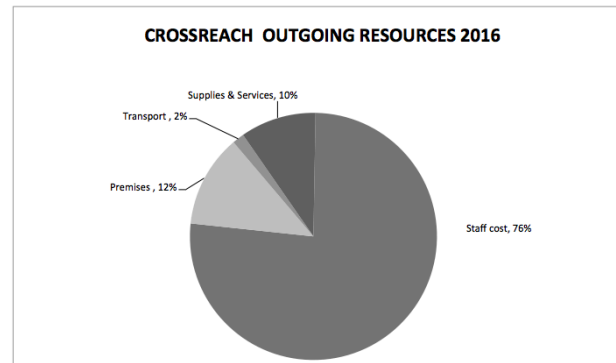
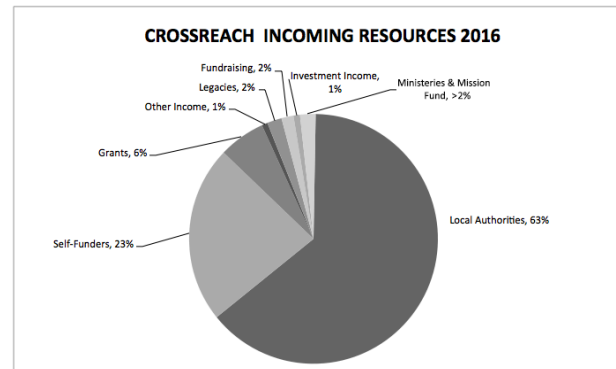
- COSCA Counselling Training (Glasgow)
- Employee Assistance Programme (Glasgow, Edinburgh)
- St. Andrew's Centre (Dunbar)
- Simpson House (Edinburgh)
- Tom Allan Centre (Glasgow)
- Wallace House (Edinburgh)

Services to Older People

- Achvarasdal (Thurso)
- Adams House (Elderslie) – *Dementia*
- Auchinlee (Campbeltown) – *Dementia*
- Balmedie House (Balmedie)
- Bellfield (Banchory)
- Budhmer House (Portree)
- Cameron House (Inverness) – *Dementia*
- Clashfarquhar House (Stonehaven)
- Cumnor Hall (Ayr) – *Dementia*
- Eastwoodhill (Glasgow)
- Glasgow Supported Living Services
- Heart for Heart, Bankfoot
- Heart for Art, Broughty Ferry
- Heart for Art, Edinburgh
- Heart for Art, Garelochhead
- Heart for Art, Glasgow (Broomhill & Stamperland)
- Heart for Art, Kirkcudbright
- Heart for Art, Musselburgh
- Heart for Art, Stonehaven
- Heart for Art, Tighnabruaich
- Inverreck (Dunoon) – *Dementia*
- Morlich House (Edinburgh)
- Oversteps (Dornoch)
- Queens Bay Lodge (Edinburgh)
- South Beach House (Ardrossan)
- St Margarets House (Polmont) – *Dementia*
- The Elms Care Home (Edinburgh) – *Dementia*
- The Oasis Bankfoot Day Service
- The Oasis Garelochhead Day Service
- The Oasis The Tryst Day Service (Pitlochry)
- Walter & Joan Gray Care Home (Shetland)
- Well Hall (Hamilton)
- Whinnieknowe (Nairn)
- Williamwood House (Glasgow) – *Dementia*

For further details and addresses of all our services visit our website at www.crossreach.org.uk

APPENDIX B



APPENDIX C

MAIN LEGISLATIVE DRIVERS

Political Drivers

Impacting Across All Service Areas

- Self-directed support (Scotland) Act 2013
- Public Bodies (Joint Working) (Scotland) Act 2014
- Mental Health Strategy 2013-2016. (New Strategy Imminent)

Specific to Operational Directorates

- Reshaping Care of Older People (a programme for change 2011-2021)

- Scotland's National Dementia Strategy (2013-2016)
- Living and Dying Well (updated 2012)
- Keys to Life - Scotland's Learning Disability Strategy 2013
- Community Justice (Scotland) Act 2016
- National Drug Strategy (Road to Recovery) 2008
- Scotland's Alcohol Strategy 2009
- Children and YP (Scotland) Act 2014
- National Parenting Strategy 2013
- National Play Strategy 2013
- Child Poverty Strategy for Scotland 2014-2017
- Higher Aspirations, Brighter Futures 2009
- Doran Review 2010

APPENDIX D

EMPLOYEE NUMBERS

Comparison of Employee Numbers between 2016 and 2017

	Full Time		Part Time		Total		Full Time Equivalent	
	2016	2017	2016	2017	2016	2017	2016	2017
Operations Staff	415	436	880	865	1295	1301	989.40	994.25
Relief Staff			475	515	475	515	120.78	111.40
Executive, Office Support Staff	68	68	20	23	88	91	78.78	81.50
Total	483	504	1375	1403	1858	1907	1188.96	1187.15

APPENDIX E

EMPLOYMENT POLICY 2004 – MAIN CRITERION

In June 2004 the Executive Committee of the then Board of Social Responsibility in light of the Employment Equality (Religion and Belief) Regulations 2003 agreed that all posts would be assessed on an individual basis as to

whether a Genuine Occupational Requirement (GOR) existed for the post holder to have a Christian Commitment against an agreed criteria. A summary of the criteria is as follows:-

1. That a GOR can be justified for care posts and posts that have a regular supporting relationship with service users by virtue of the requirement

-
- to show Christian love and care to service users, participate in and/or lead Christian worship with other staff, and where appropriate, service users and explain the Christian Faith to service users and others who ask.
2. That a GOR can be justified for posts where the duties involve a 'public face' of the organisation or who have regular involvement with the public.
 3. That a GOR can be justified for posts forming the Senior Management Team on the basis that they must uphold, maintain and promote the Christian Ethos.
 4. That a GOR can be justified where the duties involve the development, maintenance, review and administration of policies deriving from the Christian Ethos.

[1] Scottish Government

[2] Mental Health Foundation

[3] SAMH, NSPCC 2015, NCT

[4] Scottish Government

[5] Families Outside

[6] National Records of Scotland

[7] Scottish Government

[8] Alzheimers Scotland

PANEL ON REVIEW AND REFORM

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Instruct the Panel on Review & Reform to work in partnership with others to enable conversation and discussion across the Church of Scotland on Ecclesiology in a post Christendom context.
3. Instruct the Panel on Review & Reform along with Ministries Council to bring proposals to the General Assembly of 2018 on payment, training and placement of Ordained Local Ministers.
4. Note the ongoing work being carried out on enabling sacramental ministries and, in this ongoing work, instruct the Panel on Review & Reform to consider, alongside other developments, the potential use of Commissioned Local Ministers as outlined by Rev Dr Doug Gay in the 2017 Chalmers Lectures.
5. Instruct the Panel on Review & Reform to work with Ministries Council, Fresh Expressions and outside agencies to ensure that appropriate training for Pioneer Ministry is developed.

REPORT

11

1. Introduction

1.1 Change – our ministry

1.1.1 Change is always an evocative word but in a rapidly changing world we recognise that change is a necessity for the Church! However, in his book “Change Direction” Dr David Cormack argues that change is more than a necessity and instead lies at the very heart of who we are and are called to be.

Change is God's way of restoring creation to himself. The Church is called to use the ministry of change in its own pilgrimage and to demonstrate to society the power and willingness of God to transform each and every aspect of His creation. But, somewhere along the road to the third millennium, change got a bad name. ... Whatever the roots, change became bad news for the Church. Consequently the people of God have become less able to fulfil their ministry of change either corporately or

personally. For too many Christians their pilgrimage has become one long struggle against change rather than a welcoming embrace of the Lord of change.

The counter-conspiracy is anti-Christian in origin. Christians are the people of transformation not conformation. Our real challenge is not to hold some imaginary theological line, or even go back to some old traditional position. Our real challenge is to go forward as leaders and learners and to embrace the transforming power of God which is our unique heritage.^[1]

1.1.2 Whatever we might make of Cormack's assertion, considering the changes we need to make as a church lies at the heart of the work of the Panel on Review and Reform - charged as it is by the General Assembly with articulating a clear statement of the long-term vision of the Church, and paths and developments which might be followed by

congregations, Presbyteries, Councils and Agencies of the Church to make such a vision a reality.

1.1.3 In carrying this work forward the Panel has continued to draw on writings from a wide range of sources, which has included re-reading General Assembly reports from previous years. This has brought a growing recognition that much of what the Panel might urge the Church to do – the paths and developments we might follow - has been said before. Not only this, but the paths and developments have often been agreed upon by the GA. For example the GA urged congregations to take seriously their ministry to and with children, ensuring that there are opportunities for children to participate in worship,^[2] invited all congregations by the year 2020 to begin to establish a new experience of Church in each parish^[3] and instructed Presbyteries to develop a coordinated strategy to equip congregations to sustain worship, pastoral care and mission.^[4] However, deliverances like these have not always led to action or at least not the action envisaged by the writers of the GA reports. Given this, the Panel is now less focused on seeking to discover original thoughts or ideas, but to focus on how already articulated ideas might be acted upon in practical ways and worked through in the life of the church.

1.2 Changed circumstances

1.2.1 One of the things behind this revised focus is recognition that the circumstances of today are different. The awareness that things need to change has grown and the resultant appetite for change has, at least in some places, grown. Ideas and developments that people were at one time resistant to are now being openly spoken of in positive terms, and time and time again the Panel has been asked, “Why are we not doing what we said we would years ago?”

1.2.2 In this way perhaps the Church has moved on from where it was in the 1950s when William Barclay wrote:

The Church always runs the danger of condemning a new way of doing things just because it is new. In one sense there is hardly an institution in the world which resents change so much as the Church does.^[5]

1.2.3 However, barriers to change still exist and discovering the barriers to change so that we might deal with them will continue to be important moving forward - ensuring that change is not held back by “mysterious forces” at a local, Presbytery or national level. Indeed, for many the recognition is that time is too short for us to wait longer before implementing change. The time is now!

1.3 Working collaboratively with others

In order to support this, the Panel is seeking to work proactively with other Councils and Committees, including the Council of Assembly, to support the development of work in practical ways. The Path of Renewal represents the most significant piece of work using a partnership approach between the Panel and Councils and the Panel is keen to develop this approach further.

1.4 Holding on to the overarching vision

1.4.1 In taking this forward it is important not to lose focus on the big picture whilst attending to the detail of individual changes which are needed. The Panel recognises the importance of marrying the two and has continued to hold to the vision reported to the 2016 General Assembly. In that report the Panel suggested that we should be seeking to develop, throughout Scotland and beyond, churches marked by three characteristics:

- a. Working in partnership with others to meet social needs and to bring about change so that justice prevails.
- b. Sustaining authentic, engaging Christian community and worship for all generations.
- c. Encouraging all to become fully formed disciples of Jesus Christ.

1.4.2 What should not be missed though is the importance of all three strands being developed in all churches – that being strong in one area alone will not be sufficient. This means that each congregation will need to look to develop those strands which are weakest, when our natural inclination will be to work further on the strand or strands which are already relative strengths.

While they represent different aspects of mission, in the life of a local congregation the three elements flow into one expression of witness, however faltering and imperfect the expression is.^[6]

1.4.3 This represents a holistic approach to developing what has been described as “missional” churches and is based on work by Raymond Fung for the World Council of Churches. This was also central to the recommendations of the Church Without Walls Report to the General Assembly of 2001. The Panel believes that this provides a long term vision for the Church of Scotland, leaving room as it does for churches to be shaped to fit their own particular context.

1.4.4 The Panel is encouraged that discussion on these three strands formed a key part of the Roadshows organised by the Council of Assembly; is being used with Path of Renewal churches; and that at least two Presbyteries are now actively encouraging all their congregations to consider how well formed they are in these three key areas. In addition one Presbytery has developed material to assist local congregations to ascertain where weaknesses lie in their work and witness and has used this effectively in their Local Church Reviews.

1.4.5 The Panel is of the view that whilst it might be helpful to expand on what each of the characteristics represents, there is no need for further strands to be added. In fact the simplicity of the three strands is the strength of this approach. The developing of “bigger concepts” that will help to give a framework for local work and witness will remain an important part of the Panel’s work.

1.5 Catching the heartbeat of God

Tradition is passing on the fire not worshipping the ashes.
Gustav Mahler 19th/20th Century composer

1.5.1 At a time of major change the temptation can be to hold on to as much as we can of what has gone before - imagining that in doing so we are being faithful to our heritage and guarding our future. Yet our heritage as a church in the Reformed tradition is to be “reformed and always reforming” – always in accordance with scripture. This means being clear about our primary calling and there is a firm need for us to recover our “raison d’être”: to catch something of the fire that drove Ninian and Cuthbert and others to come to Scotland, the fire that the Reformers carried for a church which would truly shape our nation in a Christ like fashion; to rediscover a passion for the Gospel and for sharing the Good News throughout this land and beyond.

1.5.2 The Panel is aware that this is a spiritual issue, not a practical one. We need to be touched and shaped by God in fresh ways, just as the Israelites were in the wilderness. Carefully crafted strategies or changing structures will never supplant this nor bear significant fruit without this. Recognising that this is a work of the Holy Spirit, the Panel is pleased to support the Council of Assembly in inviting the General Assembly to call the Church to pray that God will do fresh work amongst us as his people, restoring in us something of that fire that we see in our forebearers, that we might be reshaped during what are testing times and catch afresh the heartbeat of the Father.^[7]

2. Path of Renewal

2.1 Through 2016 and into 2017 the Panel, with the support of Ministries Council and Mission & Discipleship Council, has continued to support 43 congregations and one Area Grouping who started on what has been termed the “Path of Renewal.” One congregation withdrew early in 2017.

2.2 The main focus in 2016 was on helping ministers and Kirk Sessions to reflect on the changing culture, the

challenges it presents and the change of leadership styles and approaches needed for this. Alongside this, ministers have been encouraged to invest heavily in a few people seeking to disciple them. This reflects Jesus' model of ministry where he invested heavily in his closest followers and supporters and particularly in the inner circle of three (Peter, James and John.)

2.3 The Panel is convinced of the necessity of doing this initial work with ministers and others, developing a missional mind-set. Early research completed indicates that this has been effective, with ministers able to articulate how it has impacted on their approach to ministry and leadership of the congregation and the way that others have been introduced to missional thinking. A researcher has been engaged to track these changes and their impact in an ongoing way.

2.4 Recently the Panel has been encouraged to find others using a similar approach, in particular Tod Bolsinger, who has been developing this in the Presbyterian Church USA. He writes:

Leadership into uncharted territory requires and results in transformation of the whole organisation, starting with the leaders. Only as leaders grow in competence, congruence and adaptive capacity do they have the ability to face the challenges of a new day. God willing, as they do so, the result will be more personal and community transformation.^[8]

2.5 During the first year input was provided in four ways:

- Teaching at overnight or day conferences for ministers *
- Regular Mentoring/Coaching input for ministers from a designated Coach/Mentor
- Regular meetings of peer learning groups
- Facilitated meetings with Kirk Sessions

* (For Pilot Team congregations the training has included a wider group from the congregation.)

2.6 In 2017 the focus on the Path of Renewal will be on developing Path of Renewal groups in each of the congregations. Bolsinger in his work calls them "transformation teams" and says:

This team needs to be innovative and persistent, cohesive and communicative. The team must be those with the most creativity, energy, credibility, personal maturity and dogged determination. They must be enthusiastic for the idea, resolute about seeing it through and willing to expend relational capital to bring genuine cultural change. Perhaps most important, this team should be ready to disband, giving up their power and influence so that the congregation itself will embrace .. the changes.^[9]

2.7 It is our intention to have such a group in place in each of the congregations on the Path of Renewal by June 2017. Supporting the groups in their thinking and in the work they do will become a fifth strand to the support given to congregations. They will become what we might loosely call the *Research and Development* department of the local congregation, experimenting, trying new things, learning as they go and in time feeding back to the Kirk Session the lessons learnt which will help to reshape the Church as it moves forward.

2.8 Rolling it out to other congregations

2.8.1 From the very beginning, the idea was that the first group of churches would assist the next tranche of congregations ready to follow a similar journey. Having discussed this with the ministers involved in Path of Renewal we plan to have a second group of churches begin the "Path of Renewal" in January 2018, with applications from congregations to be completed by May and an ongoing process of assessment/discernment over the Autumn.

2.8.2 The teaching input for the new group of churches will be given primarily by the current team with coaching/mentoring support and input to congregations provided by ministers already involved in Path of Renewal. They will be supported in this by the existing coach/mentors. The expanding of the work in this way should be possible

within the current budget, which is included within the Ministries budget until December 2018.

2.8.3 It is proposed that an interim review into the impact of the work with the existing congregations be completed by Ministries Council with a view to extending the funding for a further two years to give time to develop the approach being used. If supported, this would create a five year timescale for the pilot, in line with other pilot projects supported by the Church. Long term funding for this work will be dependent upon the findings of the research being completed and evidence of its effectiveness.

3. Empowering Local Leadership

3.1 Presbyteries were instructed to consider the section of the Panel's General Assembly report of 2016 on Empowering Local Leadership and to report their reflections on this to the Panel by 31st December 2016.

3.2 From those responses there is strong evidence of a growing understanding that ministry belongs to the whole people of God and that the role of those in leadership is to release and develop the gifts of others. However there was recognition that not everyone owns this thinking – one comment which reflects others was that: *there is a gradual change occurring, but it still has a long way to go until a majority would agree with the statement that "ministry is for everyone."*

3.3 Whilst some Presbyteries were able to cite examples of places where this principle was being worked out in congregational life and mission, others cited examples of ministers or others who wished to perpetuate the older patterns of leadership thus preventing the gifts of all being fully developed and exercised. Responses from those who attended the Roadshows show a similar awareness and this is reported on elsewhere. Of further note is the following:

- Negativity within Presbyteries to Auxiliary Ministry noted in a GA report of 2001 appears to have

dissipated and Presbyteries now seem anxious to appoint more Ordained Local Ministers. In measure this acceptance has been driven by necessity but also in seeing the positive contribution made and brought by Ordained Local Ministers.

- A number of Presbyteries expressed concern that the expectation that elders will take on more may be misplaced – not because of gifting but simply because they do not have the time or energy to do so.
- There were significant comments about the need for appropriate training to be provided for those taking on additional leadership responsibilities.
- The Panel report failed to highlight the range of ministries exercised and recognised within the Church of Scotland, in particular Readership, and this was a shortcoming in the report.

4. Local Leadership Roles

4.1 In 2015 the General Assembly instructed the Panel *to consider the shape of new local church leadership roles which might be developed to sustain and build the Church in the future.*

4.2 A planned two year pilot to develop something new with congregations who found themselves without an inducted parish minister and who saw no realistic prospect of appointing one did not find traction. This was mainly because the Panel could not find congregations willing to forego their right to call a minister.

4.3 Through this exercise, what became clear to the Panel was that the vast majority of local congregations continue to perceive a need for a Minister of Word and Sacrament to provide leadership and continuity in each parish as well as sustaining Sunday worship. This stood in stark contrast to the argument presented to the Panel during consultations in 2014 that the number of congregations should not reduce as ministry numbers reduce, nor further links and unions be imposed, but that some congregations should continue without a Minister

of Word and Sacrament. Faced with the reality of making such a decision for their own congregation there is significant reluctance to follow this course of action.

4.4 This conundrum is a difficult one to resolve and the Panel was left with the question of whether the perception that congregations require a Minister of Word and Sacrament to develop in appropriate ways is correct. Or is it simply based upon a desire to maintain the patterns of previous generations aligned with a fear of taking on what is yet unproven?

4.5 The initial inclination of the Panel was to challenge preconceptions and urge congregations to embrace new ways of moving forward with local leadership. However on deeper reflection the Panel was aware that theological education is crucial for those exercising a main leadership role in a congregation, helping to ensure that decisions made and directions set have a firm theological and scriptural foundation. The Panel also considered that there is good reason for holding together the exercising of this leadership with the preaching of the Word and administration of the sacraments.

4.6 This has brought the Panel full circle to conclude that we should aim to have a Minister of Word and Sacrament serving in each charge. However, this has two caveats, as follows.

Firstly that we understand that an essential part of their role in the local church is to enable the people of God to recognise, develop and exercise their God given gifts. This focus was underscored by the report of the Panel and others to the General Assembly in 2016. *The minister's role, therefore, becomes less one of 'doing everything' but of equipping others to carry out 'works of Christian service.'* (Ephesians 4:12)^[10]

Secondly that 'Minister of Word and Sacrament' should not be equated with stipendiary ministry and that ways need to be found to open up fresh avenues for people of different ages and backgrounds to be ordained and serve as Ministers of Word and Sacrament. In particular that we

should allow people to train and serve as Ordained Local Ministers in their own home congregation, with flexible and adaptable education and training offered to facilitate this and consider paying OLMs. This is raised in the section below in more detail.

4.7 More recently, however, Rev Dr Doug Gay in his 2017 Chalmers Lectures, promoted a more radical step with the introduction of Commissioned Local Ministers.

I believe the time is right for the Church of Scotland to change tack on this question and to introduce provisions to allow elders to assume new responsibilities. If we compare ourselves to other sections of the Reformed family of churches, this is not such a drastic step to imagine ourselves taking. We would be joining the United Reformed Church and the PCUSA if we enabled presbyteries to authorise suitably trained and experienced elders .. to preach, baptise and preside at communion. .. we might prefer to opt for Commissioned Local Minister (CLM) to sit alongside OLM? In the PCUSA, they are commissioned for up to three years at a time and can conduct worship, including sacraments, weddings and funerals - working, as OLMs do, under the oversight of an ordained minister. They could work either in a vacant charge or alongside an existing minister within their congregation. If we followed the US model, then CLMs could also be paid.^[11]

4.8 This helps to highlight the potential options to the Church of Scotland at this juncture:

- To struggle on with a shortage of Ministers of Word and Sacrament
- To open up Ordained Local Ministry to a much wider group of people
- To introduce Commissioned Local Ministers or something similar

5. Ordained Local Ministry (OLM) and Readership

5.1 The Panel was specifically asked to consider the second of these by the General Assembly in 2016 and, *working in partnership with the Ministries Council, to consider ways in which the scope of Ordained Local Ministry and Readership can be developed and broadened to meet the needs of the Church as it considers the future of ministry, and report to the GA of 2017.*

5.2 Gathering information

5.2.1 In order to learn from those already in Ordained Local Ministry, Auxiliary Ministry and Readership, online questionnaires were distributed. One survey went to all OLMs and Auxiliary Ministers (AMs), with 46 responses (from a possible 99). Another went to Readers, with 124 responses from 267 Readers. A further questionnaire was distributed to Presbytery Clerks with 24 responses from a possible 54.

5.2.2 The range of current placements and roles for OLMs is very broad and that breadth is in keeping with the intention of the 2011 Ministries Council report which suggested potential placements in urban and rural contexts; as presbytery-wide support; and in pioneer ministries and chaplaincies.^[12] The most significant issues raised by the questionnaire responses were:

- payment of fees, particularly for OLMs
- the desire of many Readers to administer the sacraments
- a perception that people undertaking these ministries, though recognised by the Church, are not valued as ministers

5.2.3 In addition to the questionnaire responses, some of the feedback from the “On the Road” events of autumn 2016 was also relevant to this review:

- there was an ongoing interest in reviewing and promoting the role of OLMs

- there is a need to consider paying OLMs and lay leadership (this was raised at half of the roadshows)
- the challenges of recruiting OLMs were raised at 11 of 16 roadshows, with concerns about the amount of time, training and money required, plus geographical challenges
- alongside the above concern about training being too arduous there was a concern to maintain adequate theological training for ministries
- at half the roadshows, the administration of sacraments by Elders and Readers was raised, though opinion was divided on this matter

5.3 Responses: Payment of OLMs

5.3.1 The General Assembly of 2011 stipulated that the first ten hours plus a Sunday of any work that an OLM does must be unpaid,^[13] but commitments beyond that can be paid. 34% of the OLMs and AMs who replied to our questionnaire are already undertaking duties for which they are paid.

5.3.2 However, 70% of OLM/AM respondents thought that they should be paid for some or all of their ministry duties. This is despite the concept of OLM as primarily unpaid (with expenses covered and a grant offered for the purchase of resources) being clear since its inception. There are some Readers who could not afford to transfer to OLM when the opportunity was offered, as they would lose the income from pulpit supply fees.

5.3.3 The Report of the Panel on Doctrine to the General Assembly of 2001 on “Ordination in the Church of Scotland,” suggested that “non-stipendiary” should not mean that no payment is given. It stated, “there are many forms of payment which are not stipends.” For example, fees are not stipends.^[14] However payment of fees to OLMs for more or all of the work they undertake would be an increased financial cost to congregations and Presbyteries.

5.3.4 Beyond such financial considerations, the responses about payment of OLMs and AMs also raised issues of perceived status and value within the Church.

Questions of being considered “professional” were raised, as were issues of fairness and consistency between OLMs and Readers in pulpit supply; and between OLMs and full-time Ministers of Word and Sacrament in workload. This will be discussed further below.

5.4 Responses: Administration of sacraments

5.4.1 The majority of OLMs and AMs who responded said that the most important aspect in their call to that ministry was its completeness, being able to celebrate the sacraments and share in the full life of a congregation.

5.4.2 There were two main contexts where Readers felt it would be beneficial to be able to administer the sacraments (and 68% wished to be permitted to do so). One was congregations without an ordained minister. The other was Fresh Expressions of Church. In both contexts, where there is a long-term relationship built up, through placement or locum-ship, it was felt that having to wait or arrange to bring an ordained minister in was damaging to the relationships built up within that community. There is also a strong desire and willingness to expand the role of the Readership to help further in the current shortage of ordained ministers, which some would like to include administering the sacraments and conducting weddings.

5.5 Responses: Perceptions of value and status

5.5.1 Throughout the responses of OLMs, AMs and Readers, there was a feeling that they are not always recognised as ministers, whether of Word and Sacrament or of Word. Nor do they always feel valued by congregations or Presbyteries. This is part of the issue around payment of OLMs.

5.5.2 Even within the questionnaire responses, there are hints of a hierarchy of ministries in the Church of Scotland. In one Reader’s response, there is a distinction in one sentence between “an OLM” and “a minister.” One Presbytery Clerk (asked about OLMs and Readers) refers to Readership as the “lesser role” in contrast to “ministers.” These are incidental examples of a wider issue within a Church that claims that ministry is the calling of the whole church. From reports from the Panel on Doctrine in the

1960s, the Report of the Committee of Forty in 1978, the Ministers of the Gospel Report of 2000, the Church Without Walls report of 2001, and in any discussion of “ministry” since, the Church of Scotland has affirmed the ministry of the whole people of God. Yet even for those in ministries recognised by the Church - assessed, trained and placed by the Church – there are occasions when they are made to feel that only full-time Ministers of Word and Sacrament are “proper” ministers.

5.5.3 As the Church encourages missional congregations to find where God is at work and join in, and develops Pioneer ministries, it is to be hoped that more ministries will develop around the Church of Scotland that do not fit conventional expectations of “what ministers do.” Therefore, this issue of recognition and affirmation of different callings and roles will grow.

5.6 Other issues: Training

5.6.1 At present, after the Church discernment and assessment process is complete (three to twelve months), the training requirements for OLM and Readership are for a certificate-level academic training (distance-learning through the University of Aberdeen or Highland Theological College UHI), followed by a probationary placement. This would normally take two years’ study, plus the placement, though it can take longer. This is in keeping with a desire for an educated ministry.

5.6.2 All the OLMs and AMs who responded to our questionnaire were overwhelmingly positive about the training they had received, including its content and flexibility. However, feedback from the “On the Road” events suggests that the training requirements are a block to people entering OLM, alongside work and other commitments.^[15] The group set up by Ministries Council a number of years ago to look at ministry for the under-45s also suggested that the training process was not suitable for those with family commitments.

5.6.3 A related concern raised with the Panel is that those who would like to serve as Ordained Local Ministers in their own congregation and to undertake their training

within that context, have been precluded from doing so. In contrast, the call and ministry of ordained elders is assessed more locally, and training also provided in a much more local context. The Panel recognises that if ordination is recognised as an act of God and of the Church, it needs communal assent, and therefore a visible assessment of someone's calling and approved training to equip for that ministry.

5.7 Other issues: Local or Regional

5.7.1 In this regard, some questions have been raised about how "local" OLM has become. In the questionnaire to Readers, one reason given for not transferring to OLM was a perceived limitation of being placed by Presbytery, rather than having freedom and flexibility. As noted above, some roadshow responses and comments of individuals to the Panel suggest others wish to serve very locally – within their own congregation – but that OLM does not seem to enable that.

5.7.2 Has the Church of Scotland created "Ordained Regional Ministries" in our OLMs, with the Presbytery-level placement? Have we moved away from an intention and model that would enable ministries to be recognised, affirmed and equipped within the very local context of congregations? The Panel would suggest that this is an area which needs further consideration.

5.7.3 The Panel intend to do further work on the following areas in consultation with Ministries Council and to bring a Joint Report to the General Assembly of 2018:

1. To bring guidelines regarding payments for Ordained Local Ministers and Auxiliary Ministers with a view to removing the stipulation that they must give 10 hours unpaid service before payment can be considered.
2. To consider how training and guidelines for placement after ordination might be changed to allow those who wish to train and serve as Ordained Local Ministers in their own congregations to do so.

5.8 Enabling Sacramental Ministries

5.8.1 General Assembly also instructed the Panel *to explore further, in consultation with the appropriate Councils, how best to enable sacramental ministries in areas of work such as Fresh Expressions where, at present, an ordained Minister of Word and Sacrament may not have direct involvement, and in so doing consult with the Theological Forum to consider whether those who are not Ministers of Word and Sacrament might be authorised to administer the sacraments and in what circumstances.*

5.8.2 Given the emphasis in the remit on sacramental ministries within Fresh Expressions, initial discussions have taken place with David McCarthy, the Church of Scotland Fresh Expressions Development Worker. Some Fresh Expressions involve ordained ministers enough to have strong relationships for sacramental ministry, but other gatherings are facing the issue of having to "bring someone in." While some OLMs are actively involved in Fresh Expressions, this recognised ministry is not the only model that will fit within these contexts.

5.8.3 At the time of writing this report, initial contact has been made with Fresh Expressions staff in other denominations, who are further on this journey than the Church of Scotland. We will listen to what our sisters and brothers have already learnt.

5.8.4 The other context in which administration of the sacraments may need to be enabled is in congregations without an ordained Minister of Word and Sacrament. Again, ecumenical partners may offer insights into approaches that have worked (or not), for example, the PCUSA Commissioned Ruling Elders model which Rev Dr Doug Gay has suggested we might use and "re-brand" as Commissioned Local Ministers. We may also be able to learn from our own history - the Free Church of Scotland passed an "Ordained Preachers Act" in 1895 to enable those without full training in the ministry to nevertheless administer the sacraments in areas where there was an insufficient pool of ministers available. This form of ministry was carried over into the Church of Scotland after

the Union of 1929, though recruitment for it stopped in 1932 and it had ceased completely by the early 1960s.

5.8.5 This leads to overlapping theological discussions of ordination and sacraments. This takes place in the context of the one apostolic Church, while addressing real and particular needs of churches in their local contexts. The importance of both Word and Sacrament as gifts of God, the growing of community through sharing those gifts, the broad range of understandings of sacraments across the Church of Scotland, and the very practical issues of finding an ordained person to administer them all need to be considered. Resources for this ongoing discussion include the Panel on Doctrine reports of 2000 and 2001 on Ordination; and the World Council of Churches “Baptism, Eucharist and Ministry” and “The Church Towards A Common Vision.” The wisdom of the Theological Forum will also be needed.

5.8.6 The Panel intends to do further work with Ministries Council, Fresh Expressions, Ecumenical Relations and the Theological Forum before bringing a final report on sacramental ministries to the GA of 2018. This will include recommendations on how to appropriately train and equip more people for ordination to Word and Sacrament, potentially broadening Ordained Local Ministry to recognise practical experience in Fresh Expressions, and the particular needs of Pioneer Ministries.

6. Local Corporate Leadership

6.1 During consultations in 2015 the Panel asked the question “How well placed are Kirk Sessions to provide the strategic leadership needed just now.” Almost universally the answer to that question was, “not well.” This highlighted the need for consideration to be given to the role and membership of Kirk Sessions.

6.2 One quote used widely in Healthcare reform and often attributed to Edwards Denning says: *Every system is perfectly designed to get the result that it does.*^[16]

The inference is that different results require a change to the system not just a new directive (or deliverance.) The

Panel is not suggesting that we should disband Kirk Sessions, but they may need to be reconfigured or a small group put in place who will take responsibility for strategic planning. Consideration of how to achieve a better balance of ages is also needed, the thought being that a multigenerational church needs a multigenerational Kirk Session.

6.3 The Eldership Working Group is considering the role of elders and the Panel is represented on that group. However, alongside that, the Panel has been considering the structure of Kirk Sessions. As a first step, the Panel has been researching Presbyterian churches in Canada, Australia, New Zealand, USA, South Africa and elsewhere in the UK to ascertain whether the same issues pertain in other places – and if so, what they have done to address this issue. The early indications from this research are that Presbyterian churches in these countries face similar issues to those faced in the Church of Scotland and have no obvious answer to offer into how we might enable Kirk Sessions to become creative agents of change.

6.4 This work will continue as the Panel looks at developments within Scotland and at churches which would either say that their Kirk Sessions are well placed to carry out strategic planning or that they have developed a different way of working to allow for this.

7. Younger People in Leadership

7.1 Consideration of the above led the Panel to consider more widely the theme of leadership within younger generations. As part of its work the group considering this area sought to look for good practice and looked at a mentoring/discipleship approach for investing in next generation leaders at Gorebridge. This is a very strong statement of what can be developed within a Church of Scotland congregation. This case study is included as Appendix 2 to the Panel’s report

7.2 Yet this investment in young leaders is far from the norm across the wider Church. Few of our congregations are intentionally investing in next generation leaders. The

question emerged *how might the Panel encourage the wider Church to invest in next generation leaders?* In seeking to respond to the question, the group offered two modest observations and proposals, as follows.

7.3 Observation 1 - The Gorebridge story has many similarities with the Path of Renewal. Both approaches have quite naturally focused on discipleship. This reflects a pattern which seems to be emerging in which God's word to today's Church is "go and make disciples" and this can be seen in a number of places across the Church in Scotland. Perhaps the reason this is coming through so freshly to us now is because somewhere along the way we forgot how fundamentally important this command is to the life of the Church.

7.4 The first proposal of the group, accepted by the Panel, is that the Panel ensures that in shaping the work they are most closely associated with - the Path of Renewal - that, they encourage an explicit emphasis on next generation leadership amongst the participant congregations. In addition, the Panel will look at churches outside the Path of Renewal congregations where younger leaders are being encouraged and highlight good practice or examples which others might learn from. The Panel is also aware of the work being carried out by the Eldership Working Group which is relevant in this regard.^[17]

7.5 Observation 2 - There are severe impediments to next generation leadership that are deeply embedded within the local structures and culture of congregations. Research on generational characteristics suggests that younger generations (within and without the Church) are not sympathetic or attracted to the idea of accepting roles and responsibilities for life (e.g. eldership). Yet that is precisely the structure, tradition and expectation for leadership in the vast majority of congregations. The Church Without Walls Report recommended (A.4.3) that the Church move to having terms of service for elders. It also recommended that the 'one size fits all' model of pastoral eldership should be replaced with a focus on enabling elders to use their gifts. Over the years, we have

made very little progress towards these goals. But perhaps it is only now that we are feeling the pain of our failure to pay timely heed to wise words.

7.6 The second proposal, again accepted by the Panel, is to remind the wider Church of the recommendations from the Church Without Walls Report and to urge congregations to revisit and review their practices and cultures in regard to eldership and leadership patterns at a local level. Recognising that presenting a deliverance to this effect is unlikely to achieve the desired effect, this work will be taken forward as part of the ongoing review on local leadership structures.

8. Ecclesiology

Following attendance of some Panel members at a conference on "The future of Protestantism", the main speaker at that conference, Professor Stefan Paas, was invited to be the keynote speaker at a conference in Scotland. Stefan is Professor of Missiology and Intercultural Theology at Vrije Universiteit, Amsterdam. Sharing in partnership with Trinity College, Glasgow University, the focus for the conference was on the history of Renewal in Europe and on developing an Ecclesiology in a secular environment. Over 100 attended the conference and it is clear that further theological reflection on the place of the church in a post Christendom context would be helpful. The Panel is in discussion with other partners about how this might be developed further.

9. Pioneer Ministry

9.1 Stefan Paas is experienced in church planting and in providing training for Pioneer Ministers. The Panel therefore organised a second conference during Stefan's visit to Scotland, looking at Pioneer Ministry. This was organised in partnership with Trinity College, Fresh Expressions, Forge Scotland and the Cairn Network. The focus of the conference was "Pioneer Ministry - how do we do it well?" This gave opportunity for those involved in or interested in this area of work to share together, including the newly appointed Pioneer Ministers within the Church of Scotland.

9.2 Through these discussions the Panel became aware that the instruction given by the General Assembly in 2015 to develop training for Pioneer Ministry has not yet borne fruit and has committed to work with Ministries Council, Fresh Expressions and outside agencies on this.

10. Discipleship Stories

10.1 The Panel was instructed to work in collaboration with the Mission and Discipleship Council, to produce an online resource of stories of churches where new approaches are being developed.

10.2 Aware that there are many video stories already available for community projects which have developed, the Panel has sought in their early work to create short videos on small, achievable projects which focus on developing opportunities for people to explore and deepen faith. These draw on experiences from a wide range of congregations, with the hope that watching the videos will stimulate others to think creatively about how they might create similar opportunities for people to explore faith in their contexts.

10.3 Looking forward it is hoped to create a “library” of videos in a readily available online format, drawing not only on those produced by the Panel but on others too.

11. Administrative Burden

11.1 *Urge Presbyteries and Kirk Sessions to discuss and make suggestions of how to alleviate the administrative burden on local congregations and instruct the Panel to gather these suggestions and report to the Council of Assembly by December 2016.*

11.2 A sub-group took feedback from a small focus group of Session Clerks. Based on the suggestions of the focus group, a questionnaire was issued on a variety of topics ranging from finance to fabric, and figures to fuel. The Panel is happy to report a 34% response rate from Session Clerks, representing a response from 458 Kirk Sessions. A full report with all comments and suggestions has been transmitted to the Council of Assembly and is available on the Panel’s webpages.

11.3 It was clear from the responses that this is a growing issue, with a number of congregations already experiencing difficulties in completing the administrative work required at a congregational level and others indicating that they could foresee difficulties in the future. Whilst the Panel recognises that many of these are caused by statutory regulations rather than the Church, the returns showed a desire for support from Presbyteries and the national Church to alleviate these issues.

11.4 Appreciation was shown for the work done nationally to negotiate rates for churches for gas and electricity and scope may exist for this to be extended to other services.

11.5 Assistance from Presbyteries in running Food Hygiene Courses was highlighted. Comments were also made in regard to duplication of information requests, and how this information might be centrally stored and updated by congregations on an ongoing basis.

11.6 Accountancy

One very significant feedback was the extent to which congregations are struggling with the preparation of accounts to meet regulation standards and OSCR requirements. Over 43% of returns indicated that they would make use of a Presbytery facilitated accountancy service if offered, however a considerable number of others indicated that the likely cost might be off-putting.

11.7 Property Management

There was a mixed response to the suggestion that a factoring service for buildings might be established nationally or regionally. It seems that if such a system was to be implemented, respondents would prefer it to operate at a Presbytery level and on an optional rather than mandatory basis. Use of the service would also be dependent on cost.

In the name of the Panel

GRAHAM DUFFIN, *Convener*
DAVID C CAMERON, *Vice-Convener*

APPENDIX 1

Path of Renewal – Key Transitions

Focus on the needs of members and getting more people in – expecting them to fit in with what we do



Focus on walking with people where they are and we try to shape things round them

Minister is expected to do everything & drive everything on, being available for everyone



Minister enables others, encouraging them to listen and be obedient to God, working most closely with a small group

Personal faith is kept “private” and becoming a member is the key thing



Personal faith is openly spoken about and making disciples is key - encouraging one another in our walk with Christ

Main responsibility is being there on a Sunday and help out with church work



Members understand that they can serve Christ in all areas of life & look for ways to do that

Only concern is ensuring stability and planning accordingly



Creating space for experimenting is crucial in reshaping church for the future

Mission is all about getting people to come to church



Mission is about going into the world to share God’s love - and discovering that God is at work ahead of us

APPENDIX 2

Next Generation Leadership: the story of Gorebridge Parish Church

The youth ministry at Gorebridge Parish Church has been developing for just over seven years. When I first started at the church we had a youth group of three young people, two being the Minister’s kids and one bringing a friend. The usual trap is to seek numbers and growth quickly but we made a conscious decision that our priority was to disciple (Matthew 28). So over a period of around a year, there was a lot of prayer and Bible study, talking through

questions and just generally “doing life” together with these guys and at the end of one year, our youth group had grown to four.

However, as these young people started to understand the church was to be missional (the importance of Jesus and therefore the genuine need for their friends to come to know him) we set up once weekly drop ins for them to bring friends to. This is where relationships could grow with a view to starting discipling relationships with their friends. Over a period of four years, alongside summer camps and working in Gorebridge Opportunities (a secular

youth charity set up by the church in 2003), the church youth group had grown to around 15 - 20 people and we had regular contact with around 100 young people in the local community.

Instead of success, we viewed this as a potential problem. You cannot successfully disciple that many people and we did not want the youth group set up to end up a mile wide and an inch deep - we are called to make disciples. Knowing this and having worked with many young people for three years plus, we took the step of setting up a mentoring structure whereby our older young people with leadership potential (not defined by age but by Christian maturity) would take on responsibility in discipling three young people they had a heart for. This would involve trying to do Bible studies as a group once every couple of weeks, praying for those guys and being the one responsible to check in on them if they hadn't been around for a week etc. Also, they had to let the young people know they were taking on this role, so if the young people had any questions they knew which leader to ask.

As a result we unintentionally started to train people for leadership and we now have two students studying youth ministry on placement with us with another hopefully joining the course next year. We have also seen church attendance among young people head to anywhere

between 30 - 50 on any given Sunday, as they have become part of a caring Christian community that loves them very much. The youth ministry is also a valued and loved part of the church, with our youth team even praying over our Kirk Session to be filled with the Holy Spirit on what was a very impactful and emotional night.

We are definitely on a journey and still making mistakes but we believe life to the full can only be found in Jesus. Our job is not to entertain and babysit young people, but to disciple them into a life of following Jesus. This is so important as 70% of people who choose to follow Jesus for life in the West make the initial decision in their teenage years.

Currently we have just over 50 young people being actively disciplined by around 15 leaders. We hope for this number to continue to grow and to see many of our young people who are currently being disciplined, to start to disciple others in the near future.

*Ross Watters
Youth Pastor
Gorebridge Parish Church*

- [1] David Cormack: Change Direction – New ways forward for your life, your church and your business Monarch 1995
- [2] Mission & Discipleship Council report 2009, deliverance 13,
- [3] Ministries Council report 2013 deliverance 14
- [4] Special Commission anent Review & Reform 2001, deliverance 15
- [5] William Barclay: The Gospel of John Vol 1, The Saint Andrew Press 1955 p59
- [6] Fung, Raymond, The Isaiah Vision: an Ecumenical Strategy for Congregational Evangelism, WCC Publications, 1992 p3
- [7] Council of Assembly Report to the 2017 General Assembly, deliverance 2
- [8] Bolsinger, Tod: Canoeing the Mountains – Christian Leadership in Uncharted Territory IVP 2015 p 45
- [9] Ibid p 166
- [10] Panel on Review & Reform Report to the 2016 General Assembly, Section 3.4
- [11] 2017 Chalmers Lectures, lecture 2 p11
- [12] Ministries Council Report to the General Assembly 2011, section 1.8.3.2
- [13] Act 9, 2011 Section 24
- [14] Panel on Doctrine Report to the General Assembly 2001, paragraph 5.4.4
- [15] Council of Assembly Report to the 2017 General Assembly, section 2.2.8
- [16] <http://www.health.org.uk/blog/every-improvement-system-perfectly-designed-deliver-results-it-gets> last accessed Feb 2017
- [17] Mission & Discipleship report to the 2017 General Assembly section 16

CHURCH AND SOCIETY COUNCIL

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report

Speak Out (*section 4 of the Report*)

2. Approve the Speak Out Implementation Plan and encourage the Church and Society Council in its long-term planning process.
3. Celebrate the outstanding work which local churches are already undertaking to make Scotland fairer, more equal and more just – more like God intends.
4. Instruct the Church and Society Council to work in partnership with other Councils and Committees in the implementation of the Plan.
5. Instruct the Church and Society Council to develop resources to enable congregations to engage fully in the work of Speak Out.
6. Instruct the Church and Society Council to establish a robust monitoring and evaluation framework which will enable the Church to scrutinise, measure and learn from the work of Speak Out.

Surveillance (*section 5*)

7. Instruct the Church and Society Council to develop appropriate resources to ensure the wider discussion of the issues raised in the Surveillance and Social Justice report.
8. Instruct the Church and Society Council to continue to challenge organisations, including governments, in their inappropriate use of surveillance especially with regards to the poorest and most marginalised in society.

European Union (*section 6*)

9. Regret the reported rise in xenophobic and racist attacks on people following the result of the EU Referendum and affirm the valuable role of citizens from other parts of Europe living in Scotland.
10. Encourage congregations to discuss our future in Europe respectfully, using the “Conversation Welcome” resource produced by the Joint Public Issues Team, and to raise their concerns and aspirations with their elected representatives.
11. Call on the Scottish and UK Governments to ensure that the rights and contributions of nationals from other EU countries resident in Scotland are recognised and protected.
12. Instruct the Church and Society Council to ensure the voice of the Church is heard in the public debate around the Article 50 negotiations.

Asylum and Refugees *(section 7)*

13. Call on the UK Government to increase the target number of individuals to be resettled under refugee humanitarian programmes in proportion to the scale of global need and the relative size of the UK population and economy.
14. Call on the UK Government to allow individuals resettled through community sponsorship to be counted in addition to, rather than as part of, its target number for refugee resettlement.
15. Encourage congregations that may be considering applying for community sponsorship to be aware of the wider implications outlined in the Report (at paragraph 7.4.5).
16. Call on the UK Government to implement the recommendations of the 2015 UK Parliamentary Inquiry into Detention and to make provision for child refugees to have access to a right to family reunion.
17. Call on the Scottish Government to extend its strategic framework for refugee integration and ensure the participation of the church at a local and national level, both as an organisation committed to working with refugees as well as a body which includes asylum seekers and refugees as members.
18. Encourage congregations and church members to take part in opportunities for encounter and learning with asylum seekers and refugees, through appropriate groups or the programmes from the Scottish Refugee Council including Cup of Tea with a Refugee and Refugee Festival Scotland.
19. Acknowledge the generosity of many congregations in donating aid and money to support refugees and encourage giving money rather than purchasing new goods for donation, and where donated goods are offered that these are given in response to a specific list of requested items and to a registered charity.

Pilgrimage *(section 9)*

20. Affirm the place of pilgrimage within the life of the church and encourage congregations to explore opportunities for pilgrimage locally and how to provide practical and spiritual support for pilgrims passing through the parish.
21. Instruct the Church and Society Council, in partnership with the Mission and Discipleship Council and others to develop resources to support pilgrimage in Scotland.

An Economy Driven by Equality *(section 11)*

22. Welcome the growth of interest in ethical finance initiatives in Scotland and urge congregations to support the Christian Aid Big Shift campaign on banking and investigate what it means to become an Ethical Money Church.

Doing Politics Differently *(section 16)*

23. Welcome the impact of 'Meet Your MSP' and encourage congregations to build positive relationships with their local politicians.
24. Welcome the work on participatory budgeting initiatives being undertaken by local congregations supported by the Council.

Gender Justice *(section 17)*

25. Commend the work that the Council of Assembly is doing to explore the best way to take forward broader gender justice work in the Church.

26. Welcome the work being undertaken by the Violence against Women Task Group and Development Officer and urge the Church to continue to work to end violence against women.
27. Commend the new resources created by the Violence against Women Task Group for study and action by local churches and Kirk Sessions.
28. Instruct the Church and Society Council to reflect on the issue of prostitution and the Church's response to it and to report on this subject to a future General Assembly.

REPORT

1. Introduction

1.1 In recent years, the Church and Society Council has begun its report by highlighting the incredible year which has just past. In 2014 we had the Referendum for Scottish Independence. In 2015, it was the result of the UK General Election which reconfigured the Scottish political landscape. 2016 is evidence that this was not a passing phase but that we are living in extraordinary times. The decision to leave the EU and the election of Donald Trump as President of the United States of America feel from the relative closeness of these events, to have been seismic in their impact. Trade deals are being ripped up and others written. The global agreement on tackling climate change is under threat. There is a palpable rise globally, and nationally, of xenophobia and isolationism. We are living in challenging and uncertain times.

1.2 These changes serve as the backdrop to this year's report: Surveillance; gender justice and violence against women; human trafficking; relationships with Europe; and a commitment to climate justice. All of these areas of work are being impacted by what is going on around us.

1.3 It would be easy in this environment, particularly given many of the challenges which the Church of Scotland faces internally, to retreat into our own brand of introspection, isolationism and knee-jerk reaction. This, however, is not what God asks of us. Rather we are called "to love justly; to show mercy; and to walk humbly with our God" (Micah 6:8).

1.4 Our implementation plan for Speak Out is the Council's attempt, alongside the rest of the Church and with many of those who are the victims of our current age, to act prophetically and to walk humbly. It is also deliberately hopeful, which is not the same as being naively optimistic. We live in difficult and challenging times but we know that the Spirit of God remains active in the world. Our calling is to seek out that Spirit and to join in.

2. Executive Summary

2.1 Speak Out

Based on its 2016 report to the General Assembly, the Church and Society Council brings an implementation plan which proposes a way in which the Council will focus its work, on the seven themes identified in Speak Out, and in collaboration with others, over the next decade.

2.2 Surveillance and Social Justice

This report seeks to expand the Church's awareness of surveillance as an approach to perceived dangers, as well as its appreciation of how surveillance shapes the behaviour of those being watched and those doing the watching. Theological reflection on contemporary surveillance is a new field of thought, and this report contributes to a national and international debate that is likely to increase in the future.

2.3 The European Union

The result of the European Union (EU) Referendum held in the UK on 23 June 2016 has proved a divisive event in the political life of Scotland, the UK, and other EU members. It has provoked fundamental questions regarding the relationship between Scotland, the UK and other European nations, Scotland's identity, its economy and the position of many for whom Scotland is home. This section of the report explores these issues and the Church's response.

2.4 Asylum and refugees

In 2015, the Church of Scotland, through the Council of Assembly, established a strategic response to issues around asylum and refugees.^[1] This is delivered across Councils and through the partnership project Scottish Faiths Action for Refugees (www.sfar.org.uk). This report provides an update of the ongoing refugee catastrophe, calls for the UK and Scottish governments to respond more fully to the situation, and provides an outline of the work that SFAR has been doing over the past year

2.5 Human Trafficking

The Council is represented on the Scottish Churches Anti-Human Trafficking Group. Over the past year the group has contributed to the Scottish Government's Human Trafficking and Exploitation Strategy and developed partnerships with frontline services that support victims of trafficking through a befriending service. In January, the Convener of the Group (a Council member) accompanied the Moderator to a meeting with the UK's Independent Antislavery Commissioner, instigated by the Prime Minister, to lay the foundation for future collaboration.

2.6 Pilgrimage

Recent years have seen a huge increase in the number of people interested in pilgrimage. The Camino de Santiago which, 40 years ago, saw a few thousand pilgrims every year, is now travelled by over 250,000 pilgrims each year. In Scotland, pilgrim routes are followed by walkers, cyclists and other pilgrims, young and old. The Church of Scotland

which has historically been hostile to pilgrimage, now has the opportunity to reassess and reconsider this attitude.

2.7 Climate Justice

Since the Paris climate conference (December 2015) there has been a significant series of developments internationally. The Paris climate treaty came into effect in November 2016 after its ratification by 55 countries, accounting for over 55% of total global greenhouse gas emissions. This section outlines some of this progress; the global Church's engagement; the impact of the UK's decision to leave the EU on environmental legislation; and the work of Eco-Congregation Scotland.

2.8 An economy driven by equality

How we use money is an indication of what and who we value. This section highlights our ongoing discussions around disinvestment from fossil fuels, work with credit unions and developments with the Islamic Finance Council.

2.9 Welfare

This is a summary of the Council's work in the welfare sector over the last year, including speaking against the UK Government's lowering of the benefit cap, meetings with UK Government officials regarding the closure of job centres, a response to the Scottish Government consultation on its new welfare powers, and work that the Moderator of the General Assembly has undertaken to highlight the plight of homelessness.

2.10 Society, Religion and Technology Project

Over the past year the Society, Religion and Technology (SRT) Project has been involved with the Edinburgh and Orkney science festivals, the World Congress of Bioethics, and the Bioethics group of the Conference of European Churches.

2.11 Education

An overview of the ongoing work of the Education Committee including meetings with external partners, engagement with the Scottish Government, the Church of Scotland Education Conference, and the work that has

been done on school chaplaincy with plans for the year ahead.

2.12 Education Review

The 2016 General Assembly instructed the Church and Society Council, in collaboration with others, to review the work and place of the Education Committee. This section of the report provides an interim update. A full report will be brought to the 2018 General Assembly.

2.13 Doing Politics Differently

The Council's political engagement this year included the Meet Your MSP project and development of a Participatory Budgeting project undertaken alongside a number of local congregations.

2.14 Gender Justice

An update on the work of the Violence Against Women Task Group is reported, as well as information on the campaigns the Church of Scotland has undertaken, including the IC Change campaign to ratify the Istanbul Convention. The report also highlights resources developed by the task group, and a proposal to examine the issue of commercial sexual exploitation.

2.15 Campaigns

A list of all the campaigns that the Council is involved with on behalf of the Church of Scotland.

3. Action relating to the 2016 Deliverance

3.1 The following table summarises actions taken in relation to the Church and Society deliverances agreed at the 2016 General Assembly.

2016 Deliverance	Activity and Outcome
2. Celebrate and endorse the Speak Out: 10,000 Voices for Change participative process as an ongoing means of wider engagement for the work of the Church.	Following the General Assembly of 2016, the Church and Society Council, in collaboration with other councils and committees of the Church, and external partners, brings a proposed Implementation Plan to the 2017 General Assembly.
3. Approve the themes that emerged from Speak Out as strategic areas of work for the Church and Society Council over the next ten years, namely: <ul style="list-style-type: none"> • Building local communities where people flourish • Doing politics differently • Investing in our young people • Ensuring the health and wellbeing of all • Caring for creation • Building global friendships • Creating an economy driven by equality 	
4. Instruct the Council to bring an implementation plan to the 2017 General Assembly.	

5. Recognise that corporal punishment of children is a violent act, and that violence is damaging to mental and physical health.	A letter has been written to the Scottish Government Minister for Childcare and Early Years calling on the Scottish Government to change the law. Follow-up conversations have taken place with civil servants.
6. Call on the Scottish Government and Parliament to acknowledge the recommendations of the United Nations Convention on the Rights of the Child and remove the defence of "justifiable assault" from the Criminal Justice (Scotland) Act 2003.	
7. Instruct the Council to join relevant campaigns, including Children are Unbeatable! Scotland, which seek to end the corporal punishment of children.	The Council has joined the Children are Unbeatable! Scotland campaign.
8. Instruct the Council to work with Crossreach and the Safeguarding Service to provide access to resources to support the development of non-violent parenting skills.	Work is taking place to develop resources which will be available on the Church website.
9. Welcome the outcome of the UN Climate Conference in Paris (CoP21) and call upon the UK Government to ratify and implement the agreement as a matter of urgency.	The UK Government ratified the agreement and it came into force on 4 November 2016.
10. Recognise that Scotland needs to play a leading part in the global drive to reduce carbon emissions through major changes in energy production and consumption and that the Church's ethical investment policies should be aligned with this objective.	The Council has established a short life working group on fossil fuel investment to examine how the Church's investment policies can be aligned to this objective.
11. Call on the Scottish and UK Governments, and businesses active in the North Sea oil and gas industry to help speed the transition to a low carbon economy, and to ensure that the skills and experience of workers in the offshore industry are not lost as North Sea oil and gas fields run down.	The Council Convener has written to both the UK and Scottish Governments, and staff members are engaging closely with the Scottish Government and others on the development of the new Scottish climate plan and energy strategy.
12. Urge the Trustees of the Church of Scotland Investors Trust and the Church of Scotland Pension Fund not to invest in companies which derive more than 15% of their turnover from extraction and/or sale of thermal coal and/or oil extracted from tar sands.	The Trustees of the Church of Scotland Investors Trust and the Church of Scotland Pension Fund have confirmed that they do not invest in companies which derive more than 15% of their turnover from extraction and/or sale of thermal coal and/or oil extracted from tar sands.

13. Instruct the Council, in partnership with Investors Trust and Pension Trustees, to engage with oil and gas companies in which the Church has significant holdings, to establish their commitment to meeting the UN climate change targets and to report back to the 2018 General Assembly.	The short life working group on fossil fuel investment is taking forward these sections of deliverance and will report to the 2018 General Assembly on their progress.
14. Instruct the Council to explore, with the Trustees of the Church of Scotland Investors Trust, the Church of Scotland Pension Fund and others how to alter existing investment policies to promote the transition to a low carbon global economy by 2050 and to report back to the General Assembly in 2018.	
15. Recognise that the issues of climate change and fuel poverty must be tackled together and call on the Scottish and UK governments to do so.	The Council Convener has written to both the UK and Scottish Governments urging them to do this.
16. Note with regret the UK Government's reduced commitment to renewable energy, and other measures to reduce greenhouse gas emissions; the withdrawal of funding for Carbon Capture and Storage trials, and the reduction in Energy Company Obligation funding, and call on the Government to commit to a programme of action which will lead to a reduction in our wasteful use of energy and the elimination of carbon from our energy sources.	The Council Convener has written to the UK Government urging them to do this but we remain unconvinced that they are committed to this objective; however powers transferred to the Scottish Government allow more progress through the Scottish Energy Strategy 2017.
17. Call on Ofgem and the Scottish and UK Governments to address unfairness in domestic energy pricing.	We note the remedies set out in The Competition and Markets Authority's Energy Market Investigation in June 2016 and will continue to press for further measures to protect the most disadvantaged energy users from systemic unfairness.
18. Regret that the Scottish Government will fail to fulfil its commitment to eliminate Fuel Poverty by November 2016, and call on it to address this issue as a matter of urgency with a new timetable for elimination pending the implementation of the National Infrastructure Priority on Energy Efficiency.	Council staff and members together with other Fuel Poverty campaigners continue to raise this issue with the Scottish Government.
19. Commend congregations involved in local energy schemes and encourage others to consider how they might be involved.	Council staff members have raised this issue with the Scottish Government as part of engagement on the Scottish Energy Strategy.

20. Call on the Scottish and UK Governments to remove unnecessary barriers to Community Energy schemes.	Council staff have raised this issue with the Scottish Government as part of the engagement on the Scottish Energy Strategy.
21. Note with concern the problems caused by the current operation of the electricity supply, transmission and distribution networks in Scotland, and call upon the Scottish and UK Governments to explore measures which address these.	Council staff have raised this issue with the Scottish Government as part of the engagement on the Scottish Energy Strategy.
22. Call on the energy companies to do more to protect vulnerable customers and to publish debt and disconnection figures by postcode area.	Council Staff will continue to raise this concern with energy companies.
23. Instruct the Council, in collaboration with the Education Committee and other Councils of the Church, to review the work and position of the Education Committee within the Church of Scotland and report back to the General Assembly in 2017.	A review group had been established under the convenorship of Rev Dr Robin Hill. An interim report on their work is contained within this year's report. A final report will be brought to the 2018 General Assembly.
24. Affirm the role of school chaplains and encourage the Chaplains Group in their work.	The Council has produced a Chaplains Handbook which provides guidance and examples of good practice for all who are acting as school chaplains. For further information contact amullen@churchofscotland.org.uk
25. Instruct the Council to continue to develop quality Religious Observance resource materials and modules for teachers and chaplains in schools, and to seek the accreditation of these modules from appropriate bodies.	Training events have been facilitated for a number of Local Authorities and conversations with academic institutions are ongoing.
26. Instruct the Council, in consultation with the Legal Questions Committee, to respond to any consultation document which might be issued by the United Kingdom Government on the introduction of a British Bill of Rights to replace the Human Rights Act 1998 and with regard to any amendment of UK Law as regards human rights and access to the European Court of Human Rights for UK Citizens, with particular emphasis on its implications for the operation of the Scotland Acts, the constitutional settlement in Scotland and the impact on citizens as holders of rights, including the workings of the Scottish Parliament and the status of the Church of Scotland.	At the time of writing no consultation document on the introduction of a British Bill of Rights has been published by the UK Government. The Church and Society Council, in collaboration with the Legal Questions Committee, remains ready to respond at the appropriate time.

27. Commend the work of the many local, national and international bodies actively engaged in compassionate care and concern for refugees, and instruct the Council to maintain pressure on the UK Government to allow this nation to remain a safe place of welcome to those seeking and requiring refuge.	The Council has continued to work with Scottish, UK and international partners to raise these issues with the UK Government. Through working with the Churches Commission for Migrants in Europe, Churches Together in Britain and Ireland and the Joint Public Issues Team, a range of engagement with politicians, decision-makers, influence attitudes among the general public have been developed. Further information can be found in the report on Asylum and Refugees, below at section 7.
28. Welcome the appointment of Mr David Bradwell, Refugee Co-ordinator, and instruct the Council to ensure that a report on this work is brought to the General Assembly of 2017.	The report on the work around Asylum and Refugees can be found below at section 7.
29. Note and reaffirm the deliverances agreed by the General Assembly of 1996 and 2014 which give thanks for the work of the European Union in promoting peace, security and reconciliation amongst European nations, note that the UK has been part of the European Union since 1973 and believe that the UK should remain in the EU.	On the 23 rd of June 2016 in a referendum on whether the United Kingdom should remain a member of the European Union the majority of UK citizens voted to leave. Within this report the Church and Society Council reflects on this decision and on some ways in which the Church of Scotland might respond.
30. Acknowledge the deep anxiety caused by the EU Referendum.	In June 2016, the UK voted to leave the EU. In Scotland, the majority voted to remain. Following this result the Church and Society Council submitted a response to the Scottish Government's consultation on "Scotland's relationship with the EU" and attended a round table with the Under-Secretary of State for the Department for Exiting the European Union. This year's report includes reflections on the UK decision to leave and the Church's ongoing role.
31. Instruct the Council, in the event of a decision to remain in the EU, to explore ways of increasing understanding of and engagement with the European Parliament and EU institutions, promoting a Parliament and institutions which support the rights and well-being of the Union's poorest citizens.	

4. Speak Out

Implementation Plan

4.1 Introduction

4.1.1 In 2015, the Church and Society Council asked people in every part of the country to imagine Scotland and the world in 2035 as fairer, more equal and more just nation and world more in tune with the sort of world that delights God, and then to indicate what steps are needed

to make such an aspiration possible, starting now. Almost 11,000 people took part. The findings of *Speak Out: 10,000 Voices for Change* were approved by the 2016 General Assembly. At that stage the Council committed to bring forward an implementation plan in 2017. This plan represents a major and strategic shift for the Council, committing it to a decade-long programme of activity, and rooting its work far more deliberately in the life, work and witness of local congregations and communities. It is

about the Church ‘tackling injustice’ and ‘living hope’ together.

4.2 Guiding Principles

4.2.1 Speak Out is based on the belief that the Church’s calling is to seek out the places where God is already at work and to join in. God does not join us in our mission; rather we join in God’s mission. To do so is an incredible privilege and a profound challenge. It is an act of discipleship.

4.2.2 The scale of ambition set out in Speak Out is significant and we must be prepared to fall short: to fail trying is much better than to have never tried. We should also seek to understand this task in terms of what Jesus refers to as the Kingdom of God. Jesus often illustrates the Kingdom of God by referring to small, fragile and temporary changes, as both already present and yet to be fully consummated. We might similarly say that what we are seeking to do is to make earth look a little bit more like heaven whilst knowing that we will never fully succeed.

4.2.3 Speak Out builds upon the best of the work that has been undertaken in the past but recognises the need to operate in ways which reflect our current reality as a smaller and less influential institution, operating in a hugely complex political, ecological, social, technological, economic and spiritual environment. It draws on some of our strengths: our continuing presence in every community; our partnerships with many other denominations, faith groups and with wider society; the long-term nature of our commitment to tackle injustice and poverty and to promote peace and the integrity of creation; and our passion, motivated by faith, to continue to make a difference.

4.2.4 Speak Out commits the Council to a long-term process of advocating for and delivering change. This needs to mean that we cover fewer topics than we may have done in the past but that what we do is done in greater depth, over a longer period, and with a clearer understanding of the change that we want to help to bring about. This is a shift to becoming much more deliberately

proactive in our work and our reports to future General Assemblies will reflect this. We will seek to say less and try to do more.

4.2.5 Policy engagement will remain a vitally important part of the Council’s work. However, this new way of working is much more intentional about learning from and resourcing local congregations, and their partners, to bring about lasting change. There is an incredible amount of transformative work which goes on through the Church of Scotland every week. We need to learn from it and encourage even more of it. Our work must also be about learning from and working alongside those who are the victims of injustice and struggle against poverty – making real the Church of Scotland’s ongoing commitment to the poorest and most marginalised, not just out of sympathy but because that is the Gospel way to live.

4.2.6 We need to get better at connecting what the Church does, and wants to do locally, with what the Church says and does at a national level. As such the primary partnership that exists in Speak Out is between the Council and local congregations: we are here to support and resource local congregations and communities and to ensure that their prophetic voice and action is heard and seen more clearly.

4.2.7 Speak Out should also enable more effective ways of working across the Councils of the Church and fit in as part of the Council’s ongoing wider strategic planning process. It will reduce duplication and increase impact. It will support and integrate the strategic objectives of other Councils into its ongoing planning process, supporting for example, the Ministries Council in the training and equipping of ministries in today’s Scotland. A Reference Group will be established to coordinate the work. Critically this group must involve those who are most deeply impacted by the changes we are seeking to bring about.

4.2.8 The work will not only require collaboration across the different strands identified by Speak Out but also be focused on working with a wide range of partners. As well as the foundational partnerships with local congregations

and across the Councils and Committees of the General Assembly, Speak Out will operate collaboratively with other Christian denominations, other faith groups and a wide range of organisations with similar goals and aspirations. This commitment not only makes sense economically and organisationally. It also makes sense theologically: seeking to demonstrate unity within the Church and a recognition that the Spirit of God is never limited to the institutions of the Church. Partnership working means supporting others to achieve aspirations, rather than focusing purely on how we can deliver our own.

4.2.9 Speak Out will provide the backbone to the Council's work moving forward and will be the framework through which we will operate and report to future General Assemblies. It will not, however, be the only work that we will do. We will need to continue to react to major societal changes and to world events (for example, the decision of the UK to leave the European Union) but we will do so through the lens of our deeper and longer-term work. In this way we will seek to be more proactive; focused on advocating for and creating the sort of society we believe God wants. It will also provide an important focus for elements of our continuing work in, for example, the fields of science and technology, politics, gender justice, and education. Each of these will naturally cut across and inform the work.

4.2.10 The Church and Society Council's report to the General Assembly in 2016 identified seven inter-related themes (flourishing local communities; doing politics differently; investing in young people; health and wellbeing; caring for creation; building global friendships; and an economy driven by equality) and identified the need to enable change within and across each of them. We used the analogy of the body: the head (bringing about policy change); the heart (culture and attitudinal change); the hands (practical change); and the feet (the people that we will walk alongside/partner with to bring about the desired change^[2]). Our implementation plan continues to use this framework.

4.3 *Connecting It All Up*

4.3.1 The seven themes which emerged from Speak Out need to be understood not as separate entities but as inter-related. Different pieces of work will overlap and impact several different themes at the same time. For example, the work that Council is undertaking around Participatory Budgeting relates clearly to the outcomes identified within both the 'Flourishing Local Communities' and 'Doing Politics Differently' themes: tackling food poverty and insecurity will have not only impact 'Caring for Creation' but also 'Health and Wellbeing', 'Economics Driven by Equality' and 'Flourishing Local Communities.'

4.3.2 Even more importantly all the different themes relate to a core message which emerged from Speak Out – the importance of relationships. Whilst policy, programme and project work is vitally important, it is relationships which make the biggest difference. 'An overwhelming number of responses emphasised that the way people relate to one another is a key cause of injustice, inequality and unfairness, and correspondingly changing the way we relate is a primary solution' (Church and Society, General Assembly 2016). This is not simply about how we relate to one another. It is about how we relate to God, how we understand God relating to us, and how we understand the relationships which exist within the Trinity. Within the Christian tradition, loving God and loving our neighbour belong together (Mark 12:30-31).

4.4 *Resourcing and Communicating*

4.4.1 The effective delivery of Speak Out will require significant changes in the way that we operate and communicate. At an operational level the Council and department are being reconfigured to enable this new way of work, which will require both focus on specific pieces of work and the ability to work across different themes and priorities. It will also require a clear and robust monitoring and evaluation framework to ensure that what we are trying to achieve is being taken forward, and where it is not, our work is adapted to reflect this.

4.4.2 Speak Out will enable the Council to develop a relatively small number of core media messages about the sort of changes that it wishes to demonstrate and advocate. It will work with the Communications Department to find the most effective way to establish and promote these messages. It will also have several established case studies around each of the themes – stories of the pioneering work that the Church is already doing – which will illustrate the sort of change which the Council is advocating and which is already happening. Undertaking this work over a longer period will enable the Church, and critically local congregations, to become recognised experts within these spheres of work.

4.5 Collaborative Working

4.5.1 Congregations are, and will be, the places where the work around Speak Out is most tangible. Clear steps will be required to ensure that local ongoing work is informed by, and informs, the wider work. Doing this effectively will require close working relationships with several key internal partners including: the other Councils reporting to the General Assembly; local ecumenical partnerships; and presbyteries. Particularly close relationships will be needed with the Go For It Fund, the Priority Areas Committee, and the Communications Department. One of the great joys of the last year has been the immensely positive way in which many, both within the Church and beyond it, have spoken about the potential for the integrated approach within Speak Out to make a significant difference.

4.6 At a Glance

4.6.1 Our overall aims are that by 2027:

- Scotland will be a fairer, more equal and more just country in a fairer, more equal and more just world.
- The Church of Scotland, in partnership with others, will have played a key role in enabling this to happen.

4.6.2 Our aims are aspirational, and not all of them will be within our control. Nonetheless we are committed to them. We believe that this is a time for boldness rooted in

faith. This is not about false optimism for the future – we are very realistic about that. It is about ongoing trust and hope in the abiding love of God.

4.6.3 In our work, we are committed both to ‘tackling injustice’ and to ‘living hope.’ This means standing up against what we believe is wrong, based on our commitment to follow Jesus. It also means demonstrating in clear, compassionate actions that the community of hope (Kingdom of God) is already present. In the words of the prophet Micah, this is about “acting justly, loving mercy, and walking humbly with our God.” (Micah 6:8).

4.6.4 Speak Out will be built around the 7 themes which emerged out of the 2015 engagement exercise in which almost 11,000 people from every part of Scotland took part. These themes, in no particular order, are:

- *Flourishing Local Communities*
- *Doing Politics Differently*
- *Investing in Young People*
- *Health and Wellbeing*
- *Caring for Creation*
- *Building Global Friendships*
- *An Economy Driven by Equality*

4.6.5 These themes are all inter-related. They should not be seen as separate strands but as different components within a multi-layered web. A small number of specific outcomes have been agreed for each of these themes. Success will be measured against these. Whilst the outcomes will remain consistent through the process, the output – how we will seek to achieve them – will adapt to circumstance and opportunity

4.6.6 Speak Out is part of the broader strategy being developed through the Council of Assembly. It has a specific focus on how it enables the Church to engage effectively with its neighbourhood and with wider society. It is intended as a collaboration with the other Councils of the General Assembly as well as with congregations and presbyteries, to support them to do their work as

effectively as possible. It will also work in partnership with a broad range of ecumenical and civic partners.

4.6.7 At the heart of Speak Out will be the commitment to nurture relationships which demonstrate God's passion for justice and deep love for all, especially alongside the poorest and most marginalised. Out of this work, it is hoped that over time a new public theology for Scotland can be developed.

4.7 Flourishing Local Communities

4.7.1 What success will look like

4.7.1.1 The sociologist Manuel Castells, when asked what a good city looks like, replied that it was a place in which his eight year old granddaughter could grow up safe, happy and where she would want to live.

- Flourishing local communities will be neighbourhoods where there is increased community-led activity and cohesion.
- Policy and practice at Scottish and local authority levels will demonstrate an increased transfer of effective power and budget to local communities.
- An increased proportion of churches, and those people and organisations associated with local congregations, will engage effectively with their neighbourhoods.

4.7.2 Where we are starting from

4.7.2.1 Historically the Church has been at the heart of community life and although things have changed dramatically for many in recent generations, in many places the Church (its building and its people) remains a key community asset. Local and national festivals, as well as major life events, continue to be celebrated in and around church buildings. Across Scotland, church buildings house an enormous variety of community activities including community cafes, youth clubs, job clubs, parents and toddler groups, AA meetings and slimming groups. A great deal more work with, for example, housing associations, credit unions, community associations, drama and sports groups and community

councils draw significantly on church members for their leadership and membership. Through the success of the *Go For It* Fund, a significant number of new initiatives have started in recent years. The Priority Areas Committee has had a specific focus on enabling new models of community life in Scotland's economically poorest neighbourhoods, including the work of 'Chance to Thrive' which specifically seeks to enable local communities to flourish.

4.7.2.2 At a policy level, there is a clear interest in and commitment to localism, evidenced for example by the Community Empowerment Act (2015) and the commitment of the current Scottish Government to devolve further power to local communities. Various bodies such as the Christie Commission and the Commission on Strengthening Local Democracy point to the need for ensuring that local neighbourhoods are better able to make decisions about their own context.

4.7.2.3 At the same time, the impact of budget cuts has been felt disproportionately in many local communities and there is a strong sense that the commitment to local communities is more rhetoric than reality, with many services and organisations, such as the Police, Fire and Rescue and colleges, being centralised in efforts to increase efficiency and make financial savings. Many local community groups have been decimated through reduced funding and growing demand. Cuts in public expenditure are continuing year on year so the situation is likely to get worse, certainly in the short term.

4.7.2.4 There has also been a growth of interest in Asset-Based Community Development (ABCD), where the focus is more on the strengths of neighbourhoods (with populations in the region of 3000-5000, about the same size as many Church of Scotland parishes) and the power of communities to bring about change.

4.7.2.5 Housing remains a critical issue and there is a strong perception that previous policy to eradicate homelessness has stalled or is actually regressing.

4.7.3 What people told us

4.7.3.1 At the heart of what people were keen to see addressed was a deliberate effort to enhance community spirit and increase social cohesion. This was not about a romantic looking back, but a recognition that we need to be more deliberate in our actions in communities, which are incredibly diverse and where many people want to feel more connected but don't know how. People also spoke about a range of critical issues that need to be addressed including: housing; homelessness; social security; domestic violence and gender justice; and a concern about law and order, hate crime and the role of the police.

4.7.4 Head: what policy shifts are needed

4.7.4.1 There needs to be an ongoing evaluation of the effectiveness of current community empowerment legislation, particularly as it impacts Scotland's economically poorest communities, as well as effective and early intervention in the localism policy agenda. We require effective advocacy around the proper resourcing of local communities around areas including: housing, policing and health and social care. We need an increased understanding of why some neighbourhoods are apparently more cohesive than others and a greater awareness and understanding of, asset-based community development. Key learning also needs to be developed about the function of the public sector in an enabling state, and the significance of re-neighbouring policies.

4.7.5 Heart: what culture shifts are needed?

4.7.5.1 The biggest shift will involve moving from a deficit to an asset-based model where the focus is less on 'sorting problems' and more about 'recognising strengths.' This will involve encouraging churches to move from a primarily service-based model to a way of working that is built around relationships and friendships. ("I do not call you servants any longer, but friends" [John 15.15].) It will be important to encourage and resource local congregations to increase their understanding that the development of 'flourishing local communities' is a core part of mission. The mission of God (Missio Dei) is never limited to the Church.

4.7.6 Hands: what needs doing?

4.7.6.1 There is already a myriad of outstanding pieces of work going on across the Church of Scotland. Examples include: St Paul's Youth Forum which through diversionary youth work has helped to radically reduce anti-social behaviour in their part of the east end of Glasgow; Richmond's Hope which has pioneered child bereavement support across the central belt from a community base in Craigmillar; Grassmarket Community Project which brings together people from all walks of life to create a community where everyone is a member; Hamilton Presbytery which is facilitating asset-based community work across five parishes; and Havilah, which has just celebrated its 10th birthday, enabling those struggling against addiction to fulfil their potential.

4.7.6.2 At an organisational level, *Chance to Thrive* is working with 16 congregations across priority areas to help them make a positive impact in their neighbourhoods; Social Responsibility's Social Care Mission Officer is supporting local churches to engage in a wide range of community activities; and *Go For It* is funding church-based community work across the length and breadth of Scotland.

4.7.6.3 There is the potential not only to build on what is already happening but to learn from it and to use the best of this work to demonstrate how flourishing local communities can be supported from the ground up.

4.7.7 Feet: walking together

4.7.7.1 Key internal partners include: the *Go For It* Fund; the Priority Areas Committee; the General Trustees; and Social Responsibility's Social Care Mission Officer.

4.7.7.2 Key initial external partners include: Scottish Churches Housing Action (SCHA); Scottish Community Development Centre (SCDC); Police Scotland; Faith in Community Scotland (FiCS); and Nurture Development.

4.7.8 Getting Started

We will bring together key internal partners to identify ways in which we can collaborate to promote and

encourage greater church involvement in community engagement.

We will learn more about asset-based community development (ABCD) and, with partners, promote this model of working across the Church.

We will engage early with the Scottish Government in their plans for increased local democracy and offer an ongoing assessment of its community empowerment legislation.

We will seek to work with partners in the development of community anchor organisations and leaders across Scotland.

We will work with Police Scotland to identify and promote high quality work which will help to make our communities safer.

We will work with Scottish Churches Housing Action to promote work which will enable congregations to engage more effectively with those who are homeless or in insecure housing.

4.8 *Doing Politics Differently*

4.8.1 *What success will look like*

4.8.1.1 Martin Luther King, the black civil rights leader, said: "Let us not satisfy our thirst for freedom by drinking from the cup of bitterness and hatred." These words seem particularly apposite in our current political climate. Jesus' command is not only that we love those that we agree with, but that we also love those that we profoundly disagree with.

- People, particularly those who currently feel most disenfranchised, will feel more engaged in politics.
- Trust in politicians will have increased.
- A variety of new models of democracy will have emerged, helping with the transition from representative to participatory democracy. Churches will have increased their advocacy work.

4.8.2 *Where we are starting from*

4.8.2.1 Politics in Scotland, the UK, Europe and across the world is in a period of almost unparalleled flux. We need to be able to respond to this and to understand the new relationships which are evolving between, for example, Scotland and the rest of the UK; and the UK and Europe. Constitutional issues which have been an important part of our recent history, are likely to continue to be a focus of attention for many years to come.

4.8.2.2 In Scotland since 2014, there have been three sets of parliamentary elections (to the European Parliament, Holyrood and Westminster) with local authority elections due to take place in May 2017. In two referendums, Scotland has voted to remain within the UK and the UK has voted to leave the EU. The huge consequences of the latter are likely to dominate national political discourse for some time to come and may trigger a second Independence Referendum in Scotland.

4.8.2.3 Since May 2015, the Conservative, Labour and Liberal Democrats have all changed their UK leaders. There has been a huge upturn in membership of political parties and of political participation whilst, at the same time, an ongoing (and growing) mistrust of politicians and politics. There is, as evidenced by increased voter turnout and engagement, an interest in a different sort of politics but a lack of clarity about how to make the transition from traditional representative democracy to more participatory models. Popular political rhetoric has become more bitter, divisive and personal both in the UK and overseas.

4.8.2.4 The Scotland Act 2016) has devolved significant additional powers to the Scottish Parliament, and the coming years will bring significant opportunities in how these are used most effectively to create a more equal, fair and just Scotland. The Scottish Parliament has already passed the Community Empowerment Act 2015 and the Scottish Government has committed itself to some decentralisation of power illustrated through, for

example, increased commitment to Participatory Budgeting (PB).

4.8.2.5 On all sides of the political debate there is an interest in how we 'do politics differently' but a lack of clarity about how to do it. Social media is also changing the way to react to local and global issues, meaning that issues arise (and disappear) rapidly.

4.8.3 *What people told us*

4.8.3.1 The constitutional arrangements between Scotland and the rest of the UK naturally featured strongly. Although relationships with the rest of the EU was a smaller issue of concern (at the time when Speak Out took place) it was nonetheless also present in the responses. Alongside this concern for 'macro-political' issues, there was also a very strong desire to see how local democracy could be strengthened, trust in politicians increased, political tribalism decreased, and a move from representative to participatory democracy enabled.

4.8.4 *Head: what policy shifts are needed*

4.8.4.1 There is a need to engage creatively with the ongoing debate about constitutional reform, including the need to move beyond binary solutions to highly complex matters. This runs parallel with a requirement to move beyond short-termism to developing longer-term political consensus around some core generational matters (e.g. healthcare and education). There is a need to strengthen local democracy, learning from what works in other parts of the world, and to contribute to the current appetite for decentralisation of power, budgets and decision-making.

4.8.5 *Heart: what culture shifts are needed*

4.8.5.1 Our political democracy is based on trust and we have a part to play in restoring trust in politics and politicians. The vast majority of politicians are passionate public servants who have chosen to enter politics to make a positive difference.

4.8.5.2 In recent years, through our collaboration with bodies such as the *Poverty Truth Commission* and learning from the wider *Citizens* movement, we have become

acutely aware of the requirement to directly involve those who experience poverty and injustice in the political processes which will bring about transformational change – 'Nothing About Us Without Us Is For Us.' This will be seminal to building more effective ways of working.

4.8.5.3 Advocacy, standing alongside those who are victims of injustice, and campaigning for change is part of doing mission effectively. It is part of what we pray for when we ask for the 'Kingdom to come on earth as it is in Heaven' (Matthew 6:10). The Church, operating within a Christendom model, has often shied away from such activity. We need to have the courage to be more prophetic in our work.

4.8.6 *Hands: what needs doing*

4.8.6.1 *Imagining Scotland's Future* - the model of 'respectful dialogue' developed during the 2014 Independence Referendum debate, the *Meet Your MSP* project (established by the Scottish Churches Parliamentary Office [SCPO] following the 2016 Scottish Parliament elections), the *People's Politics* hustings (2016) and the work of *Scotland's Poverty Truth Commission* (of which the Church has been a core partner and funder since its inception in 2009) are all illustrations of the work that we are already doing to encourage a different sort of political dialogue and structure. Moving forward, we need to build upon these models, develop new ones and root their practices more fully in local communities.

4.8.7 *Feet: walking together*

4.8.7.1 Key internal partners include: the Office of the General Assembly; the Joint Public Issues Team (JPIT) and SCPO.

4.8.7.2 Key initial external partners include: politicians from across the political spectrum; the Poverty Truth Commission; PB Partners; Place for Hope; Scottish Council for Voluntary Organisations (SCVO); and a range of public policy think tanks.

4.8.8 *Getting Started*

We will work with partner churches across the UK to equip our members and communities to increase their understanding of the implications of Article 50.

We will learn from and develop SCPO's work around the 'Meet your MSP' project as part of a wider strategy of developing relationships with, and increasing trust, in elected politicians as a way to strengthen democracy.

We will work with local congregations (and their partners) in a variety of rural and urban settings to develop understanding and experience of participatory budgeting.

We will work with SCVO and their partners in the development and delivery of Scotland's Open Government Partnership (OGP).

We will engage early and creatively with the Scottish Government in their plans for decentralisation of power and services.

We will encourage ongoing and positive debate about Scotland's place in the United Kingdom and Europe, including about constitutional reform.

4.9 *Investing in Young People*

4.9.1 *What success will look like*

4.9.1.1 According to the French moralist, Joseph Joubert: 'Children need models rather than critics.' In Jesus' ministry, children were identified as having the attributes necessary to enter the Kingdom of God (Luke 18:15 – 17). We are slowly learning that adults need to learn from children rather than children always learning from adults.

- There will be significantly reduced levels of child poverty in Scotland and the gap in education attainment will have narrowed.
- Children and young people will be safer where they live and have greater opportunities to have fun.
- Young people will have an increased role in shaping present and future policy.

- The Church will be recognised as a pioneer in peer-led children's, families and youth work.

4.9.2 *Where we are starting from*

4.9.2.1 Life is good for most children and young people growing up in Scotland. This is not to deny that there are pressures on every young person in a rapidly changing environment with significant overall increases in, for example, mental illness and childhood obesity. Many young people faced with the reality of climate change, the ongoing threat of terrorism, economic instability and some of the pressures associated with social media are anxious about the future.

4.9.2.2 For a significant minority, however, life is profoundly challenging. Child poverty is increasing and a child born into poverty is much more likely to remain in poverty throughout her/his life. The Scottish Government, building upon the commitments of previous governments to make Scotland the best country in the world to grow up in, has made reducing the gap in educational achievement the core priority of the current administration. This relates strongly to its prevention and early intervention strategy *Getting It Right for Every Child* (GIRFEC).

4.9.2.3 The Church has a history of investing in young people including the establishment of Scotland's education system and the development of national uniformed youth organisations such as the Boys' and Girls' Brigades. Although much smaller, the Church continues to be one of the largest providers of children's, families and young people's work in the country, as well as supporting the National Youth Assembly (NYA). Chaplains remain an integral part of many schools, colleges and universities.

4.9.2.4 At a national level, much of the work which the Council has done in recent years around this area of work has been through its Education Committee which has an extensive programme that supports Church of Scotland representatives on Local Authority Education Committees, School and College Chaplains, and the Scottish Joint Committee on Religious and Moral Education.

4.9.2.5 Over the years, the Council has produced a range of pieces of work relating to children and young people, most recently its report on corporal punishment to the 2016 General Assembly. Less has been done to develop policy and practice alongside young people, being led by their experience and insights in the way, for example, *Who Cares? Scotland* and *Young Scot* has operated in recent years.

4.9.3 What people told us

4.9.3.1 People were primarily concerned about the children, families and young people who are currently being left behind and for the need to address child poverty, more effective family support, child abuse and domestic violence. There was a core focus on the need for educational models that better equipped young people for the huge moral, ethical and spiritual choices that they are facing and will face in the future. The need to narrow the education attainment gap was also regularly highlighted as was the reality that education is the task of everyone and not just schools.

4.9.4 Head: what policy shifts are needed

4.9.4.1 Getting it Right for Every Child (GIRFEC) is one of the most advanced strategies designed to ensure the wellbeing of children and young people in the world. Its impact and delivery needs to be evaluated on an ongoing basis, as does the extent to which resources are made available to ensure its effective delivery.

4.9.4.2 The Scottish Government's ambitions to tackle child poverty and reduce the gap in education attainment are to be welcomed. However, these ambitions will not be realised primarily through the education system. There is a need to develop more effective support for families and particularly for those parents/guardians striving to bring up their children in often very difficult circumstances.

4.9.4.3 Ongoing work needs to be supported to tackle domestic violence and broader issues of gender justice.

4.9.4.4 Large numbers of young people became very politically engaged because of the Independence

Referendum. It will be important to build upon this enthusiasm and to look at ways of extending the opportunities for young people to participate in and help to develop new models of participatory democracy.

4.9.5 Heart: what culture shifts are needed

4.9.5.1 Young people are consistently portrayed, particularly in the media, in negative terms. This needs to be challenged with an acknowledgement of the positive contribution which the vast majority of children and young people make to society.

4.9.5.2 There is a need to address the growing animosity which can exist between generations and to deliberately encourage opportunities for inter-generational learning and experience.

4.9.5.3 It is vital that children and young people are safe. However, consideration needs to be given as to how they are given opportunities to take appropriate risks within safe and supported environments.

4.9.5.4 In the Church's work with children and young people we need to become less concerned about the future of the Church and more concerned about the current and future experience of the young people we work alongside.

4.9.6 Hands: what needs doing

4.9.6.1 The Church currently provides and supports a wide range of pioneering children's, families and youth work. This includes *Messy Church*, uniformed youth organisations, *PEEK* (Possibilities for Each and Every Child), *Hot Chocolate*, the *GKexperience*, the *Shed*, the *National Youth Assembly* (NYA) and the *Daisy Chain Project*. We need to build on this vital work and learn from it.

4.9.6.2 Over the last number of years the *Poverty Truth Commission* has worked alongside Kinship Carers (primarily grandparents) and young people to change attitudes, public policy and legislation, including the introduction of a national Kinship Care Allowance and a nationally agreed School Clothing Grant.

4.9.6.3 At a national level, work being coordinated by the Mission and Discipleship Council, is already underway to enable the Church to participate fully with the 2018 Year of the Child. This will give an important opportunity to contribute to the wider development of policy and practice. Through its Education Committee, the Council meets regularly with education providers.

4.9.7 Feet: walking together

4.9.7.1 Key internal partners include: Education Committee; *Go For It*; *Ministries Development Staff* (MDS); Priority Areas Committee; Mission and Discipleship Council; and *National Youth Assembly*.

4.9.7.2 Key initial external partners include: *Young Scot*; CPAG (Child Poverty Action Group); the Youth and Children's Parliaments; the *Iona Community*; *Scripture Union*; the Boys' Brigade; the Girls' Brigade; and young people.

4.9.8 Getting Started

We will complete our review of the work of the Education Committee to ensure that we are able to make the largest possible contribution through that work to invest in Scotland's young people.

We will participate fully with others across the Church, to ensure that we engage with and learn from work undertaken through the Year of the Child (2018).

We will engage early and creatively with the Scottish Government's plans for education reform and its introduction of a Child Poverty Bill.

We will learn from the places locally, nationally and internationally which are successfully breaking the link between local educational attainment and poverty.

With others, we will develop ways of working to ensure children and young people, particularly those growing up in poverty, are involved in our work and deliberations.

We will bring together church-based youth work providers to identify ways in which children and young people can be best supported by the Church.

4.10 Health & Wellbeing

4.10.1 What success will look like

4.10.1.1 Mahatma Gandhi states: "It is health that is real wealth and not pieces of gold and silver."

- There will be political consensus on the role of the National Health Service (NHS) and how it can be properly resourced over the next generation.
- The health gap between the richest and poorest communities will have reduced significantly.
- The levels of poor mental health will have decreased significantly as part of a wider societal transition to promote wellbeing and healthy living.
- There will be more effective integration of health, social care and well-being.
- An increased proportion of churches will provide wellbeing and health activities addressing physical, social, emotional and spiritual health.

4.10.2 Where we are starting from

4.10.2.1 The principle of healthcare free at the point of delivery remains at the centre of the National Health Service. At the same time there is a recognition that the NHS is under the greatest period of sustained pressure since its inception. There are a variety of causes for this including: budget constraints; advances in medicine; resource allocation; and an increasingly ageing population. There is a universal recognition of the need for the NHS to move towards a much more preventative agenda but such a transition is costly and hugely complex. Despite recognition of the need for a long-term approach, the NHS remains one of the most contested areas between the different political parties.

4.10.2.2 Good health remains significantly determined by where people live. If you grow up in one of Scotland's poorest communities you are much more likely to die in childhood, to suffer from a chronic disease, or to die in

your 50s, than if you lived in a more affluent neighbourhood. This remains one of the greatest scandals of our age. Similar disparity exists amongst those who struggle against disabilities, many of whom have also been severely impacted by changes in welfare provision.

4.10.2.3 As our society changes, we are facing a range of challenges with which we have been grappling in recent years, some of which are becoming better understood. These include: poor mental health; eating the wrong things; rise in suicide; care for the elderly; fractured relationships; insecure employment; and loneliness. In many communities there is a recognition that drugs policy over the last generation has failed and Scotland continues to have a complicated (and disturbing) relationship with alcohol.

4.10.2.4 Although the Council has engaged with a range of these issues through reports over the years, particularly through its Society, Religion and Technology (SRT) Project, it has focused much less on the general area of health and wellbeing than on other areas such as economics, climate change and international relations. At the same time, congregations the length and breadth of Scotland provide vital preventative healthcare activity from pastoral care to AA groups; from Day Care Centres to walking groups; from exercise classes to healing services; from emergency food provision to arts classes.

4.10.2.5 As well as physical, social, mental and spiritual healthcare, the Church also provides vitally important care in hospitals, residential care and in local communities. In addition, every day, through the ministries of worship and prayer, the Church contributes to the health and wellbeing of people in every part of Scotland and beyond.

4.10.3 *What people told us*

4.10.3.1 People were clear about the crises which the NHS is facing but were passionate about the need to continue to deliver world class healthcare which remains free and accessible to all at the point of delivery. There was a particular desire to provide more adequate care for the elderly and to address some of the 'social evils' of our

time, including health inequalities, poor mental health, addictions and loneliness.

4.10.4 *Head: what policy shifts are needed*

4.10.4.1 With overwhelming political consensus in Scotland about the value and importance of the NHS, there is a need to de-politicise the future of the NHS and to find agreement on how its future can best be resourced over the next generation. This will inevitably involve making difficult choices about the transition to preventative spending; to the more effective connecting up of health and social care policy; and to facing up to the relationship between healthcare and the pharmaceutical industry.

4.10.4.2 The development of a long term mental health strategy will be an important policy area and work still needs to be undertaken around addiction (alcohol and drugs), as well as steps to tackle obesity, and the provision of elderly care and support. Above all, there is a need to narrow the gap in health between Scotland's wealthiest and poorest citizens. This will involve addressing, amongst other things, food and fuel poverty and the ongoing 'poverty premium.' It cannot be right that it costs more, in real terms, for those in poverty to live healthy lives.

4.10.5 *Heart: what culture shifts are needed*

4.10.5.1 Whilst recognising the ongoing critical importance of the high levels of expertise and professionalism across the NHS, there is a need to recognise that a great deal of the most effective forms of preventative support take place at a neighbourhood level and through increased support amongst families, friends, neighbours and community associations. This is an area where the Church is well placed to make a significant contribution. We need to develop ways of working that deliberately promote health – "life in all its fullness" (John 10:10) – rather than simply tackle illness.

4.10.5.2 Ministries of healing were at the heart of the life of the early Church and there is a need for the Church to rediscover this aspect of its work in the broadest sense of healing including: speaking out against inadequate and

unequal health provision; providing places for counselling, care and support; and exercising spiritual care, including prayer. Many local churches could re-imagine themselves as well-being centres in which faith, nurture and contemplation are integral parts of a commitment to promote broader health and wellbeing.

4.10.6 *Hands: what needs doing*

4.10.6.1 The basic, and inclusive, pastoral care offered by churches across Scotland plays an important part in the overall health of the nation. This is augmented by the highly professional social care services provided by Crossreach, healthcare chaplains (and the thousands of people who live out their Christian faith on a daily basis working within the Health Service) and the wide range of health and social care activities operating in many congregations including befriending, lunch clubs, day care centres, bereavement support, addiction services, self-help groups, exercise classes and the provision of alternative therapies.

4.10.6.2 Moving forward, the wider Church needs to learn from the inspiring work carried out, for example, through *Befriend in Bellshill*, *Richmond's Hope* (Edinburgh and Glasgow), *Heart for Art*, *Bankfoot Parish Church* and *Finn's Place* (Langside, Glasgow) as it contributes to a practical re-imagining of the NHS. This community-based work should sit alongside the spiritual healthcare delivered in hospital and residential care.

4.10.6.3 Scientific and technological advances will play a significant role in future health and social care provision. There is an ongoing need to remain appraised of these advances, including their potential ethical and practical implications.

4.10.7 *Feet: walking together*

4.10.7.1 Key internal partners include: Crossreach, the *Go For It* Fund; the Priority Areas Committee; and healthcare chaplains.

4.10.7.2 Key initial external partners include: NHS Scotland and Health and Social Care Boards; Faith in

Community Scotland; Faith in Older People; the Eden Project; a range of Third Sector healthcare providers and campaigning organisations; Alcohol Focus Scotland; and policy think-tanks with a particular focus on healthcare (e.g. the King's Fund).

4.10.8 *Getting Started*

We will work with others to gain a better understanding of the current and future needs of the NHS and consider ways in which political consensus around this work can be achieved.

We will monitor the effectiveness of the integration of Health and Social Care Partnerships in ensuring that the broader health and social care needs of people are more adequately met.

We will contribute creatively and early to the Scottish Government's strategy to tackle poor mental health.

We will work with partners to identify ways of reducing harm caused by the abuse of alcohol and other substances.

We will encourage churches to contribute more effectively to a wellbeing agenda, including the tackling the problems associated with loneliness and community-based elderly care.

4.11 *Caring for Creation*

4.11.1 *What success will look like*

4.11.1.1 "Climate change is a global problem with grave implications: environmental, social, economic, political, and for the distribution of goods. It represents one of the principal challenges facing humanity in our day." (Pope Francis)

- Scotland will be a leader in responding to climate change and will be on course to reduce its emissions of greenhouse gases to 80% of its 1990 levels by 2050.
- Scotland will have made substantial progress in moving towards a low carbon economy.

- Scotland will have a healthy natural environment with flourishing biodiversity, clean air and rivers.
- Food provision and consumption will be more sustainable with a significant decrease in the levels of food poverty and food insecurity.
- More congregations will be accredited members of Eco-Congregation Scotland: raising awareness of the consequences of climate change; delivering practical local responses; and campaigning for positive change.

4.11.2 *Where we are starting from*

4.11.2.1 Climate change and loss of biodiversity are global concerns for everyone including scientists, governments and people of faith. Our economy and way of life have led to increasing environmental damage. This damage impacts most heavily on those struggling against poverty. Scientists can point to the causes and consequences of environmental damage but there is also a need to challenge the values and assumptions that have created them: a focus on endless economic growth, consumerism, our sense of entitlement to wealth and our right to dominate the planet.

4.11.2.2 In December 2015, agreement was reached to tackle climate change at the COP21 summit held in Paris to limit global warming to less than 2° Celsius compared to pre-industrial levels. It is recognised that even this ambitious level will be insufficient to repair the damage and that whilst COP21 was a hugely significant step forward, more needs to be done.

4.11.2.3 The Scottish Government has set its own ambitious targets. In January 2017, it published plans to further cut carbon emissions and will bring forward proposals for a new Climate Change Bill. Nonetheless there are inconsistencies in this approach, including current proposals to reduce Air Passenger Duty.

4.11.2.4 The Church of Scotland has played a key role in the public debate around climate change and was amongst the first denominations in the UK to appoint a

Climate Change Officer. It was present at COP21 where the voices of faith groups, particularly those standing in solidarity with the global South, played a critical role in reaching an agreement. The World Mission and Church and Society Councils have both regularly highlighted the consequences of global warming. Current work includes: working with international development partners, such as Christian Aid, to highlight the human realities of climate change; work to tackle fuel poverty and climate change together; and ongoing work to support the Church's transition to investing in renewable energies.

4.11.2.5 Much of this work is undertaken in partnership. A particularly close working relationship exists with Eco-Congregation Scotland which supports over 380 congregations across Scotland, more than 270 of which are Church of Scotland.

4.11.3 *What people told us*

People were concerned about the impact of climate change and the consequences of this on people across the world, particularly the poorest, and on the planet itself. There was also a desire to move forward land reform, increase access to green space; reform agriculture and tackle food insecurity and poverty.

4.11.4 *Head: what policy shifts are needed*

4.11.4.1 There is a clear commitment on the part of the Scottish and UK Governments to implement the COP21 agreed in Paris. Work needs to be done to ensure that this remains a core priority of both governments as they face a range of other competing and, at times, more politically immediate issues.

4.11.4.2 The Scottish Government is committed to making sure that Scotland is a 'good food nation.' This must include policy which is deliberately focused on tackling food insecurity and to the development and delivery of a more environmentally sustainable food system. Similarly work is required around land reform and the ongoing shift to renewables, with ongoing efforts to ensure that there is a connection between tackling climate change and addressing fuel poverty. In this, and in a range

of other areas, there is a need to inform (and be informed by) scientific and technological advances.

4.11.4.3 Since Speak Out was conducted there have been significant changes in the political climate including the decision to leave the EU. This will mean that there will be substantial work required around environmental, agricultural and fisheries policy.

4.11.5 *Heart: what culture shifts are needed*

4.11.5.1 Despite very clear indications of how climate change is impacting on people living in the UK (e.g. increased flooding and a warmer, wetter climate) for many it remains remote, either too big to make any real difference, or something that impacts on others beyond our immediate experience and knowledge. There is a need to counter this: to demonstrate ways in which we can all make a difference and to understand better our global inter-connectedness.

4.11.5.2 At the heart of many of the problems resulting from climate change are excessive consumerism, materialism and a dysfunctional economy. There is a need to promote – and embody – a simpler lifestyle: ‘to live simply in order that others may simply live.’

4.11.6 *Hands: what needs doing*

4.11.6.1 Over the last decade, the Church has played a significant role in advocating for action to address Climate Change and encouraging congregations and communities both to campaign for global change and to deliver practical steps locally. Much of this work has rightly been carried out in collaboration with other partners including Eco Congregation Scotland. Examples of this work includes: *The Climate Justice Baton relay* in the run up to COP21; the creation of community gardens; steps to reduce CO2 emissions in church owned properties; and enabling people to learn from the experiences of the Church’s global partners. It is important that this work is developed and deepened.

4.11.6.2 Churches throughout Scotland play a very significant role in addressing escalating cases of food

poverty and food insecurity. Alongside foodbanks, a number of congregations are supporting broader community food initiatives encouraging the growing, cooking and sharing of food alongside its emergency distribution.

Recent years have also seen an increased interest in pilgrimage within parts of the Church. This gives new opportunities for people to engage with the wider environment and for the development of walking groups within communities.

4.11.7 *Feet: walking together*

4.11.7.1 Key internal partners include: the World Mission Council; the *Go For It* Fund; the Investors’ Trustees; the Guild; and the General Trustees.

4.11.7.2 Key initial external partners include: Eco-Congregation Scotland; Christian Aid; Stop Climate Chaos Scotland; and CEC (Conference of European Churches).

4.11.8 *Getting Started*

We will work with others, including the Investors Trust, to bring forward proposals as to how the Church can support the transition from fossil fuels to renewable energy. .

We will increase awareness of the impact that climate change is having on our global partners.

We will engage creatively and early in the Scottish Government’s planned Climate Change Bill.

We will encourage congregations to develop longer-term approaches to tackling food insecurity and food poverty.

We will promote and support pilgrimage as one way in which local congregations can engage more effectively and creatively with their environment.

4.12 Building Global Friendships

4.12.1 What success will look like

“What is at stake is nothing less than the survival and well-being of a generation of innocents.” (Antonio Guterres, UN Secretary General).

- Scotland is providing sanctuary to a fair and generous proportion of asylum seekers and refugees.
- British companies are selling fewer weapons and there is an overall decrease in the percentage of the global economy spent on armaments.
- The UK is taking steps to end its ownership of nuclear weapons.
- Scotland is a Fair Trade nation.
- Congregations are at the forefront of work to highlight global injustice and are providing practical and compassionate support to refugees and asylum seekers.

4.12.2 Where we are starting from

4.12.2.1 How long you live – and the quality of your life – is significantly influenced by where in the world you are born and grow up.

4.12.2.2 The global movement of people is at its highest since the Second World War and there is no sign that this is likely to change as the impact of climate change brings additional pressures on where it is possible for people to live. The issues facing asylum seekers and refugees will continue to be, some of the most pressing of our generation. Huge numbers of desperate people are being forced to flee from their homelands and hundreds of thousands are arriving in Europe. The UK’s preferred policy that those seeking asylum remain in the ‘first safe country’ they reach is a failure of moral responsibility given its location at the northern end of Europe, and its commitment to receive 20,000 Syrian refugees during the lifetime of the current parliament is inadequate.

4.12.2.3 The Church has been an outspoken critic of a great deal of the UK Government’s asylum and immigration policy, arguing for a more just settlement and

greater compassion. In 2015, the Church funded the establishment of *Scottish Faiths Action for Refugees* which supports practical help for asylum seekers and refugees; raises awareness of the local and global issues; and campaigns for a more just asylum system.

4.12.2.4 In 2016, Westminster voted in favour of the renewal of Trident, Britain’s nuclear weapons system. This was opposed by the Scottish Government, by the vast majority of MPs serving Scottish constituencies and by the Church (in line with its long established opposition to nuclear weapons). UK companies continue to be one of the world’s largest sellers of weapons including to a range of countries which it recognises as being guilty of human rights violations.

4.12.2.5 There has been a significant increase in racially and ethnically related hate crime in the UK in the lead up to and following the UK’s 2016 decision to leave the EU, including on EU nationals living in Scotland and other parts of the UK. This is a new factor to consider since the initial Speak Out consultation. The decision of the UK to leave the European Union will have important implications for many years to come.

4.12.3 What people told us

Whilst people recognised that the Church has a territorial commitment in Scotland, there was also a clear recognition of the need to speak and act out for justice in the wider world, particularly with our partners in the World Church. Work in support of asylum seekers and refugees featured strongly alongside a commitment to the eradication of nuclear weapons and to the creation of a more peaceful world. There was also recognition of the ongoing threat of terrorism, the need to improve relationships across faiths and a desire to tackle global inequality.

4.12.4 Head: what policy shifts are needed

4.12.4.1 There are clear differences between the Scottish and UK Governments on immigration policy; the primary responsibility however rests with the UK Government. There is opportunity to engage fully and clearly in the

Scottish Government's strategy relating to 'New Scots.' Both governments have committed to tackling human trafficking.

4.12.4.2 There is a welcome widespread political consensus on the international aid and development budget, although this is increasingly under attack within sections of the media. Steps need to be taken to ensure that this is being spent in pursuit of the global sustainable development goals and that funds are not diverted from these funds to support either UK interests or to support, instead, the settlement of refugees and asylum seekers in the United Kingdom.

4.12.4.3 The UK remains one of the largest seller of weapons in the world. This is a multi-billion pound industry. The selling of armaments to nations guilty of human rights abuses and the UK's ongoing retention of nuclear weapons needs to be consistently challenged.

4.12.5 *Heart: what culture shifts are needed*

4.12.5.1 There are increasing levels of isolationism and xenophobia in the UK. The Church by its very nature operates beyond borders and boundaries. This is likely to be important and prophetic in coming years and needs to be encouraged at local, national and regional levels.

4.12.5.2 Conventional weapons can only have a limited impact in protecting communities and countries from the current threat of international terrorism. The struggle to overcome such evil is overwhelmingly a battle of attitudes as opposed to weapons.

4.12.5.3 Across the UK there has been an alarming rise in racist and religious attacks. Although currently less evident in Scotland than in other parts of the UK, it nonetheless exists. Scotland also needs to continue to tackle sectarianism. There is a need to replace the fear of diversity with the ability to see many of the opportunities which such change offers.

4.12.5.4 Jesus spent his early years as a refugee and indicated that he would continue to be present in the

dispossessed and the stranger. The Church needs to rediscover this reality in the ways in which it works alongside asylum and refugees that end up living in Scotland and other parts of the world where Scotland continues to have a church presence. They can, and will be, a huge blessing to the Church and to the nation.

4.12.6 *Hands: what needs doing*

4.12.6.1 The establishment of the Scottish Faiths Action for Refugees and the response of congregations across Scotland (and across the world) to the refugee crisis are examples of the Church's ongoing ability to rise to the challenge of being alongside the poorest and most marginalised. Its ongoing opposition to nuclear weapons, and the willingness of several of its members to campaign non-violently for peace, is evidence of doing the right thing even when that is unpopular.

4.12.6.2 As many communities become more diverse, traditional congregations have found creative ways to reach out to new communities, providing opportunities for new Christian communities to meet and grow, and for more effective engagement with other faith communities.

4.12.6.3 It is vitally important that the Church continues to engage effectively with its global partners, to work alongside and to learn from them. It is also increasingly important that congregations are able to engage creatively and prophetically with the global communities within their own parishes.

4.12.7 *Feet: walking together*

4.12.7.1 Key internal partners include: the World Mission Council; the Interfaith Officer; Scottish Faiths Action for Refugees; and the Ecumenical Relations Committee.

4.12.7.2 Key initial external partners include: Christian Aid; the Joint Public Issues Team (JPIT); the Churches Commission for Migrants in Europe (CCME); the Scottish Refugee Council (SRC); and Scottish Christians Against Nuclear Armament (SCANNA).

4.12.8 *Getting Started*

We will campaign for the just treatment of EU nationals from other parts of the EU living in the UK.

We will contribute creatively and practically to the Scottish Government's 'New Scots' strategy.

We will support peace-making efforts in areas of conflict.

We will offer practical support and resources to congregations seeking to engage with asylum and refugee issues, either in their community or globally.

4.13 *Economy Driven by Equality*

4.13.1 *What success will look like*

4.13.1.1 "I believe with all my conviction that humanity has the talent, the skills and the imagination to build a fairer, safer world for everyone." (Winne Byanyima, Executive Director of Oxfam International)

- The gap between the richest and poorest in Scotland is narrower.
- A progressive taxation system helps to ensure more effective redistribution of wealth.
- There are increased routes into fair and sustainable employment.
- There is a more equitable distribution of resources across the Church as it models the sort of society it is advocating.

4.13.2 *Where we are starting from*

4.13.2.1 In Scotland, the wealthiest 10% of the population own almost 45% of the wealth, while the least wealthy 50% own 9% of the wealth. This means that Scotland remains one of the most unequal countries in the world. There is increasing recognition that this sort of inequality gap has a profoundly negative impact on societies and countries. Whilst there has been a great deal of policy developed around tackling poverty, far less work has been done to address the ever increasing gap between rich and poor.

4.13.2.2 Since 2008, there have been £15billion worth of cuts to the benefits system across the UK, meaning that many of those who were least responsible for the financial crash have paid the highest price. . At the same time those on relatively high incomes have been largely insulated from the impacts of public sector austerity. The impact has also been disproportionately felt by women who have experienced 74% of the cuts. Child poverty and in-work poverty are both on the increase. Families living in poverty where at least one adult is working now constitute over 50% of those struggling against poverty.

4.13.2.3 The global economy is substantially driven by private and corporate wealth, the great majority of which prioritises profit to businesses, over the wellbeing of customers and employees. This model of growth feeds rampant consumerism and the value of people is increasingly measured in terms of their capacity to spend.

4.13.2.4 The Scottish Government has stated its desire to develop an economy focused on narrowing the gap between the rich and the poor – a strategy advocated in the Church's Special Commission on the Purposes of the Economy (2012) – but there is recognition that this is an ambitious aspiration and one that will be challenging to achieve. Oxfam's work in developing a Humankind Index is one of a variety of models which demonstrate the potential to measure worth and value in different ways. The Church's own work (A Right Relationship with Money, 2012) also laid out four important principles: reducing inequality; ending poverty; ensuring sustainability; and promoting mutuality.

4.13.2.5 Over recent years the Church has supported and encouraged a wide range of initiatives designed to tackle social and economic activity, including the work of *WEvolution*, support for credit unions, job clubs and the encouragement of employers, including the Church, to pay the Scottish Living Wage. It has also continued to advocate for Fair Trade and measures which address global as well as national inequality. Each of these represent efforts to imagine the economy differently – where the

economy serves people, rather than people serving the economy.

4.13.3 What people told us

4.13.3.1 People expressed significant concern that our current economic models generate inequality and imbalance and are, as such, unsustainable. The failure of our financial systems; the disproportionate cost of living for the poorest in society; the need for fair work and just business; and the decline in the value of social security (welfare benefits) all featured strongly.

4.13.4 Head: what policy shifts are needed

4.13.4.1 The promotion of a Living Wage by both the Scottish and UK Governments is an excellent illustration of the lobbying power of civic society, including faith communities. There is the opportunity to build upon this pressure and to ensure that employees have fair and decent working conditions.

4.13.4.2 Although most of the Benefits System will remain reserved, the Scottish Parliament does now have significantly new powers, giving the opportunity to advocate for (and implement) a new social security system which is based on dignity, and which provides a decent standard of living for those on low incomes (whether in paid work or not).

4.13.4.3 The Scottish Parliament also has newly devolved taxation setting and raising powers. This gives an important opportunity to develop and deliver a progressive model of taxation. If Scotland wants to have a world class system of care and support, it cannot be delivered on the current levels of taxation. Consideration could be given to promoting and piloting a Citizen's Income and other models which ensure an adequate minimum standard of income.

4.13.4.4 Tax evasion and avoidance are increasingly condemned across a wide political consensus but there appears to be relatively little progress beyond the rhetoric to bring about change, whereas evading tax is punished at least as severely as those who are guilty of benefit fraud.

The impact of the former is immeasurably greater for the Scottish and UK economy.

4.13.5 Heart: what culture shifts are needed

4.13.5.1 The current economic model is increasingly based on unsustainable models of growth which are damaging to people and to the planet. There is a need to develop a deeper understanding of 'enough' which challenges the current throw-away and replacement culture.

4.13.5.2 Taxation is overwhelmingly viewed in negative terms. It needs, instead, to be understood as a valuable social and economic contribution which is made towards the wellbeing of others, and to society as a whole, by those who can afford it.

4.13.6 Hands: what needs doing

4.13.6.1 Local churches in communities such as Larkhall and Cranhill are providing valuable support to assist people into paid employment opportunities. In other communities, congregations are providing debt advice and access to affordable credit. The Churches Mutual Credit Union (CMCU) is growing as is the engagement of local churches with credit unions serving their neighbourhoods. The Church, through its support of *WEvolution* and the *Poverty Truth Commission*, is enabling new and progressive economic and social models for change. A growing number of churches are also pioneering social enterprises and social business where the balance between value and profit has been recalibrated. The Church's partnership with the Islamic Finance Council, looking to develop an ethical finance framework drawn from the traditions of both faiths, is a demonstration of what can be done together.

4.13.6.2 There is not yet clarity on what a new economic paradigm might look like; but there is the recognition that one is needed. The Church locally, nationally and internationally, can play a significant part here, experimenting with new ways of working, and learn from these experiences.

4.13.7 Feet: walking together Key internal partners include: the *Go For It Fund*; the *Priority Areas Committee*; and the General Treasurer's Department.

Key initial external partners include: the *Poverty Truth Commission*; *WEvolution*; the *Joseph Rowntree Foundation* (JRF); the STUC (Scottish Trades Union Congress); Islamic Finance Council (IFC); Positive Money; and the Poverty Alliance.

4.13.8 Getting Started

We will encourage and learn from social enterprise and social business.

We will consider the viability of a Citizen's Income, in collaboration with other partners.

We will seek to encourage greater understanding across the Church of how the economy works.

We will highlight the disproportionately negative impact which the current economic system has on women and young people.

4.14 Monitoring & Evaluation

4.14.1 Given the long-term nature of the strategy envisaged in *Speak Out*, and as a model of basic good practice, it is vitally important that robust monitoring and evaluation is embedded within the overall strategy. This will enable progress to be monitored and the strategy to remain flexible in its delivery whilst clear about the outcomes that it seeks to achieve. This will help us to identify and celebrate short term success whilst continuing to be committed to long term change.

4.14.2 The framework should be set against the overall aims of the strategy and the success indicators highlighted within each of the themes. Support has been sought from key agencies, including those working with faith groups, with expertise in both qualitative and quantitative methods of monitoring and evaluation. The *Speak Out* evaluation framework should be integrated into the wider tool currently being developed by the Council of

Assembly. Consideration should also be given to external evaluation partners, with a fully independent evaluation carried out after five years.

4.15 A Public Theology for Scotland

4.15.1 This work is first and last an act of faith and discipleship. It is an attempt to enable the Church to live humbly as prophetic announcers of the Good News of the Kingdom which is always breaking into our midst. That it is doing so at a profoundly challenging time, for both society and the Church, makes the task even more significant.

4.15.2 Not only is the Church changing, as it always must, but the society that we are immersed within is also changing rapidly and in ways which are unsettling to many. The Church's position can no longer be taken for granted: 'Christendom has left the building.' There is: a rise in political and religious extremism; a growth of isolationism; and considerable economic, environmental and social insecurity. In faith, however, we believe that God is still at work in the world, not limited to the old ways or by the walls of the community of faith. Our calling, as it has always been, has been to get out there and join in.

4.15.3 This new landscape calls for new ways to communicate, nurture and demonstrate faith, much of it from the margins and some of it small and almost unseen unless we have the eyes to see and the ears to hear. A great deal of the old language makes increasingly less sense but the yearning for a world as God intends it to be remains redolent.

4.15.4 It is hoped that *Speak Out* can help the Church to discover and contribute to a new public theology for Scotland; one which makes sense for the new times in which we are operating, helping people to connect their spirituality and their advocacy; their worship and their activity. It is intended that this public theology will emerge out of the work that is being undertaken and that it will continually evolve. It will be created on the streets, on the forest paths, on the city pavements and in church halls, alongside people struggling against poverty, clamouring for justice and seeking faithfully to follow Jesus.

5. Surveillance and Social Justice

'Are not two sparrows sold for a penny? Yet not one of them will fall to the ground unperceived by your Father' (Matt 10:29 NRSV)

'O Lord, you have searched me and known me...Such knowledge is too wonderful for me' (Ps 139: 1, 6 NRSV)

5.1 Introduction

5.1.1 David, who suffers from chronic anxiety, had his welfare benefits cut for three weeks because he was late for an appointment at the Job Centre. David is subject to surveillance. Sarah tests the hardware that collects communications data from every mobile phone and internet browsing data from every user in the UK. Sarah is a surveillance agent. Tom develops computer code that enables commercial companies to categorise and filter-out less profitable customers. Tom is a surveillance analyst.

5.1.2 Jack suffers from dementia. His daughter carries a pager that alerts her when he steps on the mat inside his front door during the night. Jack is subject to surveillance. Anne manages a team at the security checks at Glasgow airport. Anne is a surveillance agent. Charles designs algorithms that cross-reference NHS and international databases to identify trends in disease risk. Charles is a surveillance analyst.^[3]

5.2 Rationale

5.2.1 Surveillance encompasses many, if not all, areas of life. Entire populations experience suspicion-less surveillance, sifting through data which might identify targets for more focused scrutiny. Such closer observation may be aimed at detecting criminal activities - but equally it might be to find potential customers, more risky borrowers, or people vulnerable to disease. Police investigations, covert monitoring by the intelligence services and tactics associated with oppressive regimes are only *some* of what surveillance means today.

5.2.2 Mirroring the focus of Jesus, this report highlights those who are already marginalised and often find their experience of surveillance to be counter to their

flourishing. It is a timely report because it has become increasingly easy to collect and speedily process complex data. There is increased public awareness of surveillance. Particular groups of people in our society are unfairly under considerable suspicion.

5.2.3 Whilst digital surveillance is absent from the Biblical narrative, the Psalms and the New Testament provide a picture of a God who sees all. In the portrayal of some Pharisees, the Gospels also illustrate the power that can come from being those monitoring other people. At a more fundamental level, Scripture addresses fear, to which surveillance is often a 21st century response: "perfect love casts out fear" (1 John 4:18).

5.3 Aims

5.3.1 Many of us are, often unwittingly, surveillance agents (towards our family, friends, colleagues, parishioners, students, patients, or strangers). It is hoped that the report will encourage Christians to engage in re-considering surveillance in everyday contexts.

5.3.2 In this report, we seek to expand the Church's understanding of surveillance as an approach to perceived danger and its appreciation of how surveillance shapes those being watched, and those doing the watching. Appeals in society are regularly, and often rightly, made to the right to privacy (Article 8 of the European Convention on Human Rights) and we contribute insights from within this paradigm. Data Protection Legislation also exists to protect people's privacy and we seek to broaden the discussion into how 'cultures of surveillance' can intensify discriminatory relationships.^[4] Theological reflection on contemporary surveillance is a new field of study, so this report contributes to a national and international debate that is likely to grow.

5.3.3 It is our intention that this report and its outcomes will contribute to the Church and individual members being able to offer biblical and theological affirmation and challenge of everyday surveillance culture and, in some

cases, of expert knowledge systems. The report comprises three major sections.

- **‘Surveillance from the Data-centre’** examines what we mean when we talk about surveillance, who it affects and in what way. It explores contemporary understandings of surveillance.
- **‘Surveillance from the Cross’** opens up theological perspectives that re-orientate surveillance in terms of the Cross, God’s relational way of knowing, privacy as a gift for dignity and flourishing. It draws on Biblical examples of how people manage their visibility, as a way of connecting with contemporary cultures of surveillance.
- **‘Bio-data, Borders and Benefits’** articulates a dialogue between ‘Surveillance from the Data-centre’ and ‘Surveillance from the Cross.’

5.4 Surveillance from the Data-centre

5.4.1 Merely watching people does not generally imply surveillance; there must be some intentional effort to collect information. Surveillance can be defined as ‘the focused, systematic and routine attention to personal details for purposes of influence, management, protection or direction.’^[5] Personal details are much more than birthdate, address, ethnicity or employment statuses which were easily available in earlier times. Today, however, personal information may include biometrics such as retina patterns, samples of DNA in saliva, and fingerprints. Our digital footprint can be extensive: alongside a list of actual purchases, data can be collected about the alternatives we explored before coming to a decision. A record of phone numbers we call can be enriched with not only information about when, and for how long we spoke, but the geographical location of that call.

5.4.2 There are many times when consent to our personal details being “collected” is assumed. For example, the act of using an airport implies that our consent to surveillance has been given; if we do not wish this to happen then our only option is not to fly. When data is not

available for the behaviour that interests an organisation, proxies or stand-in data can be substituted. For example, statistical correlations might be identified between someone’s postcode and age and their potential to repay a loan. The extent to which acting upon such proxies is discriminatory and/or illegal varies from country to country.

5.5 Theories of surveillance

5.5.1 Earlier forms of surveillance (familiar to anyone who remembers their teacher sitting at a desk on a raised dais at the front of the classroom) could be described as *the few watching the many*. This is the notion of *panoptic* surveillance.

5.5.2 Such a model is increasingly accompanied by one in which the many watch the few. ‘The few’ can be those who are deemed to be in some way different: ‘them’ rather than ‘us’; deviant and dangerous rather than normal and law abiding.^[6] This can be termed *synoptic* surveillance^[7] - a term that helps draw attention to the ways in which already present ‘them-and-us’ categories are replayed and reinforced. ‘Immigrants’, ‘benefit scroungers’, ‘foreigners’, and ‘Muslims’ are each in their own way containers which can then be populated with prejudice and bias.

5.5.3 There are also practices of “*surveillance from below*” (sousveillance) for example, when protestors record the actions of police officers to secure evidence of civil rights breaches.^[8] In many cases, surveillance is not targeted at suspects, but at whole populations. That does not mean, however, that the consequences of surveillance are the same for everyone. If you are on welfare benefits you may experience surveillance that is unknown to others fortunate enough to be spared such intrusions into their personal life.^[9]

5.5.4 In much the same way that, to our shame, an Irish accent once aroused suspicion in the UK, or skin colour could be legally used to bar someone from rental accommodation, many Muslims currently find themselves frequently designated as members of an outsider group,

assigned to a 'them' rather than 'us' category, and consequently put in danger of physical or verbal attack.

5.5.5 While surveillance does not impact all equally, the consequences of surveillance do not fall only on minority groups. Anyone using the internet is presented with online advertising, much of it picking up on data from previous searches, seeking to influence not only what you purchase, but possibly affecting how you see the world.^[10] State authorities make the case that it is necessary to be able to break encrypted emails and online messaging on grounds for example of national security or child protection.

5.6 Datafication

5.6.1 We are living in an age of 'datafication', where more and more forms of social interaction and transactions produce collectible digital data.^[11] It is possible to analyse many more different *types* of data using complex, automated algorithms, some of which are designed to be self-learning and refine their processing over time. Commentators are moving from talking about data as being 'collected' to talking about it being 'ingested'.^[12] This opens possibilities for 'predictive policing' where patterns of behaviour can point to *potential* (as opposed to actual) criminal acts.

5.6.2 Not all databanks are capable of being accessed or cross-referenced by particular corporations or even government investigators. Nevertheless, as sources of data, we become valuable commodities when corporations can monetarise us. Our propensities and tendencies extrapolated from the fragments of our past may be misleading or unrepresentative- but are commercially valuable.^[13] It could be argued that, whilst workers choose to sell their labour we now have little option about our (digital) selves being sold.

5.7 Security

5.7.1 States gather intelligence and choose to designate particular threats as imperilling "national security." There then follows a 'securitisation of identity', which offers 'conditional access to...the benefits of liberty'.^[14]

5.7.2 Fear of the unknown operates against a possibly catastrophic horizon of devastating harm (such as a biological weapon in terrorists' hands), and the more immediate horizon of day to day surveillance. We are sure that significant terrorist threats exist but unsure of the specifics.^[15] However, state authorities can retrospectively justify their practices by claiming it impacts on security, which offers the possibility of using fear and unease as a way to govern.^[16] To designate a group or person as a threat to 'national security' attempts to close down critical discussion.

5.7.3 The assertion of human rights can be used to push back against this trend, but, under the European Convention on Human Rights, a fundamental danger is posed by the absence of any agreed definition of 'national security'. National security is frequently invoked to erode human rights, not only with regard to the right to privacy (Article 8, ECHR) but Article 6 (the right to a fair trial). For a right to a fair trial to be assured, it is essential that communications between lawyers and their clients are protected by rules of professional privilege and professional secrecy. However, there is constant pressure from security services in democratic societies (including the UK) to be able to conduct surveillance of such communications, leading to a need for lawyers to seek to use technical means (which can never be wholly effective) to prevent such intrusions.^[17] Human rights activists, journalists, lawyers and arguably ministers of religion may need to have secure ways of communicating confidentially, especially where governments are hostile.^[18]

5.7.4 In the event that there is any future change in Human Rights law in the UK, vigilance is required to prevent any further erosion of the benefits of liberty in the name of 'security'.

5.7.5 Securitisation comes into focus at international borders. Passenger information goes ahead of travellers with clearance sometimes given before departure (as with US immigration operating at Shannon airport in the

Republic of Ireland or British immigration officials working on French soil in Calais). However, for many people the 'border is everywhere' with negative effects in cities where ID cards and identification are checked in multiple ways.^[19] We cannot even be confident that our bodies present a border to the securitisation of identity. Invasive and non-invasive gathering of biometric data, including swabs for DNA sampling, can be utilised in surveillance.^[20]

5.8 Risk and mistaken public perception

5.8.1 The perception of threats can emanate from specific sources, such as actual terrorist threats, calculated economic risks, or published local crime rates^[21]. Fear can mean that strangers need to demonstrate they are harmless.^[22] Whereas we once 'took a risk,' we now tend to think of ourselves as 'being at risk.'^[23]

5.8.2 Public perceptions, fuelled by sections of the media, are often wildly mistaken. For example, there is a widespread perception that £24 in every £100 claimed in welfare benefits is fraudulent; the actual figure is 70p in every £100.^[24]

5.8.3 This degree of public misperception is the context in which severe bureaucratic surveillance blights the lives of people claiming welfare benefits, resulting for many in punitive sanctions. In 2015, the Church of Scotland as part of the Joint Public Issues Team, called for the UK Government to rethink benefit sanctions.^[25] Ken Loach's 2016 film *I, Daniel Blake*, tells the story experienced in real life by too many in our society.

5.8.4 The Campaign for a Fair Society argues that budget cuts by the UK government disproportionately fall on people in poverty and those with disabilities. The campaign estimates that people with the severest disabilities will be burdened by government cuts 19 times more than the rest of the population.^[26]

5.8.5 Datafication together with securitisation can exacerbate our sense of being at risk. On the other hand, datafication provides evidence to contradict false perceptions of risk, and perhaps challenge the

securitisation of people too readily framed as threats. This is one of the paradoxes of contemporary data-gathering.

5.9 Convenience and privacy

5.9.1 Another paradox lies in the need to balance convenience and privacy. Datafication eases life, yet it reshapes our idea of privacy. Data protection and regulatory regimes attempt to balance these potentially competing desires.

5.9.2 Tailored financial services, ease of online shopping, recommendations for similar purchases and cashless travel cards all rely on data-gathering and processing. These conveniences depend on our willingness to share (or surrender) personal data. At the same time we are concerned about 'identity theft', illegitimate sharing of data between companies, and intrusion by state intelligence services.^[27]

5.9.3 The mantra 'I have nothing to hide so have nothing to fear' is widespread but mistaken. It wrongly assumes that privacy is simply about secrecy, and that secrecy is only about hiding bad things. However, aggregating personal data might, for example, disclose that someone searching online for wigs and books about cancer is undergoing chemotherapy. This should be a matter in which they have the right to privacy.

5.9.4 At another level, governments gain considerable power over citizens (and non-citizens) by processing vast amounts of personal data. Currently governments may have honourable intentions; future governments may not. Discrimination in the future could be made systematic through data given today in good faith. It is 'the accretion of a slow series of relatively minor acts' that threaten privacy.^[28] Given that we can become acclimatised to surveillance by accepting it in many rather inconsequential areas of life, we might well condone it unthinkingly in more significant domains.^[29] As the German Constitutional Court noted, surveillance changes the way people behave. If you feel controlled you behave differently and this endangers your participation.^[30]

5.9.5 The opportunities and challenges of contemporary surveillance are immense. Finding and developing theological and biblical resources by which to engage critically with it is a vital task.

5.10 Surveillance from the Cross

5.10.1 Sparrows fall to the ground, and people's innermost thoughts and every action takes place within the sight of God. This is a powerful theological paradigm. At different times in the Christian life, this can be comforting and unsettling. A framed motto hanging above your bed reminding you that God sees everything, coupled with reminders of sin and its consequences can turn the comfort of God's watching into a threat.

5.10.2 Sadly, censorious and intrusive disciplinary actions by churches (mostly in the rather distant past), and Christian traditions that have deployed sacramental confession to keep people in line, tend to convey a negative dimension to the notion of God's gaze.^[31]

5.11 The Surveilled and Surveilling One

5.11.1 In an approach aimed at redressing such dominating associations around God's watchful gaze, a number of theologians have advocated that we talk about 'surveillance from the Cross'.^[32] Jesus was a man under surveillance, by the Pharisees, the Romans and his followers. More importantly, the Cross is not only an event but it discloses the character of the one crucified. It is the self-surrendering, caring Jesus who expresses his nature as God on the Cross.

5.11.2 As one who himself knew surveillance, Christ watches the world. He places Himself in solidarity with all under surveillance, particularly those for whom the consequences of surveillance may be discriminatory. Surveillance from the Cross focuses our attention on the qualities of the One watching; One who is *with* us rather than dominating us.

5.11.3 This understanding of God's watching over us (surveillance) distances the more imperialistic connotations of traditional images. Surveillance from the

Cross affirms the possibility that 21st century surveillance systems can be acts of care. It rehabilitates our language about surveillance so that it cannot simply be dismissed as bad. At the same time, Jesus' solidarity with marginalised people turns attention to the ways in which contemporary systems of monitoring reinforce (or even create) new forms of injustice and discrimination.

5.12 Relational knowledge

5.12.1 Some Christians feel uncomfortable talking of God's *surveillance*, even when this is articulated as the caring gaze of Jesus. Quaker theologian Rachel Muers has explored the idea of relational knowledge as a challenge to de-contextualised and objective information *about* someone.

5.12.2 True knowledge is not about information possessed, shorn of context or wrenched from the matrix of relationships in which it is gained. Knowledge arises within specific relationships which carry and invest knowledge with responsibilities. Muers builds this model of 'hearing knowledge' from God's way of knowing which, she argues, is 'knowledge within the context of God's relation to what – and whom – God knows.'^[33] God's knowledge is thus relational or covenantal knowledge; God does not gather information about us.

5.12.3 We have here a theological critique of contemporary datafication. In counterpoint to much of modern surveillance, a Christian theology of surveillance is built on relational knowledge and has care and solidarity at its heart.

5.13 Privacy as a gift for dignity

5.13.1 In 1973 the General Assembly of the United Presbyterian Church in the USA, demonstrating a remarkable level of foresight, rendered its discussion of privacy in a resolutely theological key:

"It is especially important to be reticent about demanding or exposing another's record, and to respect each person's unique context. Christian faith stresses the dignity of persons and groups living by

grace in a fallen world. We rejoice in a forgiving God who in his mercy can decide to forget the past and to open the future to his creatures. His liberating grace empowers us to care all the more for individual and social freedom.”^[34]

We are, they argue, not to be reduced to information, but our personhood is to be respected: “we belong to a social system of informational exchange; but we belong to it also, or seek to, *as persons*.”^[35]

5.13.2 The Background Report draws on the Book of Genesis to talk about the “gift of privacy” which comes from the garments of animal skin that Adam and Eve receive from God (Gen 3:21). With this gift of privacy, humans receive “the right of...reticence before the eyes of each other, and even before the eyes of God.”^[36]

5.13.3 Human dignity and the freedom to flourish authentically is the Roman Catholic Church’s principal theological defence of the right to privacy.^[37] There are inter-personal dimensions too. We respect another’s privacy and hold confidences shared with us because we are obligated to be faithful to truth. We are to give others a just portrayal, and not constrain the space in which they might develop their God-given potential.^[38]

5.13.4 To put this into a Reformed key, John Calvin’s theology of liberty of conscience can help us see how privacy is not so much a withdrawal into ‘private space’ but into Christ who is the believer’s righteousness (Matt 6 v 6).^[39] What matters far more than the state’s intrusion into your ‘private life’, Calvin says in effect, is what use you make of that privacy. Do you use it for bolstering your own self-righteousness or is it a meeting point with the Grace of God?

5.14 Visibility

5.14.1 Whilst we will struggle to find ‘privacy’ directly within the Biblical narratives, the notion of being made more or less visible is present.^[40] To varying degrees Jesus managed his own visibility, often removing himself from the crowds or going off to pray on his own. Much of the

infancy narrative is about Jesus being made invisible on the journey to Egypt so that the holy family are kept safe from King Herod. Once his ministry begins to unfold, Jesus consciously makes his table fellowship both obvious and controversial: “Why does your teacher eat with tax collectors and sinners?” (Matt 9:12).

5.14.2 In another example, Jesus makes Zacchaeus very visible, not only in the immediate moment of summoning him from his vantage point, but in Zacchaeus’ response - paying back in abundance what he has taken from the poor (Luke 19:8). If anything is going to make you hyper-visible in your community it is giving people money, especially when that is money that you have illegitimately taken from them. It was not Zacchaeus’ choice to manage his visibility in this way. His visibility was taken out of his hands by Jesus with profound implications for how Zacchaeus and his family lived.

5.15 Bio-data, Borders, and Benefits

‘Surveillance from the Datacentre’ should be evaluated in terms of ‘Surveillance from the Cross’. Affirmation as well as challenge arises when we bring contemporary understanding and practice of near all-pervasive surveillance into the light of Christian theological commitments. This task is best carried out with reference to particular contexts rather than about surveillance as a general concept, therefore we narrow our attention to three significant arenas that serve as examples of what a Christian critique of surveillance might look like.

5.16 Bio-data

5.16.1 Datafication can save lives and our theological framework encourages us to affirm important acts of care. Physician John Snow’s information gathering in London in 1854 enabled him to understand that cholera was water-borne rather than air-borne. Sir Richard Doll’s informal observations in Oxford of cigarette smokers developing lung cancer led to later painstaking statistical testing that established a causal link. Records stored for one purpose can, perhaps years later, be of use for a totally different purpose. It is possible that had there been a robust

programme of post-marketing surveillance in place when the drug thalidomide ("distival") was licensed in 1958, the correlation with birth defects might have been identified earlier and the drug withdrawn sooner than 1962.

5.16.2 Early intervention to prevent a genetically-transmitted disease occurring may be counselled within NHS support systems. However, there are also commercial companies who offer genetic testing for a wide range of genes known to be implicated in a variety of diseases. Ease of collection of DNA samples (e.g. a hair bulb or smear of cells from inside a cheek) raises concerns that the stored samples could be used by the firms for other studies without the knowledge and consent of the donor. It is not difficult to imagine the value of such data to insurance companies who could ameliorate potential losses by ever more targeted, premium, rates for people labelled as having a higher likelihood of developing certain conditions.

5.16.3 Surrendering bio-data is integrally bound up with the notion of informed consent to any intrusion into a person's privacy. In other words, *informed* consent is a social justice issue. The solidarity of Christ, expressed in the metaphor of 'surveillance from the Cross', demands justice, not mere equity of treatment where consent to bio-data gathering is dependent upon educational or economic advantage.

5.16.4 Similarly, surveillance that enhances the flourishing of people must take seriously the threat of re-identification of anonymised information.^[41] 'People with leprosy' who feature in the Gospels can be a paradigm for all who are sorted and acted upon by the gathering of surveillance data. On the one hand, concerns for public health are valid, but as re-identifying of individuals within large datasets becomes more sophisticated the temptation to monetise this information increases considerably.

5.16.5 Whether by accident or malicious intent, data that can be processed to re-identify people with existing or likely future conditions endangers not merely their privacy

but their status in society. Their visibility is taken out of their control. Jesus who surveilled from the Cross is the one who declared in his Nazareth Manifesto that he had been sent 'to proclaim release to the captives...and to let the oppressed go free' (Lk 4:18). Rigorous legislation does not immunise against temptation, so whilst Christians ought to advocate for the former we must be ready to be bearers of the Kingdom of God, that is evident in freeing those who are, or who will become, oppressed through re-identification of anonymised personal health information.

5.17 Borders

5.17.1 National borders are sites of particularly keen surveillance, especially if one is assigned to a category deemed risky, suspicious, or otherwise unwelcome.

5.17.2 The Old Testament contains sufficient endorsements of keeping watch on city walls or at gates to highlight the necessity of guarding against attacks. The shepherd analogy in the New Testament likewise affirms an appropriate defence of the 'borders' of the fold. Yet, there is a significant difference between a predominant disposition to embrace strangers, and an attitude that first and foremost considers others as a threat to be managed, even excluded.^[42]

5.17.3 In this sense, borders become focal points around which a state's self-image and values are disclosed. Rigorous scrutiny of travellers is appropriate given the history of successful attacks upon aircraft, but unwillingness to acknowledge and address unjust scapegoating and discriminatory sorting is not. Surveillance that is welcoming is attentive to discrimination; rejecting surveillance has little regard for the misuse of the power to monitor. Another shepherding analogy familiar to hearers of Jesus' parables endorses the search for one missing rather than the overwhelming majority (here the 99%) having a monopoly on the shepherd's protective care (Lk. 15:4).

5.17.4 Borders are not confined to ports of entry but appear at multiple points in everyday life, whenever identification for authorised access to services or buildings

is required. It is when people cross cyber-borders that they are made more visible. In a search for missing persons the police can make extensive use of such 'border-crossings' to trace someone's path from one CCTV coverage to another, or for example when they withdraw money from a cashpoint or use a form of electronic payment.

5.17.5 Prejudice on grounds of, for example, race, religion, gender, age, or socio-economic status can be played out through surveillance strategies. A young black man may well have a very different experience of being monitored to that of a middle-aged, middle-class white woman travelling through the cyber-check points of a busy retail park. Jesus' warning to those who judged by external appearances sits alongside the apostle Paul's radical vision of dismantled social divisions, which although a charge to the Church, overflows as a critique of prejudice more widely in society: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Gal. 3:28).

5.17.6 Where people are categorised through big data their identity is at stake. Surveillance systems may deploy the power to name someone as a perpetrator on the basis of what people like them have done. Instead, it is God who gives a new name, new nature and a new future.^[43] By making people visible at national and everyday cyber-borders, surveillance imputes identities at the same time as it demands identification. Attitudes of prejudice, fear and suspicion alter people's life chances. The process of accessing welfare benefits bring these to the surface to a profound degree.

5.18 Welfare Benefits

5.18.1 The proper administration of welfare benefits requires information about people to be gathered and retained. It helps to ensure that people get the benefits to which they are entitled. The hitherto neglected widows of the Early Church could testify to the positive contribution of others watching and reporting their need to the Apostles (Acts 6:1).

5.18.2 The same monitoring systems raise alerts when someone makes a mistaken benefit claim. In a political climate where welfare benefit clients are regularly vilified as a group, it is distressing that data gleaned through surveillance is conflated in such a way that figures for mistaken claims are included within those for fraudulent claims.^[44] This is a clear example of the wilful misuse of information.

5.18.3 A Judeo-Christian position can be shaped by remembering the Biblical figure of Hagar.^[45] Hagar is oppressed in three ways: as a slave; a foreigner; and as a woman.^[46] In the midst of her oppression, she speaks up for herself finding that this has negative consequences. Those who are under surveillance, possibly sanctioned for actions over which they have little room for manoeuvre, are sisters and brothers of Hagar who is honoured in the biblical narrative as the only woman to name God:- *el Roi*, the God who sees. This mirrors the warning of Jesus in his parable of the unwittingly righteous (Matthew 25) that he *is*, and not merely *with*, the 'least of these'.

5.18.4 In a culture of a suspicion-driven welfare system, claimants are easily de-humanised within a regime of datafication. It is Jesus who is under surveillance whether the monitoring is disproportionate, intrusive and life-quashing, or proportionate and enabling. Conscientious and compassionate advisors and managers working within the benefits system may feel they are a minority, but their kindness towards those whose data is demanded is, from a Christian perspective, thoughtfulness toward Jesus himself.

5.19 Conclusion

5.19.1 We live in a world in which the level of surveillance has been increasing as the technology which facilitates it has become more sophisticated. Such developments, though rapid, have tended to be incremental. Thus, the considerable changes in society which they bring have tended to escape public notice.

5.19.2 It is vital that we reflect upon these developments, and grapple with the profound modifications they make to society. Our report is a contribution to this debate.

5.19.3 Surveillance from the data-centre can be immensely valuable but deeply discriminatory. Although cloaked in the seeming objectivity of computer coding, surveillance is a social phenomenon that often reflects and shapes subjective prejudices. Surveillance is frequently legitimated on the grounds of security, safety and crime prevention, and too readily absorbs and magnifies fear and suspicion.

5.19.4 Surveillance from the Cross offers a counter-vision that makes compassion the dominant response. We are known not as objects of information but as people enjoying a relationship of divine love. Privacy is to be protected because it is a sacred space for becoming all we can be in God. As UK citizens we have the responsibility to welcome or challenge specific surveillance strategies carried out in our name. As Christians we are called upon to embody Christ's love by solidarity with those for whom surveillance diminishes dignity.

O Lord, we are being searched and known...Such knowledge is too unnerving for us.

O Lord, we are searching and knowing...Such knowledge is too tempting for us.

O Lord, you have searched us and known us...Such knowledge is too wonderful for us.

6. EU Referendum

6.1 The result of the European Union (EU) Referendum held in the UK on 23 June 2016 has proved a divisive incident in the political life of Scotland, the UK, other EU members and the wider world. It has provoked fundamental questions about the relations between Scotland, the UK and other European nations, about Scotland's identity, its economy and the position of many for whom Scotland is home.

6.2 In 2016, the General Assembly debated the report *Our Place in Europe* and reiterated the Church's established position that the UK should remain a member of the EU. This was a view shared by 62% of voters in Scotland as well as the Scottish Government and the Scottish Parliament.

6.3 The decision to leave the EU has dominated political and economic life since the outcome of the referendum, and is likely to do so for several years to come. The UK Government announced that before the end of March 2017 it would exercise its right under article 50 of the Treaty of Lisbon to withdraw from the EU, beginning a two-year process by which the UK will exit the EU in 2019.

6.4 The Church of Scotland set out its initial response to the referendum in its evidence to the Scottish Parliament in September 2016. The submission raised concerns about the uncertainty and fear that has resulted from the referendum among members of the Church, particularly those nationals from other EU countries. One minister, who wished to remain anonymous, commented as follows.

6.5 *"The vote to leave the EU has left me and my family with deep sadness. My wife is Scottish and our three children consider themselves as Scottish and European citizens.*

6.6 *"One of the biggest concerns that I have is the rise in intolerance and racism in the aftermath of the referendum. Soon after the referendum my son (who is in the high school) was twice called by one of his peers in the school 'dirty immigrant' - and my son was born in Scotland and lived all his life here."*

6.7 The First Minister, Nicola Sturgeon, has sought to reassure nationals from other EU countries that they are welcome in Scotland, but uncertainty created by the referendum remains, and any suggestion that the right of EU citizens to stay in the UK may be used as a bargaining chip in any future negotiations should be resolutely condemned.

6.8 The situation remains fluid and it is impossible to predict the nature of future negotiations both within the UK and between the UK and the EU. At the time of writing (February 2017) the Supreme Court has ruled that Parliament must be responsible for triggering Article 50; a Parliamentary Bill and supporting White Paper on leaving the EU is before the Westminster Parliament; and the Prime Minister has laid out several key objectives which the UK Government will be seeking in its negotiations. The Supreme Court has ruled that there is no legal requirement to involve the devolved assemblies in Wales and Northern Ireland and the Scottish Parliament in the decision to trigger Article 50. The Scottish Parliament has voted for a motion rejecting the UK Government's expected decision to trigger Article 50 and begin the process of leaving the EU; a vote which will have no effect on the decision of the UK Government, but reveals the deep fault lines that now exist between the two governments. The UK Government has also indicated that it intends to leave the Single Market and Customs Union, a position which runs counter to wishes laid out by the Scottish Government in *Scotland's Place in Europe* (December 2016).

6.9 At this time the Council, along with other parts of the Church, has sought to engage appropriately with the ever-changing political landscape. In December, the Council alongside representation from the Legal Questions Committee, was represented at a meeting with the UK Government, hosted by the Church of England, to consider the legal implications for churches resulting from the decision to leave the EU. In March, Council representatives will meet with the Minister for UK Negotiations on Scotland's Place in Europe within the Scottish Government.

6.10 Despondency or hope?

Many people were disappointed and angry at the outcome of the referendum. While to some it may symbolise a reassertion of British sovereignty, for others it can feel like a retreat into isolationism. Such responses are understandable as is the frustration of many in Scotland who voted for continued EU membership but who are

overruled by a larger number of voters in England. However, the Church – despite its own well documented support for continued membership of the EU preceding the referendum – cannot afford to ignore either the very sizable minority in Scotland who voted to leave, nor the very substantial number of people across the UK who voted to remain. Engaging with all parts of the community, however deeply divided views may be, is an important role for the church in the difficult period of change that lies ahead. To this end the Council, through the Joint Public Issues Team, has produced a “Conversation Welcome” resource (available from www.jointpublicissues.org.uk) to aid congregations in facilitating constructive discussions about the country's future.

6.10.1 This is a time to have the courage to imagine a better future and to encourage others to develop and maintain their dreams and visions. *Speak Out: 10,000 Voices for Change* and the earlier *Imagining Scotland's Future* (2014) have set out a clear vision by the Church of Scotland and that vision is not limited to Scotland; it is one we can share with our European partners. The political circumstances in which this vision can be brought about are uncertain. Nonetheless, whatever Scotland's future will be, the vision of a country in a world that is pleasing to God must inspire and direct our actions.

6.10.2 In this context the Church of Scotland will play its role as a European church. Its historical roots with other European churches are deep and strong, from pre-reformation theologians and pilgrims to the central role the Genevan Church played in shaping the Reformed Church in Scotland; from the post Second World War partnership with the Reformed Church in Hungary around the life and death of Jane Haining; and to the vibrant life and worship of Church of Scotland congregations across many parts of Europe today. We work closely with the Conference of European Churches and other European partners and will continue to do so on a range of projects: on refugees; care for creation; tackling poverty and on injustice. The Church of Scotland is part of the community of God's people in every part of the world; it is a church for

the people of Scotland but it will also remain a European church which, in collaboration with our sisters and brothers across Europe, seeks to worship God and demonstrate our shared commitment to the Gospel.

7. Asylum and Refugees

7.1 The 2016 General Assembly requested a report on the work of the newly established refugee co-ordination project. This report covers the main social, political and humanitarian aspects of this work.

7.2 International Context

7.2.1 Despite the obvious and visible increase in humanitarian need, the response of some peaceful and prosperous countries has been woeful. The example and rhetoric of the US President in his approach to immigration and refugee protection could have devastating consequences if it continues along its current path. If the leader of a nation so influential in the world embarks on an insular, isolationist and exclusive cultural and ethnic agenda, it can be expected that others around the world will follow suit. Anti-immigrant, anti-refugee, antisemitic and Islamophobic movements continue to operate and provide an extremely difficult environment for people with well-founded fears of persecution.

7.2.2 The United Nations describes the contemporary situation as one of forced migration on an unprecedented scale; a year ago it was estimated that approximately 65 million people around the world have been forcibly displaced from their homes. Rising numbers over the past five years are attributed to three main reasons:

- Conflicts which cause large numbers of people to flee their countries are lasting longer (e.g. Somalia and Afghanistan)
- Conflicts, new or reignited, are occurring more frequently. (e.g. Syria, South Sudan, Yemen, Burundi and the Central Africa Republic)
- The rate at which solutions are being found for refugees and internally displaced persons has been

falling since the end of the Cold War, leaving a growing number in limbo.

7.2.3 One of the consequences of the international community's failure to build peace, prevent conflict and provide humanitarian protection for civilian victims of conflict and instability, has been the sight of hundreds of thousands of people risking their lives attempting to cross borders to reach a place of safety. The deaths of tens of thousands of people in the Mediterranean Sea in recent years is a crisis of moral, ethical, political and spiritual leadership by those who live in relative peace and safety, and have the ability to help.

7.2.4 According to the International Organisation for Migration's Missing Migrants^[47] project 12,135 people have died in the Mediterranean over the past three years (3,279 in 2014; 3,777 in 2015; and 5,079 in 2016).

7.2.5 Mediterranean Hope

Mediterranean Hope is a project of the Federation of Protestant Churches in Italy, born from the awareness of the dramatic situation of migrants who try to reach the coast of Sicily by sea and, in particular, the southernmost point of the island of Lampedusa. The Church of Scotland supports this work.

7.2.6 Mediterranean Hope is divided into four closely related areas: analysis and information on migration flows via the Mediterranean; reception and orientation of migrants and asylum seekers; integration programmes; and actions aimed at promoting effective migration policies that respect human rights:

- The 'Observatory on Mediterranean Migration' is based in Lampedusa. It ensures constant information sharing on migration flows in the Mediterranean to churches and society in Italy and abroad. It maintains regular relationships with local and regional institutions; promotes intercultural initiatives to create awareness on the issue of global migration; manages the training of volunteers, both Italian and

international; provides advice to associations, journalists and researchers interested in the social dynamics of the Mediterranean; promotes ecumenical and interfaith initiatives focused on the theme of migrant reception.

- The House of Cultures (Casa delle Culture) is based in Ragusa, Sicily. It is a multipurpose facility which accommodates up to 40 migrants and is committed to creating various intercultural programmes for both guests of the House and Sicilians. The House of Cultures provides shelter to vulnerable people such as unaccompanied minors and single women with children. In keeping with its name, the House of Cultures also promotes social and cultural actions of integration, dialogue and intercultural exchange.
- The 'relocation desk' is a service that accompanies and guides migrants who pass through the House of Cultures. It provides a guidance and counselling service that interacts with Protestant communities in Italy and abroad, willing to support the integration paths of individual migrants and migrant families.
- Mediterranean Hope has developed "Humanitarian Corridors," aimed at offering humanitarian protection to migrants in need, allowing them to obtain an entry visa to Italy and Europe so that they can travel in safety and therefore escape the blackmail and violence of people smugglers and criminals who manage human trafficking in the Mediterranean. It has opened a dialogue with Italian authorities as well as institutions and associations operating in Morocco. The right of migrants and asylum seekers to move freely in Europe is a key element of this intervention model. This part of the project is promoted and implemented in consultation with the Community of Sant'Egidio.

7.2.7 In October 2016, Christine Murray, the Community Outreach worker at Glasgow: St Rollox participated in an ecumenical visit to the island of Lampedusa which included taking part in a service of commemoration for those who had lost their lives at sea.

7.3 Child refugees

7.3.1 The situation facing children and young people has generated particular concern. In January 2016 Save the Children estimated there were 26,000 unaccompanied children in Europe seeking asylum, and called on the UK Government to agree to resettle and support 3,000 – as the UK's fair share given the size of population and economy. A public campaign led to the UK Parliament including Section 67 Immigration Act 2016; the so-called 'Dubs Amendment' (named after Labour peer Lord Dubs, who was himself on the Kindertransport from Prague to escape the Nazis). The provision required the Home Secretary to make immediate arrangements to relocate unaccompanied child refugees to the UK from other countries in Europe. Following the decision by the French Government to close the camp at Calais in October 2016, around 750 children were transferred to the UK either under the Dubs amendment criteria, or through existing EU family reunification legal routes. However, campaign groups, refugee organisations and Lord Dubs himself have condemned the limited action of the UK Government for taking too long, for not being prepared to transfer more children, and for making non-transparent and arbitrary decisions about who can be transferred – sometimes leading to siblings being separated, with one allowed to come to the UK and the other refused. In February of this year the UK government announced its intention to terminate the implementation of the Dubs amendment having accepted less than 12% of the suggested 3,000 unaccompanied child refugees. In a joint statement following the announcement Church and Society Council Convener Rev Dr Richard Frazer, and Honor Hania, Chair, Commission for Justice and Peace, Catholic Bishops' Conference of Scotland called the move "reprehensible" and urged the UK government to reconsider[48]. The Very Reverend Russell Barr also sent a letter to the Home Secretary Amber Rudd.

7.3.2 In the UK the involvement of local councils in the process of receiving the 'Dubs' children is a critical factor, especially as the provision of services including fostering, education, social care and health may be involved. In

addition to the Dubs refugees relocated from Europe, the UK has also established a mechanism for redistributing unaccompanied asylum seeking children who have already made it to the UK and are in the process of having their claim and status determined. A number of local authorities in south east England, including Kent (the Channel Ports) and the London Borough of Hillingdon (Heathrow Airport) are witnessing a large and growing population of children in this situation. In the year up to 30 September 2016, there were 3,144 applications for refugee status from unaccompanied asylum seeking children in the UK. The UK Home Office, Department for Education and Department for Communities and Local Government issued an Interim National Transfer Protocol for Unaccompanied Asylum Seeking Children 2016-17 in July 2016. As responsibility for local government and social work is devolved, Scottish local authorities may voluntarily take part in the scheme, but they are not required to do so.

7.3.3 Refugees have rights to family reunion but the UK Government has decided that these rights only apply to adults who have made it to the UK to be reunited with their family. Unaccompanied refugee children in the UK are not allowed to apply for family reunification, but with increasing numbers of child refugees from the Calais camp and elsewhere, Amnesty International are campaigning to seek a change in the Home Office family reunion rules; the UK's asylum policies are isolating children at a time when they need their families most. Many of these children will not have or may not know if they have any family left, but if they are able to make contact, it is devastating to find out that they may not be able to be reunited with them. This should also cover extended family, because if a child's mother and father are dead or missing, it is just as important that they have the ability to be reunited with a cousin or grandparent if required.

7.3.4 Edinburgh Peace and Justice Centre, in partnership with Scottish Faiths Action for Refugees, the Scottish Refugee Council, the Scottish Government and the University of Bedfordshire published a report, *Addressing the needs of unaccompanied asylum seeking children and*

child refugees in Scotland, in May 2016 which sets out some of the Scottish issues in more detail.

7.4 Syrian resettlement

7.4.1 In addition to the relocation from Europe and transfer within the UK of child refugees and asylum seekers, the UK Government has continued to implement its Syrian Vulnerable Persons Resettlement programme. In September 2015, the then Prime Minister David Cameron announced that up to 20,000 people living in refugee camps around Syria would be offered resettlement in the UK over the period up to March 2020. In April 2016, the Government agreed to also offer protection to a further 3,000 children at risk and their families from the wider North Africa and Middle East region. The criteria for the Syrian programme and the Children at Risk programme are determined and assessed in conjunction with the UN High Commission for Refugees. The mechanism for these programmes is a process of negotiation between individual local authorities and the UK Home Office. In Scotland all 32 Local Authorities have agreed in principle to take part. At the end of September 2016 (the most recent statistics available at the time of writing) Scotland had received 1,147 applications under the Syrian programme in 29 different authorities, representing 27.6% of all those who had been relocated to the UK. This means that almost every community in Scotland will now have refugees living either nearby or at least within the Local Authority area, and that the experience in Scotland of welcoming refugees is both more widespread and more numerous compared with the other nations and regions of the UK. Consequently the experience in Scotland could have a significant impact on the future development of refugee policy and integration in years to come.

7.4.2 Our fair Share?

Despite the channels of resettlement and the willingness of Scottish local authorities to play their part, the number of people that the UK is prepared to offer humanitarian resettlement remains woefully inadequate, both in relation to what other countries are doing, and in response to the catastrophic refugee emergency now taking place

on the borders of Europe. Oxfam has produced a report which presents the estimated need for aid funding as well as places for emergency resettlement for those most in need, and have allocated what would be the fair share for the 32 wealthiest countries.^[49] Thanks to the UK's commitment to spending 0.7% of Gross National Product on Overseas Development Assistance (a longstanding priority for the Church of Scotland and a range of humanitarian and development organisations), UK aid for humanitarian work in and around Syria in 2015 was US\$ 702.4million, far more than what would be the 'fair share' of \$296.8million. However, due to underfunding by many rich countries, only 56.5% of the funding needed was provided. With regards to resettlement and humanitarian admissions, the UK's fair share in 2016 was calculated as 23,982; however, the Syrian Vulnerable Persons Resettlement scheme is limited to 20,000 over a four-and-a-half-year period.

7.4.3 The shortfall in funding highlights the urgent need for money. It is often preferable to give cash rather than donated goods; it is much more useful to both aid agencies and the refugees they are seeking to help; and there is a considerable logistical cost in time and money. Church of Scotland congregations and church members are encouraged to continue to give to the Place at the Table fund for refugee work carried out by the National Evangelical Synod of Syria and Lebanon. Donated goods can be useful especially if they are items which have been specifically requested by a registered charity, or if requests for particular items have been made by families of refugees who have recently arrived and might need things such as bed linen, prams etc.

7.4.4 Community Sponsorship

One new aspect of the resettlement programme is that of Community Sponsorship.^[50] This is a scheme whereby a charity working in partnership with a local authority agrees to provide accommodation and support for a family under the Syrian Vulnerable Persons Resettlement scheme. A sponsorship model has existed in Canada for several years and has resulted in large numbers of refugees

being resettled and supported by citizens, providing benefits for integration and intercultural dialogue. The UK scheme was launched in 2016 with an announcement that the Archbishop of Canterbury would have some Syrians move into accommodation in Lambeth Palace. A number of church groups from different traditions in English local authorities have proceeded to apply and accept Syrian refugees as sponsors.

7.4.5 Refugees brought under the Community Sponsorship scheme count towards the limit of 20,000 individuals as part of the wider Syrian Vulnerable Persons Resettlement programme. The Home Office has reported that it already has enough commitments from local authorities to provide homes for 20,000 people. Where local authorities are resettling people they receive central Government funding to support them with the costs to do so. The Community Sponsor needs to provide accommodation and have sufficient financial resources to cover any particular costs. Where a local authority is already engaged in the Syrian Vulnerable Persons Resettlement scheme, it may be better for a church or community group to engage in supporting integration for all the refugees, rather than focussing mainly on only 'their' family or families. As Scottish local authorities have been at the forefront of engaging with the Syrian Vulnerable Persons Resettlement scheme, the Community Sponsorship scheme should only be considered by Church of Scotland congregations if:

- They are already contributing financially to international humanitarian and relief appeals, as the need overseas is greatest and the Community Sponsorship scheme will not see any extra lives protected, given the sponsored refugees will count towards the UK limit of 20,000, and that 20,000 places have already been pledged by UK local authorities.
- They are already involved in a meaningful way in community development work with refugees, asylum seekers or migrants in their area, and have experience of interfaith and / or intercultural dialogue work.

- They are actively supporting political advocacy campaigns aimed at the UK Government which call for an overall increase in the number of people offered humanitarian resettlement (to a figure such as Oxfam's calculated 'fair share') so that refugees coming through a Community Sponsor are not counted towards the 20,000 limit (instead there should be a differentiation between what civil society will do voluntarily and what the UK Government's previously commitment to moral and humanitarian obligations ought to be).

7.4.6 Room for Refugees

If you have a spare room or spare accommodation and would be willing to house a refugee or asylum seeker in need, a far more practical scheme would be to register with Room for Refugees,^[51] a project run by Glasgow Charity Positive Action which has a longstanding and successful track record of matching offers of help to provide shelter and security to those that need it.

7.5 Asylum Seekers

7.5.1 The newer issues of resettlement and transfer of children, and the schemes which bring refugees directly from refugee camps are just one aspect of the UK Government's refugee policy. The longstanding issues around the asylum system are often forgotten or ignored, and there is a dangerous trap which some politicians and media commentators fall into which distinguishes between 'deserving, good' refugees from Syria, and 'underserving, bad' asylum seekers. The Church must speak out; all of us are made in God's image, and all people regardless of immigration status deserve to be treated with respect and dignity. The Church continues to call for reform of the UK asylum system, including:

- replacing the Azure pre-payment benefit card with cash
- offering the right to work for asylum seekers who have been resident in the UK for six months
- improving the system of asylum application, legal representation and appeals

- ending dawn raids and indefinite immigration detention
- improving access for family reunion
- ending the policy of destitution for asylum seekers who have had their claim refused but who are not able to be returned to their country of origin
- improving the understanding of the Christian faith by Home Office immigration officers making decisions about asylum claims especially in cases where the applicant has converted to Christianity.
- seeking to challenge media and political rhetoric which dehumanises and divides people.

7.5.2 Detention

Detention is one of the most harmful aspects of the asylum and immigration system. Over 30,000 people are detained each year, without time limit, in conditions tantamount to high security prison settings. Tens of thousands more live with the fear of this harmful and unjust practice, not to mention the families and communities damaged by the policy of detention. The 2015 UK Parliamentary inquiry found that current policy is "seriously detrimental to individuals in terms of their mental and physical wellbeing.[52]" It is also hugely expensive to the taxpayer.

7.5.3 Detention is a barrier to justice, as the charity Right to Remain has demonstrated, preventing people from establishing their legal rights. Immigration and asylum legal cases are complex but people in detention are frequently unable to secure high quality and timely advice.

7.5.4 Detention also impedes the ability of groups and communities to support each other, and to work together and organise together for migration justice. It is also a "stain" on the UK; a society that deprives people of liberty purely for the 'administrative convenience' of the state is a worry for all of us.

7.5.5 There have been some positive signs that there is realistic potential to persuade policy-makers to reform the system. There has been positive political movement on

detention, increased media coverage of the issue, successful legal challenges to operational aspects of detention, and a groundswell of popular action at the sites of detention. There is an important role for faith leaders and bodies in this, as respected figures and institutions, both among the public and with those who have the power to change policy.

7.5.6 Some will wish to call for an end to all detention, whereas others will argue that this is neither achievable nor desirable in the immediate future. In the meantime, there is a growing sense of urgency that the UK Government should detain fewer people, and for shorter periods of time. The General Assembly is invited support calls for the implementation of the recommendations of the 2015 UK joint inquiry by the all-party parliamentary group on refugees and on migration^[53], which set out the need for radical reform of the detention system. Most notable among these recommendations was the introduction of a maximum 28 day time limit on detention, and a move towards cases being resolved in the community ("alternatives to detention").

7.5.7 In 2016, the UK Government announced its intention to close the only detention centre in Scotland at Dungavel, to be replaced by a Short Term Holding Facility nearer Glasgow Airport. Although this announcement was broadly welcomed, the implications for people being held in detention centres in other parts of the UK, with different legal codes and access to legal aid, and many hundreds of miles from friends and support groups, have raised serious concerns. Following a unanimous decision by Renfrewshire Council's planning committee to refuse permission for the new facility near the airport; the UK Government announced that it would not close Dungavel after all in 2017.

7.6 Transforming attitudes and behaviours to overcome racism and hate

7.6.1 The murder of Jo Cox MP by a far-right terrorist; the former leader of UKIP standing in front of a racist campaign banner during the final days of the referendum

campaign; issues of racism, anti-Semitism and Islamophobia all demonstrate the need to challenge and change attitudes and behaviours. Although Scotland has not experienced the same increase in hate crime as other parts of the UK following the result of the EU Referendum, racism, fear and misunderstanding of people from different religions and cultures is present.

7.6.2 One way to respond is through encounter - it is through personal relationships that our attitudes and behaviours can be transformed. And so we commend the 'Cup of Tea with a Refugee' campaign from the Scottish Refugee Council, which aims to bring people together to get to know one another, to make sure refugee voices are heard, to help them achieve their aspirations and use their skills, and to help them connect and bond with local communities – whether on their street, in the classroom, at work, on the football pitch, or in a knitting group.

7.6.3 The Daily Express, the Daily Mail and the Sun newspapers have published inflammatory articles, opinions and cartoons about refugees, asylum seekers and migrants in general. Recently the tone of these newspapers has become more extreme to the point of dehumanising the target of their story.

7.6.4 A new non-political group called Stop Funding Hate is campaigning to influence the marketing and advertising decisions of mainstream businesses, to ask them if they are comfortable having their brand associated with media outlets that are reporting in a way that is openly hostile and often inaccurate in its portrayal of foreigners. The Church of Scotland cherishes the freedom of speech: it is what allows this report to roundly criticise the UK Government for its moral failure to do enough for refugees. This campaign is not calling for these papers to be banned, but rather that editors and opinion-formers be more responsible in their journalism. The right to free speech is fundamental.

7.7 New Scots and refugee integration

7.7.1 The Scottish Government have a strategic framework for refugee integration called New Scots. It is

a programme of work which was initially designed to run from 2015-2017; at the time of its design most of the focus was around Glasgow and asylum seekers. Since the roll-out of the Syrian Vulnerable Persons Resettlement scheme, new challenges and opportunities for refugee integration in many parts of Scotland have now developed. At the time of writing, a successor to the New Scots strategy is being developed and it is anticipated that this will begin in the Autumn. The Church of Scotland and other churches and faith groups will seek to engage with and support positive outcomes of integration. According to the Conference of European Church, integration is: “a dynamic two-way process of mutual accommodation where all parties give and receive. In this sense integration means respect for different cultural identities. This involves a shift in the majority communities’ ways of thinking. It is necessary to understand and accept that cultures and identities – including our own – are not static but changing. Integration is also a process of reducing socio-economic barriers between people or groups of people, creating equal opportunities and enabling people to participate actively in the public, economic, social, and political as well as church or religious spheres. It is a common effort towards a peaceful and equitable society.”^[54]

7.7.2 Two particular areas for consideration by local congregations are language and employment:

- Language practice, which can be informal and basic, can be delivered through a variety of activities, from chats over cups of tea, to football, knitting, eating, and walking. This brings people together and benefits everyone. If your congregation, or indeed yourself, would like to find out more about opportunities to offer this kind of practical support to integration, find out what is happening already in your area at the section Take Action – Actions Within My Neighbourhood (www.sfar.org.uk/actions-with-my-neighbourhood) on the website, or contact the Refugee Co-coordinator David Bradwell dbradwell@churchofscotland.org.uk.
- One of the most difficult things for refugees is to get into paid work. There are lots of reasons for this, but a big one is the lack of a demonstrable employment record and the lack of opportunity to gain one in a new country. Employers, managers and business owners should be encouraged to think about how they can offer appropriate experience and work. This barrier to stable employment can also apply to others, such as people with a criminal record or people with disabilities. Perhaps the Church as an employer, nationally and locally, could support the development of a culture that welcomes people who lack experience into our work places, and offer the opportunity to demonstrate what they are capable of?

7.8 Action by the Church of Scotland

7.8.1 In communities across Scotland where Syrian refugees or asylum seekers have been resettled, local Church of Scotland congregations have often been at the heart of the response. Some of the common practical responses have included the provision of English language support, befriending, sourcing donated household items, and clothing have been. In other places, churches have provided space for meetings, or church members and ministers have been involved in community organising and setting up local refugee support organisations to co-ordinate activity across a particular area.

7.8.2 Internationally, both through the World Mission Council and the International Presbytery, work to support refugees and internally displaced people continues through grant giving and practical support where the Church of Scotland has a presence or close partners on the ground, including in Italy, Belgium, Hungary and Malta.

7.8.3 In Advent 2016, the Joint Public Issues Team (of which the Church of Scotland is a member) published a video, ‘A Very British Nativity’, retelling the story of Jesus’ birth as if Mary and Joseph had to come to the UK to register as asylum seekers rather than being sent to

Bethlehem. By Christmas more than 200,000 people had viewed the video (<http://www.jointpublicissues.org.uk/>).

7.8.4 Scottish Faiths Action for Refugees

The Church of Scotland has established a joint response by a range of Scottish faith groups to issues around asylum and refugees. This is delivered through the partnership project Scottish Faiths Action for Refugees^[55] (www.sfar.org.uk).

7.8.5 The project is overseen by a coordination group which meets three times a year; one person from each of the partner organisations is nominated to serve on this group which helps to exchange ideas, pass on communication and act as a useful sounding board for new ideas.

7.8.6 The multi-faith approach adopted in Scotland is ground-breaking. The willingness of the Church of Scotland to offer leadership is respected and appreciated by other churches and faith groups, and the participation of such a wide range of organisations demonstrates the maturity of interfaith relations in Scotland and a degree of trust. There is hope that this project can further deepen understanding and friendship across religious boundaries, as well as combining voluntary efforts to offer practical humanitarian assistance for people in need.

7.8.7 Over the past year some of the key strands of the work of the refugee coordination project include:

7.8.8 Edinburgh Weekend Club

Inspired by a successful model developed by Interfaith Glasgow, Scottish Faiths Action for Refugees has established an equivalent programme in Edinburgh. The Weekend Club is a series of monthly events aimed at meeting the needs of asylum seekers, refugees and new migrants who often experience loneliness and social isolation, especially at weekends. The programme of events is organised by a multi-faith group of volunteers, and each event is designed to encourage opportunities to speak English and learn more about Scottish history, culture and society and, most importantly, to have fun and

make friends. The first event took place at the end of January: a Burns' Supper and ceilidh hosted at St-Columba's-by-the-Castle Scottish Episcopal Church.

7.8.9 UK Interfaith Refugee Initiative

In September 2016, the Moderator and a number of Scottish and UK church and faith leaders signed a statement of principles with regard to UK refugee policy, directed at the UK Prime Minister. It outlined a series of common values compelling the Prime Minister to affirm the dignity of all human beings and to offer help to anyone in need. The letter called on the UK Government to do more to help refugees, the text of which can be found at www.interfaithrefugeeinitiative.org

7.8.10 Conferences and Events

A key function of the project has been to offer information and advice to people involved in church and faith group activities at a local and national level. Scottish Faiths Action for Refugees organised conferences in Edinburgh (in June) and Aberdeen (in October) and remains willing to offer speakers for meetings, conferences and events. This has included workshops at a Mission and Discipleship Conference for elders and office bearers, a presentation for Ministries Development Staff, and participating in Sunday services through leading worship and answering questions.

7.8.11 Website: Actions Within My Neighbourhood

The project website was updated over the summer and now includes a section Take Action – Actions Within My Neighbourhood (www.sfar.org.uk/actions-with-my-neighbourhood) which includes a page for each of Scotland's 32 local authority areas, listing all the local groups, initiatives and projects that people are encouraged to support and find out more about. To keep these pages relevant and up-to-date, Commissioners are invited to visit the page for their local authority area, and to let the project know if they can provide more up to date information

7.8.12 Booklet

An information booklet, 'Scotland for Sanctuary', explores a range of relevant issues, aimed at people involved in local church, faith and community life in Scotland, has been published. Copies are available from 121 George Street, Edinburgh.

7.8.13 Theology resource

At the time of writing, plans are developing to produce a paper in partnership with Christian Aid Scotland exploring some of the Biblical and theological perspectives on refugee issues, set in the context of Scotland in 2017 and from a Reformed point of view. It is anticipated that printed copies will be available by the time of the 2017 General Assembly.

7.8.14 Friends of SFAR

Plans are being developed for a 'friends' programme, whereby individuals, congregations and other Scottish faith-based groups can express their solidarity with the work of the project and have a direct link so that when requests for action, funds or prayer are made, more people can feel part of the movement of welcome and offering sanctuary to those in need.

For more information visit the website www.sfar.org.uk, follow @WithRefugees on twitter or like the Facebook page: <https://www.facebook.com/pages/Scottish-Faiths-Action-for-Refugees/673263399494413>

7.9 Conclusion

7.9.1 Church members are asked to consider what kind of immigration policies they would wish the UK to present to the world: something which reflects both the Christian tradition of hospitality and loving our neighbour as well as common humanitarian values. The current system creates pockets of peace and affluence for a few, and excludes many others in desperate need. This is not only immoral but it is unsustainable and it will lead to a more conflict-driven and unstable world.

7.9.2 Society needs to invest in supporting integration for the sake of the common good. Newcomers are

generally very motivated and work hard to fit in. However, there are many obstacles that society needs to identify and take responsibility for removing. Many of these are not within the power of incoming migrants to deal with and so we, as the host society need to take responsibility for them.

7.9.3 One of the biggest challenges is to bring refugees and other people together in ways that enable them to form equal and respectful relationships. As Christians we should be challenging a purely 'charity' model (of helping the vulnerable), and promoting models of help that allow refugees to gain confidence, independence, self-respect and a place of value in our midst. The Church of Scotland needs to also recognise and stand alongside those of its own members who are migrants, refugees or asylum seekers.

7.9.4 This is the tenth report on migration, refugee and asylum issues which the General Assembly has received in the past 15 years. This is a reflection of the growing scale of global migration, local churches' increasing experience of intercultural and interfaith encounter, and recognition that despite our sympathy and concern, the situation for refugees remains extremely precarious.

7.9.5 There are some positives. Scottish local authorities have been swift to participate in Syrian resettlement, and the Scottish Government is to be commended for its national approach to an integration strategy. The response of community groups to offer welcome and hope, and to challenge racism and nativism are something of the goodness in the world which we need to cherish and share.

8. Human Trafficking

8.1 Human trafficking is one of the world's most lucrative illicit businesses. It operates on a global scale with almost every country in the world being involved. It may be over 200 years since the UK Government passed the Abolition of the Slave Trade Act but the trade in human beings is rising year on year (United Nations 2016^[56]).

8.2 Human trafficking is covert and hidden. No-one knows precisely how many people have been sold into slavery today but reports range from almost 21 million^[57] to over 45 million people^[58] worldwide. In the United Kingdom, Professor Bernard Silverman, Chief Scientific Adviser to the Home Office, has estimated that in 2013 there were between 10,000 – 13,000 potential victims of modern slavery in the UK^[59]. The number reported to the National Referral Mechanism (NRM), which is the body to which potential victims have to consent to be referred in order to be eligible for support, is very much smaller, reflecting the fact that many are undetected, and a proportion do not consent to referral. This may be because they are fearful of the authorities, are fearful of retribution from their traffickers to themselves or their families or perhaps because they do not recognise that they are victims who have been exploited.

8.3 In Scotland the most recent NRM statistics available at the time of writing, show that in 2015 there were 145 referrals to the NRM (i.e. potential victims of human trafficking) first encountered in Scotland, representing a 30.6% increase on 2014. Of these, 71 (49%) were female; 74 (51%) were male, and 42 (29%) were minors.

8.4 As Christians we are called to care for God's creation. The Scottish Churches Anti-Human Trafficking Group is an ecumenical group that is committed to working towards the eradication of human trafficking. It is a Programme Group of Action of Churches Together in Scotland (ACTS). Through the group, the Church of Scotland, alongside other denominations, has delivered talks and workshops with various church groups, charitable organisations such as Rotary, and school pupils as part of the RME curriculum. Meetings have ranged from Stonehaven in the north-east to Dumfries in the south-west. The group has also produced information leaflets and collated a number of liturgical resources on human trafficking.

8.5 The Human Trafficking and Exploitation (Scotland) Act was passed in 2015. The ACTS Anti-Human Trafficking group continues to be fully engaged in the development

and dissemination of the Scottish Government's Human Trafficking and Exploitation Strategy, both as a stakeholder and as a member of the Strategy Oversight Group. Dr Hazel Watson, Convener of the ACTS group and a Church and Society Council member, was invited by the Scottish Government to assist in disseminating the draft strategy by speaking at one of its public meetings.

8.6 A recent new initiative is to pilot a scheme to offer spiritual befriending to women who are recovering from the ordeal of having been trafficked for sexual exploitation and who wish to attend church or to talk about their spiritual needs.

8.7 The Moderator, the Very Rev Dr Russell Barr, highlighted the work of the Scottish Churches Anti-Human Trafficking Group when he met with the Prime Minister in November 2016. On the Prime Minister's instigation, the Moderator and the Group's Convener met (January 2017) with the UK's Independent Antislavery Commissioner to discuss the potential for joint working. Following very constructive discussions, we look forward to working together to develop educational resources for potential victims of trafficking and enhancing legal services in source and transit countries. We hope that this will provide opportunities to build on our previous work with partner churches in Africa and Asia to combat the crimes of human trafficking and exploitation.

9. Pilgrimage

9.1 The 21st century has seen a huge rise of interest in pilgrimage. The Camino de Santiago which 40 years ago saw a few thousand pilgrims every year, is now travelled by over 250,000 pilgrims annually. In Scotland, pilgrim routes are being followed by walkers, cyclists and other pilgrims, young and old. The Church of Scotland, historically hostile to pilgrimage, now has the opportunity to reassess its position and attitude.

9.2 Reformed churches were traditionally critical of pilgrimage, and even in the Catholic countries of southern Europe the practice fell out of favour after the

Reformation. Martin Luther was particularly damning of pilgrimage and the suspicion of superstition and idolatry strongly discouraged the practice. Yet the idea never entirely disappeared. In 'Pilgrims Progress', John Bunyan reminds us of pilgrimage as a metaphorical journey through life and all the snares and temptations we are subject to. There are a number of reasons why we should now assert that pilgrimage has a place in the life of the Church of Scotland.

9.3 Reconciliation and rehabilitation

9.3.1 Jim had been estranged from his family since his teens, had been addicted to heroin for nearly 30 years and had spent periods of his life homeless and in prison. He got involved in a church-based project that provides hospitality and support to anyone who might benefit from a sense of community. A group from the project decided to go on a pilgrimage walk, following the St Cuthbert's way to the holy island of Lindisfarne. Along the way, Jim suffered from a huge amount of self-doubt and inner turmoil. He doubted he had the stamina to complete the walk, and wondered if he had ruined his life in a wilderness of misdirection and abuse. But as the week progressed a great deal of his past poured out in conversation along the way, his resilience increased, and the walk became an opportunity to find forgiveness, reconciliation and renewed self-worth. A year later, Jim's father passed away and he was able to arrange a memorial service for the family that restored a fractured relationship and enabled Jim himself to grow in faith.

9.3.2 The Christian faith has its origins in pilgrimage, sacred journeys that awaken people to the presence of God. Almost at the very beginning, Abraham, ripe in years, left his homeland at Haran and became a "wandering Aramean" following God's call. (Genesis 12:4). And in his restless wandering he was blessed and the promise was given that he would become the father of many nations (Genesis 17:5).

9.3.3 In the story of the Road to Emmaus (Luke 24), two of Jesus's disciples head off from Jerusalem following the

events of Jesus's arrest, trial and crucifixion. They were puzzled by stories that Christ had risen from the dead, and along the way they encountered a stranger who journeyed with them. As they came to the end of the day, they offered hospitality to the stranger and realised that they had encountered the risen Christ. Their hearts "burned within them" as they conversed along the way. This is the first episode of what pilgrims have come to understand, that Christ often comes in the stranger's guise. The unanticipated encounter, the surprising exchange can become a moment when we discover that Christ is risen, present and active in the world when we anticipate blessings in unlikely places and from unlikely people.

9.3.4 Jesus spent his entire ministry on the move, going from place to place encountering new situations and sometimes heading into the wilderness and remote places to sharpen his own sense of vocation, to pray and prepare himself for what he had to face. He said of himself that he had no place to rest his head, no home of his own and was frequently dependent on the hospitality of others. His entire ministry could be seen as a pilgrimage towards the holy city of Jerusalem, where the drama of his arrest, trial and resurrection was to take place. Even the road to Golgotha becomes a significant journey, filled with meaning, not least of which is the kindness of a stranger, in the form of Simon of Cyrene, the cross bearer.

9.3.5 The early Christians became known as the people of the Way. From the very earliest of times it was the "peregrinari" for Christ, the travellers for Christ, who journeyed across the known world to share the Good News, just as Jesus had instructed his first disciples to do, travelling light and depending on the kindness of others. Early on too, Christians sought to visit places of particular significance in the Christian story and Jerusalem soon became a place of pilgrimage. It is worth reflecting, however, that in Chaucer's *Canterbury Tales*, the destination only appears in the title. The real story happens on *the way* in the shared stories, the lessons learned, the insight gained, and most significantly, the

discovery of the risen Christ present amongst people and circumstances.

9.3.6 This report seeks to rehabilitate pilgrimage as a genuine and meaningful spiritual pathway, officially to reverse a policy that has suppressed and discouraged pilgrimage since the Reformation. For some there is a crisis of faith in the West, but perhaps it more of a crisis of faith in the institutions of religion. The numbers of people who embark on sacred journeys in the western world increases every year, as people encounter the risen Christ at loose in the world and out there in the green, in encounter and friendship that is ripe with freshness, illumination and spiritual nourishment.

9.3.7 For those who embark on a pilgrimage, the landscape is not a mere backdrop to the journey, it frequently carries the marks of a narrative that tells the story of faith down the centuries, in living places of worship and service and in long abandoned sacred sites. In addition, the landscape can become an active participant in the spiritual journey connecting the pilgrim to the environment, testing us and reminding us of our dependence on a thriving and living planet. In a time of ecological crisis, pilgrimage helps to remind us that God so love the world, not just its people.

9.3.8 The writer of the Epistle to the Hebrews invited followers of Jesus not to wait for Christ in the sanctuary of safe, familiar places, but to head out and encounter his risen presence as those first disciples did on the Road to Emmaus, on the journey. "Let us, then, go to him outside the camp, bearing the disgrace he bore. For here we do not have an enduring city, but we are looking for the city that is to come" (Hebrews 13).

9.4 The development of modern pilgrimage in Scotland

9.4.1 A few examples point to the growth of pilgrimage in Scotland today. The Scottish Pilgrim Routes Forum (SPRF) was established in 2012 and is a collaborative network of over 60 organisations and individuals committed to developing walking routes for off-road

pilgrimage travel across Scotland. It is supporting the development of a number of new routes including the Fife Pilgrim Way from Culross and North Queensferry to Dunfermline and St. Andrews, and a long-distance Coast to Coast Pilgrim Way from St. Andrews to Iona. Details of all SPRF activities can be found on its website (<http://www.sprf.org.uk>).

9.4.2 Pilgrim routes are also being developed by congregations across Scotland. Callander Kirk has an annual eight mile pilgrimage by Loch Venacher to Trossachs Kirk, and churches in East Lothian and Berwickshire joined together in 2016 to walk to Lindisfarne with a view to establishing a Forth to Farne pilgrim route connecting North Berwick, Coldingham, Berwick and Lindisfarne. This is also the destination of the cross-border St. Cuthbert's Way, established in 1999 which celebrates the life of the bishop of the Northumbrian church. In Argyll, Gilbert Markus is helping the presbytery explore the history of pilgrim sites in Cowal, including the rediscovery of St. Modan's Well near Kilmodan Church in Glendaruel. Over 20 years ago the late Rev. Andrew Patterson wrote *The Way to Whithorn*, a pilgrim route to Whithorn in Dumfries and Galloway now being taken forward as the Whithorn Way. The St Magnus Way, a 51-mile pilgrimage route through Mainland Orkney, has been developed by Orkney Pilgrimage, a partnership involving churches and others. It will be launched in 2017 on the 900th anniversary of the death of St Magnus. It uses new technology to link waymarks to online resources, enabling pilgrims to learn about Magnus and his faith while on the Way.

9.4.3 There are many more examples but this short list points to the range of pilgrim activities now under way in Scotland, both in the Church of Scotland and other denominations.

9.4.4 A pilgrimage route does not have to be long distance or require foreign travel even though both are valid. It can be local, within a parish, and a pilgrim journey may just take a few hours rather than days or weeks. But

we do believe it is best undertaken on foot or otherwise, under our own efforts if possible, rather than by powered transport. A journey by car or plane to a holy site may offer spiritual benefits but we are primarily concerned here to promote pilgrimage which involves some physical commitment by the pilgrim.

9.5 The opportunity for congregations

Pilgrimage offers new opportunities for churches and congregations on pilgrim routes to serve others, for example by providing shelter and hospitality. Many of the medieval *refugios* or pilgrim hostels on the Camino were founded and managed by monasteries or other religious foundations, and many remain so today. We encourage churches in Scotland to follow this example and to look at the opportunity to offer hospitality or perhaps help support community businesses to provide food and shelter for pilgrims in Scotland. This is also an opportunity for ecumenical development supported by ACTS, in partnership with the SPRF.

10. Climate Justice

10.1 The Church of Scotland remains passionately committed to seeking climate justice and shares the vision of Eco Congregation Scotland to help create a country that cares for God's creation, now and forever. At a time of political uncertainty we restate our commitment to both.

10.2 Since the Paris climate conference in December 2015 there have been a significant series of developments internationally. The Paris climate treaty came into effect in November 2016 after its ratification by 55 countries, accounting for over 55% of total global greenhouse gas emissions. The enthusiasm with which the agreement was greeted was tempered by the election of US President Donald Trump, a climate sceptic presiding over a deeply sceptical cabinet and Congress. Delegates to the climate conference at Marrakech in November 2016 were determined to press ahead with implementation. Churches were strongly represented at Marrakech by delegations including the World Council of Churches. The leader of the WCC delegation met Scottish Government

Minister Roseanna Cunningham to brief her on the global role of churches in promoting climate justice. It is a tribute to many years of hard work by congregations and churches across Scotland that the Scottish Government now takes very seriously the role of churches and other faith groups in tackling climate change.

10.3 In January 2017 the Scottish Government published a new Climate Plan and Energy Strategy. The Church is actively contributing to the development of this work and continuing to draw attention to the profound link between climate justice and poverty, both locally and globally.

10.4 A highlight of partnership working in the year was the conference *Climate Change Changes Lives* with the World Mission Council, The Guild, Christian Aid and Eco-Congregation Scotland, held at Bridge of Allan Church in October 2016. Speakers from partner churches around the world brought stories on the impact of climate change and how partners are responding in often difficult circumstances. Close partnership working with Christian Aid and others offers opportunities to share resources, both to promote local action and effective advocacy. The SCPO Meet Your MSP project has added a welcome additional opportunity to address these issues.

10.5 Environmental impact of Brexit

The implication of the UK's decision to leave the EU on climate justice and other environmental action in Scotland is unclear. The EU has played a leading role in many environmental policies over past decades - setting standards for air and water quality and nature conservation. Future funding such as the £17.6m Horizon 2020 grant from the European Commission for the MeyGen tidal power project is very much at risk, and there is little confidence that the UK Government will be as committed to renewable energy investments in Scotland as in the rest of the UK.

10.6 Eco-Congregation Scotland

The past year has seen continued growth in the number of eco-congregations registered across Scotland. By the

end of 2016 the number had risen to over 380, of which 270 are from the Church of Scotland. An exciting new development has been a pilot project developed in partnership with the Royal Society for the Protection of Birds (RSPB) in the north east of Scotland. Members of the eco-congregation network in Aberdeen are working with the RSPB area office to help churches in the north east learn about wildlife, and how they can take practical steps in their communities to promote nature conservation.

11. An Economy Driven by Equality

11.1 Towards an economy that promotes equality and protects creation

One of the themes identified in the Speak Out consultation is the need to build an economy that promotes equality. In the UK, the richest 10% of households hold 45% of all wealth and the poorest 50%, by contrast, own just 8.7%.^[60] Globally, inequality has created a world where eight men own the same wealth as the 3.6 billion people who make up the poorest half of humanity.^[61]

11.2 The 2012 General Assembly approved the report of the Special Commission on the Purposes of Economic Activity, a report that highlighted the need for reform. Circumstances have not improved and decision to leave the EU can be understood in part as a cry of frustration from people who feel that they have been marginalised in a global economy that creates such disparity of wealth.

11.3 At the same time, campaigners have pointed to environmental damage that the economy has created particularly climate change and loss of biodiversity. The 2016 General Assembly instructed the Church and Society Council to work on the complex and challenging subject of fossil fuel investments and how the Church might use its investments to promote the transition to a low carbon economy. A full report will be made to the 2018 General Assembly. In the meantime, the Church continues to support and develop a range of initiatives to help in the transition to a fairer and more just economy.

11.4 In January, Christian Aid launched The Big Shift (www.christianaid.org.uk/campaigns/climate-change/the-big-shift-resources) encouraging supporters to ask their bank to help combat climate change. In particular, Christian Aid are calling on banks to stop financing coal power plants; publish details of the carbon emissions resulting from their investments and loans; and publish a transition plan outlining how they will meet the Paris Agreement.

11.5 The growth of the Churches Mutual Credit Union (www.cmcu.org.uk) has been very encouraging, and many opportunities to encourage interactions between local churches and credit unions have arisen, some as a result of participation in the Scottish conference of the Association of British Credit Unions (ABCUL) in December.

11.6 The Good Money Week conference in November 2016 was promoted with partners that included Triodos Bank and Rathbone Greenbank. It attracted a large attendance with excellent discussion. Among the participants was the Ethical Money Churches (EMC) Project that helps congregations explore Christian stewardship of financial resources and assets. EMC provides opportunities for learning about the ethical use of money and what it means to be an “Ethical Money Church” through the use of interactive study resources, worship material, advice and speakers, discussion groups, conferences, and information and support on practical ways to engage with financial issues. These are available at: www.eccr.org.uk/what-we-work-on/ethical-money-churches.

11.7 Over the last year, the Council has continued to work closely with the Islamic Finance Council not only to identify shared values around ethical finance but also to consider how we could, together, develop concrete proposals which would improve the quality of life for some of the poorest in our society. This can be difficult work, not least because it is challenging to operate creatively within a risk averse culture, but it is of considerable potential significance and continues to attract widespread interest both in Scotland and in other parts of the world.

11.8 This range of work demonstrates some of the ways in which congregation members can engage to help reshape our economy, and we urge congregations to get involved.

12. Welfare Reform

12.1 Throughout the past year, the Very Rev Dr Russell Barr has highlighted the plight of homelessness one of the hallmarks of his Moderatorial year, encouraging not only greater awareness of the homeless but also the need for a change in policy if the aspiration to end homelessness in Scotland is to be achieved. Working with Scottish Churches Housing Action, the Council will be pleased to take up this ongoing challenge in the coming year.

12.2 The Council spoke out against the decision of the UK Government to lower the cap on welfare benefits to £20,000 per annum (from £26,000 the previous year). The Council has also been active with others in challenging the decision to close a significant number of Job Centres across Scotland. Initial plans to close eight (or 50%) of Glasgow's Job Centres were announced in December 2016 with plans for a further seven across Scotland announced in January 2017. The Council worked closely with the Priority Areas Committee and Faith in Community Scotland to gather the testimonies of some of those who will be most affected by the proposed closures and also met with the Minister for Employment in the UK Government to express the concerns of the Church. At the time of writing, the Council was also scheduled to be giving evidence to the Scottish Affairs Committee on the plans.

12.3 The Scottish Government has spent part of the last year consulting on how it might best use its new welfare powers to create what they have referred to as a social security system underpinned by dignity. The Council has responded to the government's consultation on this matter and welcomes its decision to involve welfare claimants in the design of the new system. Such an approach is strongly in line with the recommendations of

the Poverty Truth Commission of which the Church has been a strong supporter since its inception.

13. Society, Religion and Technology (SRT) Project

13.1 The work of the SRT continues to help equip the Church to engage with ethical issues in science. The consideration of issues around surveillance and social justice is included in section 5 of the report. This year has seen the birth of the first babies with more than two parents, and also the first use of gene editing in humans. What has long been the subject of science fiction is now medical fact, and the need for ethical considerations to keep pace with scientific practice has never been greater.

13.2 Events supported by the SRT have taken place at the Edinburgh and Orkney science festivals, and congregations are encouraged to get involved in their local science festival. For more information please see: www.srtp.org.uk/srtp/view_article/scottish_science_festivals. Plans for involvement in book festival events continue to evolve. The SRT also participated in the World Congress of Bioethics which took place in Edinburgh in June 2016.

13.3 Public engagement by the SRT has also included visits to schools, churches and Presbyteries, and engagement with the Scottish and UK government consultations on issues such as mental health and three-parent babies.

13.4 The SRT project serves on the Bioethics group of the Conference of European Churches, leading a working group on human gene editing, and also contributing to work on issues around assisted reproductive technologies.

13.5 The Good Money Week conference in November attracted a large attendance, and generated excellent discussion. The shape of possible future involvement in this area will partly be informed by the emerging theme of the work of the Church and Society Council around the

issue of disinvestment, especially from fossil fuel companies.

13.6 The annual SRT week of prayer (June 11-17 2017) continues to generate interest and to be a vital aspect of our work.

13.7 Looking to the future, the SRT will be integral to the development of the Speak Out theme of Health and Wellbeing, as well as contributing to the work in other themes.

13.8 The SRT Project was established in 1970; and will celebrate its 50th anniversary in 2020. The Very Rev Dr Angus Morrison has agreed to chair the SRT@50 working group, which has begun to plan events and other ways to mark this milestone for the SRT Project.

14. Education

14.1 Within the gospels Jesus describes young people in these terms, “it is to such as these that the kingdom of God belongs.... And whoever welcomes a little child like this in My name welcomes Me” (Matthew 19). According to Jesus, there is a level of significance about young people that should inform our treatment of them and their place within society. The Church of Scotland has regularly sought to recognise this, whether through the establishment of a school in every parish, the work of the National Youth Assembly, or the work of individual congregations supporting, equipping and enabling young people across the country. It is this desire to invest in young people that has historically been at the root of the Education Committee’s work, and something that is true to this day.

14.2 This year, through the Church and Society Council, the committee has engaged with the Scottish Government on a number of educational issues, responding to Scottish Government consultations on the governance of education within Scotland, the position of religious representatives on local authority committees responsible for education, and Scottish Government guidance on Religious Observance within Schools. These

consultation responses are publically available on the Scottish Churches Parliamentary Office website (www.scpo.scot/consultations/education). In addition to these responses, the Education Committee has met a range of bodies involved in education including SQA, COSLA, and EIS. It has also met with politicians including Liz Smith MSP, Ross Greer MSP, Tavish Scott MSP, Iain Gray MSP and John Swinney MSP, with the focus being on the ways in which young people are best supported and provided with opportunities to achieve and develop.

14.3 Throughout the year the Committee’s primary focus has been on school chaplaincy and the important role chaplains play in the educational communities of which they are part. A working group composed of school chaplains from around the country has developed a guidance document for school chaplains. This document refers to the ways in which a chaplain can support a school individually and as part of a chaplaincy team including; pastoral support, teacher support, curriculum support, opportunities for pupils and students, input to the planning and delivery of Religious Observance, involvement in the life of the school and its community, and developing the role of the chaplain.

14.4 A significant aspect of the Committee’s work this year was the newly re-designated Church of Scotland’s Annual Education Conference which was held in September for school chaplains, teachers of RME, and Church of Scotland representatives on local authority committees responsible for education. The conference held over a period of three days heard from a number of key speakers including John Swinney, Cabinet Secretary for Education and Skills, Sarah Brown, President of “TheirWorld”, Tam Ballie, Scotland’s Commissioner for Children and Young People, and a range of practitioners involved in delivering Religious Observance / Time for Reflection and Religious and Moral Education within schools. Feedback from the conference was very positive and plans are being made for 2017 to coincide with local council elections. Alongside this conference, the Education Committee has supported a number of regional

training conferences for Head Teachers and teaching professionals and chaplains providing input on religious observance in schools and school chaplaincy among other things.

14.5 Plans for the coming year include:

- Collaboration on Speak Out themes as a key driver of future work plans;
- Finalising published guidance for school chaplains;
- Working collaboratively with others on professional learning opportunities for school chaplains;
- Working within the Church and Society Council in planning for the 2018 Year of Young People;
- Developing the Serve Your Local School project in partnership with Scripture Union Scotland and CARE;
- A review of the Moderator's Medal and Stevenson Prize competitions with a view to delivering a celebratory award for 2018;
- Raising awareness of the need for equal access to opportunities for personal achievement as a contribution to closing the attainment gap;
- Supporting new and established local authority representatives through a series of meetings following the local authority elections, including the publication of revised literature;
- Fostering links with presbyteries in support of the nomination of representatives and their reports to Presbytery and the Education Committee; and,
- Continuing to respond to consultations and to meet with organisations and politicians associated with the education of children and young people.

15. Education Review

15.1 The 2016 General Assembly instruct[ed] the Church and Society[Council, in collaboration with the Education Committee and other Councils of the Church, to review the work and position of the Education Committee within the Church of Scotland and report back to the General Assembly in 2017. The desire for this review came from

the Education Committee itself with the intention of refocussing and energising its work within the Church and wider society.

15.2 When the Church and Society Council was created in 2005, the work of the former Education Committee was incorporated into the Council's remit and work along with other pieces of work which had not previously been part of the former Church and Nation Committee, such as the Society, Religion and Technology Project. Five members are appointed to the Council because of their expertise in the field of education. The Education Committee thereafter reported to the General Assembly through the Council.

15.3 The Education Committee has carried out an expansive programme of work over the last decade. Its workload includes: Religious and Moral Education (RME); Religious Observance (RO)/Time for Reflection; support for Chaplains in schools and Further Education colleges; work with local and national government; and educational attainment. The Committee has a work plan agreed by the Council in 2015 and is extensively represented on a number of national bodies.

15.4 It is recognised both that this is a very substantial workload and that it operates across a number of different Councils, including the Ministries Council and the Mission and Discipleship Council as well as Church and Society. The Church and Society Council have also agreed over a number of years that this area of work is under-resourced and whilst various short-term efforts have been made to address this, it is recognised that a more systematic and longer-term solution is required.

15.5 In June 2016, the Church and Society Council agreed that a review group comprised of members of the Church and Society Council, Ministries Council, Mission and Discipleship Council and the Education Committee itself should be created, with the intention of consulting widely across the church and with key external partners. In particular the agreed remit of the group was to review the following:

- the current work of the Church in education and to recommend medium and long-term priorities;
- the Church's current links with local authorities and other education bodies;
- how the Church can contribute to the broader emphasis on reducing disparity in the current levels of educational attainment and achievement;
- the current structure and location of the Education Committee.
- how the Church's work in education establishments (schools and colleges) can be most effectively resourced.

15.6 At the time of writing the group has met four times under the convenorship of the Rev Dr Robin Hill and has consulted with a range of individuals. From these initial meetings, the group has raised a number of important areas on which to form the basis of its approach. These include:

- The importance of promoting the wellbeing of young people rather than promoting the Church
- The importance of linking the parish church with the school
- The importance of early years work
- The concept of education around school and not just in school
- The idea of an education forum bringing together different areas of the Church

The group will bring a final report to the 2018 General Assembly.

16. Doing Politics Differently

16.1 Scottish Churches Parliamentary Office

The Scottish Churches Parliamentary Office (SCPO) continues to serve a broad range of Scottish Churches on parliamentary and political affairs in the Scottish Parliament as well as at Westminster. A review of SCPO took place during 2016. As a consequence of the review a new SCPO remit has been put in place. The SCPO brand

has been refreshed with the launch of a new logo, website and newsletter. For further information please go to www.scpo.scot.

16.2 Meet Your MSP Project

16.2.1 The Meet Your MSP project, led by SCPO, has been running since last June following the Scottish Parliament elections in May 2016. The idea is a simple one: to actively make connections between churches and local politicians in a variety of ways. SCPO has been equipping congregations to contact their local MSPs, inviting them to get involved in something that their church is doing.

MSPs have been asked along to special services, attended informal coffee mornings, visited homelessness projects and launches of foodbanks, met church goers at environmental lobbies, and meet with local church groups and members over tea and coffee.

16.2.2 By January 2017 around 60 Meet Your MSP meetings had taken place over a wide geographical area including Orkney, the Western Isles, the central belt and the Borders. In Orkney, Liam MacArthur MSP went to Peedie URC Kirk to a meeting of the lunch club, signing a pledge to help tackle loneliness and isolation in the community. In the Western Isles, local MSP Alasdair Allan visited drug and alcohol services run by the Church of Scotland's social care arm Crossreach. And at the opposite end of the country, in the Borders, Oliver Mundell MSP visited Kate's Kitchen in Annan which is supported by local churches and the Church of Scotland's Go For It project. These are just a few of the many positive encounters that the project has helped to facilitate.

16.2.3 In February 2017, the Scottish Parliament hosted an event to celebrate the project and to encourage MSPs and churches to continue with the work they have started and build on the relationships made. The Meet Your MSP project is ongoing and SCPO would like as many churches as possible to get involved.

16.3 Parliamentary Visits, Events and Meetings

16.3.1 Each February the Moderator of the General Assembly spends a week in the Scottish Parliament. The Very Rev Russell Barr met with all party leaders, including the First Minister, and hosted an event showcasing the work of Christian organisations tackling homelessness. This event was sponsored by Christina McKelvie MSP in her capacity as Convener of the Equalities and Human Rights Committee of the Scottish Parliament.

16.3.2 The Scottish Churches Parliamentary Officer has given evidence to the Scottish Parliament Equalities and Human Rights Committee about the Council's work programme.

16.4 Liaison, communication and relationships

16.4.1 The office is always happy to receive requests to speak or lead workshops from churches, Presbyteries or other groups who would like to find out more about the work of SCPO or about a specific Parliamentary issue.

16.4.2 SCPO has supported Parliamentary engagement across the Church providing briefings and supporting meetings with politicians.

16.4.3 SCPO has briefed MSPs on a number of issues including the rights of UK residents from other EU nations and fracking.

16.4.4 SCPO is a member of:

- The Scottish Churches Anti-Human Trafficking Group
- A monthly meeting of UK Churches Westminster Parliamentary Officers
- The Scottish Churches Committee
- The Association of Scottish Public Affairs and subscribes to their voluntary Code of Conduct

16.5 Participatory Budgeting Project

The Council has received funding from the Scottish Government to work with four congregations serving parishes in some of Scotland's economically poorest urban and rural communities. The project will introduce the

model of participatory budgeting (PB) in those communities through the local churches; provide training; and enable each community to carry out a small scale PB activity disbursing public funds. The work will build capacity for PB, and participatory democracy more widely, in these communities, and links closely to the themes of Doing Politics Differently and Flourishing Local Communities within Speak Out. Taking part in this pilot are congregations from Glasgow, Arbroath and Edinburgh.

16.6 Index of consultation responses

The following official responses were made by the Church of Scotland to consultations or enquiries in 2016. Copies of the consultations are available on the SCPO website at www.scpo.scot.

16.7 Scottish Government Consultations

- A Scottish replacement to Air Passenger Duty (June 2016)
- Mental Health in Scotland– a 10 year vision (September 2016)
- Child Poverty Bill for Scotland (September 2016)
- Social Security in Scotland (October 2016)
- Governance of Scottish Education (January 2017)

16.8 Scottish Parliament Inquiries

- Scotland's Relationship with the EU (European and External Relations Committee, September 2016)
- The Council Tax (Substitution of Proportion) (Scotland) Order 2016 (Local Government and Communities Committee, September 2016)
- A Scottish approach to Taxation (Finance Committee, September 2016)

16.9 Scottish Churches Anti-Human Trafficking Group

- Scottish Government consultation on a Human Trafficking and Exploitation Strategy for Scotland

- Scottish Government consultation on Sections 9(2)(b)(i) of Human Trafficking and Exploitation (Scotland) Act 2015

17. Gender Justice

17.1 Gender Justice in the World

The importance of the Church continuing its work on gender justice has been highlighted by both global and domestic events that have occurred in the last year. In the three months leading up to the writing of this report we have seen the inauguration of a President in the United States who has normalised sexist and racist rhetoric, the decriminalisation of domestic abuse in Russia, and an inquiry being launched into historic sexual abuse in care institutions in Scotland. In the same time period, millions of women across the world marched in solidarity with the women of America for gender justice. The Church of Scotland has just celebrated 50 years of the ordination of women elders and is close to marking 50 years of women's ordination as ministers, yet we are aware that the Church still faces challenges in achieving full gender justice. It is clear that there is a need for the Church to continue to engage with this issue and create a space to engage with gender justice as an issue which affects each and every one of us, man or woman, adult or child.

17.1.1 Focusing on gender justice allows us to look at the needs of all genders, to explore all of our relationships and to examine how we relate to each other. Instead of treating everyone the same, regardless of the circumstances they are living and working in, gender justice calls us to treat people more justly, more fairly and meet them where they are on their life journey, taking into account their personal experiences and needs. Gender justice calls for transformational change in our lives, communities and society in order to restore our relationships with each other. Gender injustice is both a cause and a consequence of violence against women and the Church's violence against women work should be considered in this wider context.

17.2 The Violence against Women Task Group

The Violence against Women Task Group continue to offer advice and guidance on issues relating to violence against women to all those within the life of the Church. The Task Group membership has increased this year and there is now representation from the World Mission Council, Ministries Council, Church and Society Council, Mission and Discipleship Council, the Guild, the National Youth Assembly and the Safeguarding Service. This broad makeup allows the group to draw on a wealth of knowledge and expertise from across the Church.

17.3 Campaigning and Awareness Raising

The Task Group has promoted and supported a number of campaigns related to violence against women, Including:

17.3.1 *Thursdays in Black*: Thursdays in Black is an international campaign urging people to wear black on Thursdays in order to show solidarity with survivors of gender-based violence and to call for a world without such violence. During the 2016 General Assembly, 1000 badges and leaflets promoting Thursdays in Black were handed out. Subsequent comments and correspondence from church members, commissioners and survivors were a reminder of the importance of the Church of Scotland making such a public statement against all forms of gender based violence.

17.3.2 *Side by Side*: During the year, the Council, on behalf of the Church, joined Side by Side. This is an international movement targeted at engaging faith communities and faith leaders with gender justice. The Task Group are members of the recently formed Side by Side Scotland working group and are looking forward to working with other faith communities to progress gender justice in Scotland. In 2016, a youth focus group for Side by Side was held with the Scottish Episcopal Church and Christian Aid, looking at what young people in Scotland think the focus should be on.

17.3.3 *ICChange*: The Church and Society Council, on the recommendation of the Task Group, also promoted the ICChange campaign, a grassroots UK based campaign

aimed at getting the UK Government to ratify the Istanbul Convention on Violence against Women and Domestic Abuse. Through this campaign, the Church urged public engagement with a Private Members Bill seeking ratification going through Westminster and attended an interfaith event urging faith communities to support the Bill. The Bill passed its second reading in December and the Task Group will continue to promote the campaign.

17.4 Faithshare Visitor Programme

The Task Group was successful in an application to the World Mission Council's Faithshare Visitor Programme and has received grants for four members to travel to Pakistan for 10 days in February/March 2017. The Task Group members involved represent Church and Society Council, the Guild, World Mission Council and the National Youth Assembly, as well as the VAW Task Group. The trip will be taken forward in the acknowledgement that gender justice and violence against women are issues that affect people worldwide and that we have much to learn from, and share with, our global partners. During their visit, the Task Group delegation will meet with Church of Scotland partner organisations that are working on gender justice issues in Pakistan. At the time of writing (February 2017) the Task Group is working closely with World Mission Council and the Communications Department to ensure that the learning and partnership work taken forward through this Faithshare trip is effectively conveyed throughout the broader Church.

17.5 Resources

This year a significant amount of time has been spent creating and developing resources on violence against women, for use by congregations and others in the life of the Church. The resources, which are a mixture of printed resources and online information, include:

- Information sheets on violence against women, domestic abuse and spiritual abuse
- A violence against women charter for churches to sign up to
- A poster for display in churches

- A self-assessment tool for churches with advice on first and next steps
- An interactive guide to specialist and local support agencies across Scotland

The resources are freely available on the Church of Scotland website. For more information contact Katherine Gilmour at kgilmour@churchofscotland.org.uk

17.6 The Violence against Women Development Officer

The appointment of the Violence against Women Development Officer (in February 2016 for one year) has allowed this vital area of work to expand significantly in 2016-17 in three main ways: through the development and implementation of a new violence against women strategy; by representing and promoting the work of the Church externally; and in supporting the internal work of councils and departments within the Church. In December 2016, the Council of Assembly supported a four-month extension to the post to consider how this work can be most effectively resourced and supported in future years. Violence against women, and the broader issues around gender justice are vital issues which the Church has highlighted for many years. The need to ensure that we do all we can to tackle them, and to speak out against injustice, has rarely been more important.

17.7 Strategy and Action Plan

The strategy and three-year Action Plan has four key themes:

- *Capacity Building*: ensuring people in the Church have the knowledge and skills to respond to violence against women;
- *Representation and Power*: modelling positive and healthy power dynamics in Church relationships; working so that women and men have fair and balanced representation at every level of the Church;
- *Engagement and Changing Attitudes*: creating a culture where there is zero tolerance to violence against women in the Church and where everyone

feels safe, respected and equal in communities and congregations

- *Partnership*: working with other faith groups and specialist organisations to ensure that the Church is recognised as a positive contributor on this topic, and that those who are survivors of abuse can access appropriate support services through their Church.

For more information on the strategy and action plan please contact: CHURCHANDSOCIETY@churchofscotland.org.uk.

17.8 Promoting the Church of Scotland's work

Links have been made or strengthened between the Church and Third Sector violence against women organisations including: Scottish Women's Aid, Jewish Women's Aid and the Women's Support Project; Christian organisations such as Christian Aid, International Justice Mission and Restored Relationships; and other denominations including the Scottish Episcopal Church and the Baptist World Mission service. Throughout the year there has been a range of opportunities to highlight the work the Church is doing to counter violence against women in the media and at conferences both in Scotland and overseas.

17.9 Supporting the work of the Church

The Task Group, through its Development Officer, has also worked internally across the Church in order to support work related to violence against women and gender justice including:

- Membership of the Safeguarding Service's Domestic Abuse working group;
- Supporting the Mission and Discipleship Council as they 'promote congregational learning and awareness of the issues that transgender and gender non-conforming people experience, in order to better facilitate pastoral care... and inclusion' (General Assembly 2016);

- Delivering inputs on violence against women in ministerial training at the Candidate's Conference, the Probationer's Conference and the Ordained Local Minister's Conference;
- Delivering sessions to the National Youth Assembly on Gender Justice and a workshop on sexual violence in partnership with Christian Aid; and,
- Delivering a keynote speech to the Guild's Regional Gathering on violence against women.

17.10 Commercial Sexual Exploitation

During the year, the Church and Society Council has briefly considered the issue of prostitution and how this relates to calls from sections of civil society for an 'end demand' approach to prostitution. Variations of 'end demand' approaches to commercial sexual exploitation have been adopted in Sweden, Iceland, Northern Ireland, Denmark and France amongst other countries. These approaches are usually contrasted with legalisation approaches (such as in Germany) or decriminalisation approaches (such as in New Zealand). An end demand approach in Scotland would mean the criminalisation of the purchase of sex, providing greater support and exiting services for those involved in prostitution and decriminalisation of acts related to the sale of sex such as soliciting or loitering.

17.10.1 The Church has considered prostitution and commercial sexual exploitation on a number of occasions but does not have a recent position that deals with current questions in a single report. There have been moves towards legislative change in Scotland and it is likely that the topic will come up again within the next three years of the current Scottish Parliament. The Council proposes to explore this issue in more depth and report to a future General Assembly.

18. Campaigns

The following provides a list of the campaigns that the Council is involved with on behalf of the Church of Scotland.

In sympathy with (The Church broadly shares the campaign's objectives and ways of working)

Campaign for a Fair Society (www.campaignforafairsociety.com)

Churches Together in Britain and Ireland's Good Society Vision 2020 (www.ctbi.org.uk)

Kairos Britain (www.kairosbritain.org.uk)

Scottish Campaign on Welfare Reform (www.cpag.org.uk/scotland/SCoWR)

Stop Funding Hate (<http://www.stopfundinghate.org.uk/>)

In association with (The Church shares the campaign's objectives and agrees that its name and logo can be used in publicity)

The Living Rent Campaign (www.livingrent.org)

Flesh and Blood (www.fleshandblood.org)

Justice for Bangladeshi Garment Workers (http://www.churchofscotland.org.uk/news_and_events/news/archive/articles/2013/former_moderator_in_justice_campaign_for_bangladeshi_garment_workers)

Trace the Tax (www.christianaid.org.uk/tax)

White Ribbon Scotland (www.whiteribbonscotland.org.uk)

Members of (The Church is in full membership of the campaign and is active in promoting its aims, involved in developing its strategy and in implementing activities)

ACT Palestine Prayer Vigil (www.actpalestineforum.org/vigil)

Children are Unbeatable (www.childrenareunbeatable.org.uk/about-us/scotland.html)

End Child Poverty Scotland (www.endchildpoverty.org.uk)

Existing Homes Alliance (<http://existinghomesalliancescotland.co.uk/>)

National Ethical Investment Week (formerly Good Money Week) (www.neiw.org)

Robin Hood Tax (www.robinhoodtax.org.uk)

Scottish Leaders Group on Welfare (www.cas.org.uk/news/new-group-aims-investigate-scotlands-broken-welfare-system)

Scottish Living Wage Campaign (<http://slw.povertyalliance.org/>)

Scottish Pilgrim Routes Forum (www.sprf.org.uk)

Side by Side (www.sidebysidegender.org)

Stop Climate Chaos Scotland (www.stopclimatechaos.org/scotland)

Jubilee Scotland (www.jubileescotland.org.uk)

Poverty Alliance (www.povertyalliance.org)

In the name and by the authority of the Council,

RICHARD FRAZER, *Convener*
PAULINE EDMISTON, *Vice Convener*
WENDY YOUNG, *Vice Convener*
MARTIN JOHNSTONE, *Secretary*

[1] The Council of Assembly retains its strategic and cross-Council oversight over the project, and an update on two of the main decisions taken by the Council of Assembly relating to the refugee project can be found in its section of the 2017 Blue Book.

[2] Our partners will inevitably change and develop over the period of Speak Out.

[3] These vignettes capture the reality of contemporary surveillance.

[4] Torin Monahan, 'Surveillance as Cultural Practice,' *Sociological Quarterly* 52 (2011), 495-508. See also David Lyon, 'The Emerging Surveillance Culture,' in André Jansson and Miyase Christensen (eds), *Media, Surveillance and Identity: Social Perspectives* (New York: Peter Lang, 2014), pp. 71-88.

[5] David Lyon, *Surveillance Studies: An Overview* (Cambridge: Polity Press, 2007), p. 14.

[6] Rachel Finn and Michael McCahill, "Representing the Surveilled: Media Representations and Political Discourse in Three UK Newspapers," in *Political Studies Association Conference Proceedings* (2010).quoted in Inga Kroener, "Caught on Camera": The Media Representation of Video Surveillance in

Relation to the 2005 London Underground Bombings,' *Surveillance & Society* 11: 1 / 2 (2013), 121-33.

[7] A term coined in Thomas Mathieson, 'The Viewer Society: Michel Foucault's 'Panopticon' Revisited,' *Theoretical Criminology* 1 (1997), 215-34.

[8] Steve Mann, Jason Nolan, and Barry Wellman, 'Sousveillance: inventing and using wearable computing devices for data collection in surveillance environments,' *Surveillance & Society* 1: 3 (2003), 331-55.

[9] The classic study is John Gilliom, *Overseers of the Poor: Surveillance, Resistance, and the Limits of Privacy* (Chicago: University of Chicago Press, 2001).

[10] The personalisation to different users of content within web pages can result in living in a 'filter-bubble' that reinforces rather than challenges one's existing views.

[11] 'Datafication' was likely coined by Kenneth Neil Cukier and Viktor Mayer-Schoënberger, 'The Rise of Big Data: How It's Changing the Way We Think About the World,' *Foreign Affairs* May/June (2013), 28-40. Also, it is important to note that personal information is only one dimension of Big Data because it includes non-personal information such as weather forecasting or environmental monitoring, see House of Commons Science and Technology Committee, *The big data dilemma*, 2016. HC468.

[12] Louise Amoore and Volha Piotukh, 'Life beyond big data: governing with little analytics,' *Economy and Society* 44: 3 (2015), 341-66 at 345..

[13] Louise Amoore and Volha Piotukh, 'Introduction,' in Louise Amoore and Volha Piotukh (eds), *Algorithmic Life: Calculative devices in the age of big data* (Abingdon: Routledge, 2016), pp. 1-18.

[14] Nikolas Rose, *Powers of freedom : reframing political thought* (Cambridge: Cambridge University Press, 1999), p. 243.

[15] Claudia Aradau and Rens Van Munster, 'Governing terrorism through risk: taking precautions, (un)knowing the future,' *European Journal of International Relations* 13: 1 (2007), 89-115 at 108.

[16] Didier Bigo, 'The (in)securitisation practices of the three universes of EU border control: Military/Navy – border guards/police – database analysts,' *Security Dialogue* 45: 3 (2014), 209-25 at 211.

[17] 'Recommendations on the Protection of Client Confidentiality Within the Context of Surveillance Activities'

(CCBE: Brussels, 2016); 'Guidance on Improving the IT Security of Lawyers Against Unlawful

Surveillance' (CCBE: Brussels, 2016).

[18] In July 2015, Amnesty was informed by the UK intelligence tribunal that its private communications had been intercepted and accessed by the UK's intelligence agencies, Tanya O'Carroll, "Human rights groups cannot do their jobs in a surveillance state", Amnesty International <http://bit.ly/1HeB0rN> (accessed 10-Feb-16).

[19] David Lyon, *Identifying Citizens: ID Cards as Surveillance* (Cambridge: Polity, 2009), p. 142.

[20] Irma van der Ploeg, 'Biometrics and the body as information: normative issues of the socio-technical coding of the body,' in David Lyon (ed.), *Surveillance as Social Sorting: Privacy, Risk and Digital Discrimination* (London: Routledge, 2003), pp. 57-73 at p. 71.

[21] Sandra Walklate and Gabe Mythen, 'How Scared Are We? ', *British Journal of Criminology* 48 (2008), 209-55.

[22] Gabe Mythen, Sandra Walklate, and Fatima Khan, 'I'm a Muslim, but I'm not a terrorist: victimization, risky identities and the performance of safety,' *British Journal of Criminology* 49: 6 (2009), 736-54.

[23] Frank Furedi, *Politics of Fear: Beyond Left and Right* (London: Continuum, 2005), p. 79.

[24] IPSOS MORI, *Perils of Perception* (London: Royal Statistical Society, King's College London and Ipsos MORI, 2013).

[25] Joint Public Issues Team, *Time to rethink benefit sanctions* (2015).

[26] Simon Duffy, "A fair society? How the cuts target disabled people", Centre for Welfare Reform <http://www.centreforwelfarereform.org/uploads/attachment/354/a-fair-society.pdf> (accessed 26-Oct-2016). This figure seems to refer to England.

[27] Something of the extent of state data-collecting was exposed by Edward Snowden, see Glenn Greenwald, *No Place to Hide: Edward Snowden, the NSA, and the U.S. Surveillance State* (New York: Picador, 2014).

[28] Daniel J. Solove, *Nothing to Hide: The False Tradeoff Between Privacy and Security* (New Haven & London: Yale University Press, 2011), p. 30.

[29] This is what is called 'liquid surveillance', see Zygmunt Bauman and David Lyon, *Liquid Surveillance: A Conversation* (Cambridge: Polity Press, 2013).

[30] BVerfG, Judgment of 15 December 1983 - Cases 1 BvR 209, 269, 362, 420, 440, 484/83 (Volkszählungsurteil/Microcensus case)

[31] For but one source, see Alison Hanham, *The Sinners of Cramond: The Struggle to Impose Godly Behaviour on a Scottish Community, 1651-1851* (Edinburgh: John Donald, 2005).

[32] Eric Stoddart, *Theological Perspectives on a Surveillance Society: Watching and Being Watched* (Aldershot: Ashgate, 2011). There are not many other theological treatments of surveillance but important contributions are made by David Lyon, 'Surveillance and the Eye of God,' *Studies in Christian Ethics* 27: 1 (2014), 21-32; David Lyon, 'Whither Shall I Flee? Surveillance, Omniscience and Normativity in the Panopticon,' *Christian Scholars Review* 14: 3 (1995), 302-12. In Sweden, Susanne Wigorts Yngvesson of Stockholm School of Theology is currently developing theological work on surveillance, particularly around the tradition of the eye of God.

[33] Rachel Muers, *Keeping God's silence : towards a theological ethics of communication* (Oxford: Blackwell Pub., 2004), p. 194.

[34] United Presbyterian Church in the U.S.A., 'Privacy: The Preservation of Privacy - Policy Statement and Recommendations adopted by the 185th General Assembly (1973),' *Church & Society* 63: 6 (1974), 22-28 at 22.

[35] United Presbyterian Church in the U.S.A., 'Right of privacy and its protection,' *Church & Society* 65: 2 (1974), 4-49 at 5.

[36] United Presbyterian Church in the U.S.A., 'Right of Privacy,' at 13.

[37] *Dignitatis humanae* (1965)

[38] *Communio et progressio* (1971)

[39] John Calvin, *Institutes*, trans. Henry Beveridge (London: James Clarke & Co., 1957). Book 3, Chapter 19, especially sec. 7.

[40] Sociologist, Andrea Brighenti has proposed that proper attention is paid to visibility as an important dimension of how we organize our social relations, Andrea Brighenti, 'Democracy and its Visibilities,' in Kevin D. Haggerty and Minas Samatas (eds), *Surveillance and Democracy* (Abingdon: Routledge, 2010), pp. 51-68. Visibility is a social process in which 'seeing and being seen are intimately connected,' A. Brighenti, 'Visibility - A Category for the Social Sciences,' *Current Sociology* 55: 3 (2007), 323-42 at 325.

[41] Yves-Alexandre de Montjoye and others, 'Unique in the shopping mall: On the reidentifiability of credit card metadata,' *Science* 347: 6221 (2015), 536-39; Greg Slabodkin, "Data Re-Identification Remains Risk Despite HIPAA Safeguards", HealthData Management <http://www.healthdatamanagement.com/news/data-re-identification-remains-risk-despite-hipaa-safeguards> (accessed 30-Oct-2016); Russ B. Altman and others, 'Data

Re-Identification: Societal Safeguards,' *Science* 339 (2013), 1032-33.

[42] Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon Press, 1996).

[43] Jürgen Moltmann, *Theology of Hope: On the Ground and the Implications of a Christian Eschatology* (London: SCM Press, 1967), p. 286.

[44] <http://www.methodist.org.uk/news-and-events/news-archive-2010/churches-write-to-cameron-asking-him-to-set-the-record-straight>

[45] Genesis 21

[46] Elsa Tamez, 'The woman who complicated the history of salvation,' *Cross Currents* Summer (1986), 129-39.

[47] <https://missingmigrants.iom.int/>

[48] <http://www.sfar.org.uk/scottish-church-leaders-keep-taking-child-refugees/>

[49] <https://www.oxfam.org/en/research/syria-crisis-fair-share-analysis-2016>

[50] <https://www.gov.uk/government/publications/apply-for-full-community-sponsorship>

[51] <http://www.paih.org/host-a-refugee/>

[52] <https://detentioninquiry.files.wordpress.com/2015/03/immigration-detention-inquiry-report.pdf>

[53] <https://detentioninquiry.files.wordpress.com/2015/03/immigration-detention-inquiry-executive-summary.pdf>

[54] From the Conference of European Churches Church and Society Commission / Churches Commission for Migrants in Europe response to the Council of Europe White Paper consultation on Intercultural Dialogue, p.3 available <http://www.ccme.be/fileadmin/filer/ccme/>

70_DOWNLOADS/95_ARCHIVE/2007/2007-06-14_CSC-CCME_Response_to_the_CoE_White_Paper_consultation_on_Intercultural_Dialogue.pdf

[55] In 2016 the substantial report on refugee co-ordination was found in the Report from the Council of Assembly. As the programme for delivery of the refugee project is included in the Church and Society department, this year the report on activity is included in this section of the Blue Book. The Council of Assembly retains its strategic and cross-Council oversight over the project, and an update on two of the main decisions taken by the Council of Assembly relating to the refugee project can be found in its section of the 2017 Blue Book.

[56] UNODC, *Global Report on Trafficking in Persons 2016* (United Nations publication, Sales No. E.16.IV.6).

[57] International labour Organisation, <http://www.ilo.org/global/topics/forced-labour/lang--en/index.htm>

[58] Global Slavery Index http://www.global-slaveryindex.org/findings/?gclid=Cj0KEQiAzsvEBRDEluzk96e4rqABEiQAezEOoGuViNA1W2KTRuXNZq3FgKBkQ0iWFf_z1DVgG8GvHagaAir38P8HAQ

[59] https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/383764/Modern_Slavery_Strategy_FINAL_DEC2015.pdf

[60] <https://www.equalitytrust.org.uk/scale-economic-inequality-uk>

[61] <https://www.oxfam.org/en/research/economy-99>

CHURCH OF SCOTLAND GUILD

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Congratulate the Guild on its 130th anniversary. *(Section 1.5)*
3. Encourage congregations without a Guild to consider establishing one. *(Section 3.1)*
4. Note the possibility of individuals joining the Guild. *(Section 4)*
5. Encourage Presbyteries and Kirk Sessions to consider their relationship with the Guild at all levels, including support of Guild Projects. *(Section 5)*
6. Welcome the on-going developments in the services delivered nationally by the Guild. *(Sections 6 to 8)*
7. Commend the Guild's published resources to use by other congregational groups. *(Section 8)*
8. Welcome the developing relationship between the Guild and the Synod of Livingstonia of the Church of Central Africa Presbyterian. *(Section 10)*

REPORT

1. Go in Joy!

The joy of the Guild for me..."Being part of a national movement, meeting complete strangers and finding a common bond and instant friendship"

1.1 This past year has seen the Guild's work and witness under the theme "Go in Joy!", the second theme in our three year strategy, "Be Bold, Be Strong". Throughout the year, we have sought to support each other in the work of the Guild at local, regional and national levels. Through resources, events, advice and simply through sharing what it means to be part of the Guild, we have emphasised the positives and challenged the negatives; encouraged innovation and valued continuity.

1.2 This has meant building on the strengths of the Guild, which are reflected in the three pillars of worship, prayer and action that have underpinned our work for many years and to which we now add fellowship as a fourth tenet.

1.3 In other words, we are focussing on our core values, our core strengths and our core aspirations. To manage and develop our work, our National Council has four sub-groups:

- Communications and Marketing
- Outreach
- Resources
- Events

1.4 Together, these give us the acronym “CORE”, which serves to remind us of the importance of doing what the Guild does well...serving God through on-going work and through new, often challenging, concepts and practices.

1.5 In this report, we record much about the work of the Guild as it celebrates its 130th anniversary. However, we also want to look at new ways of connecting the Guild with the wider church and to invite people to find ways in which they can share in our mission and service.

The joy of the Guild for me...“I find joy in the Guild as our branch finds new members and continues to be outward looking, taking an interest in and helping others, near and far.”

2. Join us!

2.1 Much of the Guild’s work is done in partnership with others, at the national level of the Church of Scotland, with congregations and parishes and with other groups.

2.2 We’d like to extend that ethos of partnership further and to look at ways in which the whole church can “own” the Guild, not only in places where Guild groups exist, but elsewhere and to offer a series of opportunities for that to be made possible.

The joy of the Guild for me...“Singing and praying with like-minded people.”

3. Having a Guild

3.1 There is a Guild to be found in around two thirds of our congregations. These range from the smallest with four members to the largest with over ninety.

Forming a Guild is an obvious way of becoming involved in our work. Materials and advice to help with this are readily available and described elsewhere in this report.

3.2 Where a Guild group exists, congregations have a real asset in terms of leadership, service, commitment and energy. They also have a ready-made connection with a

range of issues that may not otherwise be brought to the attention of the church...our projects being excellent illustrations of this point.

3.3 In some places there will never have been a Guild, at least in recent times. In others, it will have folded for a number of possible reasons.

3.4 In any case, we contend that it is worth thinking very seriously about the advantages of having a local group and to speak to us about how that can happen, including information about how a Guild can work in the contemporary context.

The joy of the Guild for me...“Feeling connected, even when I sometimes feel alone.”

4. Individual Membership

4.1 Individuals can join the Guild. If there is no local group, then anyone who wants to be part of our movement can contact Guild office and become an individual member.

One of our highlights in the past year was the enthusiasm with which the Moderator, Rt Rev Dr Russell Barr, asked to become such an individual member.

4.2 This type of membership offers a place for those who want to be involved in the Guild and perhaps allows such members to sow the seed of a Guild presence within a congregation.

The joy of the Guild for me...“Opening my eyes to issues which may otherwise have passed me by.”

5. Supporting the Guild

5.1 The Guild is centred on its local groups, but it is a major part of the life of the whole Church. Where there is no local Guild, there can still be a strong connection. We know of one Presbytery where information about the Guild’s Project Partnership scheme has been circulated to

all congregations, encouraging them to support the projects as part of their own mission and service.

5.2 The Guild invites everyone to take an interest, not only in the fund-raising aspects of the Project Scheme, but also in praying about, considering and reflecting upon the issues that the projects deal with.

5.3 We also ask Kirk Sessions to challenge us, as well as support us. All too often, we hear of Guilds struggling and even closing without any apparent investigation into options which may help the group find new ways of operating.

5.4 Kirk Sessions are in a unique position in terms of being aware of the challenges and opportunities that lie before their Guild. We ask, therefore, that congregations feel able to approach Guild Office for advice and to take the time to consider fully how they are supporting their Guild and how that might change to meet new circumstances.

The joy of the Guild for me...“Hearing about the work of the Guild and feeling part of something bigger.”

6. Communications and Marketing

6.1 Communications are, of course, central to the operation of a national membership organisation. They are crucial in terms of information, but also in terms of training, support and a general sense of being part of a bigger movement.

6.2 Over the last couple of years, the Guild has worked hard at improving the range and quality of its communications. The Guild e-news now has around 1200 subscribers. The Facebook page has 1600 “likes”.

Our web pages continue to be developed, with more content planned for these in coming months.

6.3 These statistics reflect a really significant change in the ways that we speak to and listen to our membership and our supporters. They also challenge some of the

stereotypes that are attached to the Guild. Clearly there is still a lot that can be done, but the usefulness of electronic communication lies in the speed with which we can consult and inform and the way in which we can react quickly to new ideas and issues.

6.4 As well as the electronic media, we have also seen great strides in the quality and usefulness of printed newsletters, through which we communicate directly to every member of the Guild.

6.5 If the communications elements are important to the operation of the Guild, then marketing offers us a chance to strengthen the identity of the organisation. With that in mind, we continue to produce a range of Guild merchandise items, with the Guild tartan proving a particularly effective and popular idea. Indeed, we were grateful that the Moderator chose to use our scarves and ties as gifts for people he met during his year of office, including the Queen, the Duke of Edinburgh and the Prime Minister.

6.6 Turnover on sales of Guild merchandise items has increased by around 300% over the last two years and the importance of that figure lies in it representing a renewed confidence and enthusiasm, with people proud to identify with the Guild.

The joy of the Guild for me...“Sharing in the work of the whole church and so many partner bodies”

7. Outreach

7.4 The Guild has a long history of working closely with the Councils and Committees of the Church and with a wide range of other groups. These relationships are symbiotic and allow the Guild to influence thinking and practice whilst, at the same time, informing our own strategies and agendas.

7.5 The Outreach Group has been formed to bring the Guild’s representatives on other bodies together, to share

their experience and knowledge and to offer a sense of coherence to our external connections.

7.3 Through this Group, we work internally to the Church with:

- Church and Society Council, including the Violence Against Women Task Group
- Ministries Council
- Mission and Discipleship Council, including the National Youth Assembly
- Social Care Council
- World Mission Council

7.4 Outside the Church of Scotland, we work with:

- Jubilee Scotland
- World Day of Prayer
- ACTS Anti-human Trafficking Group
- Inter-faith Group on Domestic Abuse

7.5 In addition to the above, the Outreach Group is the one that relates to our Project Partners and which, along with the Leadership Team, has the responsibility of making recommendations on our choice of partners for each three year cycle. We look forward to making new choices for the 2018-21 period later this year.

The joy of the Guild for me...“Learning, constantly learning!”

8. Resources

8.1 The effective running of a Guild can be greatly supported and enhanced by the provision of good quality resources. Leadership, faith development, worship, recruitment and so on can all be addressed in this way.

8.2 To that end, the Resources Group has published or is working on a range of materials including:

- The annual Theme and Discussion Guide

- The “Big Book of Guild Ideas”
- “Help, I’m Leading Worship”
- “Planning and Practice”, a guide to the constitution

8.3 Recognising concerns that exist over finding leaders, planning meetings and developing the Guild, it is intended that more resources will emerge in future. Proposed to be amongst these will be additions to the “Big Book of Guild Ideas” and resources for worship and for content for Guild meetings.

8.4 As stated earlier in this report, the Guild hopes that it can offer its services and resources to those within the church and outside the Guild.

Therefore, we invite ministers and other leaders to look at our resources and consider making use of them in worship, house groups, youth groups or any other situation where they could be valuable.

The joy of the Guild for me...“The Annual Gathering...the joy and the chatter of it, even in remote places where it is being streamed”

9. Events

9.1 A very significant amount of the Guild’s work that is overseen by the National Council involves the organisation of events. These can range in size and purpose and take place across the country.

9.2 The Events Group of the National Council is responsible for planning the programme of events, ensuring they are well-run, that they are publicised, that they are staffed and that they add value to the life of the Guild.

9.3 Over the past year, we have had:

- Two “Big Sing” events, one at the General Assembly of 2016 and one in Westburn Church in Greenock. With over a thousand people at each, these have been joyous occasions and have raised thousands of

pounds to support the work of the Synod of Livingstonia in the Church of Central Africa Presbyterian in Malawi.

- The Annual Gathering in the Caird Hall in Dundee, where the Moderator and Sally Magnusson entertained, informed and challenged us and the Heart and Soul Swing Band led us in musical joy.
- Conferences for Presbyterian Council Conveners, Resource Co-ordinators and Project Co-ordinators
- A Regional Gathering in Kelso, attended by over 100 people
- Resource Days, eleven in number, to encourage Guild folk in the use of our published material

The joy of the Guild for me..." It brings such joy to know that there are people out there who care so much. They do not just care but they care even for a person like me who is HIV positive. We have been shunned by our own people in the village but people from abroad are going all the way to show us love. I do pray for them that God should bless their work", said 17 year old Eunice Kayira from Malawi, who has been living with HIV since birth.

10. Synod of Livingstonia, CCAP, Malawi

10.1 As mentioned above, the offerings at the Guild's "Big Sing" events have been raised to support work of the Church of Central Africa Presbyterian in the north of Malawi. This is a relationship that has been developing over the past four years and which has become a really important element of our work. Real friendships now exist between the Guilds and the Women's and Men's Guilds in Malawi. The money raised has gone to furnish a hostel for women training as teachers at the Loudon College in Embangweni and to support the food crisis work of the Livingstonia Aids Project (itself a former Guild project) in Ekwendeni.

10.2 We hope to extend our contacts by working with the World Mission Council and the Synod of Livingstonia,

including the idea of twinning Guilds or Presbyterian Councils with partners in Africa.

The joy of the Guild for me..."Knowing what I think matters"

11. Guild Office and Staffing

11.1 There are five staff members in the Guild Office, who are ready, willing and well-able to support the membership in every area of Guild life. We record our thanks to Iain Whyte (General Secretary), Lesley Blyth (Administrator), and Alice Finlayson (Finance Assistant), who have worked for the Guild for a number of years. We also thank Karen Gillon (Associate Secretary) and Nicola Robinson (Admin Assistant) for their work and especially for the way in which they have settled into their new appointments over the past few months.

12. Finance and Statistics

MEMBERSHIP

The membership numbers for the Guild at the time of writing were:

Members 20,054

Groups 821

FINANCE

General Fund Income	£	General Fund Expenditure	£
Members' Contributions	201,100	Management and admin	207,835
Donations and Grants	24,319	Objects Expenditure	59,728
Sales of goods	28,474	Cost of sales	23,394
Project Support	20,753		
Other	27,950		
Total	302,596	Total	290,957

DONATIONS TO THE WORK OF THE CHURCH

Sums given by Guilds in 2016, based on returns received to 21 February 2017, were as follows:

To Ministry and Mission Funds via Congregations	£71,681.32
To Congregational Funds	£341,236.92
To work of the church, including projects	£275,034.26
To work outwith the Church	£88,343.52
Total	£776,296.02

PROJECT DONATIONS TO 10 FEBRUARY 2017

Ascension Trust Scotland: Street Pastors	£71,843.28
Care for the Family: Let's Stick Together	£56,870.81
Christian Aid: Caring for Mother Earth in Bolivia	£46,126.12
Feed the Minds: Breaking the Cycle of FGM	£75,737.53
Mission International: Haiti Project	£47,402.75
Prospects: All Friends Together	£45,373.16
Total	£343,353.65

13. Conclusion

13.1 As mentioned at the start of this report, the Guild has now served the Church of Scotland for 130 years. We fully expect to continue to do so for many more years.

13.2 This report records much of the on-going work and points towards our future, a future to which the whole Church is invited.

13.3 We hope that churches across the land will look again at their Guild, be that at a local level or as part of their commitment to the national Church.

In the name of the Church of Scotland Guild

ROSEMARY JOHNSTON, *National Convener*
IAIN WHYTE, *General Secretary*

ADDENDUM

Rosemary Johnston, National Convener

Rosemary Johnston has served the Guild at local, Presbyterial Council and National level for many years. She became an individual member when her local group closed and was a member of Perth Presbyterial Council, becoming Convener and National Representative. As a member of the then National Executive, she served on the Finance and General Purposes Committee, including a period as Convener of the Committee. At a time when the Guild is looking at innovative ways of working, Rosemary has been instrumental in the emergence of a new and very successful Guild group in the Parishes of Lower Earn

in Perthshire. Over the past two years, she has served as National Vice-Convener and National Convener, leading and representing the Guild with a real sense of purpose, intent on encouraging support for the Guild.

We wish Rosemary every blessing for the future, both within the Guild and elsewhere. We thank her husband Alex for his support for Rosemary and for the Guild as a whole.

In the name of the Church of Scotland Guild

MARGE PATERSON, *National Vice-Convener*
IAIN WHYTE *General Secretary*

CHURCH OF SCOTLAND GUILD AND NATIONAL YOUTH ASSEMBLY

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Commend the Guild and the National Youth Assembly for their continuing commitment to developing intergenerational initiatives.
3. Encourage ministers, Kirk Sessions and other church leaders to consider how intergenerational work and ministry might be of benefit in their congregations and parishes.
4. Encourage Presbyteries to consider how they might support congregations in developing intergenerational work and ministry.
5. Encourage the Councils and Committees of the Kirk to keep intergenerational issues in mind in their discussions and decision-making.

REPORT

1. Background

1.1 Since the National Youth Assembly (NYA) became an honorary Guild group in August 2013, the Guild and the NYA have been seeking further ways of working together. From the acknowledgement that each of our organisations is broadly defined by age, the issue of intergenerational work and ministry arose.

1.2 Following the instruction of the General Assembly in 2014, 'Commend the Guild on welcoming the National Youth Assembly as its first Honorary Group and instruct the Guild, in partnership with the National Youth Assembly, to prepare a report in relation to intergenerational work and ministry, reporting to the General Assembly of 2016', a joint working group was established, which quickly realised that intergenerational work and ministry is a far broader concept than just the Guild and NYA working together – it is an issue which could involve the whole church. The group decided to

delay the full report until 2017; an interim report was produced for the General Assembly in 2016.

1.3 On-going discussion, background reading and research (including the responses to a 2016 survey of current practice within the Kirk), have led the working group to the conclusion that intergenerational work and ministry have much to offer the Church of Scotland.

2. What is intergenerational work and ministry?

2.1 In its simplest form, being intergenerational is about interaction between those of different generations. A useful definition is: 'Intergenerational practice aims to bring people together in purposeful, mutually beneficial activities which promote greater understanding and respect between generations' (Centre for Intergenerational Practice: Beth Johnson Foundation, 2001.) It is important that such practice is not thought

of solely as 'young people meeting old people,' as there can be significant generational differences between those who are as little as ten years apart in age. Intergenerational work builds on the positive resources that all age groups have to offer each other and it can contribute significantly to building more cohesive communities.

2.2 In churches, intergenerational work and ministry are based on learning, worshipping, living and growing in faith together, through shared experiences in which participants of all ages are valued. Many writers and congregations refer to this as 'building our church and community family.'

2.3 Since the church is one of the few places in any community where people of all ages regularly come together, one might assume that 'intergenerational' would describe all church life. However, much of what goes on in our churches is specifically geared towards one age group or another, and even when all generations are present together (for example, for Sunday worship) there may be very little interaction between the different groups. The church, then, often operates in a *multigenerational* rather than an intentionally *intergenerational* way.

3. Why is intergenerational work and ministry important at this time?

3.1 In society: In Britain, as in much of the developed world, traditional patterns of family and community life have changed rapidly over the last 50 or 60 years. One consequence of this is that people belonging to one generation often have little regular contact with those of other generations. Attitudes of one generation to another may be more influenced by media stereotypes than by interaction with real people, causing mistrust and a mutual lack of respect and leading to increased fragmentation of our society. Many governments, local authorities and organisations recognise that this is an important issue for our time. 'The future of society requires fruitful encounter between young and old.' (Pope Francis, Twitter, 14.06.2016).

3.2 In parishes: During the first half of the 1900s, the Church of Scotland parish was still a recognisable and cohesive unit. Most people lived, worked and worshipped in the same locality for most of their lives; family and community bonds were strong; people knew their neighbours and fellow-parishioners well - most were Scottish. Now, many adults live far from where they grew up and they often commute long distances to work; grandparents, aunts, uncles and cousins are spread throughout the UK and around the globe; children may live in one locality, go to primary school in another and to secondary school in yet another; the ethnic and cultural mix of every community is much more diverse. While the parish boundaries round our churches may be fixed, the local population to which the church seeks to minister is a much more fluid concept. Well-planned intergenerational work and ministry can help to build relationships and bring communities together.

3.3 In congregations: In the 2011 census, 1.7 million people (just under one-third of the total population of Scotland) stated that they were 'Church of Scotland'. (*Scotland's 2011 Census, Release 2A, Table 7*) The Kirk's own statistics indicate that it has around 350,000 members (about one-fifth of 1.7 million), by no means all of whom play an active part in congregational life.

3.4 Many congregations struggle with the question of how to bridge the gap between those who are actively involved in the work and worship of the church and those who feel some affinity with the Kirk but keep themselves at a distance. Another major concern for many churches is the rapidly increasing average age of members: in some congregations, children and young people are rarely present.

3.5 And yet, *'The vision of The Church of Scotland is to be a church which seeks to inspire the people of Scotland and beyond with the Good News of Jesus Christ through enthusiastic worshipping, witnessing, nurturing and serving communities.'* (Church of Scotland website, 'About Us.') If it is to achieve that vision, the church

must reach out to whole families, to all generations. An intergenerational approach can be an effective part of that outreach.

3.6 In the lives of individuals: Loneliness is something experienced by many people in our modern society - it is a major issue in the increasing demand for help and support from mental health services. Loneliness can and does affect people of all ages and in all walks of life, but it is particularly prevalent among folk with disabilities and among older people, especially those who live alone or who have limited mobility. Mental health services for young people are also experiencing increasing demand – in this age of instant communication, when younger generations live their lives more and more online, it is not hard for some to become isolated from real people. In reaching out with the gospel of love, congregations can offer a safe, welcoming and caring family environment for people of all ages.

4. Are other churches and organisations developing intergenerational practice?

4.1 A search through the websites of the larger Christian denominations in Britain reveals that, while most have full statements regarding ministries with children, young people and the elderly, there are only occasional references to intergenerational work and ministry. (The Kirk's website has more than most!) The Baptist Union of Great Britain is an exception; their 'Today... not tomorrow' resources have been specifically developed to support churches moving towards an intergenerational approach, which church leaders are actively encouraging.

4.2 However, as the results of any web-search for 'intergenerational ministry' will clearly show, a number of congregations across all denominations, both here in Scotland and throughout the world, are implementing (or moving towards) an intergenerational way of working and worshipping together, which they report as enriching congregational life and increasing their effectiveness in reaching out to local communities.

4.3 Outwith the churches, intergenerational work has, over the last decade, become firmly established in many communities across the United Kingdom, with local councils initiating (or encouraging through funding) projects aimed at bringing different generations together, in order to break down barriers and create more cohesive communities.

4.4 Such initiatives are amazingly diverse in respect of the activities undertaken, the age groups involved and the location of the projects. The London Borough of Camden has pioneered intergenerational work in its highly populated and culturally diverse neighbourhoods. 'Brighter Futures Together', in the North East of England, sees intergenerational practice as a key part of building sustainable communities.

4.5 Closer to home, the Scottish Parliament has allocated funding for community development - 'Generations Working Together' (GWT) is one organisation using this funding to encourage intergenerational projects throughout Scotland. The GWT network is a major Scottish resource in terms of training and support for any group interested in developing intergenerational work, and their web-site contains useful information regarding possible sources of funding for intergenerational projects.

5. Is intergenerational work and ministry already happening in the Church of Scotland?

5.1 In 2016, the Guild/NYA joint working group undertook a survey of intergenerational work and ministry within the Church of Scotland. We had 50 responses – not a large number, but there was a wide geographical spread and roughly equal representation of rural, town, suburban and city churches. Several returns mentioned events and projects that were planned in partnership with other congregations, from both the Church of Scotland and other denominations. The working group members were greatly impressed by the work that is going on, and wish to express thanks to all who responded.

5.2 A number of the responses described 'one-off' or annual/seasonal events in which two or more (sometimes several) generations participated. These included:

- summer fêtes
- Christmas fairs
- a pantomime
- Souper Sunday
- packing shoe-boxes for Blythswood
- a climate change conference
- a church weekend away
- a ten-pin bowling evening
- activities planned for school in-service training days
- a Christmas party for the beginners Sunday School *and* the Senior Citizens Group
- a children v parents quiz at the end of the Sunday School year
- a number of summer fun weeks, one of which ran in the early evening so that more people of working age could be involved.

Several of these events specifically included different generations at the planning stage as well as in the activity itself.

5.3 Many respondents told us about on-going weekly or monthly activities intentionally designed to bring generations together:- Messy Church, taking responsibility for a food bank, running a regular fair trade stand, all-age choirs and praise bands, a church drama group, church meals together ('food works well as a social lubricant'), a youth café, knitting clubs, story-telling groups (including a BookBug club), a link between a lunch club for people with dementia and the local Sunday School, a café church in a supermarket, an all-age meal and worship in a sheltered housing complex, skill-swapping groups for young people and seniors, befriending and mentoring schemes and the planned inclusion of children, young people and their parents in the practical tasks of running the church (eg

ground care, welcoming duties on Sundays, acting as the beadle, taking a role in the tech/projection corner, etc.

5.4 Some of the churches we heard from had a very clear intention to build the church family by being intergenerational – 'we just ask everybody to come to everything!' In one church, a large-scale building project (often the preserve of older, experienced Kirk Session or Board members) is intentionally being managed by an intergenerational team as 'all generations will use it and benefit from it'. In another, church members of all ages joined in a three-week community building project to create an amphitheatre on a brownfield site – 'a huge visible result left everybody feeling positive'.

5.5 Many of the responses to our survey mentioned intergenerational worship, and a wide range of approaches was described. Some churches specifically include representatives of all age groups in their worship planning teams; it's clear that intergenerational worship requires careful planning. Some congregations focus on the major festivals of the Christian year for their whole church family times; for others, intergenerational worship has become a built-in feature of weekly church life. An alternative to traditional worship, at a different time, is offered by some congregations, where, for example, breakfast church or café church can provide a more relaxed, family-friendly setting.

5.6 In other places, there's a determination to keep the whole church family together for Sunday worship, either for the entire service, by going down an interactive learning/doing/worshipping route, or for the major part of the service, in which all ages participate and lead, after which the younger generations go off to more active learning sessions and the adults have a quieter time with a sermon and, in some places, discussion. 'Children play a full part in everything – this enhances the worship for us all!'

5.7 Music plays a significant role in worship, and can be a sensitive area in times of change. All-age choirs and praise bands have great potential in showing that all generations

are valued and have much to give; the inclusion of a variety of musical styles in hymn choices is essential. 'The older generation may not always like the songs, but they love the children and young people who are singing and playing the instruments!'

6. What challenges are faced by those adopting this approach?

6.1 As with any new initiative, finding time for discussion and planning presents a challenge for people who are already busy, especially when the daily and weekly schedules of different generations clash. Another challenge faced by some respondents to the joint working group's questionnaire was resistance to change – it's very important to 'take people along with you' by explaining the purpose of any move away from established practice.

6.2 Finding an appropriate venue for a particular project can sometimes be difficult. Also, in bringing together groups of different ages, health and safety issues are paramount, and it's vital to seek guidance on best practice re Protection of Vulnerable Groups.

Coming up with a succession of new and appropriate activities for different generations to share requires a lot of imagination!

6.3 Setting up a new group or activity can involve expense – but funding sources can be found for intergenerational work. Several respondents agreed, though, that 'the challenges were practical, not intergenerational.'

7. What benefits can arise from intergenerational work?

7.1 The Guild/NYA joint working group believes that well-planned intergenerational work and ministry can be beneficial to congregational life and to the communities that the church seeks to serve, through helping to reduce mistrust and wariness of those of other generations, and by encouraging respect, understanding and mutual growth. In the words of our survey respondents:-

- each accepting the other
- everyone supporting each other
- using varying skills and knowledge
- great team work and praying together
- distribution of responsibility throughout the age groups
- it is great to see all ages of the church family working together
- share experiences and learn from one another
- we do feel very much like a family
- each is surprised by what we can do together
- a blessing and affirmation of personhood throughout life
- the range of experience and ideas in the leadership team is a powerful tool
- our young people like to feel that they are changing the world; giving them responsibility in the church family helps them to do this
- the young people feel safe and able to confide in the older 'Grandma' figures; conversations about all sorts of issues flow very freely
- children feel the love and joy of the Lord through words and actions
- the young ones grow and mature; the older members are invigorated
- mutual awareness, listening and understanding
- what is striking is the way in which this unites believers (*this re a holiday club jointly led by CofS, RC, Free Kirk and independent fellowships*)
- it draws families in, which is what we need; families are exploring faith together
- everyone belonging – being part of a family – a truly great atmosphere
- the most powerful thing for older church members is the simple fact that the church is now full of children, young people, and young families

8. How might intergenerational work and ministry be developed in the Church of Scotland?

8.1 It is important that intergenerational ministry (or 'building our church and community family') should not be seen as an add-on to work which is already taking place. We should view it, rather, as an underpinning principle which like, for example, 'taking the good news of Jesus to our community', 'caring for God's world' or 'loving our neighbours', should form part of the basis on which all church work and worship is founded.

8.2 However, many congregations (or groups within congregations) have, in fact, entered the cycle of intergenerational work by undertaking a single project, extending and building on that to influence the whole church family. So it's possible to get into intergenerational practice either by 'diving in at the deep end' and changing the basis of congregational life, or by 'dipping a toe' and seeing what works in your local situation. It is **learning and doing things together** that creates the bond between different age groups. The Guild and the National Youth Assembly would encourage all ministers and church leaders to find out more about intergenerational work and ministry and to consider implementing this approach in their congregations and communities.

8.3 As more congregations move towards an interest in developing intergenerational work (and, since our survey in summer 2016, many more instances have been brought to the attention of the joint working group) it is clear that Presbyteries could play a pivotal role in encouraging churches which are moving in that direction, by, for example, publicising successful initiatives, arranging training for church leaders or organising larger-scale one-off events.

8.4 It is clear from our survey that church youth workers, development workers, schools and families workers, etc., play an important role in building up the church family in this intergenerational way, particularly when new church/ community initiatives are being set up. Perhaps this is

something that could be borne in mind by Presbytery committees dealing with ministries and re-appraisal.

8.5 It has been encouraging for the Guild/NYA joint working group to note that several of the Councils and Committees of the Kirk have, in recent months, indicated in statements or press releases that they have an interest in some aspects of intergenerational work and ministry. Following our own very positive learning experiences in working together across the generational gap, the Guild and the National Youth Assembly jointly hope that members of all Councils and Committees will continue to consider these matters in their discussions and decision-making.

9. The Working Group

9.1 Thanks are due to everyone who took part in the joint working group. Their commitment and enthusiasm have resulted in a positive and encouraging report and their ability to work together has demonstrated the concept of inter-generational work in a very practical and effective way.

9.2 The members of the group were:

For the Guild:	For the National Youth Assembly:
Rosemary Johnston	Naomi Dornan
Mary Reid	Lyndsay Kennedy
Linda Young	Fiona Marshall
Staff:	
Iain Whyte	Suzi Farrant
Eilidh Marks	

*In the name of the Church of Scotland Guild and
The National Youth Assembly*

ROSEMARY JOHNSTON *National Convener*
IAIN WHYTE *General Secretary*

ANDREW MACPHERSON *Moderator*
SUZI FARRANT, *Young People and Young Adults
Development Worker*

BOARD OF THE IONA COMMUNITY

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report and thank the Board.
2. Congratulate the Iona Community on the opening of its new Glasgow centre and the development of programme activities promoting peace and justice.
3. Commend the proposed refurbishment plans for Iona Abbey and encourage church members and congregations to support the *Sanctuary and Light – Iona Abbey Appeal*.
4. Congratulate the new Leader of the Iona Community, Dr Michael Marten, and wish him well; and thank Rev Peter Macdonald for his service over the past eight years.

REPORT

1. Introduction

*I was hungry and you gave me food, I was thirsty and you gave me drink,
I was a stranger and you welcomed me, I was naked and you clothed me,
I was sick and you visited me, I was in prison and you came to me'.*

(Matthew 25:35-36)

Core Christian principles of hospitality and justice, were challenged and mocked by events at home and abroad in 2016. Our membership in the UK, in EU countries and elsewhere in Europe, were deeply troubled by the EU Referendum campaign, its result and aftermath. Racism and xenophobia lurked beneath the surface of public debate fuelled by tabloid rhetoric which has led to an increase in racially motivated attacks, antisemitism and Islamophobia.

The election of the new president was equally troubling for members and associates in the United States and indeed for the world. *The Washington Post* reported that 81% of white US Evangelical Christians and a majority of white voters of all backgrounds, classes and gender voted for the candidate who boasted of sexually assaulting women, supporting torture and who turned economic resentments and genuine grievances into blame, fear and racial resentment.

The distortion of Christian values leads us all to wonder how we might counter fake news with the Good News and how prayer might move us to active resistance.

Pope Francis in his New Year message declared,

"The new year will be good in the measure in which each of us, with the help of God, tries to do good, day by day, that's how peace is created".

The membership of the Iona Community is dedicated to 'doing good' and thus to witness to our faith this and every

year. We seek to build bridges strengthening relationships and communities. We actively seek to cross societal boundaries, bringing together people of diverse backgrounds -of class, age, race, gender, sexuality, nationality, and ethnic origin - in sensitive but creatively provocative encounters. This is one of our key aims, affirmed in our strategic review, across all that we do as movement and as organisation - in our work with young people, in our programme of activities in Glasgow and elsewhere, in our campaigning for justice and peace and in our centres on Iona and Mull. There we offer transformational residential experiences to guests, drawn from all walks of life and from throughout the world, and to our volunteers and resident staff.

Members and associates of the Iona Community have long been activists in the Church and in local communities: serving on Kirk Sessions and Parish Councils, leading youth groups and visiting the elderly, offering hospitality to asylum seekers and staffing food banks, contributing to campaign groups and political parties. We all learn and grow from such experiences and encounters - and the walls that divide us fall.

2. The Work of our Glasgow Centre

2.1 Pat Bennett, Programme Development Worker, reports:

The move to new base at Carlton Court in February is a significant affirmation of the Community's work in Glasgow. The Glasgow centre enables a fresh programme of events to be offered in a new venue space. The *weeWONDERBOX* was launched in May by Wild Goose Resource Group and the Community's Programme team. Having our own 'event space' has enabled the Community to offer a regular programme of public events and at Pentecost our *weeWONDERBOX* programme was launched. The programme aims to provide incarnational, face-to-face public occasions where people can engage with the pressing issues and challenges of God's world.

The programme is built around a weekly Wednesday evening liturgy at 6.30 pm; a public act of worship open to

all. On the last Wednesday of each month, this takes the form of a service for healing and laying on of hands.

The liturgy is often followed by a further *weeWONDERBOX* event and in 2016 we have enabled several series including - 'Missing Women' (biblical explorations); 'Invisible Church' (book discussion); 'Strangers and Friends' (exploring the issues around asylum seekers and refugees); 'Saving Jesus' (a 12-session DVD-based small group course exploring Jesus). We have also held 'Starter for 10' conversations on 'Practising Faith in Health' and 'Practising Faith in Science' as preludes to planned series in 2017. Other 'one-off' events have included - a visit from Malawian farmers involved in the Kilombero rice project; a presentation in still photography and live music about the lives of the Zabbaleen of Cairo; a 'Mibbes Aye, Mibbes Naw' discussion prior to the EU referendum; a daytime Advent retreat. Further additions to the mix of events are being added.

We have co-led a variety of tailor-made training days in aspects of liturgy with visiting groups from Denmark, Finland, Germany and USA, and have a number of groups booked in for similar programmes in 2017. We expect that requests for such events may increase now that we have our own venue. Programmes with such groups have included, by request, sessions exploring different aspects of the Iona Community's history, spirituality, political and social action. They have also seen us do a variety of different pilgrimages round Glasgow reflecting on both the history of the Community and of the City itself and the intersections between history, social justice and spirituality.

We also enjoy some relaxing and socialising! Our monthly Friday evening 'Social Box', featuring board games, music, quizzes and other entertainment, is proving a family-friendly regular.

We are looking to consolidate and expand the *weeWONDERBOX* programme in 2017, building up what is run in Glasgow and working to encourage and support

Community members outside of the central belt in setting up their own *weeWONDERBOX* events.

2.2 Wild Goose Resource Group Report:

The final Holy City worship and workshop events took place in 2016. After a successful 15-year run, the planning team agreed that Holy City should draw to a close. Energies are now being put towards the progression into new adventures, with some members of the former planning team being involved in *weeWONDERBOX* as mentioned above.

Inspired by the justice, peace and radical hospitality at the heart of our Christian faith, we helped coordinate a programme of workshops, worship and storytelling for Solas Festival 2016. As the Just Peace Partnership, WGRG and Iona Community shared a venue with The Church of Scotland, The Corrymeela Community, A Place for Hope, Christian Aid and The Progressive Christianity Network.

This year, Greenbelt Festival made a special request for the 'Northern Lights' partnership to be resurrected after a two year absence, a great affirmation of our contribution to the festival. Comprising WGRG, Iona Community, Church Action on Poverty, Corrymeela Community and Fischy Music, the Northern Lights venue flourished with a variety of small-scale workshops, music, worship, art activities, justice café and more.

Outwith Northern Lights, WGRG did our usual Big Sing, which attracted hundreds of voices, and John Bell was invited again to deliver talks. We also did a late night Holy City worship and Wee Sing, and supported Iona Community friends in further worship events as part of the main Greenbelt programme.

Jo Love and Graham Maule led weekends exploring worship in Forres and Larne, and took Holy City to Edinburgh's Nitekirk and a Glasgow University conference. They were asked by the Church of Scotland to become mentors for the Priority Areas 'Chance to Thrive' project, and assigned a congregation each to work with, assisting in developing a vision of the congregation's role in the

local community. Also with the Church of Scotland, Jo has continued to enjoy serving on the 'Resourcing Worship' group of the Mission & Discipleship Council and being involved in the Priority Areas Holiday Week and Big Conversation, and more ecumenically, working for a third year with the Scottish Committee of the World Day of Prayer.

WGRG facilitated our annual week on Iona in July, 'Of Flesh & Bones' and Jo was back on Iona to lead art and creative thinking workshops at the summer and autumn Iona Community Members' weeks. Jo's development of thought and practice in art and spirituality has been stretched and greatly enhanced by her undertaking of a one-year course at Leith School of Art, completed in June.

There is ongoing interest in the work of WGRG in North America and John continues to be invited by churches and educational bodies to lead events and courses in that region. He has been working on a new book of song texts which can be sung to familiar tunes, to be published initially by GIA in Chicago.

WGRG material is in demand in other places around the globe, too. A 'Petit livre de célébrations', a French edition of A Wee Worship Book, has been produced, and firm links with the Danish Church are being established.

The latest recording from the Wild Goose Collective, 'Enemy of Apathy', was released in January, about twenty seven years after the songbook of the same name... However, since several of the songs have never gone out of currency, and some are enjoying a second wind, we thought it appropriate to make a collection of those not, in the main, recorded elsewhere.

2.3 Chris Long, Youth Resource Worker, reports:

In 2016 we continued in our work with young people with a familiar mix of residential and locally based youth work, blending faith, politics and activism. As a community we took brave steps, together, to try new things, explore difficult issues and open our lives to others. We are all the stronger for it.

This year also brought with it unexpected factors that shaped the work we did together. Sadly we said goodbye to Sarah Evans, one of our youth workers, and we thank her for her work. We have not been able to reappoint so there has been a reduced capacity within the staff working with young people but recognise that the committed work of the volunteers has meant that the effects of this were not felt by the young people.

Our new base in Glasgow has enabled fresh opportunities in hosting young people and running innovative events. The true value of this was apparent over the weekend of the Iona Community's AGM as we were able to run a parallel programme for young people in our new 'home'. The weekend allowed for some magnificent work;

- we had our own debate about Brexit and the frustration of not being able to vote in that referendum,
- we agreed as a group to support the 'TIE' Campaign as they work for inclusive education that reflects the experiences of those in the LGBT+ community
- we were all able to participate in, and some of us to lead, the act of worship to 'hansel' the new offices with members of the Iona Community.

Our work in Priesthill continues running a community art group in partnership with the URC congregation there. Danica Kramer and Georgina Shields have taken responsibility for the group and fostered a real bond with the young people who attend. They have skilfully encouraged the young people to be creative and express themselves – showing them that art is so much more than being the 'best at drawing'. Together they produced great pieces about 'Peace' and those that have worked to protect it in the past and created their own comic.

A true highlight of the year was all we were able to do together as part of the Youth Festival on Iona in August. We framed the weeks programme around the theme of "Speaking truth to power" as we lived, laughed and worshiped together through the week. The creativity and

care that was put into that programme by the volunteer team leading the week was admirable and its positive impact on the young people was notable. Difficult conversations were had about how we reflect on where our own values come from and how we truly listen to those that think differently from us, all in the safe setting created by the team.

The momentum created by such events led to young people we work with in Glasgow forming a new group. *IGLOW* began in October and is already a distinct and engaged youth group unlike anything seen elsewhere in the city. It is intentionally diverse in its make up with young people with a thirst to make the world a better place and understand the challenging issues faced by different individuals and communities. The group is striving to be more politically engaged, empathetic and creative in how they live and it is a joy to support them as they grow.

We rounded off 2016 with a weekend in Glasgow which drew together the young people in our network from across the UK. This weekend was a perfect snapshot of our work and why it works - we laughed together, we lamented the difficult parts of the year past, we hoped for better things in the year ahead, we ate pizza, we sat up late and talked nonsense and got up early to share deep truths – all in all it was tiring and it was very definitely worth it.

We look ahead with hope – to build on all that we have achieved this year, which continues to serve as a reminder of what a massive force for good young people are when given support and opportunity.

2.4 Sandra Kramer, Publishing Manager Wild Goose Publication, reports:

Wild Goose Publications continues to produce high quality books and downloads in a very difficult commercial environment. The development of ebooks and downloads has proved popular but traditional publications remain significant. A good part of the year was spent working on the new *Iona Abbey Worship Book*, which will be published in February 2017. This thorough revision of the services held in the Abbey contains about 80% new

material, which has been developed by members of the Iona Community since the previous edition.

New books

Enemy of Apathy (CD), Wild Goose Collective & Hinba; Dancing in the Desert, Sally Foster-Fulton; Walking Our Story, Joy Mead; The Soft Petals of Grace, Thom M Shuman; A Pocket Full of Crumbs, Jan Sutch Pickard; Open Our Eyes, Ann Gerondelis; Winter, Ruth Burgess.

E-books

Dancing in the Desert; Walking Our Story; The Soft Petals of Grace; A Pocket Full of Crumbs; Open Our Eyes; Winter.

Original downloads

Downloads available at ionabooks.com include resources for Advent and Christmas, Lent and Easter, Pentecost and also Holocaust memorial Day, International Women's Day and Racial Justice.

Downloads from books included:

- *From Acorn and Archangels:*
Enjoy the Earth Gently, Various contributors; Women's Stories, Various contributors; Angels, Various contributors
- *From Blessed Be Our Table:*
Each Time We Eat, Various contributors
- *From Winter:*
Songs for Winter, Various contributors

As ever, we have many new projects in the pipeline and we look forward to bringing these to our readership with quality and grace.

2.5 Neil Paynter, Editor report on Coracle:

The Iona Community's magazine, Coracle, in its new all-colour design, is published quarterly, along with a regular e-bulletin, e-Coracle, providing up-to-date news and topical views. Both are circulated worldwide, keeping readers informed of the life and work of the Community, offering resources for reflection and worship and giving

a platform for the sharing of provocative and diverse perspectives on global and local issues of social justice.

After six years in post, our Support Services Manager, Robert Swinfen, moved on to work for SCIAF. We are tremendously grateful for all that Robert has done in managing the business side of the Community, and wish him well in his new post.

3. The Work of our Islands Centres

3.1 Rosie Magee, Centres Director, Iona Abbey and MacLeod Centre, reports:

In 2016 the Iona Centres welcomed thousands of guests and scores of volunteers from all over the world. No two weeks are ever the same – even as the rhythm of our weeks carries a familiar pattern. The centres have been providing hospitality to pilgrims for decades yet the community created during each week is distinct unto itself – dependent on the contribution of each unique individual present, as well as the local variables (most notably the weather!) and events on the world stage. It is a privilege to see God at work in our midst and in God's economy the whole is always greater than the sum of its parts. Through both 'Gathering Space' weeks and themed weeks we seek to be intentional in how we operate, providing a structure in and through which people can fully experience the gifts and challenge of their time at the Abbey Centre or MacLeod Centre. Guests bring 'new insights and energy' and their feedback is valued. Last year one guest reflected that:

'[The centres] have created a process that works and are wise enough to trust that process, to lean into that process, and thus the wisdom of years held in a sense by the rule and even the rules bearing the divine presence for us, to us, among us. Beyond this you've given me one more hope. That as I set out to journey to this next place, I may be delightfully surprised when the loss of that which I have loved is replaced by the new thing God offers.'

Of course the scale of our activities, and the large number of variables, means that things do not always go according

to plan. I have come to experience ever more fully that the cutting edge of our ministry is found in that place where we have had to let go of Plan A and move through the alphabet with as much grace as possible. In the midst of change attention to the ballast of organisational ethos is vital. Its impact is as tangible as the balance sheet, the weather, or the condition of the Abbey roof. In the midst of prevailing economic realities it can be tempting to operate from a stance of scarcity. Yet that would deny the reality of God's abundance and the expansive mind-set we are called to hold as our compass.

It is a joy and privilege to be a part of the story of the Iona centres. At time of writing we are in the midst of recruiting staff and volunteers for the 2017 season and processing guest bookings. As plans for the refurbishment project progress there is an additional layer of activity. This is an exciting time - the season lies ahead with all the promise and potential that entails. We look forward to seeing who will be called to Iona's shores.

Iona has long been a place of sending as well as of welcome. That will be truer than ever this year as we close the centres in the autumn for the refurbishment of the Abbey. One chapter in the life of the centres is ending to make room for the beginning of a new chapter with new vision. There will be threads of continuity – most importantly through continuing daily services of worship at the Abbey and also through the Iona Community Welcome Centre and Shop. George MacLeod's much loved expression of Iona being a 'thin place where only tissue paper separates the material from the spiritual' comes to mind. Whether pilgrims leave this place after a week, a month or a year we are called to go out into the world and join in God's work of creating a 'thin' world.

3.2 Sanctuary and Light – the Iona Abbey Appeal

In partnership with Historic Environment Scotland and the Iona Cathedral Trust, the Iona Community is undertaking an exciting renovation project to improve the accessibility, flexibility and sustainability of all the facilities within the Abbey guest accommodation.

As noted in last year's report, fifty years on from the completion of the rebuilding, the physical environment of the Abbey now needs to be redeveloped to meet the expectations and challenges of the present day. Exciting plans have been drawn up which will:

- Create a new guest entrance and install a lift to ensure that the building is accessible to all.
- Create inviting spaces including redesigned bedrooms and bathrooms, and flexible communal areas.
- Improve lighting and design in corridors and public spaces to aid access and mobility.
- Improved insulation and a install a renewable heating system.
- Redesign the kitchen, servery and refectory layout.
- Share the story of the rebuilding of the Abbey through new interpretation panels and interactive displays.

The Iona Community has launched an appeal – Sanctuary and Light – to raise the £2.7m necessary to undertake this vital work and to ensure its future work and witness.

3.3 Abbi Mason, Coordinator, Camas Centre, reports:

After a turbulent start to the 2016 season, with all staff being new to their roles, we worked extremely hard to ensure our guests enjoyed a positive and rewarding experience of Camas.

We had a full season with lots of returning groups and familiar faces. In early spring we had work week and held Junior Youth Festival for the first time then had a run of returning groups, two from the United States of America, Glasgow University and the Grassmarket community project from Edinburgh. School holidays saw a whirlwind of our long standing youth groups; SiMY from Townhead, St Pauls from Blackhill, The Barn from Govan, GK Experience from across Glasgow, CRE8 from Macclesfield, and Iona Community Kids. These weeks were the highlights of the summer, the groups feel at home as most

have been to Camas on numerous occasions and take ownership of their week - and can cope with doing the dishes.

Faith in Through Care, a returning adult group from Glasgow that support ex-offenders, was a particularly challenging week

The season finished well and we had an incredibly productive three weeks. Garden week saw the building of a cobb pizza oven. New Caledonian Woodlands helped us transport materials for our new woodland site. Work Week closing camas for the winter went well thanks to the hard graft of five lads from Muirhouse and a group from the International Volunteer Service.

At the beginning of the year Jon Lloyd moved on after four years as Centre Co-ordinator, a period of significant development and achievement. We are grateful to Jon for his leadership and friendship. The staff team comprised of Hannah Blyth, Rhyddian Knight, Laura Gamwell and myself. Laura is now on maternity leave and a maternity cover has been appointed and a fifth resident will soon be appointed for the 2017 season.

The volunteers were a fantastic bunch and poured in an enormous amount of energy to the season. We were lucky to have previous volunteers step in to fill gaps at various points through the season. Thank you to all our resident staff and volunteers.

3.4 Access Fund

In 2016 the Iona Community utilised £17,945 of the Access Fund and spent an additional £25,192 of general funds offering subsidised stays on Iona and at Camas. This is a total of £43,137 – an increase from 2015 because the Youth Festival and Junior Youth Festival were successful in attracting more people living in poverty.

4. Our Wider Work

4.1 Rosemary Power, Prayer Circle Co-ordinator, reports:

I took over responsibility for the Prayer Circle in January

2016, and with administrative support from our Glasgow office, I ensure:

- Everyone, sponsor or intercessor, receives the Prayer Circle newsletter;
- Intercessors receive, as they have requested, between one and seven prayer lists, each of which has up to 12 people or situations requiring prayer;
- About 100 members receive their list(s) and the newsletter whether by post or email.

The intercessors live across the world. Many are elderly and the Prayer Circle is a major commitment of their time, energy, and spiritual commitment, but through it intercessors make a significant contribution to the life and witness of the Iona Community. Some are Members or part of the wider movement, while others volunteer as a result of a visit to the Iona centres.

The newsletter and updated lists are sent out every two months. There is considerable overlap between the people prayed for, the sponsors requesting prayer for people and situations, and the intercessors. In all about 600 people are involved. Intercessors are committed to regular prayer for the people on the list(s) to which they are connected; and many observe a special time of prayer to correlate with the 9 pm service on Tuesdays in Iona abbey.

The Prayer Circle coordinates closely with the Sacristan of Iona Abbey to ensure that urgent requests are added to the prayers for healing on Tuesday evenings. In addition, there is now a group of a small group who pray for urgent requests between the two-month mailings.

A new leaflet was produced, with the assistance of Alex O'Neill, the Community's marketing manager. This is available in print copy, on Iona, in the Glasgow office and elsewhere, and online on the website. A series of short liturgies has been produced on nine themes. Each can be photocopied and are intended for private or small-group use by the intercessors and sponsors. These, and the

leaflet, will be available in January 2017. In addition, these liturgies together with material from other contributors and sources are to appear as a Wild Goose download again early in 2017.

4.2 Israel-Palestine Working Group

The Iona Community's statement on Israel-Palestine was initiated by a working group of Community Members with, between them, many decades of experience and considerable expertise of working for justice in Israel-Palestine. It followed several years of listening to the experiences of Christians and others in Israel-Palestine, in particular those whose suffering was expressed in the Kairos Palestine document.

The statement was developed over a period of many months of study, reflection, prayer and consultation with Iona Community Members, those with responsibility within the Community, with friends in both the Jewish and Palestinian communities in Scotland, and friends in Israel and Palestine. It makes clear the Iona Community's opposition to theologies and practices that are either anti-Semitic or Zionist and explicitly supports nonviolent resistance to occupation and settler colonialism. The statement is, unapologetically, a challenge to those who collude in systems and practices of oppression, and in this instance, particularly of our Palestinian sisters and brothers.

Iona Community members and associates have a long history of challenging oppressive regimes in places such as Malawi and South Africa, in Eastern Europe and the Middle East. The Community would betray that legacy were it not to speak out against the illegal actions of the Israeli Government and to recognise the historic role Britain has played in the geo-politics of the region.

The Iona Community invites those who are unhappy with the statement to study the Kairos Palestine document. It starts with talk of peace and then about responsibility for peace – a theology of justice. The Kairos Palestine document also includes the invitation of the Palestinian Christians themselves to 'come and see', pray with them

and travel the same journey that the Iona Community has undertaken.

4.3 Membership

Fourteen new members were welcomed into full membership at the Hallowing Service held on Iona in August. Currently, there are eighteen people on the New Members Programme. Full membership now stands at 280 with 1486 Associate Members and 865 Friends worldwide. Iona Community groups continue to grow, particularly in the Netherlands, with groups meeting regularly in Austria, Finland, Germany, Switzerland and the USA. The fifth Europe-wide gathering will be held in Salzburg in September 2017.

The Leader of the Iona Community, Peter Macdonald, completes his eight-year term of office in July 2017. It is hoped that the new Leader will be introduced when the Board reports to the General Assembly.

The Leader meets with the Board twice a year to provide updates on the life of the Community and to reflect with the Board representatives from different denominations and groups. Over the last eight years, the Board has appreciated Peter's passion for the Iona Community and his embodiment of the values of the Community. Peter has encouraged the Community in serving and supporting a wide range of people through work, worship and campaigning at the Island Centres, from Glasgow, throughout Scotland and around the world.

During Peter's time of leadership, the Community has maintained a strong focus on social justice and climate justice. It has also marked the 1450th anniversary of Columba's arrival on Iona and the 75th anniversary of the founding of the community and there has been a renewed emphasis on maintaining good relations with the residents of Iona. Peter has encouraged the community through a membership review, through a move of Glasgow base which has opened up wonderful new opportunities and in working towards a new vision for the Abbey and McLeod Centre on Iona. The Board thanks

Peter for his dynamic leadership and wishes him well for the future.

Every 31st day of its monthly prayer cycle, the Community remembers those who have died since its formation in 1938 and prays 'tell them we love them and miss them'. Last year the names of Zam Walker, URC minister in Greenock, Helen Steven, peace activist and Quaker, Danus

Skene, educator and politician, Brian Brown, teacher and campaigner, were added to that list. In the communion of the saints, an ever-present reality for the Iona Community, we are not divided. We give great thanks.

In the name of the Board.

ALAN W D KIMMITT, *Convener*
PETER J MACDONALD, *Leader*

COMMITTEE ON ECUMENICAL RELATIONS

May 2017

PROPOSED DELIVERANCE

The General Assembly:

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

REPORT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2.1 World Communion of Reformed Churches

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

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

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

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

2.2 United Free Church of Scotland

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

2.3 Presbyterian Church in Ireland

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

2.4 United Reformed Church

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

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

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

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

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

4.1 Scottish Episcopal Church

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

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

4.2 Church of England

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

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

5. *Semper reformanda*: National and International

5.1 Action of Churches Together in Scotland

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

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

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

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

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

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

5.2 Churches Together in England

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

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

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

5.3 Conference of European Churches

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

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

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

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

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

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

5.5 Community of Protestant Churches in Europe

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

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

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

6.1 Ecumenical Review

The General Assembly of 2016 received notice, under the

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

6.2 Review of Ecumenical Policy

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

6.3 The Very Rev Dr Sheilagh Kesting DSG

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

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

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

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

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

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

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

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

APPENDIX I

DELEGATES TO OTHER CHURCHES

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

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

APPENDIX II

ECUMENICAL BODIES

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

World Council of Churches

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

Central Committee Ms M Weibye

World Communion of Reformed Churches

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

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

Europe Committee

Conference of European Churches

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

Governing Board

Rev A P McDonald

Community of Protestant Churches in Europe (Leuenberg Church Fellowship)

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

Churches Together in Britain and Ireland

Board of Trustees Rev G G McGeoch

Action of Churches Together in Scotland

Members' Meeting

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

Joint Liturgical Group

Rev D Carmichael,
 Mr G Fender-Allison

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

SAFEGUARDING COMMITTEE

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Note the scoping exercise being undertaken by the Committee to identify possible areas for review and development in order that current systems and practice are robust and fit for purpose.
3. Instruct Presbyteries to ensure that all Kirk Sessions within their bounds keep a record of the number of people who have undertaken all types of Safeguarding training and submit an annual return to the Safeguarding Office by January 31 each year indicating numbers who have done so in the preceding calendar year.
4. Affirm the work undertaken by the Committee in the field of dementia and safeguarding, following the National Safeguarding Conference held in October 2016.
5. Commend the Report of the Domestic Abuse Working Group and affirm the Domestic Abuse Policy Statement set out in Appendix 1.
6. Note the Committee's ongoing work in the area of Managing Those Who Pose a Risk of Harm.

REPORT

1. Introduction *You are the salt of the earth*

1.1 Safeguarding is a Gospel imperative; to care for the most vulnerable in our midst. Safeguarding in the Church is an organic process. There will never be a time when it will be said that the work is complete. Each person in the Church is called to ensure that everyone is as safe as possible. This takes robust planning based on up to date good practice. In the event that harm does occur, a swift and clear response is necessary. In 2017 the Church will celebrate the journey taken by the Church of Scotland over the past twenty years as it has developed the work of the Safeguarding Service in protecting children and adults at risk.

1.2 Safeguarding has evolved from a focus on criminal record checks for those working with children to the

inclusion of training, multi-agency working and extending the remit to protecting adults at risk. However, the fundamental goal of Safeguarding remains: to ensure a Safe Church for all. In 2017 we follow the Public Protection Model incorporating child protection, adult protection, managing those who pose a risk and preventing domestic abuse. All this is underpinned by well-established multiagency working with Local Authority Social Work Services, Criminal Justice, and Police Scotland.

1.3 The Safeguarding Committee and the Safeguarding Service ensure that the Church has robust systems in place to prevent harm and abuse and ensure a timely and appropriate response is made when it is disclosed. With a heightened awareness in the media about child sexual abuse, non-recent abuse and harm to adults at risk, 2017

is an opportune time to take stock of how well we are meeting the Gospel imperative.

1.4 It is widely recognised that external scrutiny is a key component in ensuring that systems are robust and fit for purpose. The Safeguarding Committee is keen to ensure that current Safeguarding systems and practice are meeting the needs of the whole Church and that they are understood and embedded across all forms of ministry and witness. To this end, a scoping exercise will start in the early summer of 2017 and will identify areas for review and development as well as areas that are working well and need little change.

2. Safeguarding Training

2.1 Safeguarding training is the key to increasing knowledge and preventing harm and abuse. It is therefore essential that the Committee can be sure that all those involved in Safeguarding within congregations have attended appropriate training. To achieve this, the Committee invites the General Assembly to instruct Presbyteries to collate statistics from congregations to evidence this and to send an annual Return to the Safeguarding Service. The Social Care Council have also agreed to share the information they collate on the safeguarding training provided to Crossreach staff, by making a similar annual Return.

2.2 The Safeguarding Service continues to take information and training about Safeguarding out to the Presbyteries. Further Safeguarding Roadshows are planned for 2017. Additionally the programme of Safeguarding refresher training for ministers will resume in 2017.

2.3 Every year new Safeguarding challenges emerge. In 2016 the Introductory Safeguarding Training programme for volunteers and Kirk Session training were updated to reflect these developments. A Kirk Session e-learning course is also being pursued as part of the Church-wide, Ministries Council led, e-learning initiative.

2.4 On 29 October 2016, the national Safeguarding Conference explored developments in Safeguarding practice. Professor Alexis Jay OBE, currently Chair of the Independent Inquiry into Child Sexual Abuse (in England and Wales) spoke about her Independent Report into Child Sexual Exploitation in Rotherham. Professor June Andrews, an international authority on dementia, gave a presentation about dementia and safeguarding. Safeguarding trainers and CrossReach staff in attendance indicated that these were of immense benefit to them.

3. Safe Recruitment and the PVG Scheme

3.1 The Safeguarding Committee has overseen a major national Safeguarding achievement: 38,000 posts and 35,000 individuals have joined the PVG Scheme since February 2011. Through its commitment to the PVG Scheme, the Church of Scotland has ensured the safe recruitment of more volunteers than any other Third Sector organisation.

3.2 The Recruitment Sub-Committee risk-assesses and decides on *blemished* PVG applications from across the Church, to ensure that all appointments to paid or voluntary roles are made safely.

3.3 The Safeguarding Service Administrative Team continues to lead on improving our PVG Scheme systems. For advice and support please do not hesitate to contact them.

4. Safeguarding Referrals

4.1 If someone has a concern about harm or abuse and contacts the Safeguarding Service this is called a 'referral'. As part of the process, written advice is provided about reported or suspected harmful situations. This also includes non-recent (historical) abuse. Over the last 12 months referrals have also included requests for advice about domestic abuse, particularly where it impacts on children in the family.

5. Domestic Abuse

5.1 In 2015 the Safeguarding Committee formed a Domestic Abuse Working Group to consider how the Safeguarding Service can best meet the needs of domestic abuse victims in the Church. Having a clear policy and guidance in this area completes the Public Protection model for the Church and is in line with current good practice within statutory agencies. The aim of the Working Group was to prepare a document which would allow the Church to create clear pathways between victims of domestic abuse and appropriate resources.

5.2 The Working Group has produced a guidance document, *Safeguarding Handbook 6, Responding to Domestic Abuse 2017*, which is available on the Safeguarding Service's web pages. It has also produced a Domestic Abuse Policy Statement which can be found in Appendix 1 of this Report. Expertise in the field of supporting those affected by domestic abuse can be found in many children's, women's and men's aid agencies. Churches often do not have that expertise. Therefore, the Handbook includes information on how to support survivors and empower them to seek professional care from the relevant agencies. The Safeguarding Committee records its thanks to the members of the Working Group.

6. Named Person

6.1 The Scottish Government's "named person" scheme for supporting children has been delayed for a year after the Supreme Court ruled that certain of its data sharing provisions were not in accordance with the law. A small group of staff representing Church of Scotland Councils, along with the Convener of Safeguarding, met with a Scottish Government official in November 2016 as part of a wider engagement exercise, and shared areas of concern. Following the consultation, it was expected that an amended scheme would be implemented by August 2017. However, no specific proposals have yet been brought forward by the Scottish Government. It is therefore not possible for us to comment in more detail at this stage. The Committee will continue to monitor the progress of

the Named Person Scheme and update the Church in due course.

7. Safeguarding Enquiries

7.1 The Safeguarding Service continues to provide advice, support and guidance on all aspects of policy, procedure and safe recruitment. Disclosure Scotland recently introduced changes around what conviction information applicants need to disclose and when. These new Disclosure Scotland rules have resulted in the updating of our self-disclosure application form, and the Committee's Recruitment Sub-Committee risk assessment procedure.

7.2 The Recruitment Sub-Committee reviewed its governance arrangements and its Safeguarding risk assessment methodology at a development half-day in October 2016. Again the emphasis was on improving practice and protecting people.

8. Managing Those Who Pose a Risk

8.1 Managing those who pose a risk of harm and abuse and who seek to worship in congregations, remains an ongoing challenge. The Committee's *Managing Those Who Pose a Risk* Reference Group ensures that our procedures for keeping the Church, its congregations, and those who are managed under Covenants of Responsibilities, safe and in keeping with best practice by Police Scotland and Social Work Authorities. In August 2016 an Information Sharing Protocol between Police Scotland and the Church of Scotland was signed to facilitate the sharing of relevant information between Police Scotland and the Church. This is a good example of the Church's commitment to joint working and contributing to the public protection agenda.

8.2 The Reference Group continues to meet regularly to maintain a professional overview of this high-risk area of work for the Church and to keep the Committee advised of any developments. Recent discussions have focussed on questions such as:

- How proportionate is the Church's response to convicted sex offenders and how long should Covenants of Responsibilities last?
- Should serious offenders, other than those currently on Covenants, be considered for Covenants of Responsibilities when Police Scotland and Criminal Justice professionals identify them as a risk to the public as suggested by the 'extension' to Multi Agency Public Protection Arrangements?
- How does the Church manage individuals who wish to access Church activities, but not attend worship?

8.3 Advice, support and the reporting of any decisions, alongside any others will be added to *Safeguarding Handbook 5 'Managing Those Who Pose a Risk'* (http://www.churchofscotland.org.uk/__data/assets/pdf_file/0005/24638/safeguarding_handbook_5.pdf)

9. Ongoing Work

9.2 In consultation with the Legal Questions Committee, the Committee has identified the need for a new Safeguarding Act. It is proposed that all relevant deliverances of the General Assembly will be collated and incorporated into a Safeguarding Act to clarify what is required of congregations, Presbyteries, Councils and others and thus help to ensure that Safeguarding standards are achieved, monitored and reviewed. It is hoped to bring a new Act to the General Assembly of 2018.

9.3 The Committee continues to work cooperatively with the Boys' Brigade and Girls' Brigade at national and local level in providing advice and support to them. Work has been ongoing to put in place a Service Level Agreement with the Boys' Brigade.

9.4 The past few months have seen key personnel changes in the Safeguarding Service, with the departure of Richard Crosse after 7 years as Head of Safeguarding, and Jennifer Milligan after 14 years as National Advisor and Assistant Head of Safeguarding. The Committee records its thanks to them for their significant contribution.

9.4 As always, new challenges come to the fore, not least those arising out of having an aging population, with people living longer, but with correspondingly increased levels of dementia and debility. We need to ensure that the Safeguarding systems in both Church and society respond positively to this changing demographic.

10. Conclusion

The Committee reiterates its thanks to all volunteers and professionals involved in delivering Safeguarding in the Church, and to the General Assembly for its visionary support over the last 20 years. We look forward to celebrating these 20 years of Safeguarding in the Church and building on the solid foundations set by the people at the grass roots, in congregations and CrossReach services, who deliver Safeguarding face-to-face as we move in faith into the future.

In the name of the Committee

KAREN K CAMPBELL, *Convener*

SHEILA RITCHIE, *Vice-Convener*

RANALD MAIR, *Safeguarding Advisor*

APPENDIX 1

The Church of Scotland Domestic Abuse Policy Statement, 2017

The Church of Scotland recognises that domestic abuse is part of the Safeguarding and public protection agendas. It is also a component of the wider societal issue of Gender Based Violence.

Domestic abuse can happen in any part of society, including in faith communities. Domestic abuse is an issue for the Church of Scotland too.

We aim to:

- Raise awareness in local Congregations, Presbyteries, Councils of the Church and Crossreach Services about domestic abuse.
 - Encourage Church communities to create safe pathways to support services for those affected by domestic abuse.
 - Increase awareness of and access to support services for those affected by domestic abuse and where appropriate, for perpetrators.
- Facilitate suitable training from appropriate agencies for key staff and relevant church leaders and encourage church members to undertake basic training.
 - Encourage collaborative working with other denominations and agencies.

Safeguarding Handbook 6, May 2017, sets out the procedure for how the Church plans to implement this policy in practice.

MINISTRIES COUNCIL

May 2017

PROPOSED DELIVERANCE

The General Assembly:

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

14. Pass an Act amending the Deacons Act (Act VIII, 2010) (as amended) as set out in Appendix 3. *(Section 4.8.4 and Appendix 3)*
15. Pass an Act amending the Ordained Local Ministry Act (Act IX, 2011) (as amended) as set out in Appendix 4. *(Section 4.8.4 and Appendix 4)*
16. Affirm the Tomorrow's Calling project as part of the *Decade for Ministry* and instruct the Council to work with the Council of Assembly to promote further understanding about ministry. *(Section 4.9.1)*
17. Instruct the Council to articulate a 2018-2023 recruitment strategy for ministry. *(Section 4.9.3)*
18. Commend to those in the recognised ministries the Ministerial Development Conversation material. *(Section 5.2)*
19. Instruct Presbyteries to work with the Ministries Council in developing a planning framework which supports and enables a locally-focused missional approach, taking into account: the statistical trends of availability of Ministers; the viability of congregations over the next 5 years, and acknowledging that further radical downward adjustment is not necessarily the appropriate response. *(Section 6.1)*
20. Instruct the Council to increase the Guardianship Allowance to 2 days per week of pastoral cover plus pulpit supply with effect from 1 January 2018. *(Sections 6.1.8 and 11.1)*
21. Instruct the Council, in partnership with the Panel of Review and Reform, to initiate an evaluation of the Path of Renewal with a view to making recommendations on the future of this programme and to report back to General Assembly 2018. *(Section 6.2.3)*
22. Pass Regulations amending the *Go For It* Fund Regulations (Regulations IV 2012) (as amended) as set out in Appendix 7. *(Section 6.5.1 and Appendix 7)*
23. Pass the Ministry and Deaf Congregations Act as set out in Appendix 8. *(Section 6.7.3 and Appendix 8)*
24. Pass the Congregations of Deaf People Regulations as set out in Appendix 9. *(Section 6.7.3 and Appendix 9)*
25. Note the Armed Forces Covenant as summarised in the report. *(Section 6.11.2)*
26. Instruct the Ministries Council to liaise with the Legal Questions Committee on issues that have arisen in relation to the Ministers and Deacons in Civil Partnerships and Same Sex Marriages Act, (Act I, 2015) and report to the General Assembly of 2018 as to whether amending legislation is required. *(Section 9)*

REPORT

1. Introduction

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

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

contemporary Scotland. In this year's report we develop further the vision for the recognised ministries of the Church.

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

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

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

1.4 Naming the Core Tasks of Ministry

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

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

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

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

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

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

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

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

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

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

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

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

1.5 Reflecting on relationships in ministry

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

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

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

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

- **Relationship with self** - many Ministers have been influenced by writers such as Henri Nouwen when considering this relationship.
- **Relationship with immediate kin** - key to a Minister's long term effectiveness. Many Ministers who have served long ministries often reflect that these are the relationships they most regret having neglected.
- **Relationships with friends** - a space where the Minister operates out of role, and is someone other than the 'Minister'.
- **Relationship with Church and Parish** - when congregations remember past ministries, what they remember most readily are not necessarily their sermons but rather the kind of person that the Minister was and their relationship with them, particularly at significant moments in their lives.
- **Governance relationships** - within the committee structures of the Church or other bodies, line management or supervisory relationships. Many Ministers speak of the value of relationships with non-Church of Scotland bodies as being particularly important in keeping them refreshed and in the informing of their parish work.
- **Support relationships** - these are professional support relationships, for example with supervisors, spiritual directors, chaplains, psychologists, coaches, ecumenical church leaders' groups and personal support groups.

1.5.4 It is worth noting:

- The maintenance of such relationships is vital to the long term effectiveness of ministry.
- Very rarely will all of these relationships be in a happy state, yet living with a mix of relationships is vital to wellbeing in ministry.
- The balancing of these relationships can be extremely difficult but is vital to effectiveness in ministry.

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

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

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

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

1.6 Changing our practice of ministry

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

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

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

1.6.3 Leading the Church into New Territory

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

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

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

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

1.6.4 Learning Together as Disciples

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

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

1.6.4.3 If a Church is to emphasise a culture of discipleship then this requires a number of changes in ministry – it requires intentionally working with a smaller number of people, it involves a culture of training so that it is not only the Minister who is theologically educated and familiar with the practices of spiritual formation, and it involves the expectation that these other disciples will go on to

make more disciples. This involves greater risk of being more open about the most important things in our lives and a sharing of power. Increasingly, Church of Scotland congregations are seeking to reshape their culture towards discipleship: the Panel on Review and Reform has been documenting the practice of churches who are making this kind of change. It is also emerging as a key priority both in the work of the Mission and Discipleship Council and in the shaping of strategy through the Council of Assembly.

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

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

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

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

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

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

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

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

2. New Models of Deployment

2.1 Response to the 2016 Ministries Council Report

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

2.1.2 The 2016 Council Report on ‘Hubs’ gave rise to much comment and enthusiasm for this idea. At the Council of Assembly roadshows this idea attracted a great deal of comment, and during the October 2016 Presbytery

conference it was this topic which generated by far the greatest level of interest. There seems to be a number of reasons for this high level of interest:

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

2.2 Defining Hub-Style Ministry

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

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

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

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

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

2.3 The Need for Deeper Change

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

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

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

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

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

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

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

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

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

2.4 Issues Associated with Hub-Style Ministry

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

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

2.4.2 The need for a new culture of training

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

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

2.4.3 Does the Hub leader have to be a Parish Minister?

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

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

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

2.4.4 Oversight and the Ministerial Role

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

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

2.4.5 Employment of Staff

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

2.4.6 Support for Presbyteries

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

2.4.7 The need for experimentation

2.4.7.1 Ministries Council has been approached by several presbyteries where there are some local churches expressing enthusiasm for exploring what a Hub-style ministry could mean for them. This enthusiasm began at General Assembly 2016, but has since grown as a result

of the Council of Assembly Roadshows. The conversations have revealed that there is not necessarily a single model which would serve the different contexts, but they have given a clear indication that there is a desire to test out the idea. Therefore, Ministries Council is continuing in its conversation with those presbyteries which have already made contact, but is also inviting those who would like to be involved in a structured approach to be part of an experimental period in which the concept is tried and tested. The period of experimentation will be treated as a time for conducting a collective piece of action research on behalf of the whole church. It places the task of determining what can be classified as Hub-style ministry at the end of the experiment rather than at the beginning.

2.4.8 The importance of good endings

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

2.4.9 Insights from other contexts

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

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

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

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

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

2.4.10 The importance of process

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

2.5 Practical Considerations

2.5.1 Buildings Questions

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

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

2.5.2 Ministries and Mission Contributions

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

2.5.3 Understanding the Minimum Requirements

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

2.6 Other Approaches

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

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

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

3. Priority Areas

3.1 Living the Gospel Message

3.1.1 The General Assembly has repeatedly affirmed its commitment that “priority for the poorest and the most marginalised is the gospel imperative facing the whole Church, not just the Church in our poorest communities”. The Church designated 68 – now after readjustment 64 – parishes as Priority Areas (http://www.churchofscotland.org.uk/serve/ministries_council/priority_areas): within the 5% across the country identified by the Scottish Index of Multiple Deprivation (SIMD) facing the greatest challenges. Priority Areas support congregations to thrive and coordinates a whole church approach to tackling poverty thus widening our ability to share good news and practice beyond the designated Priority Areas. This work is directed by the Priority Areas Committee and implemented by a core team of 6 staff. This year we are reporting at the end of a 7-year plan and outline the future direction for 2017-2022. We work cooperatively with presbyteries to develop creative approaches to resourcing mission. The work is connected to other initiatives within Ministries Council and is done in collaboration with our close partner agencies: Faith in Community Scotland (<http://www.faithincommunityscotland.org/>), the GKexperience (<http://www.thegkexperience.org.uk/>), and WEvolution (<http://www.wevolution.org.uk/>). Our partnership-working includes

other Councils of the Church of Scotland, local congregations and communities, other denominations, faiths, and a wide range of voluntary sector organisations. At every opportunity Priority Areas connect the work into local and national government policy; working with local people to have their voices heard.

3.2 Pioneering Approaches over the Last Seven Years

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

3.2.1 Taking the Work to the Margins

Target: “By 2017 we will have significantly deepened the work which we do, at a congregational level, with some of the very poorest members of Scottish society”.

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

3.2.2 Tackling the Causes of Poverty

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

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

3.2.3 Widening the Reach of Our Support

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

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

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

3.2.4 Addressing the Problems of Our Buildings

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

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

3.2.5 Worship at the Heart of What We Do

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

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

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

3.2.6 More Effective Leadership

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

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

3.2.7 Straightforward Structures

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

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

3.3 Vision for the Church in Priority Areas

3.3.1 We are committed to creating Church in Priority Areas which:

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

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

3.3.3 Beyond 2017

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

([http://www.churchofscotland.org.uk/__data/assets/pdf_file/0008/38069/](http://www.churchofscotland.org.uk/__data/assets/pdf_file/0008/38069/Beyond_2017Discussion_Paper.pdf)

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

- Priority Areas, and other poor communities are not 'problematic communities' but rather, abundant communities; and
- God is not confined to the Church but that the Holy Spirit is already moving in these communities and among the people.

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

3.3.4 The Big Conversation

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

- **engaging fully with the community** - building a sense of community, developing relationships, acting as a community anchor, blurring the lines between church and community;
- **walking with Jesus** - sharing our experience of Christ, providing a place of hope, seeing God's love as we walk with people and being the salt and light;
- **a worshipping community** - prayerful, spiritual, reflective and explicit about mission;
- **a prophetic voice** - challenging government, challenging the lack of funding and resources, challenging secularism; and
- **present** - celebrating all life, being a place of hospitality, sharing learning, highlighting successes, providing creative nurturing spaces that tell the community this place has "lights on, doors open".

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

3.3.5 Priority Areas Remain a Priority

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

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

3.3.5.2 Building the Priority Areas Community

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

3.3.5.3 Widening of Responsibility Across the Church

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

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

3.3.6 Excellence in Communications

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

3.4 Ongoing Targets and Themes

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

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

3.4.1 Taking the Work to the Margins

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

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

3.4.2 Tackling the Causes of Poverty in Scotland

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

3.4.3 Widening the Reach of Our Work

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

3.4.4 Making Our Buildings Work for Us

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

3.4.5 Placing Worship at the Heart of What We Do

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

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

3.4.6 Making Our Structures more Straightforward

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

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

3.4.7 Developing More Effective Leaders

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

leaders to develop. Building on our existing coaching programme a range of workshop opportunities will also be provided through regional events and a national conference.

3.5 Building Support and Models of Good Practice

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

4. Vocations and Support

4.1 Supporting the Practice of Ministry

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

4.2 Resilience Research

4.2.1 Background to the Research

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

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

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

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

4.2.2 Next Steps

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

4.3 Explorations in Supporting the Practice of Ministry

4.3.1 Means of Support

The Council is working to ensure that Continuing Ministerial Development (CMD) is part of a holistic strategy

for wellbeing and takes seriously the development of the work and the worker. Ministry can be isolating and difficult despite recent moves towards more collaborative styles of working. It is important to find ways for those in ministry to be able to talk about their spiritual life, vocation and ministry in a safe and life-affirming setting. In order to make this possible, Ministries Council is embarking on developing support for those in ministry through having access to a supervisor, a coach and/or a spiritual accompanier.

4.3.2 Supporting Transitions

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

4.4 Supervision

4.4.1 A Working Definition

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

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

4.4.2 A Foundation for Ministerial Support

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

4.4.3 Reflective Practice

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

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

4.4.4 The Caring Professions

While counsellors and therapists are expected to work under supervision, the Scottish Government has also

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

4.4.5 During Training and the Early Years of Ministry

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

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

4.5 Coaching

4.5.1 A Working Definition

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

4.5.2 Coaching in the Church Context

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

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

4.5.3 Coaching as a Resource

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

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

4.6 Spiritual Accompaniment

4.6.1 A Working Definition

Spiritual direction or accompaniment is a means of support more clearly rooted in the faith traditions. *'Spiritual Accompaniment, also sometimes known as*

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

4.6.2 Current Provision

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

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

4.6.3 Group and Individual Accompaniment

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

4.7 Resourcing the Support of the Practice of Ministry

4.7.1 People Who are Trained

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

4.7.2 Signposting

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

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

4.8 National Assessment Processes/Review

4.8.1 Introduction to Review

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

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

4.8.2 Vocations Conferences

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

4.8.3 Deadlines in the Assessment Process

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

4.8.4 Appeals Against a Refusal to Transfer to Ordained National Ministry

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

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

4.9 Resourcing Discernment and Vocations

4.9.1 Tomorrow's Calling

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

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

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

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

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

4.9.2 Discernment and Training Information Booklets

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

4.9.3 Recruitment Strategy 2018-2023

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

4.10 Vocations

4.10.1 Vocations Network/Champions

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

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

4.10.2 Volunteering Vocations

Volunteering Vocations is in its third year of recruitment and has found a home in Arbroath and Glasgow but is looking to extend into other areas, building on the knowledge and experience of volunteering in Go For It

Projects and other agencies of the Church. Council is working on fresh proposals and opportunities for people to volunteer and reflect on serving in the Church and will report progress in 2018.

4.11 Discernment Scheme Statistics

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

Table 1: Applicants for Ministry

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

M = male F = female

4.12 Admissions and Re-admissions

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

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

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

5. Education and Training

5.1 Introduction

5.1.1 Education and Training undertakes the work of Initial Ministerial Education (IME), Ministerial Development

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

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

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

5.2 Ministerial Development Review (MDR/MDC)

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

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

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

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

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

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

5.3 Continuing Ministerial Development (CMD)

5.3.1 In 2016 the Council reported the need to develop a well-resourced CMD programme that benefits everyone in

ministry. Key areas of development include the provision of tailored online services that will (in the future) include online booking; study leave applications; postgraduate applications, etc.

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

5.4 Project Development

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

5.4.1 Online Service

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

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

5.4.2 Leadership Development

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

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

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

5.4.3 Study Leave

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

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

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

5.4.4 Postgraduate Fund

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

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

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

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

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

5.4.5 Communications

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

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

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

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

5.5 First Five Years Consultation

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

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

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

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

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

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

- Business support, i.e. help with setting up projects and drafting business plans.
- 5.5.6** Support and development opportunities for those in their first five years of ministry will be facilitated through Ascend.

Table 2: Candidates and Probationers 2016-17

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

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

5.6 Initial Ministerial Education Review

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

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

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

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

5.6.5 Initial Ministerial Education should be:

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

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

component of their training within the single process of preparation for ministry.

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

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

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

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

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

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

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

Multi-dimensional – The Council affirms the principle of training and development of practical demands of ministry and denominational-specific needs which is currently addressed in varying degrees in the Conference

Programme. There is a need for further integration between academic education, skills training and Church of Scotland specific development in any changes. The Conference Programme model should be explored but not in isolation to other component parts. Further work on digital learning should be undertaken.

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

6. Partnership Development

6.1 Presbytery Planning

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6.2 Presbytery Planning Task Group

6.2.1 Overview

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

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

6.2.2 Buildings

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

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

6.2.3 Path of Renewal

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

6.3 Interim and Transition Ministries

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

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

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

[scotland.org.uk/about_us/general_assembly/general_assembly_2017](http://www.churchofscotland.org.uk/serve/ministries_council/partnership_development/interim_ministry).

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

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

6.4 Diaconate Council

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

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

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

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

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

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

6.5 Go For It: Funding Change in Church and Community

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

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

Table 3: Grants awarded

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

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

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

“In Wellwood, what we do have, is a village which has rediscovered how to be a community, people who are utilising skills they never knew they had, and a presence – we have been there. This was never more evident than a couple of weeks ago when, following the tragic death of a young woman in the village the older kids asked if our Hub, ‘The Well’, could open up so that they could talk. That’s what we did – no drama or symbolic gestures, just chat. Afterwards, we reflected that we have been part of

these young people and their families’ lives for over ten years – laughing; crying; caring. God alone knows what influence that has had.”

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

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

6.6 Pioneer Ministries

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

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

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

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

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

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

6.7 Deaf Ministries

6.7.1 Rosie Addis is the National Deaf Development Worker, and Chaplain to the Church for the Deaf in

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

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

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

6.8 Joint Emerging Church Report

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

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

writing the 2017 Summer School looks to be well supported.

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

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

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

6.9 New Charge Development (NCD)

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

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

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

6.10 Fresh Expressions Review

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

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

6.11 Chaplaincies

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

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

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

7. Work Place Chaplaincy Scotland (WPCS)

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

8. Place for Hope (PfH)

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

- **Working with the Church of Scotland:** Between April 2015 and December 2016 training, mediation, facilitation, or coaching in 95 situations, 56 of which were directly related to the Church of Scotland, was offered. Thirty of these situations involved conflict mediation sometimes lasting 6 – 9 months with individuals and/or groups in congregations. Typical themes were breakdown of relationships; unions and linkages; theological differences. The training and coaching was taken up by staff teams locally and nationally. Place for Hope continues to offer the 'Growing Through Conflict' Foundation Day for all in leadership in local churches with an additional 'Further Skills' day being offered in 2017. For further information visit www.placeforhope.org.uk
- **Partnerships:** Place for Hope's services are offered across all denominations, and extensive training projects are run in conjunction with the Methodist and United Reformed Churches. Other partnerships, with the Church of Scotland and beyond, include the online lectionary programme 'Spirituality of Conflict' (www.spiritualityofconflict.com); the 'Just Peace Partnership' taking peace and reconciliation themes to the Solas Festival (www.solas.org.uk); and 'In Wi' the Mix', a partnership with Faith in Community Scotland and the Conforti Institute on responses to sectarianism.
- **Extended Mediation Team:** With a generous grant from ACTS Place for Hope were able to train a further 10 mediators, bringing the volunteer team to a total of 24, 18 of whom are Church of Scotland Ministers or Elders. This Team forms the back-bone of the service, working skilfully in pairs to bring healing, reconciliation and transformation to situations of pain and conflict. Bi-annual residential training and rigorous supervision ensure a high quality of service.

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

- **Bring us in early:** We know that asking for help in times of conflict takes tremendous courage. We will work with you at all stages of conflict, even when it may seem that hope is lost. But the earlier we can join you, the better.
- **Use us at every level:** Our team members are trained to work across the whole church system: with individuals, groups, Presbyteries, whole congregation systems and committees.
- **Support our Team:** Many of our team members are Ministers or Elders in the Church of Scotland, volunteering their time as part of their vocation in ministry. Please do all you can to support these gifted leaders.
- **Conflict can transform lives:** We affirm that 'Conflict opens a path, a holy path, towards revelation and reconciliation' (Reconcile: conflict transformation for ordinary Christians, John Paul Lederach).

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

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

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

10. Act XV 2002 Long-Term Illness of Ministers

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

11. Finance

11.1 Allowances and Expenses Rates for 2017

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

Stipend Scale (+Associate Ministers) 2017

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

Ministries Development Staff Scales 2017

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

Deacon Scale (*Genuine Occupational Requirement*)

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

Island Allowance

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

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

Travel Expenses 2017

Rates for those providing their own car:

- a. **reimbursed to Ministers and MDS providing their own car for pastoral duties:**
45p per mile for the first 10,000 miles
25p per mile for all additional mileage
Ministers also receive capital reimbursement of £80 per month.
- b. **reimbursement of travel expenses for Students, Probationers, OLMs, Auxiliary Ministers and Locums:**
45p per mile for the first 10,000 miles
25p per mile for all additional mileage
- c. **reimbursed to Ministers and MDS providing their own motor bike for pastoral duties:**
24p per mile travelled per annum
- d. **reimbursed to Ministers and MDS providing their own pedal bike for pastoral duties:**
20p per mile travelled per annum

Pulpit Supply Fee and Expenses

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

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

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

Removal and Disturbance Allowance

When a Minister is called to a Charge, the congregation(s) to which the Minister is called shall meet the removal costs

incurred in transporting the Minister's personal effects into the manse of the Charge. In addition a manse disturbance allowance of up to £1,740 can be paid on production of appropriate receipts.

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

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

Funerals

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

Vacancy Allowance

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

Guardianship Allowance

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

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

Ministries Development Staff (MDS) Equipment Costs

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

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

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

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

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

11.2 Pulpit Supply Fee

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

increase from 25p per mile to 45p per mile from 1 January 2018, although congregations are of course free to pay the higher rate with immediate effect should they so wish.

This increase is in recognition that there is a high demand for Pulpit Supply and an increase in the mileage rate brings consistency with others offering Sunday services. Pulpit Supply fees and expenses shall be reviewed again in 2020 with any changes being implemented in 2021.

11.3 Good Practice Guide for Accepting Gifts

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

In the name of the Council

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

ADDENDA

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

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

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

In the name of the Council

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

APPENDIX 1

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

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

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

1. A grouping with more than one full-time ordained Minister, at least one of whom is a Parish Minister. This could be realised as:
 - a. A parish grouping with a steering group with overall oversight regarding all the activities in the grouping. This would be a voluntary agreement, with ministers and Kirk Sessions having the power to opt-out or possibly veto decisions. (Possible under current legislation)
 - b. A multiple union or linkage with a Ministry Team comprising the Parish Minister, an Associate Minister (in some contexts, possibly more than one Associate Minister) and other team members. A Steering Group or Kirk Session acts as steering group for the Hub and is chaired by the Parish Minister. If this were a linkage then each Kirk Session would have a veto on the decisions of the Steering Group. (Possible under current legislation)
 - c. A formal grouping comprising more than one charge, and with a Ministry Team comprising more than one Parish Minister as well as other team members. One of the Parish Ministers is the team leader. A Steering Group has responsibility for all the charges. (**Not** possible under current legislation).
2. A grouping with one Parish Minister who is the Hub minister. This could be realised as:
 - a. A multiple linkage or union with a Ministry team which may contain Ministries

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

- b. One charge grouped with several Guardianships. A Ministry team which may contain Ministries Development Staff (including Deacons), Ordained Local Ministers, Readers and congregational members. A Hub steering group acts as steering group for the Hub, chaired by the Parish minister. Individual Kirk Sessions chaired by the Hub Minister or other Ministry Team members if they had trained as Interim Moderators. The individual Kirk Sessions would have a veto on the decisions of the Steering Group. (Possible under current legislation)
3. Versions of the above where the Hub Leader (with leadership responsibility) is not an ordained Minister. (The possibilities for this under current legislation have not yet been established)
4. A presbytery identifies a number of congregations within its bounds which in future could not realistically be served by a full-time Minister of Word and Sacrament. These congregations would have their ministry resourced by an OLM or Reader. The presbytery would also appoint a number of "Superintendent" Ministers who would support the work of these congregations. (Possible under current legislation)
5. Something else – the Act governing presbytery planning, Act VII 2003, allows the possibility that a Presbytery may adopt "a new form of

adjustment or ministry, provided that such form is not inconsistent with this Act or any other Act or deliverance of the General Assembly" (Act VII, 2003, Section 10, sub-section 10). Such new forms of adjustment may become apparent during the development of Hub-style Ministries.

APPENDIX 2

ACT AMENDING THE AUXILIARY MINISTRY ACT (ACT XIII 2003)

Edinburgh, [] May 2017, Session []

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

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

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

APPENDIX 3

ACT AMENDING THE DEACONS ACT (ACT VIII 2010)

Edinburgh, [] May 2017, Session []

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

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

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

APPENDIX 4

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

Edinburgh, [] May 2017, Session []

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

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

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

APPENDIX 5

GUARDIANSHIPS – SUMMARY OF QUESTIONNAIRES

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

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

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

Challenges for congregations moving into Guardianship included:

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

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

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

How congregations experience Guardianship	
Positive	Negative
<ul style="list-style-type: none"> • Opportunity to reassess for the future • Some congregations responded with vigour and enthusiasm • Can tackle the issues • Plan constructively • Draws people together • People use their gifts in the life and worship of the church • Greater participation in worship services 	<ul style="list-style-type: none"> • No real change • Despondency • Frustration – particularly regarding the loss of right to call a Minister

Additional comments: Team ministry spreads the workload.

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

APPENDIX 6 GUARDIANSHIPS – GUIDELINES

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

1. Listen patiently - this is more likely to result in a good relationship.
2. Advise that Guardianship may not be a long term solution, and may be an interim step while

presbytery planning and the life of the congregation is being considered - the future is not already decided. Be transparent, honest and open.

3. Encourage the congregation to be part of the decision-making process.
4. Where possible, appoint a designated person: Congregational Facilitator or Interim Moderator for a congregation going into Guardianship, to enable productive ongoing working relationships, good leadership and to maintain a consistent message from Presbytery.
5. Encourage continuity in the leading of worship where possible or train a worship group to lead worship.
6. Review how effective the Guardianship is e.g. 2 yearly.
7. Maintain contact at all times.
8. Encourage a congregation to take a lead in the Guardianship and planning process for its future, where possible.
9. Provide questions rather than answers, and work with the responses.
10. Encourage a nature of working together with other congregations where possible, drawing on resources from within and outwith the congregation.
11. Inform the congregation of accurate information regarding the National Church and Local Presbytery situation.

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

Edinburgh, [] May 2017, Session []

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

1. *Delete the existing section 3 and substitute:*
 3. The purpose of the Fund is to support Church of Scotland congregations and their partners in enabling transformational change in churches and communities across the Church's UK Presbyteries and the Presbytery of International Charges.
2. *Delete the existing section 5 and substitute:*
 5. The Fund will seek to support the development of new and existing ecclesial, missional and experimental communities across the Church's UK Presbyteries and the Presbytery of International Charges.

APPENDIX 8

MINISTRY AND DEAF CONGREGATIONS ACT

Edinburgh, [] May 2017, Session []

The General Assembly enact and ordain as follows:

1. A person seeking to be appointed to work in ministry with a congregation of deaf people (as such congregations are specified in the Congregations of Deaf People Regulations (Regs YY 2017)) shall fulfil all of the following conditions:
 - a. he or she shall be a member of the Church of Scotland in full communion, failing which he or she shall be a person who would qualify to receive a Certificate of Eligibility under the Admission and Readmission of Ministers Act (Act IX 2002) were he or she to undergo that process;
 - b. he or she shall possess communication skills to a level described by the National Occupational Standard CFALANG4.6, i.e. to 'Understand Complex Signed Language in a

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

- c. he or she shall have fulfilled as a minimum the requirements for academic study specified in sections 9 and 10 of the Ordained Local Ministry Act (Act IX 2011); and
- d. he or she shall be able to demonstrate practical experience of working with the deaf community for a total period of at least three years in the last five years.

2. For the avoidance of doubt, a person appointed to work in ministry with a congregation of deaf people in terms of this Act shall be restricted to this ministry, unless he or she is otherwise qualified to undertake other forms of ministry consistent with the Ministry Act (Act II 2000)*.
3. The Missionaries among Deaf People Act (Act XXIII 1969) is hereby repealed.

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

APPENDIX 9

CONGREGATIONS OF DEAF PEOPLE REGULATIONS

Edinburgh, [] May 2017, Session []

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

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

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

COMMITTEE ON CHAPLAINS TO HM FORCES

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Reaffirm the support of the Church of Scotland for all who serve in Her Majesty's Forces as Chaplains, and thank them for their outstanding service to Royal Navy, Army and Royal Air Force personnel and their families.
3. Acknowledge with particular gratitude the dedicated service of Chaplains on operations and the immeasurable support shown by their own families.
4. Commend to the prayers of all members of the Church of Scotland not just our Chaplains but all who serve in HM Forces and their families.
5. Commend to eligible ministers of the Church consideration of service as a Chaplain to HM Forces – Regular, Reserve and Cadet Forces.
6. Approve the Armed Forces Covenant described in Appendix 4 of the Report.

REPORT

1. Last year the General Assembly instructed the Committee on Chaplains to HM Forces to work together with the Council of Assembly, the Ministries Council and the Social Care Council to examine the principles enshrined in the Armed Forces Covenant and present to the General Assembly of 2017 a Covenant to which the Church can subscribe.

2. The Armed Forces Covenant endorses two principles:

Firstly: No member of the Armed Forces Community should face disadvantage in the provision of public and commercial services compared to any other citizen.

Secondly: In some circumstances special treatment may be appropriate especially for the injured or bereaved.

3. It should perhaps be clarified that the Armed Forces Community is a community made up of Serving Personnel, both Regular and Reservists, Veterans and all their families. The Armed Forces Covenant is therefore about supporting people, not Government Policy. Signing the Armed Forces Covenant would not impinge the Kirk's ability to challenge the government on any aspect of Defence Policy.

4. In his 2006 Dimpleby lecture, General Sir Mike Jackson said, "The Armed Forces' contract with the nation which they serve - and from which they very largely recruit is to take risks; if need be, the risk of life. But this must be a two-way contract; it has to be reciprocal. Military operations cost in blood and treasure, because risk-free military service, which some seem to think is possible, is simply a contradiction in terms. It is our servicemen who pay the cost in blood - the nation must therefore pay the cost in treasure."

At that time, General Jackson felt that such reciprocity was not being honoured fully by government and in much of the Armed Forces. However, the situation has improved greatly in recent years and the Armed Forces Covenant now has statutory backing. In Scotland, the Covenant has been signed by the Scottish Government, Police Scotland, the Scottish Prison Service, the Department for Work and Pensions, every Council and every Health Board, all of whom have also appointed regional Veterans' Champions who are delivering positive effect. The churches of the United Kingdom have also engaged with the Covenant, the Church of England signed a Covenant in 2015 and the Methodist Church and Baptist Union are actively examining the procedure.

5. It is estimated that there are around 260,000 veterans in Scotland at present, almost 6% of the population. And when you add the families that make up the veterans community, they represent almost one in 10 of Scotland's people. While their experiences, aspirations, vulnerabilities, successes and failures are varied, veterans ultimately share only one thing in common. They contracted themselves to a job that required them regularly and uniquely to make considerable personal sacrifices in the service of the Nation. A job where, for good reasons, the working hours liability was almost unlimited, no union negotiated pay and conditions, compulsory personal and family mobility was frequent and, when required, they placed their lives at risk.

6. However, contrary to widespread opinion, Veterans are not all "Mad, Bad and Sad." Many exaggerated tales on issues such as PTSD rates and Prison occupancy have gained currency but are simply not true. In reality, the vast majority of Veterans leave the Armed Forces and live productive and happy civilian lives. However, there is a small minority who do not; their difficulties are very real and encompass a range of needs including physical and mental health, employment and training, housing and benefits, and simply learning to live a civilian life.

7. In 2013 the General Assembly passed a Deliverance encouraging Presbyteries to appoint Veterans' Champions to assist in signposting Veterans in need to appropriate support, but few have done so to date. This Armed Forces Covenant is a solemn undertaking for action in support of those who have defended our Nation and the Committee commends it to the General Assembly in that spirit.

In the name of the Committee

GORDON T CRAIG, *Convener*
JOHN A H MURDOCH, *Vice-Convener*
JOHN K THOMSON, *Secretary*

ADDENDUM

Rev John A H Murdoch

This year's Assembly marks the conclusion of John Murdoch's term as Vice-Convener. He has served the Committee diligently and faithfully and brought to its work his experience as a Chaplain in the Royal Army Chaplains' Department; and we thank him for his significant contribution.

In the name of the Committee

GORDON T CRAIG, *Convener*
JOHN K THOMSON, *Secretary*

APPENDIX 1

CHAPLAINCY IN THE ROYAL NAVY

Today, the Royal Navy has up to 30 ships and submarines, and over 30,000 of our young men and women committed to operations at home and around the world. The Royal Navy continues to fulfil our standing commitments, from supporting British overseas territories in the Caribbean and the Falklands to the Royal Marines' on-going support to counter-terrorism at home. A ballistic missile submarine is currently on patrol deterring state based threats against the UK and our NATO allies, as has been the case 24 hours a day, every day, for the last 47 years.

In Northern Europe and the Baltic, we are responding to the highest level of Russian naval activity since the end of the Cold War. Whilst in the Mediterranean and the Aegean, we continue to work alongside our European partners to counter arms-traffickers and people smugglers, and to stem the flow of migrants. Meanwhile, in the Gulf, the Royal Navy is working hard to protect international shipping in a region which is essential to the UK's economic security.

To enable the Royal Navy to operate in a fast changing world we are seeing a renewal of the whole Fleet. The two new aircraft carriers, HMS QUEEN ELIZABETH and HMS PRINCE OF WALES, will soon be the bedrock of British defence policy, projecting power and positive influence worldwide. Additionally, the General Purpose Frigate (Type 31) is planned to enter service in the 2020s alongside the more high-end next-generation Type 26 frigate. Both classes of frigate are due to be assembled here in Scotland.

The Royal Navy Chaplains from the Church of Scotland have been engaged across a wide spectrum of ministries across the Fleet. Both Regular and Reserve Chaplains have been deployed to frontline units where their ministry has been greatly valued, whilst others have faced the varied challenges of working within diverse shore side establishments; teaching, caring and seeking to bear witness to the love of God in Christ to all in their charge.

The Rev Dr Scott Shackleton RN is currently the Principal of the Armed Forces Chaplaincy Centre (AFCC) at Amport House, Andover. This is a highly challenging appointment as he is responsible for the delivery of Chaplain and Chaplaincy training across the Royal Navy, the Army and the Royal Air Force. He leads a team of Chaplains from all three Services in this quest and, with the proposed closure of Amport House, he has to constantly engage with the highest levels of MOD policy to ensure the provision and ethos of the AFCC can still be met for the future generations yet to come.

The Rev Mark Dalton RN is part of the team at HMS NEPTUNE in Faslane, the RN home of the Submarine Service and mine hunters vessels. Chaplain Dalton engages daily with many sailors and marines who are based near Helensburgh and ministers to those Service persons who will deploy frequently for months at a time.

The Rev Dr Mark Davidson RN has served for the last year as the Chaplain recruiter for the Naval Chaplaincy Service. In this role he has tried to engage with, and encourage, clergy from the Church of Scotland and all other recognised denominations to explore Ministry with the Royal Navy, either in a full time or a reservist capacity.

There are currently two Church of Scotland Maritime Reserve Chaplains. The Rev Dr Marjory McLean RNR, based at HMS SCOTIA (Rosyth), was able to deploy with one of the Hydrographic Ships to the Mediterranean in 2016. Once on board, she was involved in ministering to many involved in the mammoth migrant rescue effort and wrote very movingly in Life and Work as a response to her experiences. And finally, the Rev Jamie Milliken RNR; based at HMS DALRIADA (Govan) was deployed to the Antarctic with HMS PROTECTOR, the RN's Ice Patrol ship. Jamie's presence on board was much valued by the Ship's Company whilst the deployment afforded him a unique experience of Ministry in an extreme environment; a challenge he thoroughly embraced and appreciated.

APPENDIX 2

CHAPLAINCY IN THE ARMY

As part of the Army 2020 plan and the Army Operating Model the Royal Army Chaplains' Department (RACHD) remains committed to ensuring that every deployable unit Regular or Reserve is provided with a chaplain. In order to meet this requirement the Army and the RACHD relies heavily upon what is called the 'Whole Force Concept' where manpower is found from the Regular and the Reserve Force, supplemented with contactors or in the case of chaplaincy Officiating Chaplains to the Military. In

addition the Army Cadet Force is extremely well served by its Church of Scotland Chaplains. For some time now the department has relied heavily upon Reservist Chaplains to meet our operational commitments and we are glad that in the past year a number of Church of Scotland Chaplains have transferred from the Regulars to the Reserves and vice versa. The Chaplain General is now in his third year of office and was made a Companion to the Most Honourable Order of the Bath (CB) in the 2016 Queen's Birthday Honours List. He is most ably supported in his work by his Staff Chaplain, the Rev Dr Jim Francis and the Rev Duncan Macpherson his Staff Officer at the Army Personnel Centre in Glasgow.

Elsewhere Church of Scotland Chaplains are serving wherever the army are deployed across the Field Army at home and overseas; in the Army Recruitment and Training Division where all recruits are trained; in the home base within Regional Command and in the Joint operational arena you will find Church of Scotland Ministers both Regular and Reservist serving alongside our soldiers and the families.

Within Scotland itself the Army Chaplaincy Team of Regular, Reserve, Cadet and Officiating Chaplains continues to play a vital role in caring for the pastoral, spiritual and moral health of all ranks and their families, responding to the many opportunities across the nation to share in and enrich personal and family lives and in contributing to the Firm Base support of serving and veteran military personnel and their families. Strong interfaith links have developed further this year, and for the first time Chaplaincy cover was provided on a daily personal basis to the UK and international performers taking part in the Royal Edinburgh Military Tattoo.

Our chaplains have once again had the incredible opportunity to serve the military community and beyond in a wide range of roles and situations. Here some of them speak for themselves:

I had the opportunity to take part in a four month international military exchange programme to New

Zealand. This was a great opportunity to experience chaplaincy first hand in a very different bi-cultural context. Based at Burnham Camp outside Christchurch, I formed part of the chaplaincy team, offering pastoral support to a range of minor units as well the small tri-service correctional facility and Limited Service Volunteers' course for unemployed 18-25 year olds. As my exchange involved a job swap with an army chaplain from the Presbyterian Church of Aotearoa New Zealand, I was able to participate in the local Presbytery retreat led by the Moderator, which was held in an alpine village with hot springs! I also attended General Assembly in Dunedin, a city known for its Scottish heritage, where the opening service complete with acoustic guitar and drums was preceded by a powhiri, a traditional Maori welcoming ceremony.

Rev Nicola Frail 32 Engineer Regt

Highlights of my chaplaincy year would be going away on our Annual Continuous Training, where I joined in with the 4 day Survive, Evade, Resist, Escape (SERE) package in the bleak landscape of Garelochhead training area - culminating in building our own shelters and killing and eating our own chicken. I nearly didn't survive, or at least my finger didn't, when one of the young soldiers managed to strike me with a machete whilst chopping a limb off a tree! It did mean I got better acquainted with the Royal Navy, whose med centre at HMNB Clyde I got to know. I was back on the exercise once it was patched up, and it was a talking point for the rest of the exercise. Of all the people to hit with a machete, the padre was probably not on this young signaller's hit list. It all opens up conversations, and banter, and the chance to model forgiveness!

Intermingled with these character building experiences were some serious pastoral issues, which again highlight to me, how being available to people is the most crucial aspect of this ministry. The army is not always an organisation where it is easy for tough and capable soldiers, often experienced for many years in their chosen field, to open up to each other or show weakness or even

failure. But it is often only when we openly acknowledge our weakness and failure that we receive help and consolation from a power greater than ourselves: as true for the padre as for anyone.

As with any community, there are times of illness and bereavement, when my services have been called upon, and more joyful occasions, such as weddings, or the annual Christmas carols, both for the soldiers at their weekend and at Regimental Headquarters for the permanent staff. These are good opportunities to provide a welcome highlight to soldiers' festivities, who may well not attend a church service, but who nevertheless want to mark the significance of the season and be challenged to think a little more deeply than they would, were I not afforded the opportunity to conduct worship with them.

Rev Christopher Rowe 32 Signal Regiment

For the last 18 months I have been the chaplain to the Military Corrective Training Centre and the Military Provost Staff Regiment in Colchester. These men and women are the detention specialists who look after British service personnel from the three services, as well as tending to captured persons in operational theatres.

There has always been a sense of mystery, terror even, surrounding 'The Glass House' as the MCTC is known, but the dread factor is purely reputation and the reality is an organisation that looks after detainees to the highest possible standards. There is now a national presence with the small Service Custody Facilities, one of which is in Edinburgh, that cater for individuals serving sentences of 14 days or less.

In my capacity as chaplain, I have had the privilege of meeting individuals, male and female, from all three services who for one reason or another, have fallen foul of military discipline, and have lost their liberty for a period of time. As in any other unit, there is the opportunity to provide pastoral support and share God's love in practical ways, as well as offering informal worship services, teaching on ethical matters and joining them for PT and

sport. The same is true of interaction with staff members who in a similar way appreciate the presence of a chaplain – to converse with and to confide in.

I use the word 'privilege' a lot to describe the calling to military chaplaincy, for that is indeed what it is. God has taken me on a journey that when I was training for the ministry in Aberdeen, I certainly did not expect to be on. Can I encourage you to consider whether God might be calling you to this ministry: a ministry that may well take you out of a comfort zone but gives another, different opportunity to live out and share the Gospel of Jesus Christ.

Rev Hector MacKenzie, The Military Corrective Training Centre, Colchester

In 2015 I packed my kit and belongings, handed my parish and congregation over to the care of an Interim Moderator and Locum, and deployed to Kenya as the first Army Padre ever to have served with the British Army Training Unit Kenya (BATUK). After an overnight stay in a hotel on the outskirts of Heathrow, I was on a flight to Jomo Kenyatta International Airport where I was met at the commencement of a six-month tour of duty, offering pastoral care to the BATUK community in Nairobi and Nanyuki, and anywhere else the British Army happened to be in that beautiful country. BATUK is a Training Unit offering world class training for infantry soldiers. Each year, up to 12000 soldiers go out to Kenya, where they experience training in some of the most challenging terrain and weather conditions you can find anywhere. My job was to be the Army Padre for BATUK staff and for their family members, a growing group of people, many of whom are on two-year postings to Kenya. BATUK had not had a Padre of its own before, and my privilege, as an Army Reserve chaplain, was to be the first. I quickly established a chaplaincy office in Nanyuki, which sits astride the Equator at an altitude of 6500 feet, signed for a vehicle, and began a six-month peripatetic ministry that took me on weekly journeys to Nairobi on pastoral visits, and to Samburu province in the northern semi-desert, on exercise in the

African bush. Pastoral conversations, praying with soldiers, leading services and bible studies, distributing bibles, taking part in Unit command groups and health committees - this was a happy and rewarding time of ministry. I was able to establish a new church for soldiers and their family members, to counsel them in times of need, and did my best to be available to soldiers in the spartan conditions of the bush every bit as much as in the suburbs of Nairobi. It was very interesting to see that an Army Reserve Padre could integrate easily and readily with the Regular Army and make a much-valued contribution in a part of the world where our servicemen and women are quite distant, a lot of the time, from the helps and comforts that are immediately to hand back home in the UK. Practical issues, such as finding an Interim Moderator and Locum, essential to making this sort of deployment possible, are not always straightforward. However, once set in place, they permitted me to carry out a hugely rewarding and personally satisfying ministry, and one that showed how inter-operable our Army Reserve chaplaincy now is with the Regular Army.

Rev Louis Kinsey

2016/2017 has been a particularly busy period for The First Battalion the Royal Regiment of Fusiliers. Alongside the usual training in the UK elements of the Bn have deployed to places such as Lithuania, Brunei, Kenya, Canada and the Falkland Islands. Of particular note in the Bn's calendar was the presentation by Her Majesty the Queen of a new

set of Colours. Traditionally a rallying point in battle the colours are of huge significance and bear upon them the battle honours of the Fusiliers down through the years. After a short drumhead service in which the New Colours are consecrated by the Chaplain General, they are then paraded in front of the whole Bn – a proud moment for all.

It was particularly good to be able to visit elements of the Bn whilst they were in Brunei training in the sweltering jungle and also in Kenya operating in 50 degree heat, the Falklands were a little cooler! Nevertheless when you are just as hot, sweaty and dirty as the troops, or if you're struggling as they are to find shade under the glaring African sun, or about to cross a 70m strip of water hoping your kit stays dry as you pack it in your bivouac bag - this is when the immense privilege of chaplaincy comes to the fore. It is the being alongside that matters – it is in these times that the most extraordinary conversations are started about life, the universe and faith – and a whole lot of other things as well! The power of 'being there' has not changed in 100 years; reminded as I was at the laying and dedication of a VC plaque to Padre Mellish who won his award (as well as an MC) for not leaving the Fusiliers he was Chaplain to injured on the field of battle.

There are many pressures on service personnel today, please continue to pray for them, those who lead them and all who are with or support them.

Rev Chris Kellock 1st Bn Royal Regiment of Fusiliers

Table with Locations of Regular & reserve Army Chaplains

Reg	Army Headquarters	David Coulter	SE	Andover
Reg	Army Headquarters	Jim Francis	SE	Andover
Reg	Army Personnel Centre	Duncan Macpherson	Scot	Glasgow
Reg	Intermediate Command and Staff Course	David Anderson	SW	The Defence Academy, Shrivenham
Reg	SCOTS DG	Mike Goodison	Scot	Leuchars
Reg	32 Engr Regt	Nicola Frail	NE	Catterick
Reg	39 Engr Regt	Seoras Mackenzie	Scot	Kinloss
Reg	1 SG	David Thom	SE	Aldershot
Reg	The 3 SCOTS	Stewart MacKay	Scot	Inverness
Reg	4 SCOTS	Paul Van Sittert	NE	Catterick
Reg	1 PWRR	Neil McLay	BFG	Paderborn
Reg	1 RRF	Chris Kellock	SW	Tidworth
Reg	HQ MCTC	Hector MacKenzie	E	Colchester
Reg	JSSU (Cyp)	Geoff Berry	BFC	Ayios Nikolaos
Resv	SNiY	Danny Connolly	Scot	Edinburgh
Reg	1 YORKS	Alan Cobain	SW	Warminster
Reg	3 Sig Regt	Richard Begg	SW	Bulford
Resv	32 Sig Regt	Christopher Rowe	Scot	Glasgow
Resv	6 SCOTS	Stephen Blakey	Scot	Glasgow
Reg	Armour Centre	Philip Patterson	SW	Bovington
Resv	205 Fd Hosp	Louis Kinsey	Scot	Glasgow

APPENDIX 3

CHAPLAINCY IN THE ROYAL AIR FORCE

This year has been a remarkable period for the Royal Air Force (RAF). Rarely in the 98 years of its history has it been so operationally engaged, with virtually every frontline force fully committed. There have been 15 operations taking place on 4 continents during 2016, whilst simultaneously supporting exercises both in the UK and in a total of 36 countries around the world. This is in addition to the regular tasks of controlling air-space over the UK, the Falklands and in support of NATO allies. This has been achieved through Quick Reaction Alert Typhoon aircraft based in RAF Lossiemouth and RAF Coningsby.

The manner in which the RAF is delivering is widely regarded as world leading with over 600 strikes against Daesh in Iraq and Syria. These have been delivered by Tornado and Typhoon fast jets and remotely piloted aircraft systems (RPAS). Added to this intelligence, surveillance, target acquisition, and reconnaissance (ISTAR) assets have delivered over 2 hours of coverage in the air for every hour of 2016. The air transport fleet have moved 21600 passengers and more than 22000 tonnes of freight.

Sustaining these levels of operational commitment is extremely difficult and recognised as a huge undertaking. Such is the importance of what the RAF delivers that demand for its capabilities are increasing. That is partly the reason why the RAF will buck the trend of the other services of the UK Armed Forces and grow over the next few years.

In air transportation the new heavy lift capability of the A400M aircraft will be based at RAF Brize Norton. In ISR the Protector RPAS will join other ISTAR gathering aircraft are based at RAF Waddington. In July the MOD confirmed it plans to purchase nine P-8A Poseidon Maritime Patrol aircraft which will also be based in RAF Lossiemouth.

And the first flight over the UK of the next generation combat aircraft the F35 Lightning II took place at RAF Marham in July.

The introduction of all this new equipment is not an easy task as numbers of personnel employed within the RAF will increase by only 500. However, personnel were encouraged by, Air Chief Marshal Steven Hillier, to "Embrace change and focus on opportunities as well as risk..." as he assumed the role of Chief of the Air Staff in July 2016. He recognised the realities of the current political situation stating that "In these days of austerity tight financial constraints on all other spending will also endure." This is set against a background of ageing infrastructure which is suffering from years of under investment. He also recognised that dealing with these challenges demands innovative thinking to do things differently and requires more commitment from 'The Whole Force'. This is the term used by the RAF for personnel both regular and reserves, their families, civil servants and contractors.

The Church of Scotland's chaplains to the Royal Air Force are embedded in this culture. It is the Chaplain-in-Chief's intent that they be inspired and equipped to serve the whole RAF community through Prayer, Presence and Proclamation. This calling demands an openness to offer spiritual and pastoral support to the whole community irrespective of rank, race, sex, sexual orientation, or religious beliefs and understandings. RAF chaplains express their ministry both in the UK and overseas to help meet the needs of those facing a changing operational and organisational environment. A key part of this objective is to 'strengthen community resilience'. This can come at a personal cost, physically, spiritually and mentally as the RAF seeks to serve the growing demands placed upon it.

The Chaplain in Chief's objectives from last year's report remain extant with an added objective to: Deliver Integrated, Commissioned World Faith Chaplaincy.

Recruitment of Church of Scotland chaplains remains a concern with the number regular Royal Air Force Chaplains at an all-time low of two.

The Convener would gladly welcome any enquiries or notes of interest.

Individual chaplains –

Rev Sheila Munro

Sheila has had a busy time since returning to RAF Lossiemouth as part of a team of 4 chaplains. She was met with a surge of welfare issues and funerals of young people to conduct and for a short while required some time off to recover from ill health. Having returned to work she is again fully involved in the delivery of pastoral and spiritual care.

Rev Craig Lancaster

Craig is based at RAF Brize Norton serving in an ecumenical team of 4 chaplains on the largest Royal Air Force base. In September Craig went to Military Staff College to undertake the 2 month Intermediate Command and Staff Course (Air). This will enable him to better understand the risks and rigours of military command. He remains immensely grateful for the prayers and support of the Kirk as he continues ministry among and beside such a diverse community.

Rev Philip Wilson (Presbyterian Church in Ireland)

Philip has completed his third year of RAF Chaplaincy now based at RAF Waddington in Lincolnshire. This is the home of ISTAR and a squadron of RPAS which are permanently involved in the campaign in Iraq and Syria. As such he is well placed to minister to those who serve at the cutting edge of technological warfare.

APPENDIX 4

The Armed Forces Covenant

An Enduring Covenant Between

The People of the United Kingdom
Her Majesty's Government

and

All those who serve or have served in the Armed Forces of the Crown and their Families

'The first duty of Government is the defence of the realm. Our Armed Forces fulfil that responsibility on behalf of the Government, sacrificing some civilian freedoms, facing danger and, sometimes, suffering serious injury or death as a result of their duty. Families also play a vital role in supporting the operational effectiveness of our Armed Forces. In return, the whole nation has a moral obligation to the members of the Naval Service, the Army and the Royal Air Force, together with their families. They deserve our respect and support, and fair treatment.

Those who serve in the Armed Forces, whether Regular or Reserve, those who have served in the past, and their families, should face no disadvantage compared to other citizens in the provision of public and commercial services. Special consideration is appropriate in some cases, especially for those who have given most such as the injured and the bereaved.

This obligation involves the whole of society: it includes voluntary and charitable bodies, private organisations, and the actions of individuals in supporting the Armed Forces. Recognising those who have performed military duty unites the country and demonstrates the value of their contribution. This has no greater expression than in upholding this Covenant.'

Whereas the General Assembly of the Church of Scotland notes the terms of *The Armed Forces Covenant*; and whereas the General Assembly of the Church of Scotland is desirous of setting out the principles which the Church of Scotland will follow in its relations with past and currently serving members of the armed forces of the United Kingdom and their families. Now therefore the General Assembly declares the following principles:

Section 1: Principles of the Armed Forces Covenant

1.1 A consequence of the Government's defence of the realm is that servicemen, servicewomen and veterans may face disadvantage in their lives. Therefore we, the General Assembly of the Church of Scotland will endeavour in our business and charitable dealings to uphold the key principles of the Armed Forces Covenant, which are:

- no member of the Armed Forces Community should face disadvantage in the provision of public and commercial services compared to any other citizen
- in some circumstances special treatment may be appropriate especially for the injured or bereaved

Section 2: Demonstrating our Commitment

2.1 The General Assembly of the Church of Scotland recognises the value serving personnel, reservists, veterans and their families bring to our society and communities. We will seek to uphold the principles of the Armed Forces Covenant, by:

Pastorally:

- urging Presbyteries to appoint Veterans' Champions who will support parish ministers and engage with and help contribute to local Veteran's forums;
- urging every parish minister who encounters members of the broader Armed Forces community who are facing disadvantages to signpost them to the appropriate resources;

- supporting veterans, regulars, reservists and their families by the normal arrangements for the provision of pastoral care.

Liturgically:

- commending the recognition and remembrance of the sacrifices made by others by marking Remembrance Sunday and other such occasions.
- producing and distributing appropriate promotional and liturgical material for use across Scotland as resources for remembrance of the past and reflection on future hopes.

Organisationally:

- providing support in the employment of veterans (young and old) in our own recruitment practices including advertising appropriate vacancies in the non-incorporated Councils and Committees through relevant veterans' employment websites and guaranteeing an interview for those veterans who are in receipt of a War Disabled Pension or other Armed Forces Compensation Scheme payment, providing they meet the essential criteria for the job;
- looking favourably upon employee and office holder requests for leave and flexible working by partners of those deployed, and compassionate leave for any bereaved spouse - including attendance at an inquest or other legal investigation;
- affirming the important work of regular and reserve military chaplaincy and facilitating the transition to and from civilian and military ministry by recognising the transferability of skills and experiences of those engaged in military chaplaincy;
- seeking to support our employees and office holders who choose to be members of the Reserve forces, for instance, by seeking as far as possible to accommodate their training and deployment;

- setting up a dedicated page and links on websites across the Church's community to alert those who work in relevant areas of Church ministry to the specific needs of and resources for the Armed Forces Community.

2.2 We will seek to publicise these commitments on our websites, setting out how we will seek to honour them and inviting feedback from the Service and Veterans' community and others on how we are doing. In addition, we will encourage organisations across the Service and Veterans' community to link to our websites and resources.

MISSION AND DISCIPLESHIP COUNCIL

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Encourage Kirk Sessions to explore how they might make use of the Conversations in Worship material. *(Section 2)*
3. Encourage the whole Church to use 'Pray Now: Word of Life' in daily devotions and public worship and to note the new How We Pray section. *(Sections 1.3 and 5)*
4. Welcome the launch of the new Weekly Worship (formerly Starters for Sunday) pages and commend the efforts made to enhance content and accessibility. *(Sections 3.2 and 6.2)*
5. Note the take-up of the online daily memes shared through the Church of Scotland social media channels and encourage their widespread use. *(Section 7.1)*
6. Welcome CARTA's development of its new 360 degree resource as a way of promoting the use of art and architecture in worship and outreach. *(Section 9)*
7. Urge Kirk Sessions to engage with the children and young people faith formation resources arising from Learn: Community of Faith conferences and to promote their use within the wider congregation. *(Sections 10.2.1.1 and 10.2.2)*
8. Urge Kirk Sessions to use the Learn: Children & Young People publication and to promote its use in the wider congregation. *(Section 10.2.3)*
9. Note the continuing development of the Theology of Children and Young People identified in the interim report. *(Appendix II)*
10. Instruct the Council to address the proposals contained within its report on the subject of the National Youth Assembly Review and to bring an interim report to the General Assembly of 2018. *(Section 11)*
11. Instruct the Council to continue its work on developing the eldership by addressing the proposals presented in the report from the Eldership Working Group. *(Appendix III)*
12. Urge Presbyteries and Kirk Sessions to engage fully in the Year of Young People initiative in 2018. *(Section 12)*
13. Encourage Kirk Sessions to consider using Future Focus as an envisioning and planning resource at appropriate moments in congregational life. *(Sections 14.2 and 14.3)*
14. Encourage Kirk Sessions in rural settings to engage with and utilise the support that has been developed for them. *(Section 14.6.2)*
15. Encourage Kirk Sessions to use the Pastoral Care resources as appropriate. *(Sections 14.7.1 - 14.7.4)*
16. Instruct Presbyteries, when training Elders as moderators of their own Kirk Session, to use the training resource that has been developed specifically for this situation. *(Section 14.8)*
17. Encourage Kirk Sessions to promote the use of the online Office Bearers resource. *(Section 14.9)*

18. Urge Kirk Sessions to provide a Learning Disability Contact and engage with the support that has been developed for them in the area of learning disabilities. (*Section 15.2.2*)
19. Encourage Presbyteries and Kirk Sessions to use and share the Life Stories videos and transcripts as a means of building confidence in articulating faith and to promote their use throughout the Church. (*Section 17.2*)
20. Urge Kirk Sessions to support members in sharing their faith, and to use the Sharing Faith resource where appropriate. (*Sections 17.5 and 17.6*)
21. Urge Presbyteries and Kirk Sessions to use the discipleship publications Learn: Exploring Faith and Learn: Understanding our Faith. (*Sections 17.8 and 17.9*)
22. Encourage Presbyteries and Kirk Sessions to promote the use of Learn Online. (*Section 17.13*)
23. Encourage Presbyteries and Kirk Sessions to explore opportunities for pioneering forms of mission and to engage with the Fresh Expressions Development Worker. (*Sections 18.1 and 18.6*)
24. Encourage Presbyteries, in conjunction with other denominations, to invite the Fresh Expressions team to run Fresh Expressions training events. (*Section 18*)
25. Encourage Presbyteries and Kirk Sessions to promote digital subscription to Life and Work. (*Section 20.2*)
26. Approve the theme of 'Stories E.T.C.' to run from 2018 to 2020 and commend it to the whole Church. (*Section 24 and Appendix V*)

REPORT

Mission and Discipleship – Sowing seeds for a fruitful church

I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labour of each. For we are God's servants, working together; you are God's field, God's building. 1 Corinthians 3: 6-9 (NRSV)

1. Introduction

1.1 When a seed is planted into the ground new life follows. It is this principle that lies at the heart of the Council's work for the Church, - to foster a spirit of life-giving generosity. The period from seed to fruit echoes the life of Christ in us of death and resurrection. The mystery of such creative life captures the familiar and profound aspects of our faith as the process involves

patient trust and expectant hope. Often expressed through prayer. This is where the church lives. The Council's task is to equip the Church for life between seed and fruit.

1.2 Life-giving resources work when the Church embraces them. A publication left on the bookshelf has not done its job. It is no more than a jar of seeds stored away waiting to be planted. For example **Learn: Eldership** only contributes to the growth and development of elders when it is used. Through its resources, the Council hopes for nothing less than the ongoing renewal and transformation of the people of God; through the people of God, by the people of God, for the glory of God.

1.3 The Council's resources draw on the creativity of the whole people of God. This is why the Council engages with people when a resource, such as **Pray Now: Word of Life**, is created. It does not stem from one person's idea but is gathered from insights found across Scotland; where

the Council has listened and drawn from the richness of people's faith, church, and community experience. This enables a resource to be robust and real, so that when it is used, it resonates closely with people's experience.

1.4 Such experience illustrates that not every part of the church faces the same challenges, nor would each part benefit from the same response. The Council seeks through its work to refresh the Church's life to address the opportunities of today and tomorrow. These provoke a bigger and deeper question, "What shape of church is needed to serve Christ in the wider world?" and, in particular for the Council, "What is our role in resourcing this?"

1.5 The rest of this report illustrates how the Council has addressed these questions over the last year.

2. Conversations in Worship

2.1 The life source of a fruitful church is rooted in worship. Within every community are rich stories of encounters with God. When people share these stories something profound happens.

2.2 In June 2015, the Council, through its Resourcing Worship Group and a number of local and national worship practitioners involved with the Church of Scotland, created a simple method that proved to be both a powerful and significant resource. It has been piloted several times, with church groups in a variety of contexts from Orkney to Glasgow and Aberdeen to Skye, with congregations, gathered groups, Committees and Councils and some youth organisations.

2.3 The Council has found so far that Conversations in Worship has enabled a wide variety of people to share some of the heights and depths of their experience of God. It has often enabled people to share at a deep level, in ways that have been enabling and surprising for them.

2.4 Feedback from people taking part has included comments like "Why don't we do things like this more often in church?" and "When Jesus taught, he used

parables and it is like we have become those parables for each other tonight".

3. Spirituality of Conflict

3.1 The Council has been involved in the development of a series of resources, written by people from the Spirituality of Conflict project. This ecumenical project brings together people from the Corrymeela Community, the Iona Community, the Mission and Discipleship Council of the Church of Scotland, Place for Hope, the Coventry Centre for Reconciliation and the Irish School of Ecumenics. Writing reflections for the gospel texts in the Revised Common Lectionary's cycle, this collaborative project seeks to read these specific texts through the lens of conflict (personal, relational, global) and, conversely, read conflict through the lens of the gospel texts.

3.2 Conflict can be the ground for our art or friendships and some conflicts can even tear the heart from a society. The gospel texts can provide wise lenses for us to view our lives, creating a conversation between conflict and the Christian faith, letting each influence our understanding and expression of the other. Much of the material is already available online, and will continue to grow. It is available on the Spirituality of Conflict website and will also be linked to the Church of Scotland Weekly Worship (formerly Starters for Sunday) web pages.

3.3 This resource is available now to download or order at <https://goo.gl/tsmD1w>.

4. Ecumenical Worship Links

4.1 The Council has seen the benefit of the Resourcing Worship Group actively involved in developing its ecumenical worship networks through the planning of worship themed conferences with the Joint Liturgical Group of Great Britain for 2017 and contributing to the World Council of Churches (WCC) international worship resources. These are also available through the Church of Scotland Worship pages.

4.2 The Joint Liturgical Group is due to deliver two conferences in 2017 with the theme 'Shaping our Worship' for practitioners involved in worship preparation.

4.3 This networking has also allowed us to get feedback on our resources (such as Pray Now and Conversations in Worship) from an ecumenical perspective.

5. Pray Now

5.1 The annual prayer publication continues to be a resource used by many people in their daily or gathered prayer. Connecting with the Heart and Soul theme, '**People of the Way**', the book explored a range of passages and stories from Scripture through meditations, morning and evening prayer, and short blessings. One person said "we really value this as a resource for pastoral care and home group material and beyond. The prayers work in lots of different worship settings." The 2016 edition sold 1,195 copies in Scotland and beyond.

5.2 Once again, the writers have used the theme of this year's Heart and Soul event, 'Word of Life'. These prayers have been gathered from a far wider group than previous years, reflecting even more of the breadth and depth of experience of people across the whole Church of Scotland.

5.3 A new section '**How we pray**' offers a series of short reflective accounts of how different people pray. Contributions include an account of how we pray with children and young people, people with learning disabilities as well as using art and Scripture amongst others. The Council intends these personal accounts to encourage us all in knowing that no matter who we are, where we are from, or what we are like, everyone can pray, now.

6. Online Worship Materials

6.1 The popular **Starters for Sunday** worship materials have been increasingly used over the past year. The material is usually available six weeks before any given Sunday and includes a selection of exegetical material, prayers, music and ideas for sermons and how to include children in public worship.

6.2 During 2017 some gradual changes will be made to how the content is presented and accessed. This new section will be called '**Weekly Worship**'. This will include:

- suggestions for hymns and reasons why, hints and tips on selecting appropriate music, and links to recorded audio content,
- a new series of blogs on topics related to worship and liturgy,
- innovative children's material.

6.3 Content will be easier to read on mobile phones and tablets whilst retaining the option of downloadable and printable PDF version. It will also link with the Church of Scotland Facebook page where comment, discussion and other contributions can be made by those who are making use of the material.

7. Memes

7.1 To encourage people in their faith and prayer life, the Council piloted a series of daily online memes through the Church of Scotland Facebook page and Twitter feed. (A meme is an image coupled with a short message shared through social media.) These proved to be extremely popular with each meme reaching thousands of people every day throughout the year. Two of our more popular memes were on 11 November (with 593 likes, 189 shares and a reach of 16,000 people) and 24 December (with 634 likes, 247 shares and a reach of 25,500 people). The memes have both benefited from, and contributed to, the growing number of people connecting to the Church of Scotland Facebook page which is constantly being developed by the Communications and Media Department.

8. Church Art and Architecture Committee (CARTA)

8.1 The Committee on Church Art and Architecture continues to provide support to congregations looking to make alterations to the interior of their sanctuaries. Since the General Assembly of 2016 it has considered 274 applications and enquiries. 150 applications required local

visits to congregations (with reports being considered by the full committee); 35 applications were dealt with by providing 'early advice'. The remaining applications were sufficiently uncontroversial to be approved under executive powers. These applications have included alterations to lighting, AV installation, pew removals, stained glass installation and pipe organ repairs to name but a few.

8.2 Last year, CARTA and the General Trustees commissioned artist, Iain D Campbell to act as the General Assembly Artist in Residence. This mirrored the project at Glasgow: St George's Tron and gave commissioners an experience of what can be done with a flexible worship space. This project, offering an interesting idea for mission and outreach, was successful in engaging commissioners many of whom took time to observe and speak with the artist. The painting can be seen in Glasgow: Gorbals who have regularly hosted meetings of the Poverty Truth Commission.

9. Changing Perspective

9.1 CARTA was instructed by the General Assembly of 2015 to adopt a more pro-active approach to its work in encouraging critical reflection on the use of buildings for worship and outreach. In 2017 the Committee launched its online 360 Degree educational resources.

9.2 The key aim has been to increase awareness of the impact that art and architecture has at all levels of the Church. The Committee enabled congregations to understand the value of the physical sanctuary and how it can be harnessed (through a balance of preservation and alteration) to enhance the experience of worship and support the message of welcome and love to all people.

9.3 Over 30 church buildings were filmed and photographed using 360 Degree technology. These 'spheres' were combined with audio narration and worship music to create an immersive educational and reflective resource. This allows anyone to experience any of these churches through digital technology, learn about

the art and architecture or spend time in prayer as they look around the inside of a building that has been dedicated to the glory of God.

9.4 One congregation member remarked on how this approach was a wonderful combination 'of such amazing contemporary technology and our beautiful historic building'.

9.5 Throughout the year, this project will continue to focus on many aspects of art, heritage, alterations, disability access, stained glass, pipe organs, flexibility in worship, lighting, audio visual installations, temporary art and worship installations and community outreach programmes as well as various other features. Some of the oldest buildings in the Church of Scotland and one of the newest additions have been included. The focus has been on local parishes, but room has been made to include the Assembly Halls, as one of the most iconic buildings in Scotland's capital city.

10. Ministry with Children and Young People

10.1 With around 55% of congregations with few or no children (Church of Scotland annual statistical returns for 2014 revealed that 55% of congregations have fewer than 20 children present) the Council has been acting on findings it has gathered from engaging in consultation with those in congregations and studying recent thinking and research into ministry with children and young people. The Council is seeking to meet the needs identified by those in congregations and to bring a prophetic voice to the church in this area. It has identified three themes to address:

10.1.1 *The importance of thinking theologically.* Many of the church's volunteers are, understandably, looking for the next resource that is going to be the answer to their problems such as declining numbers or lack of time. Congregations are encouraged to explore the importance of thinking through why they are doing things before they

jump into how, and in turn to see how their theology shapes their practice.

10.1.2 *The importance of including children and young people in the community of faith.* Many congregations have become used to keeping children and young people apart from the main worship services in such a way that they are now almost seen as a separate entity to the adult congregation. The Council's intention is to help redress the balance and to see children and young people as vital members of congregations, including them in all aspects of church life.

10.1.3 *The importance of skilled and effective leadership.* Children and young people deserve skilled and effective leaders in the same way adults do. Many volunteers have told us of a need for more training. The aim is to resource congregations in fresh learning and development about their ministry with children and young people.

10.2 Therefore, the Council's has responded to these three identified themes.

10.2.1 The following specific provision has been delivered or will be delivered by the Council:

10.2.1.1 There were four regional Learn: Community of Faith conferences hosted during 2016 seeking to meet learning and development needs in this area (the keynote speech can be watched here: <https://goo.gl/IW8pZW>). Those who attended (nearly 400 in total), recognise that 'something needs to change because there just aren't the children in our church communities'. Participants engaged enthusiastically with recent and well-regarded research, such as the 'Sticky Faith' series, that points to a new and more effective way of enabling children and young people to grow in their faith.

10.2.1.2 This research and ideas for practical responses to it calls for congregations to consider how children and young people can be involved in all aspects of church life. It explains how they are more likely to come to an owned

and lasting faith if they have been able to put faith into action as part of a community of faith.

10.2.1.3 Implicit in the approach is the understanding that a key aspect of faith formation in the young is that they mirror and learn from the way adults around them conduct themselves. Hence, it requires investment in the faith formation of significant adults at home and in the congregation as a whole.

10.2.1.4 An example of the positive feedback received from a delegate was: 'I was very challenged and inspired in my thinking about our church's engagement with children and have much to take back to my congregation for us to think through and change.'

10.2.2 The above conferences have been open to anyone serving in ministry with children and young people, whether in a paid or voluntary role. The Council has recognised the need to deliver a **Learn: Community of Faith** conference pitched specifically at paid workers (children, youth or families). This conference, 8-10 March 2017 (<https://goo.gl/IW8pZW>), sought to equip and support these key congregational workers in the area of faith formation. Initial response has been enthusiastic. For example: "I think this will be a great opportunity to meet other youth workers from different areas and to enhance my knowledge of intergenerational ministry and other up to date research."

10.2.3 The publication **Learn: Children & Young People** will be launched at a day conference on that theme (26 August 2017) (<https://goo.gl/j6ovoN>). It will focus on the 'why and wherefore' of various aspects of ministry with children and young people.

10.2.4 The Council is in the process of developing a resource for the Church on the **Theology of Children and Young People**. The intention is to:

- enable Kirk Sessions to reflect critically on the theology and place of children and young people in worship, including the sacraments, and have a

renewed vision of what it means to be the whole Body of Christ;

- encourage a refocus on and commitment to the inclusion of and engagement with children.

An interim report on how this work is progressing, titled **Towards a Theology of Children and Young People**, is contained in Appendix II.

10.2.5 The Council is often asked for advice and guidance by congregations as they seek to employ workers locally. Often, those seeking advice have not been prepared, or were unable to express much about their vision for employing a worker. This could be, for example, whether employing a worker is the correct move for the church's mission, or what type of employee would be best for the context of the church. The Council identified the need to develop a new resource, **Employing Children and Youth Workers** (<https://goo.gl/gSc0N9>), that meets such needs - covering the nuts and bolts of how to go about employing a worker and enabling churches to consider carefully whether to opt for a paid worker.

10.2.6 Congregations want resources for their ministries with children and young people. Hence, the Council is in the process of developing a section on the Church of Scotland website dedicated to this need (<https://goo.gl/gSc0N9>). One of the resources soon to be available on these pages is the **Voices of Children and Young People** video in which young people express clearly their hopes for the church. This enables the viewer to understand what shape of church our children and young people imagine themselves to be a part of.

11. National Youth Assembly Review

11.1 An independent review has been undertaken of the National Youth Assembly (NYA). The Review Group was convened by the Principal Clerk, John Chalmers, and included Lynne McEwen (Mission & Discipleship Council member), Jamie McIntosh (former NYA participant) and Duncan Logie (current NYA participant). The review

process included: gathering some historical information and perspectives on the event, which included meeting some of those involved in delivering and attending the event over the years since its inception, observing the NYA 2016 planning event, observing and participating in the NYA 2015 and 2016 events, and running a consultation day event with youth workers from across the country, many of whom have had no involvement in the NYA.

11.2 The key outcomes and proposals arising from the review process are as follows:

11.2.1 The remit of the Review Group was to consider the NYA and whether it is meeting its aim to involve young adults in the decision making processes of the Church of Scotland. When considering this focus of involvement in the decision making process the following can be said:

11.2.1.1 The NYA event is currently being run in an effective manner, with young adults involved in its planning and delivery. The event enables young adults to discuss key issues relevant to the current work of the church, encouraging them to voice their views which are reported, albeit without deliverance sections, at the General Assembly. Therefore, the NYA has actually accomplished its original aim, that of bringing young people into the decision making processes of the Church. Youth representatives are now an integral part of the General Assembly landscape; their presence is firmly established.

11.2.1.2 The numbers attending the NYA event (approximately 100) are relatively small considering the size of the Church of Scotland and the cost to the Council to deliver the event (approximately £42,000 including staff hours). The Council will now assess whether this is the best way to use its resources.

11.2.1.3 The Review Group identified developments that could be made to the current way that the NYA is run, such as regulation and governance of the role and appointment of the NYA Moderator and Clerk.

11.2.1.4 An additional item that the Review Group was asked to consider at the 2016 General Assembly was whether the NYA Moderator role should be a paid one. It has found little appetite for supporting that proposition.

11.2.1.5 An overarching concern raised was the extent to which children, young people and young adults are involved in the decision making processes of the Church at all levels (Kirk Session, Presbytery and General Assembly). A further objective should be to find ways in which the presence of a broader cohort of children, young people and young adults can be more involved at all levels of the Church's decision making processes.

11.2.2 In reviewing the NYA against its key aim it became evident that the event also provided a significant opportunity for young adults to develop their faith. Whilst this is not a stated aim of the event, all involved recognise the significance of this opportunity. This led the Review Group to widen its perspective when running a day consultation event with youth workers from across the country, many of whom have had no involvement in the NYA. This provided valuable evidence for the Council to consider in the area of faith formation. The Review Group received feedback to the effect that the Church's ministry with children and young people would benefit from a significant boost through new ways of gathering and inspiring them in the faith being established regionally and nationally. Particular ideas which arose were:

11.2.2.1 Exploring ways of working with and encouraging children and young people regionally and nationally

11.2.2.2 Trialling one day and overnight gatherings, perhaps along the lines of a Heart and Soul youth event

11.2.2.3 Investigating ways of working ecumenically

11.2.2.4 Experimenting with more frequent gatherings of young adults, on a regional as well as a national basis

11.2.2.5 Investing in research and testing the value of inter-generational faith formation events

11.3 The Council proposes that it responds to the work of the review group by exploring how it can significantly enhance two key aspects of the Church's ministry with children, young people and young adults by developing new proposals to:

11.3.1 Resource congregations in their ministry with children, young people and young adults in order to equip and support them in their faith formation.

11.3.2 Enable the involvement of a broader cohort of children, young people and young adults at all levels (Kirk Session, Presbytery and General Assembly) of the Church's decision making processes.

11.4 The Council intends to follow the Review Group's proposal to bring the NYA in its current form to an end after the 2019 event. A transformed approach to involving children, young people and young adults in decision making will be introduced thereafter. This will build on the good work previously done by the NYA. However, it should be noted that in order to reshape and develop the work in this way, budgetary implications must be considered.

12. Year of Young People

12.1 The Council is facilitating the Church of Scotland's involvement in the **Year of Young People**, the Scottish Government's focus for 2018. The aim is to inspire Scotland through its young people, celebrating their achievements, valuing their contribution to communities and creating new opportunities for them to shine locally, nationally and globally.

12.2 In this regard, the Church of Scotland objectives are to:

12.2.1 encourage church communities to utilise, involve and include young people;

12.2.2 showcase the talents of young people through events and media;

12.2.3 develop better understanding, co-operation and respect between generations;

12.2.4 recognise and celebrate the impact the church community has on young people's lives;

12.2.5 recognise, celebrate and develop the role of those that work with young people in the church (paid and voluntary);

12.2.6 provide opportunities for young people to participate fully in the life of the church;

12.2.7 provide a platform for young people to have their views heard and acted upon.

12.3 The various Councils and Committees involved are collaborating to develop resources that will enable congregations to make the most of this initiative. The Mission and Discipleship Council encourages congregations to think through, as soon as possible, what can be done in their own communities during the Year of Young People.

13 Youth Ministry

13.1 In accordance with the General Assembly instruction for the Council 'to enter into discussion with the Ministries Council to consider the possibility of recognising Youth Ministry as a strand of the Ministry of Word and Sacrament, and in due course to consider whether the Ministries Council should take responsibility for the assessment, training and ongoing support of Youth Ministers; bringing a report to the General Assembly of 2016', the Council have consulted with Ministries Council representatives to identify how to address this. Mission and Discipleship Council are now moving into a phase of wider discussion with relevant stakeholders, in order to explore further the Church's understanding of ordination and how that might specifically relate to youth ministry.

An updated report will be brought to the 2018 General Assembly.

14. Congregational Development

14.1 It seems self-evident that confident, gifted, committed discipleship is a necessity for the church. The Council continues to work in a number of ways to help people recognise, develop and exercise their gifts, to build up and transform their church and community.

14.2 Future Focus continues to offer congregations a safe space to reflect on their shared history, recognise their gifts, and explore and plan for the future. It is a facilitated process, customised to the needs of the congregation, which allows congregations (or groupings of congregations) to:

- bring with them their own experience of faith and service,
- understand better the strengths and gifts of the congregations,
- see more clearly the challenges our neighbours face
- grasp the opportunities there are to make Christ known in the world.

14.3 In the last year, the Church Without Walls team has facilitated **Future Focus** in around 20 congregations. Lynne Eland, Session Clerk at East Kilbride: Mossneuk reported, 'Future Focus is the most energising initiative to happen to our congregation in the last 20 years..!! Robbie Morrison, our facilitator, took us through 3 meetings in which he created such a safe environment that people were comfortable in voicing their thoughts and ideas. We shared our individual and collective dreams for the parish and now have a clear vision for the future. We worked in harmony to identify 3 priorities for our congregation and agreed what needed to be done. This is not a quick fix but a lifelong way to work. Our initial plans are now in place for the first 3 months of 2017; feedback from the congregation has been positive and with God's grace, we look forward to tackling the challenges which lie ahead.

We owe this to Future Focus: we would never have done it ourselves.'

14.4 Currently the team is working with those people from congregations who are willing to volunteer their time to make this process accessible to a greater number of congregations. More details can be found on <https://goo.gl/7lFo1k>, including an information leaflet and a series of short videos Frequently Answered Questions.

14.5 The Council was instructed by the 2016 General Assembly to promote congregational learning and awareness of the issues that transgender and gender non-conforming people experience, in order to better facilitate pastoral care and inclusion at a local level. The Council has engaged with colleagues from other Councils, with particular expertise being brought, on the subject of sexuality, from the Church and Society Council Violence Against Women Development Officer. The Council will have completed a resource for congregations by mid-2017 which will include sections on: appropriate definitions; church-focused case studies considering a range of perspectives; discussion starters for use in group or individual settings; and links to other resources and sources of information.

14.6 The 2016 General Assembly approved the section of the deliverance that the Council brought to respond to the opportunities and challenges which are specific to the 43% of parishes which are classified as rural. The Rural Working Group has made good progress in fulfilling the deliverance, as follows:

14.6.1 gathering and sharing good news stories from the rural context. These can be found here <https://goo.gl/xb8mpH>.

14.6.2 offering guidance on how to set up rural forums in local areas. To support the running of these events a centrally-held resource (including for example banners and AV equipment) has been put together. To find out more about this, email mandd@churchofscotland.org.uk.

14.6.3 developing the rural churches web presence (<https://goo.gl/9rVwWJ>).

14.6.4 proactively seeking rural-focused input at: events such as Equip; Vocations Conference; Take a Pew; Tomorrow's Calling.

14.6.5 developing, in collaboration with the Law Department and General Trustees, guidance in the area of streamlining the governance required of rural congregations. Available here <https://goo.gl/9rVwWJ>.

14.6.6 developing links between the Church of Scotland and the Arthur Rank Centre to develop Scottish-specific resources and facilitate the broad dissemination of all relevant materials.

14.7 Through consultation with elders the Council identified the need for training and resources on pastoral care for congregations as part of their discipleship development. Having considered various approaches, the Council has developed a four-phase plan to meet these needs.

14.7.1 Learn: Pastoral Care Day Conference (24 June 2017) (<https://goo.gl/fxCHNH>) will provide: an introduction to the biblical understanding of the 'Why', 'What' and 'How' of pastoral care; an introduction to utilising a pastoral care team, as a model of pastoral care ministry in local congregations; and how to discern gifts for pastoral care.

14.7.2 Learn: Pastoral Care publication in 2018 will include: Part One: Biblical understanding of pastoral care delivered in three sections (Why, What and How) and Part Two: areas of pastoral care with guidelines on how to approach them presenting examples of particular pastoral issues (*eg dementia, suicide, end of life care, isolation and loneliness, bereavement, mental illness, etc*).

14.7.3 Learn: Pastoral Care publication training event in 2018.

14.7.4 Learn: Pastoral Care ongoing and online support.

14.8 The Council has developed a training resource, **Elders as Moderators of their own Kirk Session**, for local delivery in preparing elders to carry out this role. This will be available on the Church of Scotland website <https://goo.gl/Yq3zOk>.

14.9 The Council is developing a section of the Church of Scotland website, **Office Bearers**, to provide pertinent information.

15. Learning Disabilities

15.1 There are likely to be people with learning disabilities in most communities even if they do not form part of or are known to our congregations. Statistics from Local Authorities collated by Scottish Consortium for Learning Disability show that just over 6 adults per 1000 have learning disabilities in Scotland. The proportions range from 3.4 (East Renfrewshire) to 10.2 (Inverclyde) (<https://goo.gl/LWe9ri>).

15.2 The Learning Disabilities Working Group (LDWG) has made significant progress since reporting to the 2015 General Assembly (<https://goo.gl/JS6QKg>), in supporting congregations to be transformed from places of inclusion to communities of belonging for those with learning disabilities. The work it has been engaged in includes:

15.2.1 delivering a national **Learn: Learning Disabilities Conference** in June 2016; a learning and development opportunity for anyone with an interest in this area (<https://goo.gl/BrJOcm>).

15.2.2 developing an informal network of Learning Disability Contacts (LDC) from congregations who are interested and engaged in the process of creating communities of belonging with the LDWG. If you would like to find out more about being a LDC or know of someone who would like to sign up to be one please contact mandd@churchofscotland.org.uk.

15.2.3 the LDWG has radically changed the way it meets. Instead of always meeting in the national offices in Edinburgh the LDWG is going out to presbyteries. This

allows the group to meet the LDCs from that area face to face, building relationships and a real two way network where they can develop and learn together. The group also has the opportunity to meet those living with learning disabilities from that Presbytery in a focus group. This group, made up of those with learning disabilities, their companions and professionals in this field, helps to inform and guide the LDWG's work.

15.2.4 developing a short film for use in congregations and presbyteries that: raises awareness of those with learning disabilities who may currently feel unable to attend their local church service; explains the work of the LDWG; and encourages churches to engage with the work of the LDWG. To find out more about this film contact mandd@churchofscotland.org.uk.

15.2.5 developing an online presence to enable easy access to support and resources (<https://goo.gl/GXpFMG>).

16. Developing the Eldership

16.1 Elders are key to the life of our church and the Council has been taking forward the proposals detailed in the **Developing the Eldership** (<https://goo.gl/5AqYWQ>) report, which was approved at the 2016 General Assembly. The following is an executive summary of the report contained in Appendix III.

16.2 A vision for eldership is proposed which is *radical* in two different senses of the word. Firstly, offering a fresh vision to reflect the challenges and opportunities of the present time. Secondly, by being concerned with the roots and origins of the eldership in the Church five centuries ago.

16.3 The Eldership Working Group (EWG) of the Mission & Discipleship Council, having made progress on addressing the action points presented in its report to the 2016 General Assembly, makes the following proposals:

16.3.1 That the EWG progresses its work with the overall vision of the office of eldership shaped by local contextual

mission and distinctively concerned with the discipleship of God's people.

16.3.2 That the EWG provides training and support in innovative ways to carry out vital administrative tasks. This is in recognition that, as the key leaders in our denomination, it is not competent to separate trusteeship from active eldership but that elders will benefit from support to meet the requirements of civil and church law under which they operate.

16.3.3 That a process be formalised whereby an elder can resign from the Kirk Session and thereafter the Kirk Session may, if appropriate, appoint the elder as a non-governing emeritus elder.

17. Exploring and Sharing Faith

17.1 Confidence is an important part of our discipleship; confidence in God, speaking of our faith, and our own role within God's Church. The work of the Why Believe? group has been focussed on encouragement, and supporting people to feel more confident to live, articulate and share their faith.

17.2 In 2016, the Group began collecting stories of faith, which have been available online (<https://goo.gl/J24aCS>), since January 2017. These are stories of how individuals have encountered the love, power, and peace of God in their lives, and often celebrate the role of fellow disciples in their own Christian walk.

17.3 In 2016, the Council was delighted that Dr Rachel Jordan, Director of Mission and Evangelism for the Church of England, led a day conference 'Talking Jesus' which explored non-Christian perceptions of Jesus, Christians and Evangelism. Approximately 70 people attended the day in which Dr Jordan reprised her sessions from the Going for Growth Summer School in June. The sessions were warmly received with delegates reporting that 'we were both encouraged and energised by it. We have reported back to the session with enthusiasm and are taking it forward'. Details of the research can be found at <https://goo.gl/J1Efy5>. Findings are available to

download, and there is a useful, short video containing some of the highlights.

17.4 Through the Council's **Equip** events occasional workshops on sharing faith have been offered, which have always been oversubscribed. There is clearly a desire amongst people in congregations to share their faith, and also a demand for resourcing or training that will give them the confidence to do so freely and naturally.

17.5 In response to this, the Council has created a new four-part study series called **Sharing Faith**. This was developed from materials originally offered as full or half-day workshops which could only be offered in a limited way. It was then developed as a short study series which was piloted by six congregations. Although there are many useful materials already available to resource people sharing their faith, they often presume a level of experience or knowledge from the participant. This resource supports what is essentially a relational activity.

17.6 Sharing Faith encourages stories and conversations about significant relationships. It helps people talk naturally and easily about their own story of faith without jargon. It is interactive, contains notes for leaders and participants, and is suitable for small groups. To make the resource as widely available as possible it is free to download from the website (<https://goo.gl/0YbcQv>). There is also a limited number of hard copies available to buy from the Council. It is the Council's intention that congregations will use this resource regularly, perhaps as part of an annual cycle of resourcing and education. For more information, contact the Council, or your local Mission Development Worker (<https://goo.gl/AoXet0>).

17.7 To many, the act of offering an invitation is the most natural thing in the world. For others, particularly in a church context, it can be filled with anxiety. The Why Believe? Group have worked with Alpha Scotland and Seasons of Invitation (formerly Back to Church Sunday) to offer an event designed to support and encourage a culture of invitation in our churches. The 'Creating a

Culture of Invitation' event was held at Hampden in Glasgow on 29 March 2017.

17.8 The Council has a growing range of resources available to support congregations in the area of discipleship. Over 1,000 copies of the **Learn: Exploring Faith** publication, launched in 2015, have now been purchased for use with those new to their faith (<https://goo.gl/mXMGBt>). Commending the book, the Rev Colin Sinclair, minister of Edinburgh: Palmerston Place, says "We used Exploring faith with three people who were considering Church membership," he said. "Someone on leave from the Forces said it answered all his questions and went on to profess faith a few weeks later. The other two also found it helpful and are active members now in the congregation."

17.9 Furthermore, in the autumn of 2017 the Council will launch the **Learn: Understanding Our Faith** (<https://goo.gl/AViq1J>) publication (working title). This publication, which will be launched at a learning and development event <https://goo.gl/nnSAsz>, carries on the exciting journey for which its predecessor **Learn: Exploring Faith** has laid the foundation. The driving motivation of this publication is to seek in a modest yet tangible way to equip people in our churches to understand and to communicate their faith more clearly, and to do so in a way which meets them where they are. This motivation stems from the desire to take seriously the firm exhortation of Peter: "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Peter 3: 15).

17.10 The purpose of this volume is to encourage Christians to reflect explicitly upon their faith, whether on their own, or in informal or planned conversation. The publication is aimed at non-specialists in the church and therefore whilst each article will have depth to it, prior knowledge and understanding will not be assumed.

17.11 There are three key messages that the Council is looking to affirm with this publication as a whole:

- the importance of encouraging people to explore the content of their Christian faith
- the relevance of understanding Christian faith in terms of Christian discipleship
- the relevance of understanding Christian faith in terms of Christian mission

17.12 As well as the exploration of a series of different themes in Christian teaching to be undertaken in the publication, each theme will be accompanied by a brief Bible study and a concluding prayer. These will be important features and will allow the publication to be used by individuals or by groups.

17.13 Research has shown that there is an appetite for accessing learning and development opportunities online, whether this is because people live more remotely and cannot readily attend national events or because it enables another avenue for learning. To this end the Council has been developing **Learn Online** <https://goo.gl/BrJOcm>, a section of the Church of Scotland website, providing learning and development materials that add to and enrich what the Council currently deliver via Learn publications and conferences. This is a work in progress so please keep checking out how it is developing.

18. Going for Growth

18.1 This programme, run in partnership with the Ministries Council, is now in its third year. The programme is designed to encourage people to be confident in mission and explore the possibility of fresh expressions for their locality. There are three parts to the programme, regional conferences, Fresh Expressions Vision Days, which were ecumenical, and a residential summer school. To date 319 people have attended the regional conferences, 303 have attended the Fresh Expressions Vision Days (in addition to the 310 who had attended Vision Days in Scotland prior to the Going for Growth programme) and 97 have attended the Summer School over the two years (with 16 attending both).

18.2 As a result of that programme, attendees have been encouraged to grasp missional opportunities that they previously may not have seen. For example, having been enthused with ideas and equipped with statistics that one in five people want to hear about God, a Pop-up Mission initiative enabled the congregation in Larkhall to engage with the community during the summer holidays.

18.3 Going for Growth is due to come to an end in 2018. The Council in conjunction with the Ministries Council is exploring the next steps.

18.4 The 2016 Going for Growth Summer School in June 2016 was fully booked, and benefitted from the input of Rev Dr Michael Moynagh, Fresh Expressions Director of Network Development and Consultant on Theology and Practice, and Rachel Jordan, from the Church of England, who shared their insights with those attending.

18.5 The third and final Summer School takes place on 5-8 June 2017 at West Park, Dundee. The theme is 'The Heart of The Matter' and explores issues of discipleship, particularly in fresh expressions and emerging church congregations. The main speakers are Rev Dr Martyn Atkins, Chairman of the Board of Fresh Expressions and Minister of Westminster Central Hall Methodist Church in London, and Lucy Moore, one of the Bible Reading Fellowship (BRF) staff team and the Messy Church founder and Team Leader. They will be joined by other contributors from Scottish contexts, including Rev Alan McWilliam, Charis Robertson, and Rev Tommy McNeil.

18.6 There are also currently Going for Growth days planned in Inverness on 28 September and Orkney on 4 October. There is a planned Fresh Expression Vision Day in Aberdeen on 4 November.

19. The Mission Forum

19.1 The Forum is developing two areas of work. The first is working with the World Mission Council and the Ecumenical Relations Committee exploring the place of migrant churches in Scotland. The Forum has heard from several ministers who either have personal experience of

the migrant church or whose parishes have a significant presence of migrants. While reflecting on these insights, further resources from the Protestant churches in Germany have been consulted. The Forum is continuing to gather data so that future developments in this area are based on up-to-date findings.

19.2 The Forum is also working with the World Mission Council, Church and Society Council and Ecumenical Relations Committee to develop a Scottish resource based on the World Council of Churches statement on Mission and Evangelism entitled 'Together Towards Life'. In partnership with other denominations the Forum is working to develop a resource for local congregations. Such a resource reminds us that we are part of a church on the move helping the wider Church to respond to those in Scotland who feel marginalised. It is anticipated that this resource will be available in 2018.

20. Life and Work

20.1 The Council is responsible for the business of **Life and Work** magazine and maintains clear boundaries set by the General Assembly of 2010 that upholds arrangements for editorial independence.

20.2 We live in a challenging age for all printed media. Whilst Life and Work continues to hold its own and delivers a five figure surplus, in common with other titles, Life and Work's sales are falling. In line with the review of the business functions of Life and Work, its staff have pressed ahead with the following recommendations:

- Appointment, in January 2016, of a business manager with responsibility for business development and sales and marketing of Life and Work
- Completion, in March 2016, of a major piece of market research to shape the work for the future
- Launch, in December 2016, of the first stage of a digital edition of Life and Work (initially to ministers and parish magazine editors who currently receive free promotional copies of the magazine). The second phase, rolled out earlier this year, involves

selling to a wider marketplace and has involved a partial reinvestment of Life and Work's surplus by the Mission and Discipleship Council. This will generate a new income stream and ensure Life and Work is available to as many people as possible, both within Scotland and the UK and overseas.

20.3 The focus remains on ensuring the Church is receiving best value in the work of its magazine, which has involved reviewing all areas of work.

20.4 Two duplications of work were identified in 2016:

- the provision of both a Braille Supplement *and* an audio edition of Life and Work
- the provision of both a print *and* digital edition of the Gaelic Supplement of Life and Work.

20.5 The Council remains committed to safeguarding and developing both for the future, by continuing to work with the Dumfries Tape Recording Service, which produces the audio supplement and by developing a digital form of *Na Duilleagan Gàidhlig* to reach new markets and make it accessible to a global readership.

20.6 The price of the print magazine increased to £2.50 from January 2017. The Life and Work team is grateful to all who continue to subscribe to the magazine and would encourage all within the Church family and beyond to consider subscribing to the magazine.

20.7 The numbers visiting www.lifeandwork.org continue to grow. A new item is posted on the site every working day and it offers additional content to the magazine. All with an interest in the wider life of the Church of Scotland are encouraged to visit the site. Subscriptions to the magazine can also be purchased there.

21. Life and Work Advisory Committee

21.1 This Committee met on two occasions during 2016, and was utilised on several occasions between meetings.

The Editor is grateful for the support of both the Committee and its Convener, the Rev Dr John Ferguson.

22. Saint Andrew Press

22.1 Saint Andrew Press is run for the Church of Scotland by Hymns Ancient & Modern Ltd. They maintain an ongoing relationship with the wider Church for publishing new material whilst also maintaining a large back catalogue of older publications under the Saint Andrew Press imprint. In 2016 the Council renewed the contract with Hymns Ancient and Modern Ltd for a further five years.

22.2 Regular contact is maintained with Hymns Ancient and Modern Ltd who continue to seek opportunities for publishing relevant materials under the Saint Andrew Press imprint. During the last year, a number of titles have been published, the details of which can be found in Appendix IV.

23. The Scottish Storytelling Centre

23.1 The Mission and Discipleship Council is the owner of the Scottish Storytelling Centre (SSC) and John Knox House. The Council retains ultimate responsibility for both these properties. Since 2015, the cultural programme of the SSC has been the responsibility of Traditional Arts and Culture Scotland (TRACS) through a three-year contract that ends in 2018. The Council is currently engaged in discussions with all interested parties to determine what happens beyond March 2018.

23.2 The Scottish Storytelling Centre (SSC) continues to deliver on its purpose to be a resource for the arts and culture, not only in Edinburgh, but nationally and internationally, through its varied and accessible nature. The work of the SSC attracts people from a broad range of ages, backgrounds and abilities to celebrate and to practise creativity through performance, exhibition, tuition, professional exchange and participatory activities.

23.3 The SSC has enjoyed a successful year in terms of visitors, audience numbers, and turnover, meeting all contractual budgetary targets and delivering successful

public programmes of activity. The calendar year contains three major festivals, all of which are popular and creatively engaging. These are *TradFest Edinburgh Dùn Èideann*, the *Edinburgh Festival Fringe* and the *Scottish International Storytelling Festival*.

23.4 In addition to the public programme of events, the venue is in demand as a space where other organisations can collaborate, hold conferences and discussions, and launch policy/project developments. The SSC is popular with third sector organisations. This strand of the business is vital to the ongoing financial pressures faced and is currently being used to capacity.

23.5 The SSC is central to the ongoing Edinburgh's Netherbow developments, alongside Creative Scotland, TRACS, Edinburgh UNESCO City of Literature Trust, the City of Edinburgh Council, and with neighbouring organisations in the area. This is a new proposal to develop the area around the building as 'Edinburgh's Netherbow' – a focus for celebrating the literature and related arts of the country – in which the significance of John Knox's own literary contribution will be promoted. John Knox House remains an integral part, both literally and metaphorically, of the visitor experience at the SSC and this proposal offers the prospect of significant development to improve the museum. The future direction and development is being informed by discussions and workshops.

24. Themes for the Church of Scotland

24.1 To fulfil a section of the deliverance of the 2016 General Assembly, the Council facilitated a process, over two days, to enable representatives from across the Church of Scotland, including all Councils and Committees, to recommend themes for the Church of Scotland for the years following on from 2018. Participants were conscious of the magnitude of this responsibility.

24.2 The process was both challenging and inspiring, and revealed the passion many have for the Church's work.

The details of the process and outcomes are available in Appendix V.

24.3 The Council's facilitation role was to offer a sufficiently broad but inspiring direction for all the Church of Scotland whether locally or nationally to share together our stories of encounter, transformation and celebration. The three year theme, as agreed by the group, is below.

Stories (E. T. C.)

Stories of Encounter
Stories of Transformation
Stories of Celebration

"Inspiring Volumes"

24.4 The participants opted for a theme over three years, rather than five, to dovetail well with the strategic thinking of the Council of Assembly that will emerge from its 'On the Road' initiative.

25. Conclusion

25.1 The Council's strategy and activity affirms its commitment to resource the Church of Scotland by "Sowing seeds for a fruitful church, rooted in worship, growing in faith and serving God in the world."

25.2 Throughout the report the Council has asked, "What shape of church do we need?" and in particular, "What is the Council's role to resource it?" At the root of those questions is one truth that has remained the same - the people of God are here to glorify God.

25.3 How that is expressed through the church requires it to take on a new shape because the people of God are being called more and more to serve in a differently shaped world. Such a world requires a different response. The Church calls for new ways to serve and the Council needs to determine how those can be resourced. Therefore, the Council resources the people of God, through the people of God, by the people of God. This means the Council puts in the hands of the people of God

the seeds that can, in time, foster a fruitful church. It is the Council's prayer that our resources help people plant seeds for a fruitful church - a kingdom of disciples who seek to follow, serve and discover God's mission in the world.

25.4 Throughout the Council's report, resources and events all help us plan when and where to plant our seeds. The experienced farmer and gardener discern when sowing seeds yields a fruitful crop by observing the changing climate and seasons, while tending the ground. This illustrates the many other contributory factors. Consequently, resources need to be used prayerfully because, at the heart of it all, the Church is here to glorify God. Ultimately, it is only God who can cause the seeds to grow, and all activity and work rests on God's grace and mercy.

NORMAN SMITH, Convener

MARTIN FAIR, Vice-Convener: Church Without Walls

DANIEL CARMICHAEL, Vice-Convener: Resourcing Worship

JAMIE MILLIKEN, Vice-Convener: Congregational Learning

ALISTER BULL, Council Secretary

LESLEY HAMILTON-MESSER, Team Leader:
Church Without Walls

RON CLARKE, Team Leader: Congregational Learning

GRAHAM FENDER-ALLISON, Team Leader:
Resourcing Worship

In the name of CARTA

BILL HOGG, Convener

JAMES ALEXANDER, Vice-Convener

GRAHAM FENDER-ALLISON, Team Leader:
Resourcing Worship

APPENDICES

APPENDIX I

COMMITTEE ON CHURCH ART AND ARCHITECTURE: MEETING DATES 2017-18

29 June 2017

28 September 2017

30 November 2017

22 February 2018

26 April 2018

APPENDIX II

TOWARDS A THEOLOGY OF CHILDREN AND YOUNG PEOPLE

Through consultation, the Mission and Discipleship Council have noted that there is a felt need for the Church of Scotland to develop, articulate, and employ a strong theological framework for its work with children and young people. Unfortunately, many of the available resources, for those involved in children and youth ministry, focus mainly on practical strategies for running youth groups or teaching children Bible stories. Such resources are, indeed, helpful, particularly to time pressed volunteers, but they are inadequate for rooting children and youth ministries theologically. This can lead to underdeveloped children and youth ministries in congregations - a problem exacerbated by the fact that ministers themselves do not receive specific theological training in these areas.

While this problem is not unique to the Church of Scotland, it is noteworthy that little has been done to date to develop and/or adapt such theological resources for a UK and/or Church of Scotland specific context. Fortunately, a good deal of theological work on children and youth ministry has and is being done in other reformed, Presbyterian contexts. By drawing upon and adapting this theological work, the Church of Scotland can move forward in theologically equipping parish ministers, children/youth/family workers and volunteers in the areas of children and youth ministry. Several key aspects of this theological framework are noteworthy at this time.

Firstly, theologically grounded children and youth ministry is rooted in the **practices of the Church**. While young people certainly have age specific developmental needs, they are still full members of the Body of Christ. As such, they are to be incorporated into the theological richness of

wider congregational life and practice: children and youth ministry can never be reduced to “church lite”. The theological goal here is to facilitate transformation, discipleship, and communion with Christ and others. Christians have often spoken of praxis, or the way that we come to know God as we actively engage in spiritual practice. It is vital that children and youth are incorporated into transformative elements of congregational life, such as prayer, worship, communion, discipleship, confession, giving, and the study of Scripture. Just as praxis, or experiential knowledge, is vital for the faith formation of adults, so too is it a crucial component of ministry with children and young people.

Because children and youth ministry is grounded in Christian practice, it is to be distinguished from Christian education. While it is surely important to teach children and young people about the cognitive content of Christianity, children and youth ministry cannot be reduced simply to the conveyance of this conceptual content. Rather, because children and young people are full members of the Church family, they are to be included in liturgical, communal, and spiritual practices so that they are enabled to encounter and know God in a relational, dynamic and transformative way. A theologically grounded children and youth ministry will encourage what the apostle Paul described as the “imitation” of Christ. This imitation happens not only through the acquisition of Christian educational content, but through active participation in church life, mentoring, and practice. Christian discipleship is always embodied, and never merely cerebral; as such, children are to be invited into this embodied engagement with God and community. In short, they should experience radical inclusion by the wider congregation, who also facilitate faith formation through holistic faith praxis.

Secondly, a theologically rooted child and youth ministry will emphasize **dynamic mutuality**. Children and young people exist in an interdependent relationship with the rest of the congregation. As Jesus said in Mark 10.14-15, *“Let the little children come to me; do not hinder them;*

for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” Children and young people are vital for the life of a congregation. Jesus not only encouraged but required the sort of childlike faith and attitude of dependence exemplified by children. Young people, moreover, often bring an enthusiasm, passion, and even playfulness to congregational life that can be remarkably invigorating. Both children and young people ask honest and difficult questions, requiring the congregation to engage in self-critical reflection and probe deeper into Christian truths. They teach us not to be wary of enthusiasm or critical questions, but to see the importance of these for healthy, vibrant congregations. For all these reasons, it is important that children and youth not be completely separated from wider church life. Young people need the spiritual practices, role models, and radical inclusion of adults in the church; and adults need the equally important childlike faith, attitude of dependence, enthusiasm, questioning, and playfulness of young people. In other words, children and youth ministry cannot be seen as a niche ministry, it is a central component of the worshipping community as a whole.

At the same time, a basic theology of care emphasizes that all people deserve individualised expressions of love that are commensurate with their specific needs. Children and young people have unique developmental needs – emotional, spiritual, mental, and physical. Importantly, it is very difficult to separate these various needs into discrete categories and, as such, it is inadequate for the Church to address only those needs deemed “spiritual.” We learn from both the Bible and Church tradition that true care involves attention to holistic health: body, mind, and spirit.

Therefore, thirdly, a theologically rooted children and youth ministry should be **interdisciplinary**, drawing on the knowledge and expertise of various disciplines. In particular, fields like sociology, developmental psychology, and various mental health specialties can offer invaluable resources as congregations seek to nurture the holistic wellbeing and maturity of young people. This will also

include learning from the volunteers and youth workers who are already working with children and young people “on the ground.” A theology of children and young people, recognises that theology cannot happen only from the top-down, but from the real experiences of young people and youth workers actually engaged in praxis.

Whilst this initial exploration has been very beneficial, the Council believes further work is needed. In particular it proposes to focus attention upon:

1. **The place of children and young people within the life of the church community:** How we as church welcome and receive children and young people is critically important. What is the theological imperative for engaging in ministry with children and young people and involving them meaningfully in the life of our church communities? How does God view a child? Is it any different to an adult, and how, therefore, should we interact together as a worshipping community?
2. **Children and young people’s spirituality:** What is spirituality? Is it any different for a child or young person in comparison to an adult? How do children and young people view God? How therefore, can we nurture and enable their spirituality to flourish?
3. **The sacraments:** What do we mean when we baptise children and young people and what are the implications for the church community and carers of them? How and when are children and young people to be fully involved in the sacrament of Holy Communion?
4. **Few or no children and young people:** The Council is aware of the statistics about the dwindling numbers of children and young people in our congregations. What are the challenges and implications for church communities with few young people?

Over the coming months the Council will, therefore, through the Theology of Children and Young People Working Group and in consultation with others as appropriate, continue to work on these matters, with a view to developing, articulating, and employing a strong theological framework for the Church of Scotland in its ministry with children and young people. The conclusion of their work will be contained in a report for the General Assembly of 2018. Alongside this, resources will be produced to equip local congregations to engage with the framework and thereby root their ministries with children and young people theologically.

January 2017

Theology of Children and Young People Working Group

Sarah Lane Ritchie
 Tony Stephen
 Gayle Taylor
 Jonathan Fraser
 Laura Mair
 Darren Philip
 Jen Robertson
 Isobel Booth-Clibborn
 Suzi Farrant

APPENDIX III

DEVELOPING THE ELDERSHIP – 2017 UPDATE

A. Executive Summary

A vision for eldership is proposed which is *radical* in two different senses of the word. It is radical in the sense of offering a fresh vision to reflect the challenges and opportunities of the present time, but radical also in the sense of being concerned with the roots and origins of the eldership in the Church five centuries ago.

The Eldership Working Group (EWG), operating within the Mission & Discipleship Council, having made progress on addressing the action points presented in its interim

report to the 2016 General Assembly makes the following proposals:

- That the EWG progresses its work under the overall vision of the office of eldership as being shaped by local contextual mission and distinctively concerned with the discipleship of God's people.
- That the EWG provides training resources on new and improved ways to carry out vital administrative tasks. This is in recognition that, as the key leaders in our denomination, it is not competent to separate trusteeship from eldership but that elders might benefit from support to meet the requirements of civil and church law under which they operate.
- That a process be formalised whereby an elder can resign from the Kirk Session and thereafter the Kirk Session may, if appropriate, appoint the elder as a non-governing emeritus elder.

B. Background

The Report of the Mission and Discipleship Council (MDC) to the General Assembly of 2014 notes the creation of the Eldership Working Group (EWG) following the 2011 Assembly, whose purpose is 'to look at patterns and models of Eldership currently in use across the Church today and to bring to the attention of the General Assembly ways in which these could be shared, reflected upon and, in some cases, adapted to encourage appropriate practice in our changing contexts'.^[1]

Following a wide scale consultation with elders in April 2013, MDC made initial progress in meeting the needs identified by producing the **Learn: Eldership** publication^[2], for use by elders as a learning and development resource. This was launched in October 2014 and has been very well received, but MDC recognised that there was a need to follow up on this initial response in two ways:

- To identify needs and make proposals for more in-depth training and support provision for elders.

- To provide proposals about how current patterns and models of eldership could be adapted to encourage enhanced effectiveness and appropriate practice in the changing context within Scotland.

The EWG submitted a well-received report to the General Assembly of 2016, titled *Developing the Eldership – Interim Report*^[3]. This report shared findings from a more detailed analysis of the widescale eldership consultation findings^[4] and provided reflections upon the history and theology of the eldership within the Presbyterian tradition in Scotland.^[5] It also stated that the EWG believed that its work on considering the development of the eldership had reached an interim stage where it is necessary to share its findings and engage with others in responding to them. Hence, it made the following proposals:

- MDC to collaborate with other Councils and groups to come to a mutually agreed position on re-focusing the meaning, purpose and role of eldership around local contextual mission.
- To define how such a re-focusing would shape the nature and content of eldership training provision.
- Based on the above bullet points, to develop detailed proposals for eldership training provision in the areas of: 'call', 'preparing to serve' and 'ongoing support and development'.

This report on developing the eldership provides an update on progress on the first of the above bullet points.

C. Re-focusing the meaning, purpose and role of eldership

i) A new focus for eldership?

As highlighted in the EWG's report of 2016, a significant theological issue in past understandings of the eldership has been disagreement between two broad understandings of the eldership: that of 'presbyter' and of 'lay' theory.^[6] The EWG is convinced that this disagreement is not easily resolved, but neither does the EWG wish to

re-ignite a centuries old argument over the theoretical understanding of the eldership when the remit it currently seeks to fulfil is to resource the eldership and 'to encourage appropriate practice in our changing contexts.'^[7]

Instead, the EWG sought in 2016 an articulation of the role of the elder which elevates the vision for the eldership beyond the concerns of the 'presbyter/lay' theory debate and is instead focussed around *mission*. This 2016 summary noted the Church of Scotland's recent re-affirmation of 'its distinctive call and duty to bring the ordinances of religion to the people in every parish of Scotland through a territorial ministry'^[8] and so began to describe the eldership as being shaped primarily by the call to local contextual mission. In this way the EWG sought to move beyond the impasse of the past and towards a fresh articulation of the eldership shaped for the needs of today, yet thoroughly consistent with, and true to, its roots.

The EWG has spent the interim year further consulting with various others including the Theological Forum, the Council of Assembly, and the Panel of Review and Reform. In our conversations, broad approval was expressed for the missionally oriented refocussing of the eldership envisaged by the 2016 report. This consultation has enabled the EWG to come to a place where it can provide more clarity about what that means, as described below.

When the EWG envisages an eldership which is shaped around local contextual mission, it is recognised that a great deal of what an elder already does might be considered missional. Traditional understanding of the elder as being concerned with the governance, oversight, pastoral care and good management of our congregations can be seen as core to the mission of God in the world. Thinking about these aspects as missional need not, in many instances, change the practice of these roles, but ought to provide an alternative lens and fresh set of values for understanding these aspects of the office of elder. Congregational administration is not an end in itself, but is part of answering God's call upon the church, and is part

of being drawn into God's mission in and to the world. Moreover, when the EWG speaks of the eldership as an office shaped by local contextual mission, it is not to identify elders with mission to the exclusion of any other believer: the missional imperative is for all God's people. Instead, the EWG believes that the office of eldership can be viewed through a missional lens so that all the duties and functions of the elder might be seen as having a vital role to play in God's mission to the world.

In this fresh articulation of the meaning, purpose and role of the eldership, the EWG does not seek to offer a 'one size fits all' approach to, nor vision of the eldership. Nor do we doubt that in many places this vision is in fact already being realised. Instead, we seek to restate the vision in such a way as to re-engage and inspire the eldership of the Church of Scotland, and to share innovative ways of ministering as elders and functioning as Kirk Sessions. We seek a model for the eldership which, while still fulfilling the necessary functions and operating within the parameters of good practice, gives permission to develop creative ways of thinking about, and responding to, God's mission in the world.

In all this, the EWG is convinced that what is offered is, in a fundamental sense, not new. Instead the EWG hopes to offer a vision which is *radical* in two different senses of the word. It is radical in the sense of offering a fresh vision to reflect the challenges and opportunities of the present time, but radical also in the sense of being concerned with the *roots* and origins of the eldership in the Church five centuries ago.

In light of these clarifications, the EWG is also able to advise on ways in which our conversations have further developed our vision for the meaning, role, and purpose of the eldership. The main development is the appreciation of the distinctive place for elders in connection with the discipleship of God's people, within the wider missional focus offered in 2016. This emphasis on discipleship follows from a reassertion of the spiritual nature of the office in which 'eldership... would reclaim its main

purpose as the spiritual ‘oversight’ of both the congregation and all in the parish as it was in the immediate post-Reformation period, but by which would now be meant the encouragement of the growth of faith rather than its assessment, judgement and censure.^[9]

Furthermore, a vision of the eldership which is concerned with the discipleship of God’s people, and the growth of faith allows the eldership a way of recovering in renewed form one of its foundational concepts, that of discipline.

Within the 16th century European Reformation, the Scottish Reformation was peculiar in distinguishing three ‘notes’ by which the visible church may be identified :1) the true preaching of the Word of God; 2) the right administration of the Sacraments of Christ Jesus; 3) Ecclesiastical discipline, uprightly ministered.^[10] In this approach the Scots Reformers added discipline as a core note of the church to the two set out in Calvin’s teaching: Word and Sacrament. The history of ecclesiastical discipline in Scotland is not an entirely happy one. Historical Kirk Session minutes across the land reveal a narrow focus upon the misdemeanours of parishioners. Perhaps this is a contributory reason as to why the practice of upholding ecclesiastical discipline has long since ceased to play a prominent part in the life of many congregations. Suffice to say, the EWG is not keen to revive the practice of discipline as it has been traditionally understood.

However, in identifying *discipleship* as a key focus for the ministry of eldership the EWG believes something is recovered of the original vision of the reformers for the eldership. There is more at play here than an etymological trick of substituting *discipline* for *discipleship*, albeit that the root of these words is precisely the same. The EWG believes that the original descriptions of the pattern of duties and responsibilities for the elder would today be described as encouraging discipleship. The 1578 Second Book of Discipline describes the office of the elder in these terms:

‘Their office is... to watch diligently upon the flock committed to their charge. ...As the pastors and doctors should be diligent in teaching and sowing the seed of the word, so the elders should be careful in seeking the fruit of the same in the people.’^[11]

The EWG believes this description is as apt today as it was 450 years ago, and we see in it a vision of the elder engaged in local contextual mission, and concerned with the discipleship of God’s people.

This vision of the office of eldership as being shaped by local contextual mission and distinctively concerned with the discipleship of God’s people is the vision to which the 2018 report of the EWG shall aspire. The wider practical ramifications of this vision, and the opportunities it affords shall be explored more fully then. For now, it is perhaps helpful to set out a succinct summary of the vision as a starting point:

- Eldership is a spiritual office of the Church, and as such is concerned with keeping the good order of the church, together with the other recognised ministries of the church.
- Through ordination the elder takes a public vow to: seek the unity and peace of the Church; uphold its doctrine, worship, government and discipline; and take their due part in the administration of the Church’s affairs. Upon ordination the elder is admitted to membership of the Kirk Session. As a member of Kirk Session, the elder shares responsibility for the various duties and functions of the Kirk Session, as set out in Church law and civil law.
- As an office of the Church of Scotland, which seeks faithfully to answer the call of God upon its corporate life, and which seeks to partake in God’s mission to the world, the eldership has a distinctive and vital role in developing the discipleship of God’s people so that “As the Pastors [ministers]... should be diligent in teaching and sowing the seed of the word, so the

Elders should be careful in seeking the fruit of the same in the people". The work of nurturing and growing God's people in faith is rightly God's, yet through the power of the Holy Spirit the elder has the privilege and opportunity to encourage and attend to this nurture and growth in Christ's disciples.

ii) What about trusteeship?

The EWG is aware of concerns raised by elders about the administrative burdens they experience which are necessary for the running of a congregation. One of the key factors identified was that elders are charity trustees, and therefore have responsibility for the ensuring of regulatory compliance. As such, members of the EWG met with representatives from the Council of Assembly and the Law Department to investigate whether elders can operate without also being charity trustees.

The following conclusions were drawn from the discussions:

- Elders have in fact always been trustees, however, with the introduction of OSCR requirements on charities, the various expectations on the trustees has become more codified in law. The EWG believes that it would be beneficial to remind elders of this context.
- EWG members investigated whether there was scope for disentangling some of the administrative burdens necessary for the running of a congregation from the office of elder as a spiritual ministry. However, they realised that it can be argued that all that an elder is required to do has a spiritual basis, because they serve in order to deliver the purpose of the charity in which they serve, which is to advance religion in Scotland.
- Connected to the above point, elders are the key leaders in our denomination so it is not competent to separate trusteeship from them.

So, in conclusion, as trustees the elders are beholden to the civil law under which they operate. However, there is

scope for them to adjust how they work to satisfy that law. For example, ultimate responsibility for the finances of a congregation lies with the elders as trustees, but they can co-opt non-trustees to carry out tasks associated with their financial responsibility, as long as they are satisfied that things have been done competently.

There are resources available that seek to demystify the situation, for example the Law Department circular pertaining to elders as trustees^[12]. And through further training and the sharing of stories across the church, new and improved ways to carry out these vital tasks can be shared and developed.

iii) Serving as an elder

Our current practice is to ordain an elder for life and many of our elders faithfully serve God and the Church, giving the best of their life in the fulfilment of their ordination vows. However, there may come a time when an elder considers it appropriate, through age or infirmity, to step back from active service as a member of the Kirk Session and we consider that it would be helpful to formalise a process that enabled that transition to occur whilst continuing to acknowledge their life ordination.

The EWG proposes that when an elder comes to the understanding that they are no longer able to fulfil the whole of their duties as a member of the Kirk Session then the elder should be enabled to resign from the Kirk Session and thereafter the Kirk Session may, if appropriate, appoint the elder as an emeritus elder.

From our research into such a title, the root meaning of the word 'emeritus' is defined, for example, in the Merriam-Webster dictionary in the following terms:

"Emeritus, which is the Latin past participle of the verb emereri, meaning "to serve out one's term," was originally used to describe soldiers who had completed their duty. (Emereri is from the prefix e-, meaning "out," and merere, meaning "to earn, deserve, or serve"—also the source of our English word merit.) By the early 18th century, English

speakers were using emeritus as an adjective to refer to professors who had retired from office. The word eventually came to be applied to other professions where a retired member may continue to hold a title in an honorary capacity.

In such usage of the word emeritus, it is envisaged that an emeritus elder would be an elder who may continue to play an active part in aspects of the life of the congregation, for instance worshipping, providing pastoral care etc., but no longer attends Kirk Session meetings.

In doing so, they would retain the status of elder, just as a retired minister who elects not to have a seat in Presbytery, may retain the status of a minister. The Principal Clerk has advised that elders' names should be entered on one or other of two lists: (1) elders who are members of the Kirk Session and (2) elders who are not members of the Kirk Session.

This latter category would include those who hold the title emeritus elder along with others on sabbatical who perhaps for work or family reasons, wished to take some time away from actively serving as an elder. Those on this second list would have no responsibility for Session decisions but could remain otherwise active in the life of the congregation. The Kirk Session would maintain a list of those who are released from all formal and legal obligations incumbent upon elders under the terms defined by both Church and charity law.

iv) Elders in transition

The EWG seeks to support our Church that is 'reformed and always reforming'. As the elder had a vital role in the early days of the Church, so the elder continues to have a vital role in the Church today. We seek to encourage and enable our elders to live and serve faithfully. For some of our elders this may mean that they are affirmed in the work that they are already involved in; for others, it is an opportunity to engage in a time of supported listening,

learning, reflecting and serving and for others it may be the time to embrace a new role as elder emeritus.

D. Proposals arising

The EWG seeks affirmation from the General Assembly of the following proposals arising from its most recent work:

- That the EWG progresses its work under the overall vision of the office of eldership as being shaped by local contextual mission and distinctively concerned with the discipleship of God's people.
- That the EWG provides training resources on new and improved ways to carry out vital administrative tasks. This is in recognition that, as the key leaders in our denomination, it is not competent to separate trusteeship from eldership but that elders might benefit from support to meet the requirements of civil and church law under which they operate.
- That a process be formalised whereby an elder can resign from the Kirk Session and thereafter the Kirk Session may, if appropriate, appoint the elder as a non-governing emeritus elder.

The Eldership Working Group
January 2017

Membership:

David Cameron
Ron Clarke
Andrew Kimmitt
Jamie Milliken
Lynne McEwen
Johnston McKay
Robert McQuistan
John Notman
Hong Suk Um

APPENDIX IV

SAINT ANDREW PRESS

Saint Andrew Press' publishing year runs from October 1 to September 30, and in its last year seven new titles were published:

- Two regular annuals - **People of the Way**, the Pray Now volume for 2016, and the **Church of Scotland Year Book** in which a growth in advertising revenue meant that no subsidy was required for its publication.
- Two resource volumes from Church of Scotland ministers - **Celebrating Life in Death** by Lezley Stewart, is a practical and liturgical companion for funeral and bereavement ministry. **To Nativity and Beyond** by David Sinclair offers a wealth of material for worship during Advent, Christmas and Epiphany.
- Two LEARN volumes – **Tomorrow's Calling** explored the theme of vocation and **Exploring Faith** a fresh and welcoming companion to the exciting journey of discovering faith.
- A new volume from Harry Reid, **The Soul of Scotland**, which, in the author's vivid and inimitable style, charted Scotland's sometimes colourful religious history.
- One outstanding bestseller – Steve Aisthorpe's **The Invisible Church** has sold over 2164 copies in print and 145 e-editions since it was published in May (to end of 2016). By any standard of religious publishing, this is extraordinarily successful and we both congratulate Steve for his stimulating research and thank him for his willingness to travel to speak about his book, including at the Greenbelt Festival. Monthly sales continue strongly.

Your contacts are:

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APPENDIX V

THEMES FOR THE CHURCH OF SCOTLAND

During the 2016 General Assembly, the Mission and Discipleship Council were tasked with the following deliverance:

"Instruct the Council to report to the General Assembly of 2017 its initial outline of a proposed theme(s) for the following five years from 2018 onwards to focus the worship, witness and work of the Church on every level throughout the Church of Scotland's parishes, congregations and communities."

This report outlines the preparation, facilitation process and outcomes of a consultation led by the Mission and Discipleship Council of the Church of Scotland on behalf of the General Assembly.

The first event took place at Linlithgow Burgh Halls on 24th October 2016 and was facilitated by Kinharvie Institute. The second event was held at the national offices on 1st December 2016 and was run by Mission and Discipleship. This report is a factual account of the preparation and execution of the process and provides a record of the outcomes reached on each day.

The purpose of this report outlines the decision process and who was involved to demonstrate how the Mission and Discipleship Council's facilitating role enabled representatives from across the Church of Scotland to reach proposed themes.

It proved to be challenging but immensely rewarding with a clear sense of the weight of responsibility on those who participated; at the same time there was a deep sense

of privilege to represent others in agreeing proposed themes. While the process had its challenges, it revealed the passion many have to share in the church's work in Scotland.

The desire was to arrive at a theme or themes that would serve to inspire and unite the people of the church over the next 5 years. It was stated that any agreed theme should be wide enough for the whole church to engage with, that it should work at every level of the church and should help to focus the Church's life and witness in a positive way.

To ensure that the agreed themes were representative of diversity in the church the Mission and Discipleship Council brought together a selection of key individuals who would be able to express views from the length and breadth of the church.

For the first day, the Mission and Discipleship Council decided it was necessary to engage in a facilitated process of discernment and consequently appointed Kinharvie Institute to run the day. Prior to this there were consultation meetings with Kinharvie to decide an appropriate way to reach potential themes. Dates were then issued and invitations sent out to ensure a wide representation was achieved. There was detailed information sent out so that representatives were as ready and equipped as possible.

The process and method adopted for this one-day event was an adaptation of World Café. World Café is a creative method for generating a living network of collaborative dialogue around questions of importance. World Café conversations are based on the principles and format developed by the World Café, a global movement to support conversations that matter in corporate, government, community and church settings around the world.

This approach sought to create a relaxed, informal safe and conversational space where participants can share experiences and ideas. The intent was to use the fruits of

these conversations to support the group to develop and agree themes. Tablecloths were used to record ideas from conversations.

The aim was to support participants to reflect on their current use of themes in respect of worship, witness and work of the Church through the sharing of stories. It was considered useful for delegates to have an appreciation of the church, as it is, and to give a voice to those aspects that particularly inspire them for the future.

Based on the rich quality of conversation, each table of 6 people was invited to recommend 2 areas of the Church's work to be presented to the whole group. These were presented and questions for clarification were invited. It was from these areas that themes emerged.

Having understood the themes, a representative from each group was chosen to engage in an exercise to cluster similar ideas with the aim of giving each identified cluster a heading. The intention was to re-present the clusters identified and named by the sub-group to the whole group and invite all delegates to vote on the clusters to identify the areas around which the church could unite.

Throughout the main part of the day, delegates progressed well through the meeting design as planned. The experience of conversations was reported as interesting, engaging, inspiring and enlightening. As the day progressed and the process moved to the actual development of themes conversations were reported to be challenging.

Unfortunately, the clustering process took longer than anticipated and the sub-group only got as far as generating 5 clusters; they ran out of time, meaning they were unable to give each cluster a title. With the sub-group unable to organise the data in the time given, the process became rushed, generating uncertainty and confusion about the best way forward.

The day ended with a sense that much had been achieved, however there was some disappointment and frustration

that the desired outcome had not been reached. Therefore representatives agreed that the finalising of any proposal for potential themes would not be achieved on the day and the proposal for a second day was agreed.

The extensive gathered information from the first day was shared with representatives and this enabled them to reflect further and prepare for the second day on 1 December 2016.

The second day started with an outline of the features of a good theme drawing from previous experience of others in Heart and Soul. This underlined the brief received by representatives from the first day to guide discussion and make proposals. They considered two questions:

- What areas of work could the church unite around?
- What areas of the Church's life could have the most impact over the next 5 years?

The features identified for a good theme were:

- Short enough to be memorable
- Wide enough to allow all to find a home within it
- Able to focus the Church's work for a 12 month period
- Accessible for all levels, including the General Assembly, Presbytery and the local congregation
- Be easily communicable in a 21st century Scottish context

A review of the collated topics from the first day with submitted proposals by representative from the second day were reviewed at the start of the meeting. The flow of the day involved facilitated discussion led by the Mission

and Discipleship Convener and a selection process of options eventually led to agreement by all representatives present for a proposal to be submitted to the General Assembly to consider.

The group discussed whether it wanted one theme or five themes or some other combination. After discussion, it was agreed that the theme would be used over 3 years with a strand per year. The preferred option of 3 years took into consideration the timing of any other themes that might emerge from the Council of Assembly and the potential World Council of Churches event in 2021 in Glasgow. The group also decided that any theme/s chosen should run within a calendar year.

After a long process of discussion and reflection a large number of potential themes were narrowed down to one single theme. This theme was then discussed further and amended to what is given below:

Stories (E. T. C.)

Stories of Encounter
Stories of Transformation
Stories of Celebration

"Inspiring Volumes"

The Mission and Discipleship Council wish to record our thanks to Kinharvie for helping facilitate the first day but especially to all those from a wide range of Councils/ Groups/Committees for enthusiastically engaging with this process.

[1] Appendix VII, 5/37

[2] Find out more about the publication at <http://www.churchofscotland.org.uk/resources/learn/resources/eldership>

[3] Appendix I, 16/18

[4] Full report by Dennis McCoy Consulting can be found at http://www.churchofscotland.org.uk/__data/assets/pdf_file/0015/36123/Eldership_Consultation_-_Detailed_Analysis_Report_Sep2015.pdf

[5] Full report by Rev Dr Alexander Forsyth can be found at http://www.churchofscotland.org.uk/__data/assets/pdf_file/0016/36124/History_and_Theology_of_the_Eldership_Paper_Dec2015.pdf

[6] For a full discussion of what is meant by these terms see Rev Dr Alexander Forsyth's report ⁴, Section II, pp40-53.

[7] Volume of reports to the General Assembly of the Church of Scotland 2014, 5/37

[8] Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual, 1921, Article III.

[9] Rev Dr Alexander Forsyth's report ⁴ p65.

[10] Scots Confession, 1560 Article XVIII

[11] Second Book of Discipline of the Church of Scotland, 1578. Chapter VI.

[12] http://www.churchofscotland.org.uk/__data/assets/pdf_file/0019/22546/Charity-Trustees-Liabilities-and-OSCR-update.pdf

MINUTES OF THE PROCEEDINGS OF THE NATIONAL YOUTH ASSEMBLY OF THE CHURCH OF SCOTLAND 2016

The National Youth Assembly (NYA) took place from the 19th to the 22nd of August 2016 in Gartmore House, Stirlingshire. 96 delegates, aged 17 to 25 travelled from across the Church of Scotland's presbyteries and congregations, from Aberdeen to Ayr Presbytery and Irvine & Kilmaronock to the International Presbytery. Everyone gathered to have their voice heard and spend time together in fellowship and worship.

Each year, the setup and flow of the NYA adapts and this year was no different; three powerful discussion topics meant that it was wise to set time and space aside for delegates to reflect. Time was taken to reflect on our own mental health through a variety of methods and a prayer space with labyrinth was created for delegates to use throughout the weekend. These changes help to keep the programme accessible to all and the continuous change that the Assembly undergoes ensures that it maintains appropriate and significant status for the work it does and enables, within the Church of Scotland.

Worship, naturally, was an integral part of the weekend with a variety of styles of both traditional and contemporary. Around a large world map on the floor lit by fairy lights our worship on the Saturday evening centred on suffering around the world from food poverty and HIV to domestic violence and the plight of refugees. We are particularly grateful to Gartmore Parish Church for their warm welcome as we joined them for worship on the Sunday morning.

Discussions are at the heart of NYA, and in 2016 we had three very important topics at hand, each providing a different and perhaps new perspective to the given topics to delegates helping them to engage fully in each day's activities.

Gender Justice

The first of our discussions was on Gender Justice for which we had two aims. The first was to raise awareness and understanding of the issues that were being raised, for many delegates questioning gender roles was something they did not have experience of and so the topic was introduced in such a way to become clear and understandable to them. The second aim was to examine how the NYA delegates felt the Church of Scotland should be responding to such issues, bringing into consideration what our faith teaches us and inspires us to do.

The input for our discussions came from Katherine Gilmour, the Church of Scotland's Violence Against Women Development Officer and Fiona Buchanan, Church and Society Council and the Youth Development Officer for Christian Aid in Scotland.

Both Katherine and Fiona gave a presentation on what we mean by gender when considered separately to our biological sex and also what our society portrays as the qualities and attributes of 'each' gender. This led to an open discussion using a diagram called the 'Genderbread Person' where delegates suggested traits that are stereotypically associated with being male or female. From this, delegates expanded on how these stereotypes made us feel, and if the assembly felt they were positive or negative. Following this Katherine and Fiona moved on to look at what happens when we 'leave' these assigned boxes and display traits associated with the opposite gender.

The delegates of the NYA come with a vast wealth of differing personal and Church experiences, which was demonstrated in the wide range of responses to the first four questions presented to the small groups.

From these small groups discussions, delegates were presented with a list of statements on which to give their opinions and vote on the statements they most agreed with and felt most passionately about. Examples of these are as follows. (Where responses do not total 100%, this is due to delegates neither agreeing or disagreeing with the point.

What are the positives and negatives of gender norms or stereotypes?

- Gender stereotypes can have detrimental and damaging effects on both physical and mental health – *In response to this, 89% of respondents agreed to the statement while 6% disagreed.*
- Gender stereotypes can lead to domestic and sexual violence against men not being taken seriously – *In response to this, 95% of respondents agreed and 2.5% disagreed.*

How might people who don't conform to traditional gender roles feel about them?

- Feeling endangered – *This point was agreed with by 69% and 13% disagreed.*
- Pressure to fit in – *93% agreed with the point and 2% disagreed.*

How do you think traditional gender roles are linked to gender justice?

- The media has a lot of influence over the way we are informed about traditional gender roles – *This was agreed with by 83% of respondents while 12% disagreed.*

- Women in the world, and especially women in the developing world, still suffer as a result of gender roles and the associated stigma – *91% agreed and 2% disagreed.*

Votes were not taken in response to the final question, why should Christians care about gender justice?. Instead, feedback was taken and the responses focussed on us as Christians seeking justice in the world. It was also noted that we as a Church should work on keeping up to date with society's surroundings.

After a break, the Youth Assembly moved on to discuss what they felt a gender just Church should look like, and what would have to happen in order for that to be achieved. When asked if they felt the Church of Scotland specifically had a problem with Gender Justice, 82% felt that, to at least some extent, it did with only 18% disagreeing. There was a variety of reasons for the votes on both sides, and a fuller account can be found within the National Youth Assembly's supplementary report.

Mental Health

Our second discussion was held on the topic of Mental Health, focussing particularly on young people. For input to this part of the weekend, we were joined by the Scottish Government Minister for Mental Health, Maureen Watt MSP, who gave an account of the work being done by the Scottish Government in raising awareness and helping those suffering from negative issues with their mental health. After this we had input from both Viv Dickinson of CrossReach and Andrew Tomlinson of the Church and Society Council.

An anonymous survey was held early in the discussion to build an understanding in the room of how many people had experienced mental ill health, the severity of it and treatments people may have sought. While figures were broadly in line with national numbers, one standout figure came on the question 'Have you ever sought professional help for a mental health condition?'. That as many as 40% said yes, they had at some point sought professional

assistance was a shock to the delegates. Another question to highlight was; On a scale of one to nine, generally, how would you position your mental health? Breaking the responses into three categories, 55% responded positively (a score of 7-9), 30% neutrally (4-6) and 14% negatively (1-3). When asked the same question, but about when their mental health was at its worst, only 8% responded positively, with 42% neutrally and 50% responding negatively. These figures really represent the reason why it is vital that we recognise these issues and do our best, not just to highlight them, but to tackle them.

Delegates were then asked the three following questions;

1. What do you think of the work already being done?
2. What is your experience of mental health within the church?
3. What can or should be done?

Some of the key responses to these are below and, as before, a fuller summary of responses can be found in our supplementary report.

One powerful response which came from a delegate was that they had admitted to having felt that they 'knew a lot about mental health before the discussion' but had come away with their eyes opened by their small group discussion session. They went on to encourage those there to go out and share their stories to help others understand and to not be afraid of doing so. A lot of the responses were based around the lack of education that there is, particularly surrounding the stigmatising language we use and the poor connotations we associate with words commonly used. Another point was that we should start to help and 'myth-bust' some of the ideas people have about mental health. Further to this, one delegate raised the point that we should also help raise awareness of CrossReach, who they branded as the Church of Scotland's best kept secret. We learned about CrossReach employing a new Social Care Mission Officer recently to help build on positives and learn from mistakes.

Whilst in small groups delegates discussed, amongst other questions; "What do you feel the Church does well in relation to mental health issues?" and "What do you feel the Church could do better in relation to mental health issues?" In response to these questions we heard that; there are good pastoral care links in place, even if they are not specifically Mental Health related. People felt that the environments created by many youth leaders allowed a safe space to discuss the issues. Some delegates felt that their congregations created a warm welcoming family for them to feel safe in. There were a number of suggestions on how the Church could improve on its work, these included; mental health training for elders, enabling them to understand the issues and to be able to have meaningful discussions with those suffering. Other raised concerns about the mind-set that "God won't give you more than you can handle" as this can lead to trivialisation of, or lack of validity being given to, people's experiences with poor mental health. Finally, it was highlighted by a majority of groups that those in formal ministry themselves often feel exposed and vulnerable and should be able to access assistance easily and without feeling that they are failing those they support in any way.

Future of Ministry & Fresh Expressions

Our final discussion focussed on the future of ministry within the Church of Scotland looking also at Fresh Expressions amongst other initiatives. Input for this section came from; Rev Neil Glover, Convener of the Ministries Council of the Church of Scotland. Norman Smith and Lesley Hamilton Messer from Church Without Walls and Emerging Church. Rev Liz Crumlish from Path of Renewal and Very Rev Albert Bogle and his Online Church.

The first question covered in small groups was on what delegates sought in a minister. A strong passion for what they do and their faith was one of the key points covered as well as being approachable and empathetic when sensitive issues are being discussed. Other points included being open minded and able to take feedback on where people were not satisfied and being able to admit their own weaknesses. Delegates looked for somebody who

was an example to follow, particularly when it comes to accepting the variety of theological backgrounds and views that are present in our congregations.

Another question focussed on what could be changed, or new initiatives we could have in ministry in order to meet different goals i.e. to connect to a changing Scotland or to lead a diverse Church. Examples that were given included; exploring new media platforms, for example social media such as Twitter, Snapchat and Instagram, and combating problematic mind-sets and attitudes that are held about Church and ministry generally. Many spoke of trying out different styles of worship, while it doesn't need to be a permanent change it was felt that it is always positive to try different ideas in order to be able to draw genuine conclusions on them. A number of points were made of examples in which churches had started new initiatives for the congregation and wider community such as inter-faith dialogue, political hustings and new social events.

Next the small groups considered "What should the Church of Scotland do to promote and enable ministry of young people?" The point was raised that myths need to be displaced such as young people all being likeminded in terms of their actions and their theology. Many people spoke of their desire to lead worship and parts of services in their congregations but being frustrated when they were denied any opportunity. They felt it was important to involve young people but not to be tokenistic in their approach. Identifying gifts and talents was seen as vital by some delegates as part of upholding the ministry of all believers. Generally, delegates felt it was important to be encouraging and nurturing of young people already within congregations and to equip them for roles within the Church.

The last question discussed was how we meet the vision of having a Fresh Expression in every Parish by 2020. Ideas that were raised included; being open to new ideas and letting go of fixed ideas of what Church is and encouraging a mutual respect and dialogue allowing us to be more outward looking. Improving communication with our

communities was seen as a key way to getting more of the community involved with the life of the Church. A change in the idea that Church is only on a Sunday morning, was also seen as a way to achieve the aim. Finally identifying the needs of the community with an openness to try new forms of Church was seen, as crucial to developing fresh expression across the country.

Promotion

As our social media presence continues to grow, it has been important to start new initiatives to raise awareness and encourage year long engagement with the National Youth Assembly. One new initiative that started this year was our daily Advent reflections, running every day on Facebook^[1] from the first Sunday of Advent, all the way through to Christmas Day itself. There was a very high amount of interaction with the posts and comments saying that this had provided a faith link for those disconnected from the NYA. Some of the videos were shared out with the traditional Church of Scotland circles particularly the reflection focussed on Palestinian Peace Parcels. Reflections over the period of Lent are also planned. In addition to this our Instagram page and Moderator's Twitter account^[2] have seen good increases in interactions.

Conclusion

The 2016 National Youth Assembly was once again a success in reaching out to a wide variety of young people across the length and breadth of the Church of Scotland. The work that has been completed since the Assembly, and more detail on the feedback and discussion responses from the Assembly, can be found in our supplementary report^[3].

The National Youth Assembly continues to work closely with other bodies within the Church of Scotland and as ever plays a major part in nurturing and developing the faith of many young Christians within Scotland enabling them to have a voice and participate in decision making. For these reasons, and many more it remains something the Church can be proud of.

The NYA 2017 will be held at Gartmore House taking place from the 21st to the 24th of July 2017^[4]. It is open to all 17-25 year olds with a connection to the Church of Scotland; 2016 saw a large increase in the number of 'first time' delegates, and we would be keen to see this repeated again in 2017.

ANDREW MACPHERSON, *Moderator*
LYNDSAY KENNEDY, *Clerk*

[1] www.facebook.com/cofsnationalyouthassembly/

[3] www.churchofscotland.org.uk/youngadults

[2] <https://twitter.com/nyamoderator>

[4] www.churchofscotland.org.uk/youngadults

THEOLOGICAL FORUM

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Note the Forum's range of activities and support given to the Church. (*Section 2*)
3. Receive the report "An Approach to the Theology of Same-Sex Marriage" as a resource to the Church and commend it as a basis for study and discussion. (*Section 3 and Appendix*)
4. Invite the Church to take stock of its history of discrimination at different levels and in different ways against gay people and to apologise individually and corporately and seek to do better.
5. Instruct the Legal Questions Committee to undertake a study of the matters which would require to be addressed in any new legislation permitting Ministers and Deacons to officiate at same-sex marriage ceremonies, with a view to presenting a Report to the 2018 General Assembly.

REPORT

1. The Theological Forum was established to have two roles: to act in support of other committees of the Church and the General Assembly, and to produce reports of its own on matters which arise in the Church.

2. Over the last year, the Forum has offered advice to the Elder Working Group on its emerging study of the eldership; to Mission and Discipleship Council about ideas introduced by The Very Reverend Albert Bogle about the Virtual Church; and to the Legal Questions Committee about voting by remote access. It has engaged with work on an emerging study of The Theology of the Child; with Review and Reform about the issue of the authorization of elders to administer the sacraments; and with new questions about the Westminster Confession.

3. It has also worked, listened and consulted in an effort to offer an Approach to the Theology of Same-Sex

Marriage which it offers as a contribution to the Church's understanding of this area (see Appendix).

In the name and by the authority of the Theological Forum

IAIN TORRANCE, *Convener*
DONALD MacEWAN, *Vice Convener*
NATHALIE MAREŠ, *Secretary*

ADDENDUM

Very Rev Professor Iain Torrance

Iain Torrance completes his term as Convener at this year's General Assembly. Iain retired from his appointment as President of Princeton Theological Seminary at the end of December 2012 and in addition to a new role at the University of Aberdeen and additional service for The Queen, he agreed to take on the Conventership of the

Forum for four years. He has done so with patience, wide knowledge and a deep love for the Church. We wish him well in his retirement from this role.

In the name and by the authority of the Theological Forum

DONALD MacEWAN, *Vice Convener*
NATHALIE MAREŠ, *Secretary*

APPENDIX

AN APPROACH TO THE THEOLOGY OF SAME-SEX MARRIAGE (2017)

1. The use of Scripture

1.1 In a reflection lasting eighteen months which involved a good deal of listening, we acknowledged that the question of how we handle scripture has been an integral part of the long debate over the place and appointment of same-sex people.

1.2 Our own journey in discussing Scripture has been shaped by recent reports to the General Assembly on matters of human sexuality. Every one of the six significant pieces of work over the past decade on sex and marriage which has been brought to the General Assembly has laid out the hermeneutical considerations which inform different interpretations of scripture as a whole and scriptural texts in particular, and then explored specific texts in detail. In particular Romans 1, at issue in our later discussion of Robert Song, has been discussed in detail in at least three reports.

1.3 Rather than rehearsing and repeating the particular arguments presented in these reports, it is possible to summarise the different tendencies of interpretation used by people across the Church. Sometimes it is claimed that people fall into one of two lobbying groups as either “Traditionalists” or “Revisionists”. In fact, we found that this would be a misleading and over-polarising claim. Practically everyone falls into a spectrum between two poles, and people vary where they are on the spectrum depending on what is being discussed.

1.4 Broadly more inclusive arguments in favour of broadening the Church’s understanding of sexual relations to include those among persons of the same sex typically hinge upon two arguments. The first is to say that Scriptural condemnations of same-sex sexual activity were framed in cultural contexts very different from our own and referred to individual acts rather than committed and faithful people willing to enshrine their relationships in vows before God. As committed and faithful partnerships between equal persons of the same sex were largely unknown in the ancient world, neither St Paul nor any other biblical writer could have had such partnerships in mind when they condemned same-sex sexual activity.

1.5 Another more inclusive argument in favour of same-sex relationships rests on a distinction between the written text of Scripture and the living Word of God, the latter being associated with Jesus Christ who speaks to us in our hearts and consciences. According to this argument, we owe our allegiance to Jesus Christ the Word made flesh rather than adherence to the literal words of Scripture, and, for that reason, if people believe that Jesus is now calling the Church to a new understanding of how faithfulness may be displayed in human relationships, this should be taken seriously as a contemporary form of obedience.

1.6 More conservative arguments against any broadening of the Church’s views on sexual relations to include those among persons of the same sex rest on a different set of interpretive rules. For them, once it is ascertained that the biblical writers intended to condemn same-sex acts, the only appropriate response for the Church to make is to declare such activity to be contrary to God’s intentions for humanity, and thus prohibit same-sex marriage.

1.7 While the styles of interpretation used by those who are more inclusive and those who are more traditional are different in many respects, they share an acknowledgment of the authority of Scripture and the authority of Jesus Christ as the King and Head of the Church. The differences

between them rest on the different aspects of this authority that they focus upon, with more conservative readers tending to focus on the *words* of Scripture and more inclusive readers tending sometimes to look *through* rather than *at* the words of the text. It is evident that this is a generalisation and a simplification but it may succeed in pointing to some of the threads in this argument.

1.8 For those adopting a more conservative perspective, the authority of Scripture rests in obeying the *words of its text*. These words were given by God through the scribes and prophets and transmitted faithfully by Israel until they could be written down. We abide by the authority of Jesus Christ speaking in Scripture by correctly ascertaining what Scripture's words meant in their original context, before conforming our doctrine and practice to them. It is not our duty to ascertain *why* God, speaking through the biblical writers, issued these commands, but only to ascertain the meaning of those commands and act upon them.

1.9 Those who adopt a more inclusive perspective also believe in the authority of Jesus Christ speaking in the Scriptures, and they also seek to understand the meaning of the words in their original context. What distinguishes them from more conservative readers, however, is their belief that Scripture's meaning is somewhat wider than particular words themselves. In order to understand a biblical command, we must not only understand the meaning of the words in their original context, but also understand the many ways in which Scripture tells us a developing story in which believing Gentiles were also invited to join the People of God. In the present context, this means asking what Paul meant when he declared that in Christ we are neither Jew nor Greek, neither male nor female, neither slave nor free.

1.10 For many people of a more conservative habit of reading Scripture, there might appear to be something illegitimate in looking 'behind the text' as - taken in a particular direction - this method might seem to relativize those commands, and empty them of authority. Yet, for those who read Scripture with a different set of

expectations, this is a way of applying the words of Jesus today and of following his example of reaching out to those who have felt excluded by the scriptural certainties of others. We accept that both these habits of reading the Bible try to ascertain Scripture's true meaning today that they might serve the Lord Jesus Christ. They differ in how that true meaning - and that true service - might be reached.

1.11 It is a mistake to believe that this long and on-going argument about Scripture and how to apply it is something that should be settled with a "victory" for one particular perspective. Professor Alec Ryrie of the University of Durham in a recent lecture celebrating the work of Martin Luther has reminded us that it is this very argument which has provided energy and ferment to the Protestant tradition. The last 500 years have seen an almost continuous tension, emerging in quite different places and issues, between readings more or less aligned either to the "strict" text or more inclusively to the "context" and for a wise and faithful reading of the Bible we need all of these voices.

1.12 There is even more to it than this. God does indeed speak to us through Scripture but sometimes God also speaks out of the whirlwind. Calvin tells us that the sight of the stars reassured Abraham about the number of descendants God had promised him. We today cannot see the ocean choked with plastic bags and not think that somehow God is telling us how we are misusing the created world. And there are times when God speaks to us through the cries of God's people who long for inclusion and dignity.

1.13 When, then, we try to understand the issue of same-sex marriage, we do so as people who all esteem the living voice of Jesus Christ speaking in the Scriptures. The differences between us rest on how these Scriptures are to be heard today.

1.14 Having considered scriptural interpretation, we now turn to extra-biblical arguments.

2 Three overlapping kinds of argument all of which we need to consider

2.1 As we have reflected, read and listened, we have found three kinds of overlapping arguments. Aspects of all of them have to be taken into account.

(A) Arguments based on understandings of human rights

(B) Analogical arguments which try to build outwards from traditional understandings of marriage

(C) Fully theological arguments for the admissibility of same-sex marriage

We will take these in turn.

2.2 (A) Human rights arguments

2.2.1 The Western practice of granting and claiming rights is a tradition reaching long before Christianity. Roman Private Law embedded a series of rights over property, status and procedure in a trial. Constantine's Edict of Milan began a long tradition of granting independence to the Christian Church and this was subsequently codified and reinforced. A series of benchmark charters, including Magna Carta, specified the authority of the king in relation to the barons and the rights of free people to trials and to property.

2.2.2 The Protestant Reformation, and we find this particularly with Luther (whose 95 Theses we remember in 2017), lifted up the claims of the individual conscience. Each person stands equally before God, each is vested with a freedom to believe and has an entitlement to the scripture in their own language.

2.2.3 Enlightenment writers (John Locke, Jean Jacques Rousseau, and Thomas Jefferson) in Europe and North America based their account of human rights in theories of a social contract. Individuals limited some of their natural rights for the sake of order and delegated their claim of self-rule to elected officials.

2.2.4 The Virginia Declaration of Rights (1776) specified a number of "indubitable, unalienable and indefeasible" rights. The French Declaration of the Rights of Man and Citizen (1791) enumerated "natural, unalienable and sacred rights", including liberty, property, security, resistance to oppression and "the freedom to do anything which injures no one else". The elaboration of such rights was not unchallenged. One kind of objection was famously enunciated by Jeremy Bentham who described certain rights as a "nonsense upon stilts"^[1]. His point was that in a classical sense, if I am to have a right, there is an implication that someone else has a duty to supply it. Who is going to supply and safeguard such rights?

2.2.5 In contemporary thinking, none has made this criticism of a human rights theory more sharply than the American moral theologian Stanley Hauerwas. Though Hauerwas acknowledges that an appeal to human rights shelters those who have no protection in the world, he fears lest appeals to rights "threaten to replace first order moral descriptions in a manner that makes us less able to make the moral discriminations that we depend upon to be morally wise". As an example, he says "If you need a theory of rights to know that torture is morally wrong then something has clearly gone wrong with your moral sensibilities". Hauerwas' argument is that genuinely Christian ethics have to be eschatological – that is, they have to do with the new reality brought in by Jesus Christ. We will see such a reference to eschatology when we turn to the perspective taught by Robert Song.

2.2.6 Stanley Hauerwas is not alone in his anxiety. The Roman Catholic legal scholar Helen Alvare is concerned lest constitutionally-protected privacy comes into collision with the religious liberty protected by the First Amendment. When the law insists that particular photographers and bakers provide a service for same-sex weddings (for example) this clashes with a distinctly Catholic cosmology. She argues that "coercing Catholics to facilitate opposing practices is tantamount to coercing them to abandon their own religion and to practice another"^[2].

2.2.7 It is for these reasons that, although we fully appreciate the vitality of the tradition of human rights and the shield it has provided to the defenceless, we have not based our report solely in that perspective. This tradition provides one layer of an argument and from it we become more aware of discrimination and our failure to treat each other even-handedly. We recognise that as a Church we have often failed to recognise and protect the identity and Christian vocation of gay people and believe that the Church as a whole should acknowledge its faults.

2.3 (B) Analogical arguments

2.3.1 Here we have paid particular attention to the work of Professor Jean Porter at the University of Notre Dame in Indiana. She is one of the leading authorities on the theology of Thomas Aquinas and the revolution in theological thinking which preceded the Reformation and still shapes much traditional theology today. The Forum owes much to careful study of her paper, "The Natural Law and Innovative Forms of Marriage: A Reconsideration"^[3].

2.3.2 Professor Porter is a Roman Catholic and she begins by asking herself whether, in the light of Christian history, the marriage of a man and a woman is the only valid form that we may accept. There are complex questions here:

- Has "*Christian* marriage" been reduced by state action to no more than a civil contract?
- If "marriage" is today available to a wider range of people, does it follow that Christians should try to restrict the use?
- If same-sex marriage does not 'extinguish'^[4] or 'eclipse' heterosexual marriage, could prohibiting it be to 'refuse to accept the variety of God's creation'?

2.3.3 The classic writers of what is called the "scholastic period" taught between 1200 and 1400. This meant that they followed an immense upheaval in the Church's thinking about marriage.

2.3.4 Prior to that period, marriage belonged squarely to secular rather than church law. The marriage vows in Christian Europe echoed in language and were modelled on the feudal vows of homage and fealty. If they occurred at all, they took place prior to the marriage and were between the bridegroom and the bride's father. The kiss, if it occurred, was hardly romantic but was the feudal kiss on the mouth between bridegroom and bride's father^[5].

2.3.5 Around the year 1000 the church developed canon law which regulated marriage and claimed the right to judge on marriage disputes. Prior to what are called the "Gregorian Reforms" marriage did not require the blessing of a priest. Fathers controlled the giving of a son or daughter into marriage. With church reform, slowly marriage by vow emerged and consent alone was considered constitutive of a marriage. There was disagreement over whether or not physical union was necessary for a marriage to be legitimate. In one view, sexual union confirmed a marriage. In another view, all that was needed was the expressed consent of each party. This account was endorsed by Pope Alexander III in the mid-twelfth century and thereafter the Church tried to insist that all marriages should be blessed by a priest. Failure to obtain nuptial blessing could render a marriage illicit but not invalid. It was this still lingering tradition which underlay the argument over whether Anne Boleyn was or was not "married" to Harry Percy before she caught the eye of Henry VIII.

2.3.6 This argument was conducted at a legal, social and theological level. The scholastic writers were well aware that despite the fact that Mary the mother of Jesus was married to Joseph, she was believed to be a perpetual virgin. It followed that the often repeated thesis that for a relationship to be a "marriage" it had to have a "procreative intent" had at least one important exception.

2.3.7 It is simply not the case that a single account of "marriage" has been unchanged and constant throughout Christian history. And similarly, it may be said that today

also there is another wide scale scrutiny of what counts “as marriage” and what its benefits are.

2.3.8 It was against the context of evaluation of changing social practice that the scholastic theologians reflected both on the goodness of the sexual act (the notion that sex is not intrinsically unclean or even wicked) and separately on the criteria for marriage and its benefits.

2.3.9 Professor Porter shows that by the middle of the thirteenth century, while the scholar Philip the Chancellor was teaching in Paris, it was recognised that human persons have sexual relations ‘for the well-being of the species’. That may seem obvious but it was an important part of Philip’s thinking that as humans are not simply ‘animals’ but are also ‘rational animals’, our actions are conditioned not just by instinct but also by a social life. It followed that for humans, reproduction involves not only legitimate genital activity but ‘the care, nurture and socialisation of the child’. For the same reason, the scholastic writers were severe against adultery. Adultery was held to transgress the kinship structures necessary for the bringing up of children and so ‘can be said to be contrary to the inclination to reproduce’.

2.3.10 This foundational medieval understanding that human reproduction is a ‘social process’ not merely a physical one affected the understanding of the purpose of marriage. The scholastic writers understood marriage as a social convention and so they were unwilling to state that there is one and only one “natural” form of marriage. They were well aware that ‘there had been diverse forms of marriage in other times and places’. They understood marriage not as ‘a necessary ... expression of human nature but a complex and in many ways contested set of institutional practices’.

2.3.11 As it happens this approach is entirely compatible with the understanding of “constrained difference” taken by the Theological Forum. We too are trying to assess ‘a complex and contested set of institutional practices’ and place them in the rapidly changing world of twenty-first century Scotland. And like the scholastic writers, we too

have a stake in advocating those conventions which seem effective.

2.3.12 It has to be remembered that in the eleventh century, the church sacralised marriage – it brought marriage out of the secular realm into canon law. At the time of the Reformation, the Reformers re-secularised marriage. They denied it was a sacrament and they reversed centuries of practice by allowing ministers to marry. That in turn led to Enlightenment contractarian understandings of marriage, in which marriage is emphatically not more than a voluntary contact between two consenting adults, who agree the terms of coming together and of dissolving the union^[6].

2.3.13 However, the re-secularisation of marriage that occurred under the Reformation does not mean that the Church no longer has a stake in the institution. Such a non-sacramental understanding has tended to be deepened in the Reformed churches by a belief that the marriage union formed a covenant. Thus it is stated in the *Westminster Directory for the Publick Worship of God*^[7]:

“Although marriage be no sacrament, nor peculiar to the church of God, but common to mankind, and of publick interest in every commonwealth; yet, because such as marry are to marry in the Lord, and have special need of instruction, direction, and exhortation, from the word of God, at their entering into such a new condition, and of the blessing of God upon them therein, we judge it expedient that marriage be solemnized by a lawful minister of the word, that [he] may accordingly counsel them, and pray for a blessing upon them.”

2.3.14 This “covenantal understanding” of marriage is affirmed as much in the changing circumstances of today as it has ever been since the mid-seventeenth century.

2.3.15 In the 21st century, we see the secular authority (the Parliaments in Westminster and Holyrood) simply re-asserting its claim again by extending marriage to same-sex persons. This tussle for the ownership of marriage is

not intrinsically new and looking at the long history of marriage we need to try to discern what is really at stake.

2.3.16 Faced with an array of practices including child marriage, serial marriage, dynastic marriage and concubinage, the scholastic writers argued that the 'ideal form' of marriage was of 'a permanent union between one man and one woman'. They also argued against consanguineous marriage as a way of undermining the power of clans and inter-clan conflict. There are echoes of this in Shakespeare's *Romeo & Juliet*.

2.3.17 As Professor Porter notes, the scholastic writers – who were reformers in their day – assumed a doctrine inherited from Peter Lombard but originally from Augustine of Hippo that "marriage" in its various forms protects three values: (1) 'the faithfulness of the spouses; (2) fruitfulness as expressed through progeny; and (3) the sacramental bond between the spouses'. The scholastic writers knew very well that indissoluble monogamy was not the only form of marriage but they tried valiantly on the basis of the *natural purpose* of social reproduction (the long-drawn out process of bringing up children) to evaluate the different forms that marriage took. So, for example, polygamy, which was a legitimate form of marriage outside Europe, was held to diminish the mutuality between the spouses but allowed for the care and education of children. In all of this, there was a process of sacralising marriage as it was brought into the realm of canon law.

2.3.18 By this means, in an earlier time of change, there evolved 'a way of distinguishing "marriages" from other kinds of sexual relations'. It should be noted that what began to emerge was not a single "definition" of marriage but the "clarification of the paradigm of marriage". What we are engaged in today is much the same sort of exercise.

2.3.19 Porter suggests that more careful awareness of the different elements which make up "marriage" rather than any old sexual union, should make one cautious when what looks like being a marriage is not acknowledged to be one. She points to the traditional Roman Catholic view

that a union is not to be counted as a "marriage" even if it is enduring, fruitful and supportive, if there is a surviving spouse from a previous marriage.

2.3.20 In a similar way, while one can fully acknowledge the genital procreation which is a central aspect of what we call "marriage", we are not thereby obliged to say that this is the only aspect of the institution. "Marriage" has other entirely legitimate and worthy aspects. Among these are (1) that marriage provides a framework for mutual personal and financial support. It (2) focuses recognition of those claims and it (3) gives 'public expression to interpersonal love'. It allows the sexual expression of love to be seen 'within the context of an overall pattern of life'.

2.3.21 Porter is here making a point that was made repeatedly by Stanley Hauerwas in criticism of the selfish sexual individualism of the 1990s. There was a time when liberal Christians wanted to argue that any sexual relationship was acceptable provided that there was sufficient mutuality and no imbalance of power. Hauerwas firmly argued that this was simplistic and a travesty. Sex is a "public" rather than a "private" act, as sexual acts carry an emotional harvest and have to be placed within a narrative of shared commitment.

2.3.22 Porter's point is similar. 'We are not only animals that reproduce sexually but social animals for whom sexual exchange and interaction serve to express and cement social and personal bonds'. "Marriage", in other words, is more than simply the sexual act and it becomes clearer that though marriage has a paradigmatic form, this need not necessarily prevent extending the term to a group of other unions which cannot fulfil the reproductive purpose but can embody other aims of the institution.

2.3.23 "Marriage" is already extended to heterosexual couples who know they cannot have children. We do this because we know that marriage is more than a framework for legitimate genital acts. It is also a framework for supporting the mutual and publicly declared love between two people.

2.3.24 Just as it would be unjust to deny use of the term “marriage” to people past childbearing, so it can seem unjust to deny the term “marriage” to same-sex couples who intend to fulfil most of the range of “marriage’s” purposes.

2.3.25 This is the argument from analogy – from extending what we know of marriage and its long history as a human institution.

2.3.26 There are those who would rule out such an analogical extension to same sex couples on the ground that they are engaging in a sexual activity which is intrinsically sterile (one which has no possibility of conception). But exactly the same argument may be brought against heterosexual couples who use today’s very effective contraception.

2.3.27 There are those who are reluctant to extend use of the term “marriage” to same sex couples on the grounds that what they do is intrinsically unnatural and a violation of the oft-claimed complementarity of a man and a woman. **The counter argument** is evidently that it is natural to them (homosexuality is more common in nature than may be realised). **A further argument** is that if our understandings of masculinity and femininity themselves are shaped by our centuries-long experience of two-gender marriage, then we cannot without circularity argue that marriage is the only legitimate union between a man and a woman because it is “marriage” which has shaped our understanding of gender roles.

2.4 (C) Theological arguments with particular reference to the work of Professor Robert Song

2.4.1 In the course of our reflection we came to understand that even when people from the traditional perspective acknowledged that there are different ways of reading scripture and are analogical arguments, they still maintained that there is an unwarranted jump from acknowledging the permissibility of same-sex relations to actually affirming them, and something implausible in claiming that we now know better than St Paul.

2.4.2 It is for this reason that we turn to the more thoroughgoing theological argument presented by Professor Robert Song of the University of Durham^[8].

2.4.3 Song argues that the incarnation of the eternal Word of God as Jesus, that is, as a human person, inevitably impacts the way we think about sexuality. For example, we have gradually learned that the figure in our regular worship who represents Jesus at the Holy Table and says the words of the Eucharistic Prayer over the bread and wine represents Christ in Christ’s humanity, not in Christ’s gender.

2.4.4 Thus we have gradually learned that there is no reason why a woman may not preside at Communion: when she does so, she represents Jesus, our human High Priest. In a similar way, we gradually learn that sexual difference is not as theologically all determining as we may have thought.

2.4.5 Song points out that though in Genesis the Lord told Adam and Eve to be fruitful and multiply, it is a mistake to separate the doctrine of creation off from the rest of God’s dealings with us in Christ. Jesus’ resurrection participates in a new order and inaugurates it. In the same way, creation as an act of closeness by God points beyond itself. When Jesus was asked about the marital status in heaven of the woman who had been married in turn to each of seven brothers, Jesus said, “Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed, they cannot die anymore, because they are like angels and are children of God, being children of the resurrection (Luke 20: 34-6).

2.4.6 In what is the most perceptive theological move in the literature to date, Song asks us to consider that the primary issue is not how to evaluate heterosexual vs homosexual, but how to evaluate procreative vs non-procreative.

2.4.7 He asks us to consider the person of Jesus and especially our acknowledgement of him as the Second Adam. He argues that the eschatological fulfilment of Adam in Christ must lead to “a resituating of the Genesis account of Adam”^[9]. After Jesus, we come to understand Adam differently. It is now seen that Adam points to Jesus. Song argues that this in turn implies “a resituating of what it means to be in the image of God”. He wrote, “The first *adam* may be created male and female, and thereby ordained and rendered able to procreate. But the last Adam, the one who unlike the first Adam does succeed in having all things placed under his feet, does not do so by procreation”^[10].

2.4.8 Song argues that with Jesus, the entire notion of what it means to be human, to flourish, to live in relationship with God and our neighbours, is reoriented. “[F]ull humanity, full participation in the imaging of God, is possible without marriage, without procreation, indeed without being sexually active”. He argues that though one might think that the new eschatological order in Jesus might erase the created order, this is not so. He thinks in terms of resituating, not erasure. But “marriage no longer carries the aura of inevitability”^[11].

2.4.9 Jesus himself spoke about the need for new wine being placed in new wine bottles, and the impracticality of stitching new unshrunk cloth onto an old garment. These are images *not* of erasure but of resituating. Song writes, “The coming of Christ resituates marriage. Not only does it make it evident that marriage may not be grounded untheologically outside an understanding of God’s covenant relationship with us, it also bursts the seams of marriage and points to a new eschatological order in which marrying and giving in marriage, and therefore procreation, are no longer part”^[12].

2.4.10 We have seen with Jean Porter that marriages may have meaning apart from procreation. Song’s notion of eschatological re-situating allows us to reconsider same-sex unions in a more strictly theological way. In *creation*, the purpose of male and female was for *pro-creation*. So,

within that mind-set, sexual differentiation was for procreation. But if procreation is not now essential for the growth of the Kingdom of God and has in a sense been eclipsed, it is possible to consider unions which are not procreative, but which still bear witness to God as they echo God’s faithfulness and therefore God’s holiness.

2.4.11 It follows that the central issue in this long-running debate has moved. It is not – as it has so often been portrayed – as ‘homosexual vs heterosexual’ but ‘procreative vs non-procreative’. And we have to determine how we evaluate non-procreative unions.

2.4.12 We know very well that not everyone will accept this framework. Some will object that same-sex unions should be excluded on the grounds of lacking the complementarity of men and women. We have seen this argument before and *gender complementarity* is impossible to pin down. We all know that the traditional gender roles and expressions which men and women have taken in marriage, family and employment have been changed, shared and transferred over recent decades. It may be objected that same-sex unions lack *biological complementarity*. Part of the answer to that is that heterosexual couples also engage in activity which does not lead to procreation. So it is not particular sexual acts but the entirety of the relationship which we should be evaluating. That is precisely what Professor Porter showed taking place in the scholastic period. During a time of change, criteria were built up over what should and what should not count as “a marriage”.

2.4.13 Another kind of objection may be brought by referring to the first chapter of the Epistle to the Romans. Song’s approach is one which takes seriously the fact that the coming of Jesus resituates marriage. He claims that “all the verses that refer to same-sex sexuality assume the Genesis patterning, that in creation sexuality is ordered to marital relationships between male and female, and that marital relationships are inseparable from an openness to procreation. In other words, their reasons for rejecting same-sex relationships are not based on any

understanding of complementarity [i]f we consider the eschatological significance of Christ for sexuality, different vistas may open up If continuing procreation is no longer part of human fulfilment in the life to come, this cannot but affect our understanding of what sexuality can mean for those awaiting that fulfilment if we accept that sex even in a non-procreative context can be good, and that there is no final reason why all committed relationships should be intrinsically or deliberately open to procreation, we are opening the way to same-sex relationships"^[13].

2.4.14 It might be objected, of course, that if the coming of Christ opened up a new appraisal for non-procreative unions and so for covenanted sexual unions between persons of the same sex, then Paul might have been expected to have understood this rather than affirming the Genesis understanding of gender and sexuality in his condemnation of same-sex acts in Romans 1. Yet God's Word is found *through* as well as *within* Scripture, and Jesus himself promised that the Holy Spirit would lead the Church into further understanding (cf. John 16: 13). It is these new understandings that the General Assembly is attempting to discern in its consideration of the issue of same-sex marriages.

2.4.15 We recognise that there are people who will remain unconvinced by Professor Song's perspective.

2.4.16 In this argument which has lasted at least two decades, at times "progressive" thinkers have accused "traditional" thinkers of inconsistency in their handling of scripture. "If this is how you read scripture", they say, "then you are inconsistent in allowing women to be elders and ministers since you set aside the advice of St Paul".

2.4.17 The normal response is that there are "seeds" in scripture which allow for a fuller leadership by women, but that there are no "seeds" in scripture which show hospitality to gay people.

2.4.18 Perhaps the significance of Robert Song's recent work is to show that some "seeds" are discernible. It

cannot be denied that the coming of Jesus inaugurates a new age, in that growth of the kingdom is found through union with him, not in multiplication of the chosen people through procreation.

2.4.19 That in turn moves the question from "homosexual vs heterosexual" to "procreative vs non-procreative" and allows for an eschatological understanding of non-procreative unions which in their own way reflect the faithfulness of God.

3. Conclusions

(a) We understand that theological reflection has moved on since the report *Believing in Marriage* which was presented to the General Assembly in 2012 and we have tried to take account of that thinking.

(b) The Theological Forum continues to work within the perspective of "Constrained Difference" which seeks for an area of allowable disagreement within the tradition of the Church as a whole while upholding the fundamental doctrines of the Church. For example, we do not believe that extension of marriage to two persons of the same gender opens the door to a rights-based argument that marriage should be extended to polyamorous unions. Nor, for example, do we think the door should be open to marriage with robots. Consent within a covenanted relationship between two persons remains at the heart of our understanding.

(c) The Forum does not believe there are sufficient theological grounds to deny nominated individual ministers and deacons the authority to preside at same-sex marriages.

(d) However, the Forum does not believe that such permission should be granted until there is assurance that the conscientious refusal of other ministers and deacons to preside at such marriages is protected.

[1] See Jeremy Bentham, "Anarchical Fallacies; Being an Examination of the Declaration of Rights issued during the French Revolution", reprinted in Jeremy Waldron, ed., *Nonsense Upon Stilts: Bentham, Burke and Marx on the Rights of Man* (New York: Methuen, 1987), page 53

[2] For this striking quotation and the context in contemporary human rights argument, see John Witte Jr and Justin J Latterell, "Christianity and Human Rights: Past Contributions and Future Challenges" in the *Journal of Law and Religion* (volume 30, part 3, October 2015, pages 353-85)

[3] *Journal of the Society of Christian Ethics*, 30, 2 (2010), pages 79-97

[4] Words in single quotation marks have been used by Professor Porter and are quoted from her article

[5] See, for example, *Marriage: The Social Life of Love* by Cheryl Mendelson (2017)

[6] See John Witte, *From Sacrament to Contract: Marriage, Religion, and the Law in the Western Tradition* (Grand Rapids, Eerdmans, 1997)

[7] *The Directory of Public Worship* was compiled by the Westminster Assembly in 1645 to replace the *Book of Common Prayer*.

[8] See Robert Song, *Covenant and Calling: Towards a Theology of Same-Sex Relationships* (SCM Press, London 2014)

[9] Robert Song, page 16

[10] Robert Song, page 18

[11] Robert Song, page 20

[12] Robert Song, page 23

[13] Robert Song, page 71

GENERAL TRUSTEES

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
 - a. Appoint Rev Sheila M Kirk BA LLB BD, Mr J Grahame Lees MA LLB NP and Rev Janet S Mathieson MA BD as General Trustees (1.3).
 - b. Authorise payment of remuneration of £1,730 to each of Mr Iain C Douglas and Mr Roger G G Dodd as Vice-Chairman for the past year (1.4).
2. Note the work of the Way Forward Group and the various Working Groups (2.3).
3. Urge Presbyteries and congregations to undertake their respective responsibilities for the planned inspection, maintenance and repair of churches, halls and manses (4.3).

REPORT

1. Introduction

1.1 The Church of Scotland General Trustees submit to the Assembly their ninetieth Report since the passing of the Church of Scotland (Property and Endowments) Act 1925.

1.2 The Church Trustees report the retirement of three of their number, namely, Very Rev John B Cairns LTh LLB DD LLD, Professor William M McInnes MSc PhD CA and Mr Ian B Smith DA(Edin) RIAS. Appointed in 1995, 2012 and 2006 respectively, all three have contributed their considerable talents and expertise to their service as Trustees. Dr Cairns' experience as parish minister and as a member and convener of other Boards and Committees of the national administration, and as a former Moderator, has made him an effective member on deputation visits and on the Trustees' Board and Committees. With his blend of experience of commercial practice and academic teaching in accounting and auditing, Professor McInnes has ensured that the Trustees' Audit Committee adds value

to the Trustees' governance and compliance processes as well as contributing to the internal management of the Trustees and the Secretary's Department. Mr Smith has been a stalwart member of the Trustees' Fabric Committee and of countless deputation visits where his professional skills as an Architect and his personal tact and diplomacy have benefited many congregations undertaking repair and improvement projects at their buildings.

1.3 As part of their governance process, the Trustees regularly review the skills and experience of their members. Taking into account current and impending retirements, the Trustees co-opted the following Advisory Members through the year: Mr Manliffe Goodbody, Mr Nigel Hicks, Mr J G Grahame Lees, Mr John Maddock and Mr John Milne. The Trustees respectfully recommend that Advisory Members Rev Sheila M Kirk BA LLB BD, Mr J Grahame G Lees MA LLB NP and Rev Janet S Mathieson MA BD be appointed as full members of the Board.

1.4 The Trustees further recommend that for their services as Chair and Vice-Chair respectively for the past year, Mr Iain C Douglas RD BArch FRIAS and Mr Roger G G Dodd DipBldgCons (RICS) FRICS should each receive remuneration of £1,730 as authorised by Section 38 (1) of the 1925 Act.

1.5 Mr Douglas has intimated that he will be stepping down as Chair of the Trustees at this year's Assembly. Due to the timing of meetings, the Trustees will bring a Supplementary Report to the Assembly with a recommendation for the appointment of a new Chair.

2. The Way Forward

2.1 Over the last few years, the Trustees had been looking at a variety of aspects of their work and had begun a number of initiatives all of which have been reported on, or referred to, at recent General Assemblies covering more effective collaboration with Presbyteries, review of the Care of Ecclesiastical Properties legislation, the disposal of redundant buildings and land including pre-marketing development appraisal, the condition of manse, the issues affecting congregations whose buildings have very significant historic, architectural and civic elements, communications and various aspects of governance including the operation of the Department.

2.2 Recognising that these various endeavours needed to be co-ordinated, initial proposals were drafted by the Way Forward Group. Following a successful conference facilitated by the Principal Clerk, Very Rev Dr John Chalmers, a number of Working Groups have been set up under agreed terms of reference. The Way Forward Group will co-ordinate progress and will report regularly to the Trustees' Board. The process is expected to be completed by the end of June 2018.

2.3 Matters including the Manse Review, Review of the Quinquennial Property Inspection System, Development Appraisal and simplifying the process for withdrawing of monies from the Consolidated Fabric Fund on which the Trustees had indicated they would be reporting on to this

Assembly, are being dealt with under the Way Forward review process and it is proposed to report in more detail to next year's Assembly.

3. Fabric Funds

3.1 Central Fabric Fund

3.1.1 The Fund provides grants and loans to congregations towards the cost of repairing and improving the buildings for which they are responsible. As at 31 December 2016 the capital of the Fund stood at £18,332,000 out of which the Trustees voted new loans totalling £4,533,000 (2015 - £2,902,000). The vast majority of loans are repayable with interest at 5% per annum but on occasion the Trustees will offer loans with an interest rate of 3% per annum or interest-free where special circumstances justify this. Bridging loans for the purchase of replacement manse can be made available so long as there is a concluded bargain in respect of the manse which is being sold. In cases where a replacement manse is being provided by way of a new-build, the Trustees will consider making available a short-term loan, usually repayable with interest at 5% per annum when the loan and accrued interest will be repayable from the sale proceeds of the existing manse.

3.1.2 The Trustees are able to make grants available from Fund through a combination of periodic transfers of surpluses on their General Fund, interest charged on loans, investment income, an annual allocation from the Ministries & Mission Fund and the half-share which the Trustees receive from the 10% Levy on property sale proceeds.

3.1.3 During 2016, the Trustees approved standard grants totalling £902,000 (2015 - £858,000).

3.1.4 In the same period, the Trustees made available priority grants totalling £1,052,000 (2015 - £1,077,000). These grants support the repair and improvement of buildings used by congregations in Scotland's most deprived urban and rural areas in response to the

Assembly's policy that resources should be targeted at those most in need.

3.1.5 A detailed breakdown of grants and loans made from the Fund during 2016 is shown in Appendix 1 and a comparison of grants and loans with those voted in the two previous years is contained in Appendix 2.

3.1.6 During the course of 2016, the Trustees received £92,000 through the operation of the 10% Levy charged on property sale proceeds. One-half of this amount was credited to the Central Fabric Fund where, in accordance with Assembly guidelines, it is used to provide priority grants. The other half of the monies raised by the Levy has been credited to the Ministries Council's Go For It Fund.

3.2 Consolidated Fabric Fund

3.2.1 The Fund has two elements:

- a. Capital and accrued revenue derived principally from the sale of redundant properties and from the transfer from time to time of monies from congregations' holdings in the Consolidated Stipend Fund. Both capital and revenue are available to congregations to meet a wide variety of fabric-related costs in relation to churches, halls and manses. At the end of 2016, the value of the Consolidated Fabric Fund holdings amounted to £54,480,716.
- b. The capitalised value of heritable assets comprising churches, halls and manses is required by charity accounting regulations to be shown in the Trustees' accounts. As at the end of 2016, the capitalised value amounted to £457,928,000 which the Trustees believe is a fair and reasonable assessment of the value of buildings vested in them on the basis detailed in their Annual Report and Financial Statements. The Trustees wish to emphasise that this amount does not represent money in the bank nor is it an indication of market value. With the approval of their Auditors, the Trustees adopted a new policy

in relation to the revaluation of the capitalised value which is reflected in the foregoing figure. This has resulted in a restatement of the 2015 accounts. A comparison with the re-stated 2015 figures is contained in Appendix 3.

3.2.2 The Trustees invest the Fund monies in the Growth and Income funds of The Church of Scotland Investors Trust with a working balance held in the Deposit Fund equivalent to an estimated twelve months' withdrawals to enable fabric expenditure to be met. The underlying asset allocation is rebalanced if necessary. The investment in the Growth Fund is made with a view to maintaining capital value in the long term and in the Income Fund in order to boost income.

3.2.3 As indicated in the past two years' Reports, the Trustees continue to have concerns at the large amount of capital held on Deposit in the Fund. The Trustees' Finance Manager has written to all Congregational Treasurers with capital holdings to encourage Financial Boards to consider a more effective investment strategy. Upon sale proceeds being credited to the Fund, the Secretary routinely issues guidance notes on investment strategy along with Investors Trust Information Sheets.

3.2.4 The Trustees again remind congregations that surplus capital in their holdings in the Fund can be re-allocated across to the Consolidated Stipend Fund subject to Presbytery approval. Income from the Stipend Fund assists congregations in meeting their share of the costs of ministry posts approved under Presbytery Plans.

3.2.5 The Trustees indicated to last year's Assembly that they had begun considering simplifying and introducing greater flexibility into the release of both capital and accrued revenue from the Fund. As reported earlier, this and other elements of General Assembly legislation relating to buildings is now being dealt with by one of the Working Groups.

4. Property and Fabric Matters

4.1 Making our buildings safer

4.1.1 As anticipated, the Trustees' Safe Building Consultant, Mr Brian Auld, has had a busy first year. In addition to assessing the type of resources which will give congregations the confidence to deal properly with health and safety matters, he has assisted individual congregations with specific situations, including fire risk assessment and food safety certification. An initial round of training sessions for groups of congregational office-bearers has been well-received. These sessions are most effective when undertaken under the umbrella of the Presbytery and the Trustees would encourage Presbyteries to support further development of the training process.

4.2 Review of Arbitration Process

4.2.1 Reference is made to the review of arbitration in relation to buildings undertaken by the Legal Questions Committee following an instruction of the General Assembly of 2015. The Committee is clear that referral to arbitration by Presbyteries of decisions in respect of buildings in parish adjustment cases does not sit with the 2013 Assembly legislation dealing with Presbytery Plans.

4.2.2 The Trustees support the Committee's view that arbitration should be discontinued. At the same time, the Trustees are conscious that Presbyteries have resorted to arbitration, at least in part, because they find it difficult to gather relevant information about buildings, particularly when partisan views are strongly expressed. When they have been invited to do so, the Trustees have been able to offer tools and offer resources to enable Presbyteries to pull together information about buildings in a clear and consistent fashion so as to provide a factual basis for decisions in respect of buildings. One central aim of the Way Forward process is to support Presbyteries as they undertake the wide range of buildings-related responsibilities placed on them by Assembly legislation. The Trustees recognise that decisions on the future of congregational buildings are often difficult but this can be eased where congregations accept that information has

been gathered in a comprehensive and transparent fashion.

4.2.3 In the meantime, the Trustees are happy to support the Committee's recommendation that they liaise with the Central Properties Department in compiling guidance for Presbyteries.

4.3 Planned Inspection and Maintenance of Congregational Buildings

4.3.1 As required under the Care of Ecclesiastical Properties legislation, the Trustees report diligence by Presbyteries in the inspection of Property Registers and Manse Condition Schedules as well as in the obtaining of professional inspection reports in the twelve months to 30 June in each year. The details for the period to 30 June 2016 are contained in Appendix 4. The Trustees are aware that Presbyteries sometimes struggle with implementing an effective building inspection and monitoring program perhaps as a result of changes of Presbytery Property Committee personnel or delay by professional firms in producing inspection reports. Nevertheless, the buildings are assets which need to be kept in good repair and adapted where appropriate as resources for mission and outreach. Failure to operate the system has adverse consequences for the buildings, increases costs for congregations, puts pressure on the Central Fabric Fund and is a waste of the dues levied by Presbyteries on congregations to cover the cost of the reports. As previously indicated, the Trustees are currently reviewing the 5-yearly inspection process as part of their Way Forward work and in the meantime they would urge Presbyteries and congregations to implement their respective responsibilities under the present legislation.

4.4 Inspiring Examples

4.4.1 At the same time as the Trustees are advising and assisting congregations which are facing buildings-related problems, they are also privileged to engage with congregations which have risen to the challenge of providing buildings which are a resource for mission and outreach. Details can be read in the online version of this

report. http://www.churchofscotland.org.uk/about_us/general_assembly/general_assembly_2017

5. Glebes

5.1 Historically, glebeland formed part of a minister's living. General Assembly legislation continues to reflect this by directing that income from glebe rents, as well as capital receipts upon sale, are credited to the benefit of a congregation's holding in the Consolidated Stipend Fund. Income from the fund helps congregations to meet their parish ministry costs. Net income in 2016 was £364,000 (2015 £361,000). The Trustees once again wish to express their appreciation of the work undertaken by members of their Glebes Committee and in particular those who have direct experience of the rural and agricultural sector as farmers, land agents and legal specialists. Each of them has responsibility for glebes in a particular area of Scotland and their considerable expertise helps in maintaining glebeland to proper standards and ensures that tenants pay realistic levels of rental income for the benefit of individual congregations.

5.2 Glebeland can provide a useful resource for congregations by offering amenity and parking ground to assist the sale of redundant church buildings, and by providing space for the construction of replacement manses or new churches such as at St Madoes & Kinfauns.

5.3 Although still at modest levels, the Trustees have seen an upturn in the number and value of Glebe sales during the course of 2016 with receipts amounting to £115,000 (2015: £43,000).

6. Consolidated Stipend Fund

6.1 The Fund is largely derived from sale of glebeland since 1925 as well as transfers of surplus capital out of the Consolidated Fabric Fund and the investment of new monies from individual congregations. Virtually all congregations have a holding in the Fund. At the end of 2016 the Fund had a capital value of £86,402,000 (2015 - £77,000,012). With the concurrence of the Ministries Council, the Trustees have agreed a dividend rate of 0.192p

per share for 2017. The dividend represents a return on capital of approximately 4% per annum. Statistics showing the historical income and dividend position are set out in Appendix 5.

7. Land Registration

7.1 In their last two Assembly Reports, the Trustees have highlighted the significant cost implications not only for them but also for all congregations whose buildings are locally-owned arising out of the Scottish Government's drive to complete the process of registration of title to all land and property holdings in the Land Register of Scotland by 2024. As instructed, the Trustees wish to update the 2017 Assembly on developments in this area. In addition to the closing of the Sasine Register and the introduction of new "triggers" for registration in the Land Register, the Keeper of the Registers has adopted three different approaches in an attempt to encourage registration:

- Keeper-induced Registration (KIR) beginning with a pilot in three research areas comprising Murrayfield in Edinburgh, Bearsden and West Ferry in Dundee with the focus on residential properties. The process involves registration of title by the Keeper without owners being notified even once registration has been completed. The advantage is that the Keeper will meet the whole costs including plan preparation and registration fees, but the downside is that the level of scrutiny and care by the Keeper's staff in ensuring accuracy is likely to be cursory given that the Keeper is trying to achieve a high volume of individual registrations. The Keeper has, however, confirmed that any inaccuracies created by KIR will be rectified at no expense to the property owner.
- The Keeper has offered a variation of KIR for "heritage assets" which, for the General Trustees' purposes, equates to A-listed church buildings. The Keeper will meet the registration cost, as well as preparing the relevant plans and, in a welcome development, has undertaken to work in collaboration with the Church of Scotland Law Department to ensure the accuracy

of the plan and property description prior to registration being completed. Following an invitation from the Keeper to the Trustees to put forward “landmark” buildings for registration under the heritage assets process, a list of ten buildings, including St Giles’ Cathedral as well as the Church Offices and the Assembly Hall has been submitted to the Keeper for approval. Once approved, the Law Department is ready to proceed with the registration of these properties.

- The Keeper continues to encourage landowners to apply for voluntary registration of title by offering a discounted registration fee but with the landowner being responsible for meeting the cost of plan preparation. As reported to last year’s Assembly, the Trustees have been applying for voluntary registration of properties where they consider it essential or expedient to do so. In the vast majority of cases, the costs will be recovered from the eventual sale proceeds.

7.2 The Trustees also wish to advise that the first case involving the extension of the community right-to-buy to an urban setting involves a redundant church and hall in Portobello, Edinburgh. The Trustees are monitoring the process carefully and will endeavour to ensure that a fair and reasonable value is secured for the asset for the benefit of the congregation.

8. Energy

8.1 Energy Conservation Advice

8.1.1 The Trustees’ Heating Consultant, Mr Andrew W MacOwan, assists congregations in conservation of energy and reduction in carbon use. He carries out independent surveys of heating systems giving advice on improving the standards of comfort and efficiency and on saving energy costs. Approximately one-third of the cost of such surveys is grant-aided by the Trustees. During 2016, Mr MacOwan carried out 40 surveys comprising 31 initial and 9 repeat surveys of churches and/or halls as well as 5 manse surveys.

8.1.2 In addition, Mr MacOwan provides practical assistance to congregations through the checking of specifications for heating proposals and answering a wide range of enquiries relating to heating issues and difficulties.

8.2 Gas and Electricity Procurement

8.2.1 For many years, the Trustees have offered a Scheme to congregations for the purchase of electricity and gas supplies for non-domestic premises. As reported to last year’s Assembly, the Trustees entered into a new electricity supply contract with SSE plc through its Scottish Hydro trading brand for a three-year fixed price arrangement starting on 1 April 2016. The gas supply contract with SSE plc, which had begun on 1 April 2014, will expire on 31 March this year. The Trustees have undertaken a detailed tender process, initially involving eight suppliers with three being involved in a final quotation exercise. The Trustees have signed a three-year fixed price contract with SSE plc. Under the contract, standing charges for meters with particularly low consumption have fallen, while the total projected cost for those meters with higher consumption has also reduced. The average cost for participating congregations in the new contract period is estimated at 20% less than under the current contract.

8.2.2 The Trustees will receive an annual introducer’s fee from SSE plc for the duration of the contract. The primary application of the fee will be to cover the additional administration costs which the Trustees will incur.

8.2.3 It is open to non-participating congregations to join the Scheme for both gas and electricity supplies to non-domestic properties so long as they are able to terminate their existing supply contracts. Any enquiries about joining should be directed to the Secretary’s Department.

9. The Church of Scotland Insurance Services Ltd

9.1 The Company is wholly owned by the General Trustees and is authorised and regulated by the Financial Conduct Authority. The Company arranges cover for most classes of general insurance for Church of Scotland congregations as well as congregations of other denominations.

9.2 In 2016 the Company successfully implemented the previously agreed cover improvements and rating reduction to the Church Insurance Scheme; these have been further enhanced effective from the 1st January 2017. For more information regarding these latest changes please visit the Company's web site at www.cosic.co.uk.

9.3 During 2016, the Company transferred £1,422,463 under Gift Aid to the General Trustees. The Trustees wish to record their appreciation of the significant financial contribution made by the Company towards the Trustees' work. The General Trustee who is a Director of the Company receives no remuneration for his services.

9.4 In accordance with current accounting requirements, the 2016 Annual Accounts of the Company have been consolidated with those of the Trustees.

10. Determinations made under Regulations V 1995

10.1 These Regulations provide a mechanism to reallocate the capital held by the General Trustees for the

benefit of congregations in the Consolidated Fabric and Stipend Funds. The following reallocation was made during 2016: Buckhaven & Wemyss - £61,151 from Stipend to Fabric.

11. Determinations under Act VII 1995

11.1 The Trustees report that under the powers delegated to them by Act VII 1995 (as amended by Act XIII 1996) and IV 1998) they have made 60 Determinations as set out in Appendix 6.

12. Finance

12.1 The General Trustees Accounts for the year 2016 as audited by the Auditor of the Church will be laid on the table at the Assembly. Copies of the Annual Report and Financial Statements are available from the Secretary. The firm of registered Auditors appointed to audit the Accounts of the Unincorporated Councils and Committees for 2017 was re-appointed by the Trustees to audit their accounts for that year.

On behalf of the General Trustees

IAIN C DOUGLAS, *Chairman*
ROGER G G DODD, *Vice-Chairman*
DAVID D ROBERTSON, *Secretary and Clerk*

APPENDIX 1
SYNOPSIS OF CENTRAL FABRIC FUND GRANTS AND LOANS VOTED IN 2016

		Churches/Halls		Manse		Total	
		no	amount £	no	amount £	no	amount £
Grants	Standard	110	817,000	11	85,000	121	902,000
	Priority	26	1,006,000	4	46,000	30	1,052,000
Loans	5%	22	754,000	9	1,038,000	31	1,792,000
	3%	5	543,000			5	543,000
	Interest Free	27	1,049,000	9	1,149,000	23	2,198,000
Bridging Loans		-	-	-	-	-	-

APPENDIX 2
CENTRAL FABRIC FUND

Comparative figures for loans and grants voted over the past three years:

	2016 £	2015 £	2014 £
Interest-bearing Loans	2,335,000	1,343,000	1,982,000
Interest-free Loans	2,198,000	1,334,000	1,578,000
Bridging Loans	0	225,000	225,000
	<u>4,533,000</u>	<u>2,902,000</u>	<u>3,560,000</u>
Standard Grants	902,000	858,000	901,000
Priority Grants	<u>1,052,000</u>	<u>1,077,000</u>	<u>1,235,000</u>
	<u>1,954,000</u>	<u>1,935,000</u>	<u>2,136,000</u>

APPENDIX 3

VALUE OF HERITABLE ASSETS VESTED IN THE GENERAL TRUSTEES

	2016		2015	
	£		£	
Glebeland	32,413,000	(12,521 acres)	32,475,000	(12,545 acres)
Churches including integral halls	178,262,000	(1,345 properties)	170,186,000	(1,357 properties)
Halls	24,488,000	(197 properties)	24,022,000	(200 properties)
Manses	<u>222,765,000</u>	(835 properties)	<u>229,167,000</u>	(845 properties)
	<u>457,928,000</u>		<u>455,850,000</u>	

APPENDIX 4

- 34 out of 44 Presbyteries submitted a Diligence Report (2015 – 33/44; 2013 – 36/44);
- Out of 1,009 congregations reported on, 1,027 Property Registers and 765 Manse Condition Schedules had been examined by Presbytery Property Committees;
- 109 professional 5-yearly inspection reports had been obtained and issued;
- of the 34 Presbyteries, 5 were behind schedule in obtaining professional reports.

APPENDIX 5

CONSOLIDATED STIPEND FUND

Capital		Total Value	Value of Share
31 December 2012		£62,402,389	£4.0482
31 December 2013		£73,565,935	£4.7268
31 December 2014		£76,440,828	£4.9099
31 December 2015		£77,666,271	£4.9668
31 December 2016		£86,275,370	£5.4390
Revenue	Income	Shares Issued at 31 December	Rate of Dividend
2012	£2,899,637	15,414,898	£0.1881
2013	£2,930,183	15,563,546	£0.1861
2014	£3,001,209	15,568,718	£0.1880
2015	£2,998,499	15,637,028	£0.1935
2016	£3,018,391	15,746,459	£0.1890

During 2016 the sum of £572,811 was admitted to the Fund in exchange for 109,433 shares.

APPENDIX 6

DETERMINATIONS MADE UNDER ACT VII 1995

General Sales:

In the following cases, the General Trustees made determinations authorising the sale or let of the property concerned and directed that the proceeds should be credited for the benefit of the congregations in the Consolidated Fabric Fund:

Aberdeen: Rubislaw – manse; Arbuthnott, Bervie and Kinneff – manse; Auchterderran Kinglussie – manse building plots; Boarhills and Dunnino – Boarhills Church; Bo'ness: St Andrew's – manse; Broom – church officer's house; Ceres, Kembeck & Springfield (1) – manse, (2) – Ceres Session Hall, (3) – Springfield Church; Cheviot Churches – Kirk Yetholm manse; Craigie Symington – Symington manse; Creich, Flisk and Kilmany – Brunton manse; Cumbrae – church; Denny: Old – manse; Dregghorn & Springside – manse; Dundee: Downfield Mains – Mains church and hall; Dundee: Meadowside St Paul's – manse; Earlston – manse outbuilding; Edinburgh: Gorgie Dalry Stenhouse – Stenhouse manse; Edinburgh: Juniper Green – church officer's house; Edinburgh: Morningside – Cluny Church Centre; Edinburgh: St Cuthbert's – manse; Edinburgh: The Old Kirk and Muirhouse – manse; Edinburgh: Willowbrae – manse; Elie, Kilconquhar & Colinsburgh – Colinsburgh church and hall; Fernhill & Cathkin – manse; Galashiels: St John's – manse; Glasgow: Carntyne – South Carntyne church and hall; Glasgow: Cathedral – former Martyr's manse; Glasgow: Govan & Linthouse – Govan Old church; Glasgow: St Christopher's Priesthill & Nitshill – (1) St Christopher's manse and (2) St Christopher's church and hall; Glasgow: Tron St Mary's – manse; Glenelg, Kintail & Lochalsh – manse garden ground; Hawick: Teviot & Robertson – manse; Huntly

Strathbogie Drumblade – Drumblade church; Jedburgh: Old & Trinity – Edgerston church; Kilbarchan Parish Church – West church and hall; Kildonan & Loth Helmsdale – Kildonan manse; Kincardine, Croick & Edderton – Amat mission hall; Lochbroom & Ullapool – manse; Norrieston – manse; Perth: St Leonard's-in-the-Fields – manse; Stirling: St Mark's – manse; Stoneykirk – Ardwell church; Strathaven: Avendale Old & Drumclog Memorial – former West church.

Glebe Sales:

In the following parishes, the General Trustees made determinations authorising the sale of Glebe subjects and directed that the proceeds should be credited to the benefit of the congregations in the Consolidated Stipend Fund:

Balmaclellan & Kells; Culross & Torryburn; Dalry: St Margaret's; Fortrose & Rosemarkie; Inverkip; Isla Parishes; Jura; Kilmallie; Kilmodan & Colintrave; Lamlash; New Cumnock.

Miscellaneous Sales:

The General Trustees made the following miscellaneous determinations:

Edinburgh: North Merchiston (Dissolved) – sale of retirement house at 52 Inverleith Row, Edinburgh, and funds credited equally to Central Fabric Fund and Ministries Council; Gardenstown (Dissolved) – (1) sale of former manse and transfer of funds to the Central Fabric Fund and (2) transfer of £50,000 to Gamrie Fund; Paisley: St James (Dissolved) – sale of former manse and transfer of funds to the Central Fabric Fund.

TRUSTEES OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND FOR RETIRED MINISTERS AND WIDOWS AND WIDOWERS OF MINISTERS

May 2017

24

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report and thank the Trustees and Staff.
2. Appoint Mr G Burt as a Trustee of the Fund.

REPORT

1. Aim of the Fund

1.1 The Fund exists to support retired Church of Scotland ministers, and widows, widowers, separated or divorced spouses and separated or former civil partners of Church of Scotland ministers, in need of help with housing. The Trustees endeavour to provide assistance by way of either a house to rent or a house purchase loan in accordance with guidelines set, and regularly reviewed by the Trustees. Guidance Notes incorporating these guidelines are available on the Church of Scotland website or can be requested from the Secretary at the Church offices. The Secretary is always happy to meet with potential applicants to discuss their particular situation, and the assistance which the Trustees may be able to provide to them.

1.2 The Trustees own, and regularly acquire, houses for leasing at concessionary rents to those with insufficient resources to enable them to purchase houses for themselves. Alternatively, loans at favourable rates of interest are granted up to 70 per cent of a house purchase price, subject to an overriding normal maximum of

£25,000 for Standard Loans, and £122,500 for Shared Appreciation Loans.

2. Housing Transactions: 2016

2.1 Assistance provided during 2016 to ministers, widows and widowers, and separated and divorced spouses, is detailed in Appendix 1 annexed to this Report. The percentage of those eligible to apply, and who were granted assistance, is similarly shown in Appendix 1. All those who applied and who fell within the financial parameters of the Fund were provided with assistance.

2.2 The Trustees owned 234 houses at the end of 2016. The houses purchased and those sold by the Trustees during that year, are detailed in Appendix 2, which also shows the average price of the houses so purchased, and the average price of the houses disposed of. At the end of 2016, 10 houses were still being marketed for sale.

3. Rents and Rental Reviews

3.1 Rents charged for housing provided by the Fund are set, at the beginning of the tenancy, at 50% of the Market Rent (as professionally assessed at that time), for Ministers,

and at 25% for widows and widowers of Ministers. The exceptions to this are leases granted prior to 1989 where rents continue at rates of 70% of Fair Rents for Ministers and 35% for widows and widowers of Ministers.

3.2 The Trustees considered carefully the level of annual rent increase, in the light of an inflation figure of 1.2% (as at 31 December 2015). The Trustees were however mindful that the Pension Trustees had not been able to apply a discretionary increase to those with pensions earned up to 1997. Many of the Fund's tenants are in this category of pensioner. The Trustees therefore decided that rents should not be increased in 2016.

4. Loan Transactions: 2016

4.1 The Fund provides loans by way of Standard Loans, Shared Appreciation Loans, and Short Term Bridging Loans.

4.2 Standard Loans are granted up to a normal maximum limit of £25,000 at a rate of interest of four per cent for ministers and two per cent for surviving widows or widowers of ministers.

4.3 Shared Appreciation Loans, which link loan repayment values over their term to the value of the property concerned over the same period, may be granted up to a normal maximum limit of now, £122,500, following the revision of parameters (see 7.2 below). Currently rates of interest for such loans are two and a half per cent for ministers and one and a quarter per cent for widows or widowers of ministers.

4.4 Short Term Bridging Loans are granted for a specific period, and in specific circumstances, at the discretion of the Trustees. Interest is charged at a rate equivalent to that permitted by HM Revenue & Customs without liability for benefit-in-kind taxation. At the time of writing this was three per cent.

4.5 Details of each of the three types of loan outstanding as at 31 December 2016 are given in Appendix 3.

5. Donations, Bequests etc.

5.1 The Trustees are gratified to report that during 2016 they received a total sum of £150,367 by way of donations, bequests and gifts.

6. Funds

6.1 The amount realised from sales of houses, less the expenditure on house purchases, during 2016 was £2,222,166. The net increase in long-term loans during 2016 was £48,300.

6.2 Investments at market value, and cash deposits, at 31 December 2016 amounted to £11,199,144.

7. The Future

7.1 Those Ministers who are within five years of retirement are encouraged to contact the Fund if they feel they may need to avail themselves of the Fund's assistance. Similarly the Trustees always welcome an initial approach from those who are within five to ten years of retirement. Such approaches not only assist the Trustees with financial forecasting, but can help to alleviate some of the anxieties which ministers and their spouses may experience in respect of housing as they contemplate their future after retirement. Details of commitments for the provision of either a house to rent, or a loan, during the next five years, and approved at 31 December 2016, which will require to be met from funds, can be found at Appendix 4. The number of ministers due to retire within a five to ten year period from 31 December 2016 and whose names have been placed on the Preliminary Applications List for assistance can also be found at Appendix 4.

7.2 In December 2016 the Trustees considered carefully the parameters for granting assistance with housing to rent, and assistance by way of housing loans, taking into account the current state of the housing market, the numbers of ministers due to retire, and equally the Fund's obligations towards the Church and the proper and appropriate stewardship of its resources. As a result, it was agreed that the house purchase price limits for 2017 be increased by £5,000 so that the **maximum** price for a

house to rent will be £175,000 and the **maximum** price, or value, of a house in respect of which a loan would be given, will similarly be £175,000. The Trustees are satisfied that such parameters will enable appropriate housing to be purchased for rental, or with the aid of Fund loans, in the current housing market for those who are eligible for assistance from the Fund. Applicants for whom assistance is to be granted by way of a house to rent are reminded that the figure of £175,000 is a **limit, and not a target**, and separately they are requested to consider, first, the Fund's vacant properties before the Trustees will be prepared to purchase a house for them.

8. Diligence

8.1 The Trustees confirm that the staff have routinely and progressively monitored their stock of rental housing, and housing over which loans have been secured, and have continued to support all of their tenants and borrowers. No significant problems have been identified or encountered.

8.2 The number of empty properties currently held by the Fund continues to present challenges, as the Fund follows good practice by ensuring that they are all checked regularly, and heated during cold weather, a practice underlined by the Insurers' requirement for such precautions. Garden upkeep and payment of council tax

add significantly to the costs of maintenance for such properties. Strenuous efforts are made to try and relet such properties but, for a variety of reasons, this is often not practicable.

9. Staff

9.1 The Trustees wish to place on record their indebtedness to the work of the staff of the Fund, and in particular the care and support afforded by staff to all those who apply to, or have been assisted by, the Fund.

10. Membership

10.1 One Trustee is retiring at this year's General Assembly.

10.2 Mr Ronald Wright was appointed as a Trustee of the Housing and Loan Fund in 2008. His background as a senior executive in a major pensions company has been of enormous benefit to the Fund in a number of ways, and his quiet but forensic analysis of financial matters has proved invaluable to his fellow Trustees.

In the name of the Trustees

IAN TAYLOR, *Chairman*
MARYANN RENNIE, *Deputy Chairman*
LIN J MACMILLAN, *Secretary*

APPENDIX 1

Assistance provided	2016	2015
Number of Ministers retiring (and eligible to apply to the Fund)	37	39
Percentage assisted with a house to rent	16%	10%
Percentage assisted with a house purchase loan	11%	21%
Total percentage assisted	27%	31%
Percentage of individuals eligible to apply who fell within the Fund's financial parameters and who received assistance	100%	100%
Instances of assistance provided*		
Retiring Ministers	11	11
Ministers already retired	3	5
Widow(er)s & Civil Partners	1	1
Spouses	1	2
Total	16	19

** Assistance may be provided in a different calendar year to that in which the Minister actually retires*

<i>Tenants as at 31 December</i>	2016	2015
Ministers	142	152
Widow(er)s & Civil Partners	63	69
Spouses	13	12
Commercial rental	3	3
Vacant	13	14
<i>Borrowers as at 31 December</i>	2016	2015
Ministers**	82	86
Widow(er)s & Civil Partners	44	47
Spouses	0	0

** 3 Ministers have dual loans

APPENDIX 2

Rental Housing				
	2016		2015	
Total number of houses owned at 1 January	250		249	
Houses purchased during year	5		12	
Total cost of purchases		£783,489		£1,594,923
Average house price		£156,698		£132,910
Houses sold during year	21		10	
Total amount realised		£3,005,655		£1,423,611
Average proceeds		£143,126		£142,361
Houses bequeathed/gifted during year	0		0	
House relinquished during the year	0		1	
Houses relet during year	2		1	
Total number of houses owned at 31 December	234		250	
Average market rent of property purchased during year		£7,320		£7,490
Average rent of new tenancies - Ministers/Spouses		£3,675		£3,840
Average rent of new tenancies - Widow(er)s		£1,800		£1,350

APPENDIX 3

Housing Loans				
	2016		2015	
<i>Long term loans outstanding at 1 January</i>	133		135	
Value of loans outstanding		£6,469,750		£6,415,200
New loans granted during year	7		4	
Additional loans granted during year	0		1	
Value of loans granted		£509,000		£212,000
Loans fully repaid during year	14		6	
Loans partially repaid during year	2		1	
Value of loans repaid		£460,700		£157,450
Long term loans outstanding at 31 December	126		133	
Value of long term loans outstanding		£6,518,050		£6,469,750
<i>Short term Bridging Loans outstanding at 1 January</i>	0		2	
Value of Bridging Loans outstanding		£0		£148,000
Bridging loans granted during year	3		1	
Value of Bridging Loans granted		£125,000		£50,000
Bridging loans repaid during year	2		3	
Value of Bridging Loans repaid		£110,000		£198,000
Short term Bridging Loans outstanding at 31 December	1		0	
Value of Bridging Loans outstanding at 31 December		£15,000		£0

APPENDIX 4

Outstanding Commitments at year end	<i>2016</i>	<i>2015</i>
For next 5 years		
Houses to rent	22	27
Housing Loans	11	11
Value of outstanding commitments	£4,691,000	£5,285,000
Preliminary Applications		
	<i>2016</i>	<i>2015</i>
For those retiring between 5 - 10 years	5	6

REPORT OF THE CHURCH HYMNARY TRUSTEES
A Registered Scottish Charity (Scottish Charity No. SC002769)
to
THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND
in respect of the year ended 31 December 2016
May 2017

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PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.

REPORT

1. Church Hymnary 4th Edition:-

1.1 In the year to 30 September 2016 the sales of the various editions were as follows:-

Words: 1,993 copies compared with 2,673 (2015)
Full Music Edition: 701 copies compared with 655 (2015)
Melody Edition: 229 copies compared with 169 (2015)
Large Print Edition: 620 copies compared with 390 (2015)
CD-Rom: 30 copies

1.2 The commission due to the Trust calculated in respect of the year to 30 September 2016 in respect of CH4 was £4,743.79 compared with £4,843.88 in the previous year. From this royalties were payable to the authors of £3,773.35 of which the Trust bore £1,773.35.

1.3 In addition sales of the Hymnary under the title Hymns of Glory, Songs of Praise amounted to 4,143 copies

in all. The total commission payable to the Trust was £815.01.

2. Grants Given

Grants for 3 local workshops were made to the Scottish churches organist training scheme of £1,500, and to the Church of Scotland Mission and Discipleship Council Hymn Project for £3,000 to part funding of an internship to help develop an online audio sample for CH4.

3. App

Following a request at the General Assembly, investigations were made into the production of a CH4 app. The view of the Trust is that this is not something they consider is worthwhile at present. The initial production cost would be high, the cost of purchase of the app would be comparable with that of the hard copy, and electronic publishing of the full music editions is not an option as some music publishers will not grant electronic reproduction rights.

4. Lie flat organists' edition

Investigations have been made into this. It is estimated the cost would be of the order of £120 or £130 and it is felt that there is unlikely to be sufficient demand at this price.

In the name of the Trustees

PHILIP H BRODIE, *Chairman*
HUGH ANGUS, *Secretary and Treasurer*

CHALMERS LECTURESHIP TRUST

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Appoint the Jennifer Macrae, Janet Mathieson, Scott McKenna, and John McPake (Ministers) and Angus Hogg, Isobel Hunter, Kay Keith, and Roy Pinkerton (Elders) as Trustees of the Chalmers Lectureship Trust.
3. Instruct the Trustees to bring before the General Assembly of 2018 detailed proposals for the Lectureship Cycle 2018 – 2021.

REPORT

1. Chalmers Lectures 2012 – 2016

The Rev Dr Doug Gay delivered his lectures entitled *Reforming the Kirk - the future of the Church of Scotland* in St Giles Cathedral in February 2017. For the first time the lectures were *live-streamed* with the further facility of being able to download and listen to the lectures through a *catch-up* feature on the Church of Scotland website. The Trustees are delighted to report that by this means the lectures reached an audience which far surpassed anything possible in previous generations. At the time of writing the total number of views of the lectures had exceeded 5000 while many others had accessed and downloaded the scripts.

These Lectures have stimulated and challenged a wide range of people across the Church of Scotland and have reached many other audiences. The conversations which have begun as a result of Dr Gay's input will resonate in the Church for many years to come. We now look forward to the publication of the expanded text of this series and we commend to Kirk Sessions and others the use of these lectures in their planning and vision building.

2. Looking Forward

Unavoidably, the lectures in this current cycle were a little late in being delivered, so the Trustees have not yet turned their minds to a detailed proposal for the next cycle of the Lectureship. The Trust, however, does have within it a reasonably healthy balance and following on the way in which the present series has stimulated important discussions on the future shape of the Church of Scotland, and given the influence that the *live-streaming* of these events can have, it is the intention of the Trustees to appoint someone who will follow the pattern which has now been set. It should also be possible to add a number of occasional lectures which could be used more widely to tackle some of the constitutional and theological issues with which the Church must wrestle if it is meet the challenges of the present day.

3. New Trustees

In preparation for a constructive discussion in advance of a report to next year's General Assembly the Trust must bring its compliment of members up to full strength. So, in addition to the Trustees *ex officio*s who are the Moderator and Clerks of the General Assembly and the Principals or

Heads of the Colleges of Edinburgh, Glasgow, St Andrews and Aberdeen, we propose the appointment of Jennifer Macrae, Janet Mathieson, Scott McKenna, and John McPake (Ministers) and Angus Hogg, Isobel Hunter, Kay Keith, and Roy Pinkerton (Elders) as Trustees of the Chalmers Lectureship Trust.

In the name of the Trust

JOHN P CHALMERS, *Chairman*

THE CHURCH OF SCOTLAND TRUST

May 2017

PROPOSED DELIVERANCE

The General Assembly

1. Receive the Report and thank the members of the Trust for their diligence.
2. Re-appoint the Rev Iain Cunningham as a member of the Trust from 1 June 2017.
3. Appoint Mr Hugo Allan, Mrs Morag Angus and Mr Leon Marshall as members of the Trust from 1 June 2017.

REPORT

The Church of Scotland Trust, which was established by Act of Parliament in 1932, submits its Eighty fifth Report to the General Assembly.

1. The Work of the Trust

(a) General –

The function of the Church of Scotland Trust is to hold properties outwith Scotland and to act as a trustee in a number of third party trusts. During the year it has dealt with various matters which have arisen regarding these properties and trusts. Matters of particular significance are noted hereafter.

(b) Third Party Trusts –

The Trust is currently trustee of 49 third party trusts which benefit different areas of the Church's work. In 2007 the Trust instigated a Rolling Review Programme for these trusts. The Trust's Secretary and Clerk undertakes a review of the trusts annually, producing reports on half the third party trust portfolio to each of the February and September Trust meetings. In the last year the Trust has undertaken a number of Restricted Funds Reorganisations to enable the funds held to be better utilised for the work of the Church.

(c) Pakistan –

The Trust must report once more there has been little progress with the transfer of the Church of Scotland's property interests in Pakistan to a suitable body, in terms of the Church of Scotland Trust Order Confirmation Act 1958. Unfortunately, this includes Murray Christian College in Sialkot. Discussions between the Trust, Forman Christian College in Lahore and the Government continue regarding the denationalisation and transfer of the College. In addition the Trust and the World Mission Council are exploring the possibility of creating a new trust to which all its heritable property interests can be transferred.

Representatives of the Trust and the World Mission Council continue to meet with their attorney for Pakistan, Dr Peter David regularly to monitor developments and agree future strategy. The Trust will continue to endeavour to achieve its objectives, with the help of Dr David and his contacts in Pakistan.

As reported for a number of years, the Trust continues to be a party to a number of court cases involving its property interests in Pakistan. The Trust is legally represented in all these cases but, due to the nature of the

Pakistan legal system, it is anticipated that the cases will be ongoing for some time.

(d) Act II 2016 – the International Presbytery Act –

Since the General Assembly of 2016 all congregations in the International Presbytery require the approval of both Presbytery and the Church of Scotland Trust for (a) any extensive alterations to their building/s; (b) any property purchase and (c) the lease of any property in excess of one year.

It is still early days for the parties as they work with a new process for approvals and the Trust will provide a more detailed report on its work in terms of the Act next year. The Trust sees itself as having a role similar to that undertaken by the Church of Scotland General Trustees for properties in Scotland.

2. Accounts for 2016

The Trust's Accounts for the year to 31 December 2016 have been independently examined and copies thereof are available on request from the Secretary and Clerk.

3. Membership

In accordance with the constitution of the Trust, the following two members retire by rotation on 31 May 2017 but are eligible for re-appointment: Mr Robert Brodie and the Rev Iain Cunningham. It is suggested to the General Assembly the Rev Iain Cunningham be re-appointed a member of the Trust from 1 June 2017. Mr Robert Brodie does not seek re-appointment and members would like to record their sincere gratitude to Bob for his faithful service to the Trust since his appointment in 2001. Bob served as Vice-Chairman of the Trust for 4 years and then as Chairman for 6 years and has always shown great interest and enthusiasm for the Trust's work. His knowledge and attention to detail will be missed.

It is suggested that Mr Hugo Allan, Mrs Morag Angus and Mr Leon Marshall be appointed members of the Trust from 1 June 2017.

In the name and by authority of The Church of Scotland Trust

JOHN M HODGE, *Chairman*
THOMAS C WATSON, *Vice-Chairman*
JENNIFER M HAMILTON, *Secretary & Clerk*

CHURCH OF SCOTLAND INVESTORS' TRUST

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Approve the re-appointments of Mrs J Henderson and Mr T M Walker as members of the Investors Trust from 1 June 2017.
3. Receive the Annual Report and Financial Statements of the Investors Trust for 2016.

REPORT

The Church of Scotland Investors Trust, which was established by the Church of Scotland (Properties and Investments) Order Confirmation Act 1994, submits its twenty third Report to the General Assembly.

1. Introduction

1.1 The function of the Investors Trust is to provide investment services to the Church of Scotland and to bodies and trusts within or connected to the Church. The Investors Trust offers simple and economical facilities for investment in its three Funds - Growth Fund, Income Fund and Deposit Fund. Investors receive the benefits of active professional investment management, regular portfolio supervision, combined with spread of investment risk and economies of scale in pooling monies via collective investment vehicles.

1.2 The bulk of the Church of Scotland's investment is held on a long term basis, for the purpose of generating recurring income and growth in capital to support the Church's work. An increase or decline in the capital value of investments does not necessarily have a corresponding effect on income receivable.

1.3 Ethical considerations form an integral part of the investment management process and the Trustees have given instructions to the investment managers, taking into account views expressed by the General Assembly. At their own meetings, the Trustees regularly review and consider matters arising in respect of ethical investment. Investment is avoided in any company which engages in management practices which are judged by the Trustees to be unacceptable. In particular, investment is avoided in any company substantially involved in gambling, tobacco products, alcohol, armaments and in other activities which are felt to harm society more than they benefit it. In addition to the foregoing exclusions, in 2016 the Trustees agreed to avoid investment in companies who derive more than 15% of their turnover from extraction and/or sale of thermal coal and/or oil extracted from tar sands. In general, investment is sought in companies that demonstrate responsible employment and good corporate governance practices, have regard to environmental performance and human rights and act with sensitivity to the communities in which they operate.

1.4 The Trust is a member of the Church Investors Group (CIG), an ecumenical grouping of Churches and other charitable investors which lobbies companies and investment managers to encourage them to pursue more ethical policies. Research by Edinburgh University has shown that this policy of shareholder engagement is effective.

1.5 Representatives of the Trust have engaged with the Church and Society Council in a short life working group on fossil fuel investment. The resulting report on the discussions around fossil fuel investment will be presented to the General Assembly in 2018. However, the discussions have highlighted the need for a wider review of the Church investment policy to take account of developing thinking on ethical, social and governance issues arising from the investment of funds. An approach has been made to the Council of Assembly to ask that such a comprehensive review be undertaken to provide updated guidance for it. It is anticipated that the Council of Assembly via the Church and Society Council will facilitate this review with participation from all relevant bodies in the church.

2. Investment Performance and Outlook

2.1 The total value of funds invested through the Church of Scotland Investors Trust increased from £386.4 million at 31 December 2015 to £419.6 million at 31 December 2016. Factors contributing to this were a combination of investments returns and inflows of funds from investors.

2.2 The Growth Fund invests predominantly in listed company shares (equities) in the UK and overseas stock markets, with smaller exposures to corporate bonds and property. Newton Investment Management has managed the Growth Fund since January 2006. Total Return for the fund in 2016 was 14.21% against the composite benchmark return (adjusted to mirror the ethical guidelines of this fund) of 19.34%.

2.3 The Income Fund has been managed by Royal London Asset Management since February 2012 and is invested in a variety of Royal London pooled funds which

invest in underlying bonds and equities. The Fund achieved a total return for 2016 of 9.10% against the composite benchmark of 10.39%.

3. Income Distributions

3.1 The Growth Fund has earned dividend and interest income of 16.6p per unit against a target of 16.0p. Accordingly, we will be able to maintain the distribution for the year 2016 at 16.75p per unit. This represents a yield of 3.53% on the unit price as at 31 December 2016.

3.2 The level of income earned on the Income Fund was in line with our forecast and allowed the fund to maintain the targeted distribution of 50.0p per unit while modestly building on reserves. This represents a yield of 4.20% on the unit price as at 31 December 2016.

3.3 The average rate for 2016 declared by the Deposit Fund was 0.69% despite Bank of England base rate being cut to 0.25% earlier in the year. The average rate payable in 2017 will, as usual, depend on money market rates but current expectations are that we could see interest rates start to rise later in the year.

4. Membership

4.1 In accordance with the terms of the Constitution, the following three members retire by rotation at 31 May 2017: Mr J B Michael Dick, Mrs Jane Henderson and Mr Thomas M Walker. Mrs Henderson and Mr Walker have indicated they wish to seek re-election, however Mr Dick has chosen to retire. It is recommended to the General Assembly that Mrs Henderson and Mr Walker be re-appointed members from 1 June 2017.

4.2 In addition to Mr J B M Dick, Mr A W T Gibb and Mrs I J Hunter have indicated their intention to retire as Trustees from 28 May 2017. These three individuals have made outstanding contributions to the work of the Investors Trust both as Trustees and former Chairmen. The expertise and diligence they have shown in their service to the Investors Trust is an example to the current Trustees and their legacy is healthy, well managed and governed trust in which our investors can have confidence.

5. Annual Report and Financial Statements for 2016

Copies of the 2016 Annual Review and the Annual Report and Financial Statements for the year to 31 December

2016 are available to download from The Church of Scotland website or can be obtained from the Secretary.

*In the name and by the authority of The Church of
Scotland Investors Trust*

C Y ALEXANDER, *Chairman*

B J DUFFIN, *Vice-Chairman*

N ROBERTSON, *Secretary*

CHURCH OF SCOTLAND PENSION TRUSTEES

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Approve the reappointment, as a Trustee, of Mr Graeme Caughey.

REPORT

1. Background & Statistics

As at 31 December 2016, the Schemes under Trust covered some 5,300 members, with total assets of approximately £500 million.

2. Trustees

2.1 W J McCafferty has intimated his intention to retire as a Trustee at the 2017 General Assembly. Further comment is made in the Appendix to this Report.

2.2 Graeme Caughey reaches the end of his term of office at the 2017 General Assembly and has indicated his willingness to carry on. We propose his reappointment and ask the General Assembly to approve his continuation as a Trustee.

3. Actuarial Valuation

A statutory triennial valuation was carried out at 31 December 2015. At time of writing this report, the CrossReach section of the Staff Scheme still has to be finalised, whilst all other sections have been agreed and the relevant documentation has been lodged with the Pensions Regulator. The Trustees are pleased to report that the Ministers' Main Schemes are in surplus on a prudent actuarial basis whilst an appropriate Recovery Plan has been agreed for those Schemes which are in deficit.

A summary of the respective funding positions at 31 December 2016 is set out below:

<u>Scheme</u>	<u>Funding level</u>	<u>Surplus/ (Deficit)</u>
Ministers' Main Pension Fund	104%	£12.6m
Ministers' Widows' & Orphans Fund	102%	£0.9m
Ministers' Contributors' Fund	120%	£0.9m
Staff [CSC Section]	92%	(£3.6m)
Staff [CrossReach Section]	82%	(£13.5m)
Ministries' Development Staff	94%	(£1.1m)

The CrossReach Section of the Staff Scheme has the largest deficit though the Trustees remain satisfied that members' benefits are protected via the strong Deficit Recovery Plan agreed with CrossReach after the 2012 Valuation together with underlying guarantees agreed by the General Assembly and Council of Assembly.

4. Increases to Pensions in Payment

4.1 Statutory Increases

The statutory increases applied to pensions in payment across all Schemes, from 1 January 2017, was 1%.

4.2 Discretionary Increases

After taking into account funding levels and actuarial advice the Trustees are pleased to apply discretionary increases as follows:

- Ministers' Main Pension Fund: 1% in respect of pre-1997 service
- Ministers' Widows' & Orphans Fund: 10% to all pensions
- Ministers' Contributors' Pension Fund: 25% to all pensions

5. Investment Strategy

The investment objective of the Schemes is to maintain a portfolio of suitable assets of appropriate liquidity which will generate investment returns to meet, together with future contributions, the benefits of the Schemes payable under the trust deed and rules as they fall due.

The Trustees set the investment strategy for the Scheme taking into account considerations such as the strength of the employer covenant, the long term liabilities of the Scheme and the funding agreed with the Employer. The investment strategy is set out in its Statement of Investment Principles.

The current strategy is to:

- match the interest rate and inflation exposures of the liabilities, by holding fixed income assets

- hold an appropriate weighting in return seeking investments, including UK and overseas equities, and Absolute Return Bonds

6. Benefits and Rules Revision and Administration System

The Trustees have overseen a comprehensive Benefits & Rules review across all Schemes and expect to conclude that review during the summer of 2017. By that time, the Church's in-house Pensions Team will have transferred administration onto a newly installed, bespoke system which will increase efficiencies and reduce risks.

In the name of the Trustees

W JOHN MCCAFFERTY, *Chairman*
GRAEME R CAUGHEY, *Vice-Chairman*
STEVEN D KANEY, *Secretary*

ADDENDUM

W John McCafferty

Mr John McCafferty joined the Retirement Scheme Committee (as it was then) on 1 January 1990. In 1997 he became Vice-Chairman of the Church of Scotland Pension Trustees and in 2009 he was appointed Chairman. He is a "pension man" through and through and has given 27 years' service to the Church Pension Schemes. He has seen the Trustees through much financial troubles running through three actuarial valuations and retires with the Defined Benefit schemes in good order. New administration systems will be in place by May 2017 and the funding of the schemes is either in surplus or with good deficit recovery plans in place. The Trustees thank John for his service.

NOMINATION COMMITTEE

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Instruct the Council of Assembly to facilitate conversations among the Nomination Committee, the Legal Questions Committee and senior officers of the Church to recommend whether a better alternative method may be put in place for the nomination of persons to serve on bodies dealing with specific legal matters and report to the General Assembly in 2018. (*Section 2*)
3. Make alterations to Standing Committees and Councils as set forth in the Report. (*Section 6*)

REPORT

1. Background

1.1 The remit of the Nomination Committee is to identify ministers, deacons, elders and members with particular skills and experience for serving on the Church's Councils and Committees. The Committee is grateful to all of those who serve the Church in this way, giving of their time and talents and bringing to the table their understanding of the local Church, their professional skills and expertise, and their passion for the Gospel.

1.2 There are over 400 places on national Councils and Committees, with at least 100 places to fill every year. Names are invited from Kirk Sessions, Presbyteries, Ministers, The Guild, Councils, Committees and individuals in the autumn of each year, and the Committee would wish to thank all of those who consider this matter and identify people for possible involvement.

1.3 Commissioners are invited to think about the work of the Councils and Committees of the Church as reported

to the General Assembly; if they know of someone who would be interested in the work and who could make a contribution, then please consider nominating them in future years. As ever, it would be a particular pleasure to receive more nominations of younger people, but we would also like to hear from people in other under-represented groups (eg those from Priority Area congregations; people of disability; members of ethnic minority groups). There is a short video clip about Council and Committee membership on the Church website at: http://www.churchofscotland.org.uk/about_us/councils_committees_and_departments/committees/nomination_committees.

1.4 The names of those contained in Section 6 are recommended to the General Assembly with a view to filling all of the current vacancies. The names include those appointed to fill vacancies which occurred in Councils and Committees during the course of the 2016-2017 session. The Church owes a debt of gratitude to all of those listed.

2. Nomination of Members to 'Legal' Committees

The Committee, at its meeting in January, discussed with the Convener of the Legal Questions Committee the particular challenge of attracting nominations from the wider church to the Panels, Committees and Commissions of the Church which deal with a variety of legal matters. These bodies are often involved in highly sensitive, specialised work and very specific skills and experience are needed. The right people are not always known to the Nomination Committee, in the absence of recommendations from the wider Church, and the onus has been on the Legal Questions Committee to come up with possible names for consideration. Whilst this practice is permitted, and the Legal Questions Committee is well placed to know what skills and experience are needed for each of the bodies in question, the Nomination Committee asks the Council of Assembly to facilitate a conversation between the Committee, the Legal Questions Committee and senior officers to discuss whether a different process might be needed for bringing forward nominations to these bodies.

3. Barriers to Involvement

3.1 The General Assembly of 2015 instructed the Committee, in partnership with the Council of Assembly and other relevant Councils or Committees, to explore the barriers involved for people in employment and students in becoming members of a Council or Committee and how these can be minimised to allow greater participation and diversity and report back to a future General Assembly. The Committee brought an interim report to the 2016 General Assembly.

3.2 Consideration of these matters is continuing and, at the time of writing, the Committee is planning to conduct a short questionnaire in a sample group of congregations from across the country, aided by the Rev Dr Fiona Tweedie, Mission Statistics Co-ordinator. The Committee is also considering the use of technology and the potential for greater participation in meetings from remote locations, and has invited one of its members who has

relevant experience from the business world to present a paper to its next meeting.

3.3 Whilst the Committee will continue to research the practical barriers to involvement, it remains of the view that the Church's complex governance structure and its reliance on meetings lie at the heart of this matter and that these are issues requiring reflection by the whole Church. We acknowledge that the Council of Assembly's current work on bringing forward a strategic plan may have a bearing on the future structure and workings of the Church's national committees and await that outcome before making any further recommendations.

4. Statistical Information

4.1 The Committee provides some statistical details to the Assembly as a means of highlighting and encouraging the engagement of the Church as a whole with the Nomination Committee process.

4.2 Approximately 3,000 e-mails inviting nominations were sent out to Ministers, Session Clerks, Presbytery Clerks, the National Office of the Guild, members of the Nomination Committee and Secretaries of Assembly Councils and Committees.

4.3 These letters produced a total of 209 proposed nominations, broken down as follows (with some individuals proposed for more than one committee, and some forms supported by more than one category eg Minister and Kirk Session):

- 45 nominations from 27 Ministers (compared with 52 from 28 last year and 39 from 26 in 2015), with 20 being approached;
- 32 nominations from 18 Kirk Sessions (compared with 9 from 6 last year and 19 from 10 in 2015), with 8 being approached;
- 38 nominations from 13 Presbyteries (compared with 17 from 6 last year and 21 from 9 in 2015), with 15 being approached;

- 4 nominations from the Guild (compared with none in 2015 and 2016), with 2 being approached;
- 6 nominations from Nomination Committee members (compared with 7 last year and 13 in 2015), with 5 being approached;
- 82 nominations from Councils and Committees (compared with 102 last year and 97 in 2015), with 66 being approached.

4.4 A total of 116 vacancies required to be filled this year.

5. Charity Governance

5.1 The voting members of the Council of Assembly are the General Assembly's designated charity trustees for the Unincorporated Councils and Committees (The Church of Scotland, Scottish Charity Number SC011353). The Nomination Committee is charged with implementing an open recruitment process for new Trustees as set out in 2010 by the Special Committee on the Review of Charity Governance.

5.2 The Nomination Committee arranged for an advertisement to be placed in *Life and Work* and on the Church's website, seeking applications for trustee vacancies. Interviews for shortlisted candidates were held in December, with the Nomination Committee providing the chairman and members of the interview panel and the Convener and Secretary of the Council of Assembly attending as observers. The nominations for two new members are contained within Section 6 along with a proposed reappointment. The Nomination Committee wishes to thank the applicants who so willingly submitted themselves to a rigorous recruitment exercise.

6. Nominations for Appointment to Councils and Committees

6.1 The Committee wishes to nominate Philip Brodie for a second term, for three years, as one of the Conveners of the Appeals Committee of the Commission of Assembly. This reappointment can only be made if the General

Assembly agree to suspend Standing Order 122 and it is anticipated that the Business Convener will arrange for that question to be put to the Assembly at an appropriate point in the proceedings.

6.2 The Committee recommends the following appointments:

** denotes second term*

Appeals Committee of the Commission of Assembly

Convener Retiring Carole Hope

Conveners Appointed Philip Brodie* (Edinburgh: High (St Giles')) (3 yrs) *subject to the General Assembly suspending Standing Order 122*, Alan Hamilton (Bearsden: Killermont)

Vice-Convener Appointed Grahame Lees (Dunblane: Cathedral)

Philip Brodie, Alan Hamilton, *Conveners*
Helen Jamieson, Grahame Lees, *Vice-Conveners*

Arbitration Panel

Member Retiring Colin Armstrong

Assembly Arrangements Committee

Convener Retired Derek Browning

Convener Appointed Judith Pearson (Aberdeen: Queen's Cross) (from March 2017)

Vice Convener Appointed Fiona Smith (Inverness: Ness Bank) (from March 2017)

Minister Retiring Neil Gardner

Ministers Appointed Alexander Horsburgh (Dalkeith: St Nicholas' Buccleuch), Gillian Paterson (Methil: Wellesley)

Judith Pearson, *Convener*
Fiona Smith, *Vice-Convener*

Audit Committee

Minister Appointed Gary Peacock (Irongray, Lochrutton and Terregles)

Member Retiring Charles Scott

Grant Macrae, *Convener*

Chaplains to HM Forces Committee

Vice-Convener Retiring John Murdoch

Vice-Convener Appointed Carolyn Macleod (Bracadale and Duirinish)

Minister Retiring Scott Rae

Minister Resigned David Gemmell

Ministers Appointed John Duncan (Leuchars: St Athernase), Fiona Ogg (Acharacle I/w Ardnamurchan), Lisa-Jane Rankin (Hawick: Wilton I/w Teviothead)

Member Retiring Jo Young

Member Appointed Ethne Brown (Lochgelly and Benarty: St Serf's)

Gordon Craig, *Convener*
Carolyn Macleod, *Vice-Convener*

Church Art and Architecture Committee

Ministers Retiring David Logan, Harry Mowbray

Ministers Appointed Harry Mowbray* (Blairgowrie), Wayne Pearce (Stornoway: High)

Member Retiring Alice Merilees

Member Resigned William Riddick

Members Appointed Andrew McCreath (Aberdeen: Midstocket) (1 yr), Alice Merilees* (Aberdeen: Kirk of St Nicholas Uniting)

William Hogg, *Convener*
James Alexander, *Vice-Convener*

Church and Society Council

Ministers Retiring Valerie Allen, Alan Hamilton-Messer, Peter Nimmo, John Povey

Minister Appointed Peter Nimmo* (Inverness: Old High St Stephen's)

Members Retiring John McConnachie, Iain Mitchell, Glenn Walker

Members Appointed Sheila Brumby (Roths), Gordon Mackay (Aberdalgie and Forteviot), John McConnachie* (Bellie and Speymouth), Elizabeth McLachlan (Carluke: Kirkton), Gordon Sharp (Dundee: West), William Walker (Edinburgh: Greyfriars Kirk)

Richard Frazer, *Convener*
Pauline Edmiston, Wendy Young, *Vice-Conveners*

Council of Assembly

Members Retiring Elizabeth Fox, Anne Lamont

Member Resigned Hilary Cameron

Members Appointed Alistair Gibb (Edinburgh: Cramond), Anne Lamont* (Edinburgh: Leith North), Ronald Wright (Dunblane: Cathedral)

Sally Bonnar, *Convener*
Catherine Coull, *Vice-Convener*

Ecumenical Relations Committee

Convener Reappointed Alison McDonald* (Musselburgh: Northesk) (1 yr)

Minister Retiring Aniko Schütz Bradwell

Minister Resigned Glenn Chestnutt

Ministers Appointed Ross Blackman (Hamilton: Old) (2 yrs), Aniko Schütz Bradwell* (Humbie I/w Yester, Boulton and Saltoun)

Alison McDonald, *Convener*
Calum MacLeod, *Vice-Convener*

Judicial Commission

Ministers Retiring Christine Goldie, Bruce McNicol, Fiona Smith, Stuart Smith

Ministers Appointed Marian Cowie (Aberdeen: South Holburn), Gordon McCracken (Clerk to the Presbytery of Hamilton), Jan Mathieson (Glasgow: Williamwood), MaryAnn Rennie (Dunfermline: Abbey)

Elders Retiring Robin Braidwood, John Crichton, Angus Hogg, Isabell Montgomerie, Nigel Orr, James Wallace

Elders Appointed Steuart Dey (Kilmarnock: New Laigh Kirk), Chris Dunn (Cumbernauld: Kildrum), Douglas Hamill (Kirkcaldy: Linktown), Pauline Weibye (Edinburgh: Craigmillar Park)

Robert Brodie, Morag Mylne, *Conveners*
David Lunan, Colin Renwick, *Vice-Conveners*

Judicial Proceedings Panel

Ministers Retiring Alan Hamilton, Alistair May, Val Ott, Sally Russell, Lindsay Schlüter, David Sutherland, Alison Swindells

Ministers Appointed Alan Hamilton* (Bearsden: Killermont), Alistair May* (Rutherglen: Stonelaw), Val Ott* (Gatehouse and Borgue I/w Tarff and Twynholm), Thomas Pollock (Glasgow: Sherbrooke St Gilbert's), Sally Russell* (Corsock and Kirkpatrick Durham I/w Crossmichael, Parton and Balmaghie), Lindsay Schlüter* (Barra I/w South Uist), David Sutherland* (Dumfries: Maxwelltown West)

Elders Retiring Veronica Crerar

Legal Questions Committee

Minister Appointed Adam Dillon (Kirkpatrick Juxta I/w Moffat: St Andrew's I/w Wamphray)

Member Retiring James McLean

Member Appointed James McLean* (Edinburgh: St Cuthbert's)

George Cowie, *Convener*
Alistair May, *Vice-Convener*

Life and Work Advisory Group

Minister Retiring James Stewart

Minister Appointed James Stewart* (Perth: Letham St Mark's)

Member Retiring Bill Livingstone

Member Resigned Bill McIntosh

Members Appointed Tina Kemp (Presbytery of Dumbarton), Andrew Nicoll (Dundee: Broughty Ferry New Kirk)

John Ferguson, *Convener*

Ministries Appeal Panel

Vice-Convener Retiring Carole Hope

Vice-Convener Appointed Robin Stimpson (Edinburgh: Morningside)

Member Appointed Isabell Montgomerie (Ochiltree)

David Arnott, *Convener*
Robin Stimpson, *Vice-Convener*

Ministries Council

Vice-Conveners Retiring Colin Brough, Marjory MacLean, Derek Pope

Vice-Conveners Appointed David McLachlan (Glasgow: Langside), Eleanor McMahon (Glasgow: Govan and Linthouse), Sarah Ross (Blantyre: Old)

Ministers Retiring David McLachlan, Leslie Milton, Val Ott, Sarah Ross, Terry Taylor, James Teasdale

Ministers Resigned Glen Chestnutt, Hilary McDougall

Ministers Appointed Ian McDonald (Lausanne), Moira McDonald (Edinburgh: Corstorphine Old), Peter MacDonald (Cockenzie and Port Seton: Chalmers Memorial Member), Alison Notman (Ardler Kettins and Meigle), James Teasdale* (Glasgow: Eastwood)

Members Retiring Anne Noble, Allan Sim

Members Appointed Scott Burton (Edinburgh: Holy Trinity), Hilary Peppiette (Edinburgh: Fairmilehead), Allan Sim* (Edinburgh: St Andrew's and St George's West) (1 yr)

Neil Glover, *Convener*

John Dent, David McLachlan,

Eleanor McMahon, Sarah Ross, *Vice-Conveners*

Mission and Discipleship Council

Vice-Convener Reappointed Daniel Carmichael* (Lenzie: Union) (1 yr)

Ministers Retiring Fiona Bullock, Daniel Manastireanu, Abi Ngunga

Ministers Appointed Marc Bircham (St Madoes and Kinfauns), Andrea Boyes (Larkhall: Chalmers), Fiona Bullock* (Dun and Hillside)

Members Resigned Elspeth McCallum, Iain McLarty

Members Appointed Murdo Macmillan* (Auchterarder), Andrew Simpson (Macduff)

Norman Smith, *Convener*

Daniel Carmichael, Martin Fair,

Jamie Milliken, *Vice-Conveners*

Nomination Committee

Convener Retiring Kenneth Stott

Convener Appointed Lynsey Kimmitt (Dundee: Coldside)

Vice-Convener Retiring Ann Lyall DCS

Vice-Convener Appointed John Collard (Coatbridge: Blairhill Dundyvan I/w Coatbridge: Middle)

Ministers Retiring Mark Nicholas, Muriel Willoughby, Andrew Wilson

Ministers Appointed Catherine Buchan (Laggan I/w Newtonmore), Karen Harbison (Greenock: Westburn), Andrew Philip (Crieff), Lezley Stewart (Edinburgh: Greyfriars Kirk), Colin Sutherland (Dumfries: St George's)

Members Retiring Irene Crosthwaite, Marian Macintyre, Elspeth Smith

Member Resigned Alasdair Maclean

Members Appointed Barbara Leppard (Dunfermline: St Leonard's), Andrew MacPherson (Broxburn), Elspeth McPheat DCS (Presbytery of Edinburgh), John Stewart (Paisley: Oakshaw Trinity)

Lynsey Kimmitt, *Convener*

John Collard, *Vice-Convener*

Panel on Review and Reform

Vice-Convener Retiring David Cameron

Vice-Convener Appointed Jennifer Adams (Duffus, Spynie and Hopeman)

Minister Retiring Gordon McCracken

Minister Appointed Alistair Cumming (London: St Columba's)

Member Appointed Ross Watters (Gorebridge)

Graham Duffin, *Convener*

Jennifer Adams, *Vice-Convener*

Registration of Ministries Committee (*subject to the General Assembly establishing this Committee*)

Convener Appointed Neil Dougall (North Berwick: St Andrew Blackadder)

Vice-Convener Appointed Hazel Hastie (Edinburgh: Drylaw)

Minister Appointed Marjory MacLean (Abernyte l/w Inchtute and Kinnaird l/w Longforgan) (2 yrs)

Neil Dougall, *Convener*
Hazel Hastie, *Vice-Convener*

Safeguarding Appeal Panel

Members Appointed Sheena-Jane Clark (London: St Columba's), David Dick (Closeburn), Hugh McGregor (Larkhall: Trinity), Anne Noble (Bathgate: St John's)

Solicitor of the Church, *Secretary*

Safeguarding Committee

Vice-Convener Retiring Sheila Ritchie

Vice-Convener Appointed Caroline Deerin (Biggar)

Minister Appointed David Logan (Caerlaverock l/w Dumfries: St Mary's-Greyfriars')

Karen Campbell, *Convener*
Caroline Deerin, *Vice-Convener*

Social Care Council

Vice-Convener Resigned Richard Begg

Vice-Convener Appointed Irene McGugan (Dunnichen, Letham and Kirkden)

Ministers Retiring David Gray, Ramsay Shields

Minister Resigned Kenneth Russell

Ministers Appointed David Gray* (Dundee: Logie and St John's (Cross)), George Mackay (Glasgow: Broomhill l/w Glasgow Hyndland), Ramsay Shields* (Milngavie: St Luke's)

Members Retiring Adrian Bark, Martha Bogle, Mary Ford, Brenda Graham, Kathleen MacPherson, Sheila Robertson, Bill Usher

Members Appointed Martha Bogle* (Bo'ness: St Andrew's), Peter Donaldson (Inverurie: St Andrew's), Mary Ford* (Stevenston: High), John Graham (Edinburgh: Mayfield Salisbury), Iain Hunter (Aberdeen: Mannofield), Sheila Robertson* (Cromar), Sarah Wood (Ceres, Kemback and Springfield), Alan Young (Netherlee)

Bill Steele, *Convener*
Irene McGugan, Hugh Stewart, *Vice-Conveners*

Theological Forum

Convener Retiring Iain Torrance

Convener Appointed Donald MacEwan (Chaplain University of St Andrews)

Vice-Convener Appointed Sarah Lane Ritchie (Edinburgh: Greyfriars Kirk)

Minister Resigned Glenn Chestnutt

Ministers Appointed Jean Kirkwood (Dunfermline: Townhill and Kingseat), Paul Middleton (University Lecturer, Presbytery of England), Alastair Symington (Troon: Old retired)

Member Retiring Anette Hagan

Donald MacEwan, *Convener*
Sarah Lane Ritchie, *Vice-Convener*

World Mission Council

Vice-Convener Retiring Valerie Brown

Vice-Convener Appointed Maureen Jack (St Andrews: St Leonard's)

Ministers Retiring Alison Burnside, Alistair Donald, Aftab Gohar, Tina Kemp, Aniko Schütz Bradwell

Ministers Appointed Richard Baxter (Fort William: Duncansburgh MacIntosh l/w Kilmonivaig), Kleber Machado (Corby: St Ninian's) (1 yr), Monica Michelin-Salomon (Glasgow: Causeway Tollcross), Ian Stirling (Fisherton l/w Kirkoswald)

Members Retiring Valerie Macniven, Mukami McCrum, Douglas Short

Member Resigned Gillian MacPherson

Members Appointed Rosemary Johnston (Abernethy and Dron and Arngask), Gigha Lennox (Troon: Portland), Valerie Macniven* (Edinburgh: Greenbank), Irene McLellan (Dunfermline: Abbey), Lily Stevenson (Dalbeattie and Kirkgunzeon)

Iain Cunningham, *Convener*
Susan Brown, Maureen Jack, *Vice-Conveners*

In the name of the Committee

KENNETH STOTT, *Convener*
ANN LYALL DCS, *Vice-Convener*
MARTIN SCOTT, *Secretary*

ADDENDUM

Rev Kenny Stott, Convener

Rev Kenny Stott comes to the end of his term as Convener of the Nomination Committee in 2017. Kenny has brought to the Committee his experience of the Church gained from his 28 years in ministry in Partick: South and Dundee: Chalmers-Ardler. He has led the Committee with fairness and openness, encouraging all of the members to contribute and taking on board the variety of opinions voiced around the table. His leadership skills have helped

steer the Committee in balancing the needs of the individual Councils and Committees with the desire for fresh involvement from a wider circle of Church people. His passion for the Gospel and his pragmatism have worked well together in this very practical but strategic area of the Church's work. We ask for God's continued blessing on Kenny's ministry, and thank him for his dedicated service on the Nomination Committee.

Ann Lyall DCS, Vice-Convener

Ann Lyall DCS completes a three-year term as Vice-Convener of the Nomination Committee, having been a member of the Committee since 2012. Ann's involvement in both the Diaconate and the Interim Ministries Team has benefited the Committee in terms of her personal knowledge of people from a variety of backgrounds and geographical locations across the Church. She has been persistent in her encouragement to the Church and the Committee to consider 'new' people for nomination, and has often been relied upon to suggest names from her wide network for those difficult-to-fill places. Ann has challenged the Committee in its thinking and that has been of great benefit. We pray God's blessing on Ann and her continued work within Interim Ministry.

MARTIN SCOTT, *Secretary*

MINUTES OF THE APPEAL HEARING BEFORE THE APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY – AUGUST 2016

At Edinburgh and within the Church Offices, 121 George Street, the twenty-ninth day of August 2016 at 10.00 am in the matter of an appeal from the Kirk Session of Edinburgh: London Road against a decision of the Presbytery of Edinburgh.

Sederunt:

Lord Brodie, Convener of the Appeals Committee of the Commission of Assembly.

The Rev Helen Jamieson, Vice-Convener of the Appeals Committee of the Commission of Assembly.

Ms Mary Macleod, Solicitor.

The Very Rev John P Chalmers, Principal Clerk.

Ms Christine Paterson, Legal & Learning Resources Officer
And seventeen members of the Appeals Committee of the Commission of Assembly as per the Sederunt Book.

Also present:

The Rev Angus Mathieson, Partnership Development Secretary

The Rev Alison Meikle, Convener of the Presbytery Planning Task Group

Ms Sheila Reeves, Senior Administrator, Ministries Council

Parties were called:

For the Appellants:

Mrs Janet McKenzie, Session Clerk

Mr Bill Bryden, Elder

Mrs Jackie Pantony, Elder

For the Presbytery of Edinburgh:

The Rev Dr George J Whyte, Presbytery Clerk

Mr Grant Gordon, Convener of the Presbytery's Deployment of Resources Committee

Dr Hazel Hastie, Depute Presbytery Clerk and Member of the Presbytery's Deployment of Resources Committee
The Rev Dr Karen Campbell, Member of the Presbytery's Deployment of Resources Committee

The Hearing before the Appeals Committee of the Commission of Assembly ("the Committee") was constituted with prayer. Introductions were made.

In terms of Rule 8 of the Rules of Procedure set out in Schedule 2 to the Appeals Act (Act I 2014) ("the Act"):

- each Party made comment supplementary to their Written Argument;
- each Party was given the opportunity to make response to the Written Argument lodged by the other Party; and
- each Party answered questions put to them by members of the Committee.

Parties were removed.

After discussion a decision was reached.

Parties were recalled and the decision of the Committee, including a brief oral summary of the main reasons of the decision, was read over by the Convener, as follows:

The Committee's decision is:

The Committee dismisses the appeal and upholds the decision of the Presbytery of Edinburgh on 2 February 2016, finding that:

- There has been no error in Church law: in considering procedure in terms of Act VII 2003 ("the Act"),

Presbytery was correct to understand that it was proceeding under section 9(1) which permitted the Presbytery to proceed in terms of sections 3 to 5 of the Act. The Committee took the view that section 9(2) refers *inter alia* to special circumstances where Presbytery desires to deal with a vacancy within an area of suspended Plan which was not the case here.

- The Committee took the view that in order for the principles of natural justice to have been breached, the Appellants would require to have identified specific procedural unfairness in the decision-making process which prevented the Appellants presenting their position to Presbytery and not merely a decision which ultimately to them appeared unfair. The Committee did not identify any such instance.
- The Committee did not agree that any material irregularity of process had occurred and in particular took the view that disparities in the conclusions reached in various property reports were not material to the final decision of Presbytery.

- The Committee decided that the Presbytery was entitled in terms of sections 3 to 5 of the Act to proceed as it did without resolving disparities in the property reports.
- The Committee was unable to identify any incorrect material fact which influenced the decision of 2 February 2016.

The Convener stated that the Committee recognises that implementation of the Presbytery Plan as upheld will not be easy and hopes that the affirmation of the people of London Road Parish Church by the Presbytery of Edinburgh has been heard and encourages the parties to work together for the good of the Church in this area.

The Convener confirmed that the decision of the Committee was unanimous.

The Convener confirmed that written reasons for the Committee's decision will follow within twenty one days.

The Hearing was closed at 2.45 pm with the Benediction.

MINUTES OF THE APPEAL HEARING BEFORE THE APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY – DECEMBER 2016

At Edinburgh and within the Church Offices, 121 George Street, the fifth day of December 2016 at 10.00 am in the matter of an appeal from the Kirk Session of Larkhall: Trinity against a decision of the Presbytery of Hamilton.

Sederunt:

Lord Brodie, Convener of the Appeals Committee of the Commission of Assembly.

The Rev Helen Jamieson, Vice-Convener of the Appeals Committee of the Commission of Assembly.

Ms Mary Macleod, Solicitor.

The Very Rev Dr John P Chalmers, Principal Clerk.

Ms Christine Paterson, Legal & Learning Resources Officer.

And sixteen members of the Appeals Committee of the Commission of Assembly as per the Sederunt Book.

Introductions were made. Parties were called:

For the Appellants (including the dissenter and complainer):

Miss Wilma Gilmour, Session Clerk

Mr Ian Rice, Presbytery Elder (and dissenter and complainer)

Mr Hugh McGregor, Elder

Mr George Gould, Elder and Convener of the Property Committee

For the Presbytery of Hamilton:

The Rev Dr Gordon McCracken, Presbytery Clerk

The Rev Derek Gunn (Airdrie: Clarkston), Moderator of Presbytery in June 2016 and a former Convener of the Presbytery's Property Committee

Mr David S Alexander, Convener of the Presbytery's LCR/ Implementation Committee

The Hearing before the Appeals Committee of the Commission of Assembly ("the Committee") was constituted with prayer. Further introductions were made.

The Convener indicated that a preliminary point was whether the Presbytery should be permitted to introduce its Supplementary Written Argument, which was received outwith the timeframe for submission of such documents. After hearing from both parties, the Convener and Vice-Convener decided that the Appellants' Written Argument would be accepted in full and the Presbytery would be permitted to introduce its Supplementary Written Argument.

Hard copies of the Supplementary Written Argument were distributed to members of the Committee. Parties withdrew and members of the Committee were given ten minutes to read the Supplementary Written Argument.

Parties were recalled.

In terms of Rule 8 of the Rules of Procedure set out in Schedule 2 to the Appeals Act (Act I 2014) ("the Act"):

- each Party made comment supplementary to their Written Argument;
- each Party was given the opportunity to make response to the Written Argument lodged by the other Party;
- each Party answered questions put to them by members of the Committee;
- each Party was permitted to make their final presentations to the Committee, with the Appellants having the last word.

Parties were removed.

After discussion a decision was reached.

Parties were recalled and the decision of the Committee, including a brief oral summary of the main reason for the decision, was read over by the Convener, as follows:

The Committee's decision is:

Uphold the appeal to the extent of quashing the two decisions of the Presbytery of Hamilton on 21 June 2016 complained of, remitting back to the Presbytery consideration of the original motion of the Property Committee, requiring the Presbytery to ensure that all parties in the relevant section of the Presbytery Plan area are cited in their interests and that the Presbytery is furnished with full details of the proposed building works.

The reason for the decision is that the Appeals Committee takes the view that there was a breach of the principles of natural justice in how the matter was dealt with at the Presbytery meeting of 21 June 2016. The Appeals Committee has accordingly upheld Ground of Appeal 5. The Appeals Committee does not uphold the other Grounds of Appeal.

The Convener confirmed that the decision of the Committee was unanimous.

The Convener confirmed that written reasons for the Committee's decision will follow within twenty one days.

The Hearing was closed at 1.00 pm by saying the Grace.

MINUTES OF MINISTRIES APPEAL PANEL

December 2016

At Edinburgh, and within the Church Offices, 121 George Street, the sixth day of December 2016 the Ministries Appeal Panel met and was duly constituted with prayer.

Sederunt: Very Rev David Arnott (Convener), Mrs Carole Hope (Vice-Convener), Rev Robert Allan and Mr Robin Stimpson.

Apology: Rev Sheila Kirk

In attendance: Christine Paterson and the Principal Clerk.

The Ministries Appeal Panel took up consideration of the Appeal of Ms Morag Wilkinson in terms of Act X, 2004 section 6(6) against the decision of the National Assessment Conference and the Assessment Task Group of the Ministries Council not to accept her as a Candidate in Training for the Full-Time Ministry of the Church of Scotland.

Ms Wilkinson appeared for herself and she was accompanied by the Rev Iain Greenshields.

There appeared for the Ministries Council the Rev Alastair Duncan, the Rev Dr Marjory MacLean and the Rev Marjory McPherson.

Parties were heard.

Questions were asked.

Parties were removed.

Following deliberation the Ministries Appeal Panel resolved unanimously to dismiss the Appeal and uphold the decision of the National Assessment Conference and the Assessment Task Group of the Ministries Council not to accept Ms Wilkinson as a Candidate in Training for the

Full-Time Ministry of Word and Sacrament of the Church of Scotland.

Parties were recalled and judgement intimated.

The Ministries Appeal Panel took up consideration of the Appeal of Mr Caesar David in terms of Act IX, 2002 section 12 against the decision of the Assessment Task Group of the Ministries Council not to grant a Certificate of Eligibility.

Mr David's Appeal was in the hands of the Panel in writing.

There appeared for the Ministries Council the Rev David Black, the Rev Dr Marjory MacLean and the Rev Marjory McPherson.

Parties were heard.

Questions were asked.

Parties were removed.

Following deliberation the Ministries Appeal Panel resolved unanimously to dismiss the Appeal and uphold the decision of the Assessment Task Group of the Ministries Council not to grant Mr David a Certificate of Eligibility.

Parties were recalled and judgement intimated.

The Ministries Appeal Panel took up consideration of the Appeal of Mr Daniel Butt in terms of Act IX, 2002 section 12 against the decision of the Assessment Task Group of the Ministries Council not to grant a Certificate of Eligibility.

Mr Butt appeared, via web link, for himself.

There appeared for the Ministries Council the Rev David Black, the Rev Dr Marjory MacLean and the Rev Marjory McPherson.

Parties were heard.

Questions were asked.

Parties were removed.

Following deliberation the Ministries Appeal Panel resolved unanimously to dismiss the Appeal and uphold the decision of the Assessment Task Group of the

Ministries Council not to grant Mr Butt a Certificate of Eligibility.

Parties were recalled and judgement intimated.

The meeting was closed with prayer.

A DAVID K ARNOTT, *Convener*
JOHN P CHALMERS, *Secretary*

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May 2017

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WORD OF LIFE



THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND 2017

GENERAL ASSEMBLY 2017

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MINUTE OF MINISTRIES APPEAL PANEL

APRIL 2017

At Edinburgh, and within the Church Offices, 121 George Street, the sixth day of April 2017 the Ministries Appeal Panel met and was duly constituted with prayer.

Sederunt: Very Rev David Arnott (Convener), Mrs Carole Hope (Vice-Convener),
Rev Robert Allan and Mr Robin Stimpson

Apology: Rev Sheila Kirk

In attendance: The Principal Clerk.

The Ministries Appeal Panel took up consideration of the Appeal of Miss Christian in terms of Act X, 2004 section 21(5), 21(6) and 22 against the decision of the Training Task Group of the Ministries Council not to sustain her Candidacy for the Full-Time Ministry of the Church of Scotland.

Miss Christian appeared for herself.

There appeared for the Ministries Council the Rev Dr Majory MacLean and the Rev Jayne Scott.

Parties were heard.

Questions were asked.

Parties were removed.

Following deliberation the Ministries Appeal Panel resolved unanimously to dismiss the Appeal and uphold the decision of the Training Task Group of the Ministries Council not to sustain her Candidacy for the Full-Time Ministry of the Church of Scotland.

Parties were recalled and judgement intimated.

A DAVID K ARNOTT, *Convener*
JOHN P CHALMERS, *Secretary*

SUPPLEMENTARY REPORT

OF THE

COUNCIL OF ASSEMBLY

MAY 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Supplementary Report.
2. Approve the total to be contributed by congregations in 2018 of £46,055,000 based on the projection of congregational income for 2018 and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund. *(Section 1 and Appendix I)*
3. Note the indicative budget for 2018. *(Section 1.3 and Appendix II)*
4. Receive the 2016 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly. *(Section 1.5.2)*
5. Note the report on the Future of the National Church Offices and with it the intention of the Council to bring to the General Assembly of 2018 fully costed proposals and business plans for the future development and use of the Church's Offices in Edinburgh, based on the careful examination of the Options presented in Section 3 of this report. *(Section 3)*

REPORT

1. Congregational Finance

1.1 2016 Congregational Income

1.1.1 The commitment and generosity of those who make up the congregations of the Church of Scotland across the country is evidenced in their regular giving, for which the Church remains thankful. The starting point in the preparation of the indicative budget for the following year is the estimation of total congregational income for the previous year, drawn from the returns submitted by treasurers immediately after the year end. Provisional details for 2016 Congregational Income are contained in

Appendix I. These show that there was a decrease of 1% in total Ordinary Income, with offerings down by 1.5%, while Gift Aid tax recovered increased by 1.2%. The reduction in income over 2015 and 2016 is a clear indication that the Church's declining membership is beginning to have an effect on congregational income and presents a challenge to the whole Church.

1.1.2 Early indications are that there was a decrease in Other Congregational Income in 2016, although, as this heading includes a number of different categories of

income, the total can only be confirmed when the detailed analysis of congregational accounts is completed in August 2017. Income from outside organisations shows an increase: greater use of church premises benefits both the finances and the mission and outreach of local congregations, where it encourages the development of links with local communities and other Church of Scotland work.

1.2 2018 Income Disposition

1.2.1 The remit of the Council of Assembly requires it “to bring recommendations to the General Assembly concerning the total amount of the Church’s Co-ordinated Budget for the following financial year and the disposition thereof amongst Local Congregational Expenditure, the Parish Ministries Fund, and the Mission and Renewal Fund”. The Council’s recommendations for total congregational contributions for 2018, and the allocation of these, are to be found in Appendix II. It should be noted that this deals only with the ordinary income of congregations and does not include extraordinary income, such as legacies, restricted income not available to meet regular expenditure and receipts for major fabric projects etc, which are assumed to be used exclusively to meet local congregational expenditure.

1.2.2 The Council of Assembly proposes that the amount of the Budget to be met by congregations in 2018 should remain at £46,055,000. The Council will give its final report on the proposed revised Strategic Framework to the General Assembly in 2018 and no significant changes to budgets are proposed in the interim. As a result, it will be seen in Appendix I that local congregational expenditure is projected to decrease from 52.5% of total Ordinary Income in 2017 to 52.1% in 2018, with a fall in the Parish Ministries Fund from 39.5% to 38.9% (after deducting vacancy allowances), and an increase in the Mission and Renewal Fund from 8.0% to 9.0%. Previously the Ministries Council’s funding from congregations came exclusively from the Parish Ministries Fund whereas some of its work is now funded from the Mission and Renewal Fund.

1.2.3 Parish Ministries Fund (*including Stipends and related expenses for Parish Ministers*): 2017 is the first year of operation of the new arrangements for the Parish Ministries Fund, an idea generated by the Joint Working Group on Strategic Funding and Resource Allocation in the light of declining minister numbers. This means that the Parish Ministries Fund element of the Ministries Council budget is now separated and protected and other aspects of the Council’s budget are assessed on the same basis as other Councils and Committees. The Council of Assembly is grateful for the cooperation of the Ministries Council in rolling out this new plan. From Appendix II it will be noted that the total budget for the Parish Ministries Fund for 2018 to be met by congregations is £37,942,000 (2017 - £38,325,000). The Ministries Council has been able to cease deficit repair contributions to the Pension Scheme for Ministers and Overseas Missionaries but continues to make much smaller payments from its reserves to the Ministries Development Staff Scheme. This has been the main factor in allowing the Council to reduce the budgeted amount funded from its reserves from £1,500,000 in 2017 to £600,000 in 2018.

1.2.4 Mission and Renewal Fund: The Mission and Renewal Fund’s share of the Income Disposition will rise from 8.0% in 2017 to 9.0% in 2018, after releasing £1,300,000 from the Fund’s annual income and reserves, which are held to support the budget and assist with containing the total amount required from congregations. This reserve fund provides substantial support for the budget and the Council of Assembly will continue to use the resource to benefit the work of the Church but at a much reduced level. The Trustees have set a reserves policy, outlined in the Annual Report and Accounts, which aims to maintain a balance of £2,000,000, representing three months’ Mission and Renewal expenditure, rising to up to six months’ expenditure in the longer term. Their view is that reserves should not be used to subsidise regular ongoing work. However, pressures on the budget continue to mount. There are increasing demands, rightly identified by Councils, of mission work in pursuance of the Church’s gospel imperative; of wage pressures and of

the unavoidable costs of compliance and governance arrangements to control adequately the risks relating to protecting individuals, our data and business continuity. The Council of Assembly's revised Strategic Framework will address these issues and a financial strategy is being developed in parallel with this. Meanwhile there is a recognition that investment will be required in order to bring about the changes needed to ensure a sustainable future for the Church. Part of the Ministries Council's payments from reserves in 2018 will be to fund a programme of change with the aim of sustainable provision of ministry. Likewise the Council of Assembly is engaged in a number of infrastructure projects to ensure a national Church which is fit for purpose.

1.3 The 2018 Co-ordinated Budget

1.3.1 In Appendix II, the Council presents an indicative budget for 2018. This budget provides fully for the total projected number of Presbytery Plan posts which are likely to be filled during 2018 as part of the Parish Ministries Fund. However, the Council now considers that it would not be affordable to fill all posts within the Plans even if ministers and Ministries Development Staff could be recruited to these posts, and this will need to be addressed by the Presbytery planning process.

1.3.2 Presbytery planning ensures the most effective and appropriate use of resources at a local level. Of course, changes in congregational configuration can lead to a drop in income as well as a drop in expenditure. Continued careful financial management of the national Councils and Committees, and the increase in the proportion of congregational income which is retained for local work, are essential to present a more sustainable picture. What remains evident, however, is that the Church is only able to maintain the level of ministry and mission, both local and national, which its members are prepared to support through their offerings. Diligent stewardship of the Church's resources of people, property and money remains paramount.

1.3.3 The Council of Assembly proposes once again to use the funds previously released by the reduction in the amount required of local congregations to maintain the total available for the Presbytery Discretionary Allowance for 2018 at 5% of the total Ministries and Mission contributions due from the congregations in each Presbytery. This means that around £2,500,000 is available to Presbyteries for local use. However, in view of the decrease in congregational contributions indicated by the 2016 Financial Schedules, maintaining this allowance and funding posts and other work is ambitious. Presbyteries are encouraged to target the benefit towards those congregations which have a particular need for extra short-term financial support or for additional local missional projects, or to use it for posts to be funded directly by Presbyteries and which could be used across the Presbytery. With the emergence of new pressures on some congregations in recent years, the Council believes that maintaining Presbyteries' capacity to provide direct assistance to some of the Church's congregations and, through local initiatives, to support additional Presbytery-wide work, is a better use of the funds available than making marginal alterations to the Ministries and Mission scales for some or all congregations by the equivalent of 1%. It is hoped that this will not require a change in the scales used to calculate individual congregational contributions. The anticipated use of the same scales for 2018, however, does not mean that any individual congregation's Ministries and Mission contributions will remain the same, as the three year average income figures will still be used. Thus congregations which are not yet contributing their scale figure, or whose average income over the relevant three year period has increased, will see higher Ministries and Mission contributions, while those with falling income will see reductions.

1.3.4 Maintaining the total amount required from congregations at the same level while at the same time restricting the amount drawn from the Mission and Renewal Reserve Fund and absorbing further compliance and governance costs means that Councils and Committees will again face challenging budget decisions

in 2018. Until the Strategic Framework Review exercise is concluded, Councils and support departments have been asked to continue working within existing budgets, which with upward wage pressure, will require careful management and, in some cases, difficult decisions. The Council of Assembly has had to turn down some bids for additional funding for new projects and posts and has engaged in careful consideration of other proposed projects, in all cases balancing the cost of the work with the risk of not carrying it out.

1.3.5 Appendix II shows indicative figures for Projected Gross Expenditure for each Council and how this is to be funded, using contributions from congregations, income from external sources and annual income from investments, with any projected deficit being met from the reserves of the individual Councils. This shows Projected Gross Expenditure of £99,808,000 (2017 – £101,398,000), income from congregations £46,055,000 as in 2017; income from external sources including investment income, £51,431,000 (2017 – £50,657,000) and deficits from reserves £2,322,000 (2017 – £4,686,000). Most of the Councils are showing minor deficits to be met from their reserves, some using restricted funds to continue their work. However, in view of the static situation in congregational income and the necessary curtailment in the use of the Mission and Renewal Reserve, no increase has been made to overall budgets for inflation and Councils and Departments will be required to fund any increased payroll costs from within their budgets, which could in turn affect planned work programmes. Given that inflation is rising this will present further budget pressures to Councils and departments. The Council of Assembly encourages Councils to use restricted funds, where possible, before general reserves and this will continue to be a feature of the Co-ordinated Budget, with Ministries, Mission and Discipleship and World Mission all using these funds again in 2018. The Ministries Council budget is, however, moving closer to a break-even position.

1.3.6 The Social Care Council's budget shows a break-even position other than for its pension deficit repair

contributions. The Council of Assembly has agreed to assist with these contributions, funding half from the Mission and Renewal Fund in 2017 and 2018, the other half being funded from Social Care reserves. The Council is committed to achieving this budget but the area of work in which it operates is constantly changing and its budget results are subject to being able to implement its strategic plan against this background.

1.3.7 The Ministries Council will receive 84% of congregational contributions (including £3,340,000 of endowment income and glebe rents) most of which is directed through the Parish Ministries Fund, which includes use for:

- the National Stipend Fund which pays the stipend and other costs of parish ministers;
- ordained parish ministry support and development;
- the salaries and other costs of Ministries Development Staff, as defined below;
- new, alternative and emerging forms of ministry costs;
- readership costs;
- recruitment and education for ministries, including Ordained Local Ministers and the training of Probationers;
- parish appraisal costs;
- properties costs;
- a share of Ministries Council support and administration costs.

The Ministries Development Staff referred to above are posts agreed in Presbytery Plans, employed or appointed by the Ministries Council and including (though not exclusively) Deacons in the employ of the Church, Associate Ministers, and Team Leaders. Any parish staff engaged locally by congregations (and not designated on Presbytery Plans) will not be funded by the Parish Ministries Fund.

1.3.8 The Mission and Renewal Fund will receive 16% of congregational contributions and is used to support the work of the General Assembly's other Councils and Committees as well as, from 2017, some of the more general work of the Ministries Council including the Go For It Fund, Priority Areas and Workplace Chaplaincy.

1.4 2017 Detailed Budgets and 2016 Operating Results

1.4.1 The 2017 detailed budgets approved by the Council of Assembly are contained in the Council's main report to the General Assembly along with a summary and details of the operating results of Councils, Committees and Departments against the 2016 budget.

1.5 Systems of Internal Control

1.5.1 Role of Audit Committee

1.5.1.1 The Audit Committee's remit includes responsibility for reviewing the systems of internal control and for oversight of the Internal Audit function. This function is delivered by Deloitte as the appointed Internal Auditors alongside the work of the Church's own Audit and Compliance Officer. The Internal Auditors produce an annual programme of work based on an assessment of audit risk which seeks to ensure that all of the main areas of activity are periodically reviewed. Audit reports are submitted at the end of each assignment and an annual audit report is made to the Committee expressing an opinion on the systems of internal control in place in the Unincorporated Councils and Committees.

1.5.1.2 Deloitte conducted a number of reviews in 2016 covering the following areas:

- Review of the Church of Scotland Guild;
- Review of Business Unit Controls – CrossReach;
- Extended Testing on Overseas Payments;
- Review of IT Risk Management;
- HR and Payroll System Implementation Project Review.

1.5.1.3 Deloitte reported to the Committee that, on the basis of the work undertaken for the year ended 31 December 2016, it considers that the Unincorporated Councils and Committees of the Church of Scotland generally had an adequate framework of control over the systems examined except in relation to the priority one matters highlighted in their reviews of overseas payments, IT Risk and Resilience Management and CrossReach business unit financial controls. This conclusion is conditional upon satisfactory implementation of recommendations from previous audit reports.

1.5.2 Audit of Annual Accounts for 2016

1.5.2.1 The Council of Assembly is responsible, on behalf of the General Assembly, for preparing and approving the Report and Accounts of the Unincorporated Councils and Committees and approval was given at the Council meeting in April 2017. The Church's external auditors, PwC, gave an unqualified, or 'clean', audit opinion on the Accounts. The Assembly is invited to receive the 2016 Report and Accounts of the Unincorporated Councils and Committees.

2. Churches' Mutual Credit Union

2.1 Membership of Churches' Mutual Credit Union (CMCU) within the Church of Scotland has grown steadily over the past year. There are now 103 such members, 50 of whom have lump sum deposit accounts and 53 of whom are regular savers (22 through payroll). CMCU has also opened corporate accounts for one Presbytery and two Parish Churches. Loans to Church of Scotland members have amounted to £114,500 since August 2015. CMCU is pleased to report there is no bad debt.

2.2 CMCU continues to promote the work to eligible members of the Church of Scotland as widely as possible, including taking a stall at Heart & Soul and at the General Assembly in May 2016. The Board of CMCU is particularly grateful for the work of Karen Hunter from the staff of the Church and Society Council and of Charles Sim, an Elder in Irvine and Kilmarnock Presbytery. Throughout the year they are engaged in promoting the credit union in

the workplace at the National Offices in George Street, and amongst ministers and elders by visiting as many of the Presbyteries as possible. The Board also appreciates the commitment of the Church of Scotland to the good governance of the credit union through the presence of Sheila Nicoll OBE on the board of directors and Charles Sim on the supervisory committee.

2.3 CMCU has a number of projects in the pipeline to extend the reach of the credit union particularly to Church of Scotland employees who would benefit from having 'rainy day' savings and access to affordable credit. The Board looks forward to continued growth in all areas of the credit union's services over the next twelve months.

3. The Future of the National Church Offices

3.1 Introduction

3.1.1 The Council's main report noted that it had considered some 16 different options which were developed following the property review delivered in the first half of 2016. These varied in merit and covered a wide range of possibilities including options to:

- sell all or some of the properties under consideration;
- buy or lease other premises into which might move either or both of the staff groups currently functioning out of the offices in George Street and at Charis House; and
- renovate one or more of the existing buildings with a view to them becoming revenue-generating rather than revenue-draining properties.

3.1.2 The Finance Group of the Council was asked to review the work undertaken by the working group and to bring to the Council those options which it considered worthy of closer inspection and further development. This resulted in around 6 possibilities being presented and the Council considered these at its meeting in February 2017. As a consequence, the Council now presents to the General Assembly some 3 options, with a further one which is a variant on the second, which it regards as worthy of more serious consideration. While the Council

does not consider each of these to be of equal merit, it does propose that they should be interrogated more fully in order to bring to the General Assembly in 2018 a single firm and fully costed proposal.

3.1.3 It is clear already at this point that there is *no option* which will be without cost – indeed there is no way of avoiding the fact that under any scenario there will be considerable cost in providing national office accommodation which is fit for purpose for the next phase of the life of the Church. For too long the National Church has fallen short of the standards it has encouraged of the local church, namely, to maintain its buildings on a regular basis and to understand that there is no economy in failing to do so. As the most basic option (Option 1) demonstrates, a seven-figure sum is already required just to stand still, without any thought of development or gain in terms of flexibility offered by some of the other options presented here.

3.1.4 The options laid out below are not in any order of *preference* as far as the Council is concerned at this point. Although no detailed business plan has yet been developed for any of them, in terms of immediate financial outlay they would likely fall into the order in which they are presented here, from least to most. What that does not take into account, however, is the extent to which, particularly in options 2 and 2a, the end result might offer a more permanent solution to the ongoing costs of maintenance and development; in other words, they could be seen as investment to produce a longer term saving. Such business planning will form part of the task which the Council seeks to take forward with the support of the General Assembly over the next year.

3.2 Option 1: Undertake basic maintenance to ensure the buildings continue to function, without engaging in further development.

3.2.1 Option 1 involves the least level of disruption, but nevertheless significant investment by the Church. The ongoing business of the National Offices could continue more or less as it does and it could also be argued that this

would be the option involving the least effort and cost. It is important to recognise that there has been serious under-investment in the George Street premises for decades, with the result that there is a considerable backlog of critical work which now needs to be done. Estimates for this vary according to the range of things which are seen as 'priority', but it is unlikely to cost less than £1.5 million – and potentially significantly more. As with all such buildings, some costs will only become visible once initial work gets under way.

3.2.2 The same principle needs to be applied to the other buildings under consideration at Charis House and the Assembly Hall. In those cases also, considerable investment will be required just to keep them up to a basic standard. This would need to be added to the cost of repairing and then maintaining the George Street properties, resulting in a much higher basic repair bill. While it might be seen as a convenient and relatively simple solution to the *immediate* issue of the buildings, it takes no account at all of the key questions raised in section 11.2 of the main report (the size of offices needed for the future; the working style and values of the staff; the issue of ongoing sustainability). Basic maintenance would not, for example, lead to a reconfiguration of space which might allow for shared accommodation with CrossReach staff and would make the issue of shared services across the national functions of the Church more difficult to resolve, losing the potential for cost savings in that area.

3.2.3 Whatever might be said for this option as a short-term expedient, it would mean that an opportunity would be missed to change the internal layout and usage of the buildings at a time when money will need to be invested in any case due to the current outstanding maintenance issues. The George Street properties as they stand are not self-sufficient and will remain a drain on Church resources if Option 1 is chosen on its own. It is clear from formal and informal property reviews that we are significantly under-utilising the space in George Street: there is opportunity to raise income from our current estate which Option 1 does not anticipate.

3.2.4 While the Council does not believe that Option 1 is the optimal choice, it recognises also that there will be some who will not consider the job done properly without fully costing this way forward. It is therefore proposed that Option 1 be further explored, costed and the advantages and disadvantages laid out for consideration. This would include such issues as the carbon footprint of the building and the effect of simply doing maintenance work rather than reconfiguration and reshaping to improve the overall efficiency of the buildings.

3.3 Option 2: Separate 123 George Street from 117-121 George Street and lease 123 building on a long term basis (or sell it), retaining a reconfigured and refurbished 117-121 as the National Offices, with some additional alternative use of space within 117-121.

3.3.1 This option would allow the Council to ensure that existing properties are both properly brought up to standard for future use and reconfigured in such a way as to provide flexibility for both the short- and long-term future. It would involve separating off 123 George Street from 117–121, a relatively straightforward task as 123 is a self-contained townhouse comprising 4 floors plus a basement. This would allow 123 to become a revenue-generating space either through selling it off or, more probably, through long-term leasing. Early indications are that a space of this type at the heart of the New Town would be seen as highly desirable to potential clients.

3.3.2 In addition to rethinking the use of 123, Option 2 looks to free up space within 117–121 George Street as well. This would be done through a complete renovation and reconfiguration of the space within 117–121. The property surveys undertaken so far indicate that the entire existing staff of both George Street and Charis House could be accommodated on fewer floors than are currently in use – probably on three of the five floors. The current configuration of 117–121 has staff spread over four floors (floors 1–4) with the Ground Floor largely used as meeting space (with a small number of facilities staff). The basement, effectively a 6th floor beneath, is currently used

for a variety of forms of storage and a small catering facility (the 'Hub').

3.3.3 No decision has yet been taken about the future of Charis House or the potential of staff from CrossReach sharing a common office in George Street, but if such a decision were to be taken in future, Option 2 allows sufficient space and flexibility to allow this to take place.

3.3.4 Initial indications from the property review process are that, if some variant of Option 2 were to be pursued, good quality office space could be fitted out on any floor which was freed up, resulting in rentable space being created. In Central Edinburgh, such office facilities are in high demand, raising the potential for further revenue generation, assisting a move at least towards the National Offices becoming self-sustaining into the future. This would allow the Church to retain its presence in the centre of Edinburgh with the current ease of transport links. It would also limit the level of disruption for existing functions, and for the staff and committee members.

3.3.5 A further key benefit that the Council believes arises with Option 2 is the opportunity to effect change in the working environment and culture in the building in a very positive way. As this Report goes to print, arrangements are being put in place for a firm of Workplace Advisors to offer input to a process of identifying what kind of space would be best to encourage ways of working which better connect the National Office staff with the folks they serve at local congregational and parish level. If a reconfiguration and refurbishment of the National Offices is being considered, this is surely an opportunity also to address some of the issues which have historically arisen through a perceived disjuncture at times between "121" and "the real Church", as each has unhelpfully been styled.

3.3.6 Option 2 remains to be fully costed, but early estimates for renovating and reconfiguring the building are in the region of £2.5million – though this would clearly vary according to the actual scope of any work to be proposed. It would be important in considering such a sum to remain aware of the existing cost of simply

standing still without any significant development (as outlined in Option 1, above) and without any plan for ongoing self-sustainability. With the support of the General Assembly, the Council intends to bring a fully costed version of Option 2 to the 2018 Assembly.

3.4 Option 2a: Redesign the use of the Assembly Hall in order that the National Church can use regular meeting space within those premises (including the ancillary rooms) alongside commercial rental opportunities.

3.4.1 Option 2a is so-numbered to indicate the closeness of its connection to Option 2. It is an additional element which the Council believes is worthy of consideration in the context of plans to renovate the National Offices. In many ways it addresses two different buildings-related issues in one plan. If the ancillary rooms within the Assembly Hall were developed as Committee and Council meeting space, this would [a] free up more or less the whole of the Ground Floor of the George Street offices for redesign and alternative use; and [b] allow for better use of a suite of refurbished rooms around the Assembly Hall – rooms which currently stand empty for around 46 weeks of the year. The quality and size of rooms which might be created would generally exceed that currently available in George Street and it would be possible to achieve this without any change to their availability and usage during the week of the General Assembly.

3.4.2 The Council has engaged with the Assembly Arrangements Committee around the basic concept of utilising the Assembly Hall rooms in a more effective way throughout the year. Option 2a could create some commercial space to be leased as a further contribution to revenue generation. The building, which has easy access to the main train and bus stations, offers large scale capacity right in the centre of Edinburgh for meetings and could be much more widely used by both the Church of Scotland and the general public. Work is currently ongoing at the adjoining New College buildings by the University of Edinburgh which is undertaking major refurbishment. The

Council believes there may be potential for collaboration with this project.

3.4.3 It is possible that Option 2a could be treated as a separate project, developing the space within the Assembly Hall irrespective of whether it became the regular meeting space for the Councils and Committees of the Church. The Council believes, however, that by considering this as a complementary project alongside Option 2, there is significant scope for developing an integrated project which brings benefits for both buildings and their future usage.

3.4.4 While some initial scoping is currently being undertaken of the potential for development of the Assembly Hall, at this stage no broad costing has been attempted. If the General Assembly were to support investigating Option 2a further, such work would be done. It will need to look not only at the refurbishment costs, but also at issues of access and those arising out of the listed building status. The Council is encouraged to think that these challenges are not insurmountable.

3.5 Option 3: Treat 117-123 George Street as one building and sell in order to rent or buy space elsewhere.

3.5.1 Option 3 proposes the disposal of the George Street buildings in their entirety in order to move to an alternative facility somewhere else with accommodation for all the staff from the National Offices, including those based at Charis House. Such a facility could either be purpose-built (likely to be prohibitively expensive) or purchased as seen. This might appear at first to require no immediate investment in the George Street and Charis House buildings, but this would depend very much on the length of time taken to plan and carry out a move to another suitable property. Estimates for this range from 3–5 years, added to at least one more year until a decision is made on the best option, and could mean that more than half of the next decade would have to be spent still in the current premises. Option 3 should not, therefore, be considered without some budget for keeping the existing buildings serviceable. On the positive side, the

opportunity to buy or lease a new space suited to the Church's requirements and fully equipped for the technology of today would mean that all staff could move together to an alternative National Office. There are many benefits which can derive from adapting a different space, such as more scope for collaborative working and a shift in culture.

3.5.2 Work undertaken in the independent property review to identify potential options in terms of bespoke offices noted: "unless land is purchased at below market value, net receipts could equate to construction costs of a new design and build". The Church's Council and Committee membership patterns highlight that a move, for example, to premises outwith the central belt of Scotland would bring significant challenges, not least in finding adequate transport links. The location of the National Offices on George Street creates opportunities in terms of wider engagement; this could be a major loss for the Church if the decision was made to move elsewhere. There is no doubt that following Option 3 with a new solution in Edinburgh would be extremely expensive to achieve, even if the George Street buildings were sold at a premium.

3.5.3 A move of the type envisaged in Option 3 brings with it the vulnerability of submitting to the vagaries of the property market. At this point, the Council has chosen to present Option 3 to the General Assembly rather than rule it out, but it does so recognising that this option carries greater financial risk and could require a substantial financial bridging facility.

3.6 Conclusion

3.6.1 The Council has already reduced the potential options from 16 to 3 (plus one variable). As will be clear from the presentation of this report, the Council does not necessarily see all of these as of equal value, but it did not wish to rule any out at this stage, though it recognises that the General Assembly may choose to do so. The Council proposes that the Assembly notes the work done to this point and encourages it to continue work towards a full

costing of these options. In the course of doing so, the Council is aware that one or other may prove to be unrealistic or unachievable, at which point it would rule out further work on that option and report accordingly. The Council, therefore, intends to bring to the General Assembly 2018 a preferred option, with clearly articulated reasons and a coherent business plan.

4. Congregational Statistics

4.1 The annual statistics gathered from congregations and Presbyteries are listed in Appendix III. These comprise the following elements which have been collected and recorded over many years:

- Persons and Agencies in Scotland for 2016;
- Congregational Statistical Returns – Young People;
- Congregational Statistical Returns from Presbyteries (2 tables);
- Comparative Statistics from 2005 to 2016;
- Ministry Statistics.

4.2 At the end of 2016, a number of new statistics were requested by Presbyteries from congregations. These indicate the number and age band of worshippers, and the types of activities engaged in by congregations. Around 70% of congregations responded to this request;

unfortunately not all Presbyteries completed this task in 2016 and the table reflects this. Comparison with other data such as the Statistics for Mission profiles allows congregations, Presbyteries, Councils and Committees of the Church to reflect on their position in their communities.

4.3 Appendix IV details the response to the request. The first table shows the age spread and numbers of those attending worship by Presbytery. The second table in Appendix IV shows the percentage of congregations in each Presbytery engaging in various activities including school chaplaincy, addressing food poverty, environmental issues, etc.

4.4 It has been very interesting and encouraging to see the different activities in which congregations are involved across the country. It is hoped that these statistics will provide useful information over the coming years, helping the Church to identify trends in these areas.

In the name of the Council

SALLY BONNAR, *Convener*
CATHERINE COULL, *Vice-Convener*
MARTIN SCOTT, *Secretary*

APPENDIX I

CO-ORDINATED BUDGET STATISTICS 2015 TO 2018

	2015 Actual £'000	2015 Increase %	2016 Provisional £'000	2016 Increase %	2017 Projected £'000	2017 Increase %	2018 Projected £'000	2018 Increase %
CONGREGATIONAL INCOME								
Offerings	59,866	(1.5)	58,944	(1.5)	58,355	(1.0)	57,771	(1.0)
Tax Recovery on Offerings	11,720	1.2	11,857	1.2	11,871	0.1	11,885	0.1
Total Offerings	71,586	(0.3)	70,801	(0.8)	70,226	(0.8)	69,656	(0.8)
Other Ordinary Income	20,161	(3.1)	20,000	(0.8)	20,000	0.0	20,000	0.0
Total Ordinary Income	91,747	(0.9)	90,801	(1.0)	90,226	(0.6)	89,656	(0.6)
EXPENDITURE								
Available to Congregations	47,820	(0.2)	47,262	(1.2)	47,295	0.1	46,688	(1.3)
Parish Ministries Fund	39,617	(1.1)	38,796	(2.1)	38,325	(1.2)	37,942	(1.0)
Less: Vacancy Allowances	(2,553)		(2,516)		(2,653)		(3,087)	
	37,064	(1.9)	36,280	(2.1)	35,672	(1.7)	34,855	(2.3)
Mission and Renewal Fund	6,863	(0.6)	7,259	5.8	7,259	0.0	8,113	11.8
Total Expenditure	91,747	(0.9)	90,801	(1.0)	90,226	(0.6)	89,656	(0.6)
INCOME DISPOSITION	%		%		%		%	
Available to Congregations	52.1		52.0		52.5		52.1	
Parish Ministries Fund	40.4		40.0		39.5		38.9	
Mission and Renewal Fund	7.5		8.0		8.0		9.0	
	<u>100.0</u>		<u>100.0</u>		<u>100.0</u>		<u>100.0</u>	

APPENDIX II

2018 CO-ORDINATED BUDGET

Requirements for Parish Ministries Fund and Mission & Renewal Fund

	Projected Total Expenditure	less	Income from External Sources	less	Annual Income from Councils' Investments	less	Met by Congregations	=	2018 Met from Reserves	Final Budgeted 2017 Deficit
	£'000		£'000		£'000		£'000		£'000	£'000
Ringfenced Parish Ministries Fund	41,574		3,340		264		37,942		28	1,375
Pension Deficit Repair Contributions	52		-		-		-		52	52
	41,626		3,340		264		37,942		80	1,427
Mission & Renewal Fund										
Ministries Council	2,475		574		1,005		344		552	71
Mission & Discipleship Council	1,265		183		295		704		83	86
World Mission Council	2,916		563		1,237		970		146	166
Social Care Council:										
Operational Activities	42,525		41,049		361		1,115		-	1,450
Pension Deficit Repair Contributions	1,025		-		-		-		1,025	1,025
Church & Society Council	557		24		28		405		100	100
Refugee Project	56		-		-		-		56	56
Support & Services Departments:										
Operational Activities	6,454		2,463		45		3,946		-	25
Pension Deficit Repair Contributions	280		-		-		-		280	280
Special Contributions:										
General Trustees – Central Fabric Fund	290		-		-		290		-	-
Christian Aid	85		-		-		85		-	-

Ecumenical Contributions	254	–	–	254	–	–
	<u>58,182</u>	<u>44,856</u>	<u>2,971</u>	<u>8,113</u>	<u>2,242</u>	<u>3,259</u>
	<u>99,808</u>	<u>48,196</u>	<u>3,235</u>	<u>46,055</u>	<u>2,322</u>	<u>4,686</u>
Total to be met by congregations before deducting vacancy allowance				<u>46,055</u>		

Income from external sources comes from the provision of services (eg CrossReach fees), legacies, donations, endowment income etc.

APPENDIX III

PERSONS AND AGENCIES IN SCOTLAND FOR 2016

The membership statistics shown in the following tables may be stated thus:

	Removals by Death	9,330	
Less	Admissions by profession	<u>994</u>	8,336
	Removals by Certificate	2,479	
Less	Admissions by Certificate	<u>1,711</u>	768
	Other Removals	7,057	
Less	Restoration	<u>1,700</u>	<u>5,357</u>
	Total decrease		14,461

CONGREGATIONAL STATISTICAL RETURNS – YOUNG PEOPLE

Returns from Presbyteries showed:

- (1) that the number of children and young people aged 17 years and under who are involved in the life of congregations is 50,512.
- (2) that the number of people aged 18 years and over, whose names are not on the Communion Roll, but who are involved in the life of congregations is 14,323.
- (3) that the number of children who receive Holy Communion in terms of Act V, 2000, Section 15 is 3,013.

ALL PRESBYTERIES – CONGREGATIONAL STATISTICAL RETURN

On Roll as at 31st December 2016

PRESBYTERIES	On Roll as at 31st Decem- ber 2015	COMMUNICANTS								On Roll as at 31st December 2016	+Inc or -Dec	Union +Inc/- Dec	Number of Notices of removal sent	Number on Supple- mentary Roll	OFFICE BEARERS				BAPTISMS			Wedd- ings	Funer- als
		REMOVALS				ADMISSIONS									Elders M	Elders F	Not Elders M	Not Elders F	No. During Year	Of Which Adults	Thanks- giving and Blessing Services		
		By Death	By Cert	Other wise	To Union	By Prof- ession	By Cert	By Restor- ation	New Union														
Aberdeen	13,070	391	105	54	-	23	69	48	-	12,660	-410	-	5	1,009	506	577	71	89	91	6	6	104	899
Abermethy	1,037	21	3	37	-	-	15	23	-	1,014	-23	-	3	50	52	64	11	22	8	-	1	27	106
Angus	12,560	393	70	160	428	24	37	37	428	12,035	-525	-	41	1,078	324	431	36	86	79	1	10	74	594
Annandale and Eskdale	4,582	117	19	10	180	3	10	9	180	4,458	-124	-	11	1,194	164	215	12	49	44	2	-	73	257
Ardrossan	8,235	261	52	107	-	16	44	28	-	7,903	-332	-	25	501	336	426	49	101	84	11	2	72	562
Argyll	6,977	171	28	62	-	26	22	36	-	6,800	-177	-	10	639	321	387	91	149	81	4	2	115	450
Ayr	17,470	234	76	165	-	27	54	37	-	17,113	-357	-	16	702	356	421	62	129	111	5	-	101	558
Buchan	10,685	46	12	42	-	5	4	2	-	10,596	-89	-	4	160	57	63	12	45	8	-	-	8	62
Caitness	1,132	24	4	28	-	-	2	1	-	1,079	-53	-	1	352	67	54	22	37	23	1	-	25	165
Dumbarton	11,814	314	99	519	-	29	61	20	-	10,992	-822	-	23	1,009	466	572	82	131	162	2	15	97	536
Dumfries and Kirkcudbright	8,202	244	47	114	-	5	53	17	-	7,872	-330	-	35	1,149	279	264	88	138	99	3	-	95	368
Dundee	11,306	287	52	146	-	18	21	27	-	10,887	-419	-	13	680	430	500	35	87	96	2	5	58	456
Dunfermline	6,031	185	57	126	-	15	24	54	-	5,756	-275	-	33	1,527	255	340	42	72	52	4	8	66	466
Dunkeld and Meikle	4,579	120	31	63	-	4	29	27	-	4,425	-154	-	7	328	160	163	20	34	41	-	2	88	222
Duns	2,594	68	18	107	1,667	3	24	46	1,667	2,474	-120	-	7	363	95	104	22	33	33	1	8	27	149
Edinburgh	23,413	704	418	368	448	109	140	115	448	22,287	-1,126	-	57	2,038	1,051	1,247	149	200	255	15	19	193	1,253
England	1,959	39	11	29	-	9	1	138	-	2,028	69	-	8	595	69	94	8	7	49	7	5	28	115
Falkirk	11,016	340	89	168	-	30	37	42	-	10,528	-488	-	23	1,634	425	502	153	306	98	9	9	53	744
Glasgow	31,491	734	179	572	-	119	157	91	-	30,373	-1,118	-	41	3,161	1,291	1,494	250	491	337	25	45	186	1,560
Gordon	12,100	300	78	251	-	12	57	25	-	11,565	-535	-	62	965	298	353	29	85	111	3	14	86	494
Greenock and Paisley	18,493	506	110	272	-	57	146	51	-	17,859	-634	-	30	3,736	790	943	121	195	198	13	20	108	1,052
Hamilton	23,845	710	165	581	661	72	102	238	661	22,801	-1,044	-	58	4,254	1,161	1,313	186	376	251	29	8	134	1,442
Inverness	4,505	110	24	200	-	31	38	116	-	4,356	-149	-	32	206	229	142	68	66	42	6	8	37	302
Irvine and Kilmarnock	9,028	268	68	113	-	46	58	26	-	8,709	-319	-	31	1,260	367	432	92	155	77	5	3	66	556

Jedburgh	5,662	133	34	439	-	8	23	7	-	5,094	-568	-	5	104	129	190	20	28	48	2	2	49	295
Kincardine and Deeside	7,626	191	55	461	-	6	41	19	-	6,985	-641	-	14	1,092	176	213	9	20	63	3	6	50	308
Kirkcaldy	7,523	241	43	50	-	22	24	34	-	7,269	-254	-	12	636	246	369	99	191	56	8	15	63	530
Lanark	6,021	158	19	343	-	34	31	11	-	5,577	-444	-	10	1,211	201	232	36	57	49	5	2	24	370
Lewis	824	14	11	23	-	27	5	2	-	810	-14	-	2	-	54	-	34	15	21	4	8	14	83
Lochaber	1,041	24	3	19	-	6	1	10	-	1,012	-29	-	4	131	49	78	13	31	10	1	3	21	101
Lochcarron - Skye	591	7	3	20	-	-	-	-	-	561	-30	-	-	39	21	6	7	13	-	-	-	2	39
Lothian	12,639	348	79	134	-	36	62	61	-	12,237	-402	-	190	1,869	429	528	40	97	135	14	21	136	697
Melrose and Peebles	6,295	187	33	336	-	18	31	27	-	5,815	-480	-	3	702	236	227	25	56	45	-	4	45	332
Moray	9,152	46	5	4	-	-	5	13	-	9,115	-37	-	3	126	56	78	25	28	12	-	-	9	67
Orkney	2,546	61	7	55	-	9	5	15	-	2,452	-94	-	4	197	94	130	23	56	14	4	3	38	128
Perth	12,031	277	102	111	-	16	103	27	-	11,687	-344	-	44	1,032	358	397	33	45	66	3	12	82	421
Ross	1,743	46	19	42	-	14	13	35	-	1,698	-45	-	10	225	127	112	32	74	29	9	1	31	231
Shetland	1,187	46	-	124	-	3	-	2	-	1,022	-165	-	-	207	34	57	7	25	10	-	-	14	111
St Andrews	8,707	271	71	314	447	11	39	26	447	8,127	-580	-	38	613	302	390	51	113	54	2	-	81	424
Stirling	12,717	361	99	163	-	29	60	55	-	12,238	-479	-	47	1,703	490	572	75	179	105	8	2	127	624
Sutherland	705	17	11	31	-	4	8	10	-	668	-37	-	17	200	39	65	16	24	17	-	2	32	117
Uist	304	5	-	-	-	4	1	1	-	305	1	-	-	-	17	-	6	6	7	-	-	4	19
West Lothian	8,365	208	41	81	-	54	38	44	-	8,171	-194	-	8	1,343	339	366	64	146	131	22	-	133	594
Wigtown and Stranraer	4,592	102	29	13	229	10	16	47	229	4,521	-71	-	25	525	142	147	21	56	31	1	2	19	216
Totals	366,395	9,330	2,479	7,057	4,060	994	1,711	1,700	4,060	351,934	-14,461	0	1,012	40,545	13,088	15,258	2,347	4,343	3,333	240	273	2,895	19,075

ALL PRESBYTERIES – CONGREGATIONAL STATISTICAL RETURN

On Roll as at 31st December 2016

PRESBYTERIES	Number of Congregations	Children 17 and under	Children 18+ Not on Roll	Children receiving Communion
Aberdeen	36	1,371	304	83
Abermethy	11	194	259	44
Angus	35	971	146	90
Annandale and Eskdale	21	389	100	24
Ardrossan	27	835	118	4
Argyll	60	692	233	20
Ayr	49	1,356	165	23
Buchan	36	200	8	12
Caitness	13	96	304	4
Dumbarton	34	1,396	172	29
Dumfries and Kirkcudbright	31	524	171	33
Dundee	35	1,437	189	52
Dunfermline	24	786	343	76
Dunkeld and Meikle	21	470	133	6
Duns	25	236	68	2
Edinburgh	77	3,721	1,132	515
England	9	79	27	8
Falkirk	34	1,947	217	110

Glasgow	130	7,996	1,792	398
Gordon	29	1,041	281	59
Greenock & Paisley	51	4,131	410	155
Hamilton	78	5,852	831	203
Inverness	25	1,051	531	42
Irvine and Kilmarnock	26	1,695	294	71
Jedburgh	16	246	27	25
Kincardine and Deeside	20	814	119	21
Kirkcaldy	23	762	100	58
Lanark	22	1,472	217	141
Lewis	11	425	1,042	13
Lochaber	15	151	136	2
Lochcarron - Skye	8	43	291	7
Lothian	46	1,503	471	236
Melrose and Peebles	26	456	257	40
Moray	31	137	117	41
Orkney	20	197	65	29
Perth	35	1,038	339	106
Ross	21	325	1,271	3
Shetland	13	135	59	-
St Andrews	36	403	142	11
Stirling	46	1,478	680	98
Sutherland	14	138	305	12
Uist	6	46	128	4
West Lothian	26	1,803	265	101
Wigtown and Stranraer	21	474	64	2
Totals	1,373	50,512	14,323	3,013

COMPARATIVE STATISTICS FROM 2005 TO 2016

	2005	2006	2007	2008	2009	2010
Congregations	1,523	1,513	1,487	1,464	1,454	1,441
Communicants						
Removals by Death	13,084	12,557	12,478	11,826	11,218	11,454
Removals by Certificate	4,185	4,398	4,203	3,553	3,685	3,394
Removals otherwise	6,903	7,827	5,703	5,995	5,763	6,096
Total Removals	24,172	24,782	22,384	21,374	20,666	20,944
Admission by Profession	2,394	2,424	2,115	1,989	2,017	1,928
Admission by Certificate	3,507	3,572	3,354	2,941	2,707	2,467
Admission by Resolution	2,421	2,209	2,371	1,849	1,836	1,868
Total Admissions	8,322	8,205	7,840	6,779	6,560	6,263
Total on rolls	520,940	504,363	489,118	471,894	464,355	445,646
Elders	41,218	40,651	38,534	36,360	36,215	36,519
Baptisms	7,375	7,337	6,950	6,154	6,198	5,787
Total Population	5,094,800	5,116,900	5,144,200	5,168,500	5,194,000	5,222,100
Adult	4,035,773	4,130,913	4,161,258	4,189,133	4,151,853	4,184,261
Children of School Age	727,678	717,530	707,742	696,395	678,163	680,325
Children born	54,476	55,168	57,003	59,531	59,673	58,791
	2011	2012	2013	2014	2015	2016
Congregations	1,427	1,414	1,389	1,379	1,364	1,373
Communicants						
Removals by Death	10,488	11,156	10,648	10,011	10,433	9,330
Removals by Certificate	3,332	3,073	3,026	3,013	2,628	2,479
Removals Otherwise	5,821	7,047	5,592	7,673	6,113	7,057
Total Removals	19,641	21,276	19,266	20,697	19,174	18,866
Admissions by Profession	1,828	1,617	1,485	1,273	1,188	994
Admissions by Certificate	,365	2,413	2,256	2,049	1,752	1,711
Admissions by Resolution	1,591	1,750	1,777	1,321	1,312	1,700
Total Admissions	5,784	5,780	5,518	4,643	4,252	4,405
Total on Rolls	432,343	413,488	398,389	380,163	363,597	351,934
Elders	34,572	34,138	32,834	31,146	30,301	28,346
Baptisms	5,452	5,147	4,664	4,045	3,591	3,333
* Total Population	5,254,800	5,313,600	5,327,700	5,347,600	5,373,000	Figures not yet available
Adult	4,218,391	4,398,929	4,416,021	4,436,318	4,460,738	
Children of School Age	676,013	680,291	679,221	678,872	679,848	
Children born	59,826	58,691	57,058	56,297	56,001	

* Calculation date changed during 2004

MINISTRY STATISTICS

A. AT HOME	As at 31.12.11	As at 31.12.12	As at 31.12.13	As at 31.12.14	As at 31.12.15	As at 31.12.16
Number of Charges at December	1,109	1,101	1,068	1,051	1,040	1,017
Number of Ministers serving charges	M 687 F 218	M 652 F 205	M 627 F 202	M 607 F 204	M 593 F 193	M 574 F 198
	905	857	829	811	786	772
Number of Guardianships	4	9	20	25	24	23
Number of Vacant Charges	200	223	223	215	230	222
Ministries Development Staff	-	-	-	M 33 F 61	M 44 F 73	M 37 F 65
Total	-	-	-	94	117	118
Total MDS Posts in Plans	-	-	-	138.5	138.5	144.6
B. ABROAD	2011	2012	2013	2014	2015	2016
International Presbytery						
Number of Ordained Ministers	3	19	17	19	18	16
Number of Vacancies for Ministers	0	0	3	3	6*	7
Jerusalem and Mission Partners						
Number of Ordained Ministers	-	-	-	-	4	3
C. STUDENTS COMPLETING COURSES	2011	2012	2013	2014	2015	2016
New College, Edinburgh	M 2 F 0	M 4 F 4	M 4 F 4	M 10 F 5	M 10 F 2	M 4 F 4
Trinity College, Glasgow	M 2 F 0	M 3 F 2	M 4 F 1	M 4 F 9	M 6 F 4	M 5 F 3
St Mary's College, St Andrews	M 0 F 1	M 2 F 2	M 0 F 0	M 0 F 2	M 0 F 3	M 1 F 2
Christ's College, Aberdeen	M 1 F 0	M 0 F 2	M 0 F 0	M 1 F 0	M 3 F 2	M 6 F 6
Highland Theological College, Dingwall	M 1 F 0	M 0 F 1	M 1 F 1	M 7 F 1	M 4 F 2	M 12 F 4
Total number completing	7	20	15	39	36	47

* 2 under Guardianship

APPENDIX IV

ATTENDANCE AT WORSHIP STATISTICS

Presbytery Number	Presbytery	Under 16 %	16-24 %	25-44 %	45-64 %	65-84 %	85+ %	Number of Worshippers
1	Edinburgh	12%	3%	13%	23%	43%	7%	6731
2	West Lothian	14%	3%	10%	24%	45%	4%	2471
3	Lothian	10%	2%	9%	22%	49%	9%	3501
4	Melrose and Peebles	9%	2%	8%	23%	48%	10%	1211
5	Duns	5%	1%	8%	23%	58%	4%	420
6	Jedburgh	5%	1%	6%	25%	57%	6%	837
7	Annandale and Eskdale	8%	3%	7%	24%	50%	9%	1009
8	Dumfries and Kirkcudbright	5%	2%	7%	24%	55%	8%	1525
9	Wigtown and Stranraer	9%	1%	5%	22%	56%	7%	656
10	Ayr	8%	2%	8%	20%	55%	7%	2333
11	Irvine and Kilmarnock	8%	3%	9%	21%	52%	7%	2349
12	Ardrossan	9%	1%	7%	22%	52%	9%	2045
13	Lanark	10%	3%	9%	24%	50%	4%	1567
14	Greenock & Paisley	11%	4%	10%	23%	45%	7%	5033
16	Glasgow	-	-	-	-	-	-	-
17	Hamilton	11%	3%	10%	24%	46%	7%	8376
18	Dumbarton	8%	2%	8%	20%	54%	7%	2341
19	Argyll	9%	2%	5%	23%	54%	7%	1714
22	Falkirk	9%	3%	9%	21%	49%	9%	2903
23	Stirling	10%	3%	9%	24%	46%	8%	3537
24	Dunfermline	12%	2%	8%	22%	47%	8%	2165
25	Kirkcaldy	8%	3%	7%	22%	49%	11%	1467
26	St Andrews	6%	2%	7%	20%	58%	8%	1934
27	Dunkeld and Meikle	5%	2%	5%	26%	53%	9%	1110
28	Perth	10%	4%	9%	25%	44%	8%	2108
29	Dundee	9%	2%	10%	22%	47%	11%	2368
30	Angus	11%	2%	7%	22%	49%	8%	2125
31	Aberdeen	7%	2%	9%	25%	48%	10%	2990
32	Kincardine and Deeside	11%	2%	9%	25%	48%	5%	1271
33	Gordon	11%	3%	9%	26%	44%	7%	1860
34	Buchan	-	-	-	-	-	-	-
35	Moray	-	-	-	-	-	-	-
36	Abernethy	15%	3%	6%	25%	46%	6%	495
37	Inverness	11%	2%	10%	25%	47%	5%	2195
38	Lochaber	6%	1%	6%	21%	59%	7%	421
39	Ross	7%	2%	7%	22%	58%	3%	1154
40	Sutherland	8%	1%	6%	21%	56%	7%	518
41	Caithness	4%	3%	5%	29%	56%	2%	557
42	Lochcarron - Skye	8%	5%	10%	32%	37%	8%	427
43	Uist	-	-	-	-	-	-	-
44	Lewis	-	-	-	-	-	-	-
45	Orkney	16%	1%	6%	34%	39%	4%	340
46	Shetland	7%	2%	5%	19%	58%	9%	193
47	England	7%	5%	16%	23%	43%	7%	513

CONGREGATIONAL ACTIVITIES STATISTICS

Presb No	Presbytery	Number of Responses	School Chaplaincy	Youth Work	Community Development	International Links	Environmental Issues	Political Issues	Health Issues	Economic Inequality	Food Poverty
	SCOTLAND	1027	82%	67%	61%	62%	31%	17%	29%	26%	82%
1	Edinburgh	67	81%	69%	75%	73%	39%	40%	42%	42%	91%
2	West Lothian	26	100%	81%	50%	69%	27%	15%	35%	15%	88%
3	Lothian	45	71%	73%	76%	60%	38%	27%	33%	31%	87%
4	Melrose and Peebles	25	88%	48%	76%	88%	56%	20%	24%	20%	92%
5	Duns	12	75%	58%	33%	33%	8%	17%	17%	17%	75%
6	Jedburgh	16	69%	69%	38%	44%	19%	0%	13%	6%	69%
7	Annandale and Eskdale	19	84%	58%	84%	84%	37%	11%	26%	26%	79%
8	Dumfries and Kirkcudbright	30	93%	53%	43%	53%	27%	17%	23%	20%	80%
9	Wigtown and Stranraer	16	94%	63%	50%	25%	6%	0%	13%	13%	100%
10	Ayr	27	93%	56%	81%	67%	30%	26%	33%	26%	59%
11	Irvine and Kilmarnock	24	96%	71%	63%	29%	17%	33%	29%	29%	92%
12	Ardrossan	27	81%	81%	56%	52%	37%	15%	22%	26%	93%
13	Lanark	22	64%	64%	50%	59%	14%	5%	18%	18%	77%
14	Greenock & Paisley	58	69%	79%	55%	43%	22%	12%	33%	21%	74%
16	Glasgow	-	-	-	-	-	-	-	-	-	-
17	Hamilton	77	87%	79%	73%	61%	34%	16%	40%	32%	84%
18	Dumbarton	31	87%	71%	58%	65%	52%	19%	35%	29%	87%
19	Argyll	49	76%	51%	51%	45%	22%	6%	16%	18%	53%
22	Falkirk	32	88%	63%	50%	50%	31%	16%	25%	22%	94%
23	Stirling	45	80%	67%	60%	71%	33%	22%	33%	27%	80%
24	Dunfermline	23	91%	74%	57%	70%	39%	17%	48%	26%	100%
25	Kirkcaldy	19	100%	89%	89%	84%	58%	26%	53%	42%	95%
26	St Andrews	32	72%	41%	59%	59%	22%	0%	6%	9%	81%
27	Dunkeld and Meikle	20	65%	40%	35%	40%	10%	0%	5%	10%	45%
28	Perth	29	83%	72%	69%	59%	34%	10%	21%	31%	69%
29	Dundee	34	82%	76%	53%	62%	35%	3%	35%	35%	100%
30	Angus	32	94%	78%	78%	81%	53%	38%	38%	56%	91%
31	Aberdeen	35	83%	66%	57%	66%	31%	29%	26%	40%	86%
32	Kincardine and Deeside	19	89%	79%	74%	58%	26%	0%	37%	16%	74%
33	Gordon	26	88%	77%	62%	65%	31%	8%	31%	27%	81%
34	Buchan	-	-	-	-	-	-	-	-	-	-
35	Moray	-	-	-	-	-	-	-	-	-	-
36	Abermethy	11	73%	55%	55%	73%	55%	18%	36%	9%	91%
37	Inverness	22	86%	82%	68%	73%	27%	27%	41%	45%	86%
38	Lochaber	14	93%	57%	50%	64%	7%	14%	14%	0%	93%
39	Ross	21	76%	52%	43%	62%	19%	10%	19%	14%	86%
40	Sutherland	13	85%	69%	46%	62%	0%	8%	8%	8%	77%
41	Caithness	13	77%	46%	38%	46%	8%	8%	15%	8%	85%
42	Lochcarron - Skye	6	67%	100%	67%	100%	67%	17%	67%	67%	100%
43	Uist	-	-	-	-	-	-	-	-	-	-
44	Lewis	-	-	-	-	-	-	-	-	-	-
45	Orkney	9	67%	56%	44%	56%	44%	22%	22%	22%	67%
46	Shetland	9	44%	33%	33%	67%	22%	11%	11%	11%	56%
47	England	7	57%	43%	86%	71%	29%	14%	29%	29%	100%

SUPPLEMENTARY REPORT

OF THE

SOCIAL CARE COUNCIL

MAY 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report
2. Welcome the commitment of the Social Care Council to fund Social Care Mission support in order to resource local churches for a further two years
3. Note the progress made with key partners highlighted in the report
4. Note the work being done to support the four churches involved in the pilot project and commend the commitment of the Council to continue working with them
5. Note the Council's intention to develop universal resources for access by a wider group of churches
6. Note the number of churches unable to receive support due to the limited resources available to the Council

REPORT

"You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love. For the entire law is fulfilled in keeping this one command: "Love your neighbour as yourself." Galatians 5 v 13-14

1. Social Care Mission

1.1 When last year's supplementary report was brought before The General Assembly, it highlighted the growing passion and commitment of local churches to respond to and engage with their communities in many different ways, including a growing interest in the provision of local social care initiatives. The report also made reference to the Council's ongoing commitment to the post of Social

Care Mission Officer, as a conduit to explore the wider church's response to the social care needs of communities and identify the ways in which the Council might Inform, Connect and Inspire churches in this area (see Appendix A for more information on the remit of the Social Care Mission Officer).

1.2 The Council have spent the last year engaging with individuals from local churches and walking alongside those journeying with their communities. It has been both motivating and inspiring to witness the ways in which local churches are reaching out, stepping out and opening both their doors and their hearts to those around them.

2. Resourcing Local Church

2.1 Last year's General Assembly Fringe event focussed on engaging with individual churches. Discussion took place around the types of social care activity provided by churches, the opportunities available, the challenges faced in providing such services and the resources required to ensure these activities are robust and sustainable.

2.2 Key themes emerging from these discussions were around networking, advice, information and resources.

2.3 A wide variety of church-led initiatives were highlighted, including activity drop-in groups for older people, targeted groups for those with dementia, support groups for families and befriending services. Churches offering these types of support registered their activities and initiatives on the Social Care Forum website.

3. Social Care Forum

3.1 The Social Care Forum was highlighted in the 2016 supplementary report as a national database and resource for local churches with three key areas of focus: Inform,

Connect and Inspire. At this stage, almost 60 churches, 70 individuals and 30 church-led social care activities across the country have registered on the forum. The next stage of development will be to create opportunities for these churches to access resources, chat online and share experiences in a safe and secure online space.

3.2 As churches registered on the forum, the anecdotal trends and patterns of which the Council had become aware of in recent years became evident. It was clear that many churches were offering similar activities and expressing a keen interest in key social care themes.

3.3 Developing a national overview of this church-led provision has provided an opportunity for the Council to introduce likeminded churches and facilitate mutual support, sharing of knowledge, experiences, advice and inspiration. Several churches have been involved in a visiting programme aimed at connecting churches together around common themes and interests:

Host Church	Established Service
Carluke: St Andrew's Parish Church	Drop-in group for people affected by memory difficulties
Queensferry Community Care	Ecumenical elderly day care service
Motherwell: Dalziel St Andrew's Parish Church	Befriend Motherwell – community based befriending service for older people
Bo'ness: St Andrew's Parish Church	Activity club for older people, services for children and families, youth work and counselling.
Glasgow: Springburn Parish Church	Musical Memories – a singing group for those with dementia and their carers based on the "Singing for the Brain" concept.

Feedback:

"I've found the site visits particularly helpful. The visits are great for getting ideas and are confidence boosting that it's possible and achievable."

"These visits have given us perspective on the work we had begun to do and to see where we might take things in the future. It has also taken us out of our context and shown us that there are many different ways to implement work."

3.4 The Council are grateful to those who hosted visits from interested churches. The feedback received from these visits has been very positive. Further visits are arranged for later in the year.

4. Social Care Networks

4.1 This overview of national provision provided a platform from which to develop Social Care Networks highlighted in the 2016-17 development plan. The common theme of supporting those with dementia was of particular interest and a number of churches have now met together to explore their experiences in this area.

4.2 To date, two Networks have met, one in Broughty Ferry and one in Glasgow, with a third planned in early June for Lanarkshire. The meetings have provided an opportunity for churches to share their experiences, knowledge, challenges and opportunities, as well as access some of the expertise of the CrossReach team. We thank those who have provided input around dementia awareness and the theory of "Singing for the Brain" as well as those churches who have inspired others by sharing the story of how their activities and relationships have developed.

5. Social Care Conference

5.1 The Council committed to host a national Social Care Mission Conference in 2016 and contacted a number of churches who had expressed an interest in providing support around key social care themes. Initial plans were made to host the conference, however a number of factors contributed to the decision to postpone the event and focus on local networking and resourcing opportunities.

5.2 Subsequent feedback has evidenced that whilst a national conference would be of interest to churches, the local network model works well and should be a focus of this work going forward.

6. New Initiatives

6.1 Last year also saw the launch of the application process for the Council's pilot project. Applications were invited from churches interested in developing a new social care initiative or support with an existing project.

6.2 Reading the number of applications and hearing the vision of those invited to present their ideas in person inspired and encouraged the Council and as such, four churches were offered an element of support, rather than the three initially agreed in the development plan. The following table identifies the projects selected, the input from the Social Care Council and the shared outcomes:-

Maryhill Parish Church - Dementia Café "Maryhill Memories"	
Input from Social Care Council	Shared Outcomes
Dementia Awareness Training	Funding secured (Go For It)
Support to create a detailed 1yr development plan	"Maryhill Memories" now offering support to a number of individuals
1:1 mentoring to support and encourage project lead	Links made with similar services to share best practice
Environment audit by dementia specialist highlighting changes required for accessibility	Structure in place to ensure the impact of the activities is measured and provides evidence to support future funding applications
Support to develop activity plan for group to ensure suitability for those with dementia	
Resources to monitor and evaluate the project	Model of engagement with churches emerging based on the evidence and feedback gathered
Support with funding application	Key themes emerging around church project development: community consultation, community scoping, marketing, project planning, monitoring and evaluation.
Information on training and events	
Membership of Social Care Network & quarterly gatherings	
Visits to other church-led provision (various)	
<i>"It's been very supportive and I've really valued having a sounding board and mentor who can give practical advice and point me in the direction of resources, training, etc. - things which I wouldn't have found myself. Our project would have been much simpler if we hadn't been a part of the project - I mean that in the sense that we wouldn't have put so much thought into all aspects of the planning and would have just thrown ourselves in and somewhat hoped for the best. It probably would have all turned out alright in the end but we'll reap the benefits of putting a lot more time and effort in just now to make sure we're offering the best that we can"</i>	
Falkirk Trinity Church – Family Life Centre	

Resources and support to gather feedback from local community	The church are now focussed on developing a quality play therapy service in partnership with an external organisation.
Advice and support to streamline their vision, explore opportunities, manage expectations and be realistic about what can be achieved.	
Advice on how to link with Third Sector Interface for support, training and input.	The play therapy service will launch after the school summer holiday period 2017
Advice on how best to link with local Health and Social Care Partnership and raise awareness of the church's offer.	The church are gathering evidence of community needs and assets to inform their development plan
Information about training events and funding opportunities	Ongoing support from the Council will be provided to help the church to respond to the emerging needs they are identifying.
Support to engage with an external organisation and manage expectations	
Visit to existing family support service – CrossReach's Daisy Chain Early Years Project to discuss project structure and development	
Visit to existing church-led provision – Bounce Higher, St Andrew's Parish Church, Bo'ness	
<i>"I come out of these meetings so enthusiastic. It has given us direction and challenge and focus. We can't just talk, we need to do. This has helped us to look at what we are doing and why we are doing it – why are we doing a pew leaflet – do people need it? Do we need a flower list and rotas etc? We need to free people up to do this sort of (community) work"</i>	
Dysart St Clair Parish Church – Community HUB	
Resources and support for community consultation	The church have begun a journey of stepping out into the community and engaging with key stakeholders
Support to streamline vision and identify opportunities and challenges	The development group is gathering feedback about what the community needs and assets are to inform their plan

Support to consider working with a large external organisation, the opportunity this provides and the implications for the church	The church are working across denominations to look at how they can share resources for one common purpose
Development of an action plan to identify community needs, assets and how the church could best engage	The Council are gathering evidence to identify when best to engage with churches in their journey
Engagement with other local churches and faith groups to look at the bigger picture, collective resources and collective vision	The Council are identifying tools of universal relevance to support all churches with community engagement – ensuring all developments are grounded in the feedback of stakeholders
Information on funding opportunities, training and events	
Regular mentoring meetings to support the development group through a period of transition	
<i>"The support and encouragement received has been great. When you begin to lack clarity, have doubts about the way forward with your vision, that's when the Social Care Council's inspirational input has been invaluable. Their experiences with other projects, and the wider church, help you realise with faith and prayer, you CAN deliver all you hope for. Even when you try different avenues, and when they don't go quite to plan, you are never made to feel it has been a failure, but rather to look at what has come out of that particular venture. We have learned just because it hasn't gone the way you would have hoped, there are still positives in there, it's all part of your particular journey. A learning curve"</i>	
Crieff Parish Church – Community HUB	
Monthly mentoring meetings with Family Engagement Leader	The relationship with this church has provided the Council with an opportunity to explore the potential benefits of a mentoring model
Tools and resources for community engagement / gathering feedback	
Support and advice to engage with key stakeholders	
Information on training and funding opportunities	The church have applied to Go For It for funding to run a community cafe

Support to explore funding for a feasibility study and take their current provision to a new level	The church are engaging with key stakeholders in the community
Visit to existing CrossReach Service – Daisy Chain Early Years Project to discuss structure and development	The church are exploring funding for a feasibility study to allow them to confidently move forward with their vision for a community hub.
Visit to existing church-led provision – Bounce Higher – St Andrew's Parish Church, Bo'ness	
Feedback: "The work with us has really helped us to look at the bigger picture and to see where we can build quality into our work. We have become even more proactive in engaging with our community. It has been inspiring to visit other projects in a structured and facilitated way. These visits have given us perspective on the work we had begun to do and to see where we might take things in the future. It has also taken us out of our context and shown us that there are many different ways to implement work."	

7. Existing relationships

7.1 In previous reports, the Council have identified a number of churches providing well-established community services. An ongoing connection between these churches and the Council was agreed to be an important aspect of this work moving forward. Maintaining these links provided an opportunity for the Council to learn from and disseminate the knowledge and experience gained by these churches as they have journeyed along with their community project. It also

provided an opportunity to identify ways in which the Council can add value and help to sustain larger and more robust church led services. (Activity outlined in Appendix B)

8. Resourcing National Church

8.1 Developing relationships across the church has been a focus for the Council over the last year and a number of meetings and conversations have taken place with representatives from other councils and departments.

Mission and Discipleship	Social Care Mission Officer attended Church Without Walls team meeting to discuss the role and development plan.
	Meetings took place with Mission Development Workers to discuss roles, remits and partnership working.
	Social Care Council were represented at Youth Equip day in Linlithgow
	CrossReach will provide specialist input around dementia for Equip day in Dumfries

	Support and input from CrossReach is being coordinated through the Social Care Mission Officer
Stewardship and Finance	Initial meeting with regional Stewardship Consultant to discuss the remit of the Council to resource local churches
Church and Society	Conversations took place to explore the ways in which the Council can support some of the findings of the Speak Out consultation.
Go For It	Initial meetings took place to discuss the potential of a more streamlined approach to supporting churches.
	Discussion also took place around the ways in which Go For It could fund churches to work in partnership with CrossReach to add capacity to their projects, e.g business planning input, training and development, service delivery (Counselling hours / play therapy etc)

9. Ongoing Development

9.1 The Council continue to support the churches on the Social Care Mission Pilot, each requiring different support with different timescales.

9.2 For Maryhill Parish Church, the journey now will be focussed on sustaining and developing the service they have established. It is important that any activity provided by the church is of the highest quality, has the appropriate structures and supports in place for those delivering the service and has a plan of sustainability. The Council will work with the church over the coming year in these key areas.

9.3 Similar support will be provided to Falkirk Trinity Church to look at ways in which the Play Therapy Service can become a sustainable service provision and identify similar complementary services in line with their vision of creating a Family Life Centre in the heart of Falkirk.

9.4 Dysart St Clair are continuing on their journey of discovery and the Council will continue to support them to develop a realistic vision and direction of travel to meet the needs of the surrounding community.

9.5 As Crieff Parish Church look at ways in which they can partner with other organisations and expand on the services they currently provide, an ongoing mentoring relationship will provide an opportunity for both the church and the Council to identify the opportunities for a rural church with existing services to grow and develop

10. Dementia Friendly Congregations

10.1 Following the request to the General Assembly of 2016 and the subsequent deliverance to consider the concept of "Dementia Friendly Churches" the Council held two consultation sessions with key interested parties.

10.2 Hearing from a wide variety of representatives provided an opportunity to look at the current resources available for churches, including those in development, the needs identified at a local level and the ways in which the Council could add capacity and complement these.

10.3 Some of the key messages received were:

- Churches value the opportunity to join together and discuss key issues such as dementia
- Churches are interested in developing their accessibility and inclusion of all who may find a

barrier to fully participating in church life. This extends to those who are experiencing mental health challenges, living with a learning disability, autism, physical disabilities, poverty and a range of other impacting factors.

- A variety of resources are currently available or are in development to support churches in this area

10.4 At present, many churches turn to external organisations for "Dementia Friendly Church" training. With a substantial funding commitment to other national organisations, training and advice is readily available, albeit not always from a church or Christian perspective. While CrossReach can provide this input and staff have delivered "Dementia Awareness" training to a number of churches across the country, the funding is not in place to allow this to be offered as standard to all churches.

10.5 CrossReach dementia specialists have worked closely with other Councils over the years to develop resources and information to help churches to support those with a diagnosis of dementia and their carers and continue to input to national events such as Mission & Discipleship's Equip days.

10.6 The Council are aware that alternative resources focussed on the concept of Dementia Friendly Churches are in development as a result of significant funding commitments and will await the release of these resources, making them available to churches at the earliest opportunities.

11. Emerging Need

11.1 The Council's journey with churches over the last year has identified significant themes and priorities as well as areas of unmet need. It is clear from the feedback received that churches value the opportunities provided to gather, share their experiences and learn from each other. The benefit of journeying with a mentor available for support and advice has also been made clear. With 18 churches applying to be part of the pilot project, 30 church-led activities registered on the website and

ongoing enquiries directed to the Council, it is clear that churches are looking for specialist input, advice and support in this area.

11.2 The Council recognise the value of a central point of contact to coordinate this work and as such are committed to the role of the Social Care Mission Officer and to continuing the journey with the key partners highlighted throughout this report.

11.3 In addition to this, the growing emergence of church-led children and family services, the clear benefits of linking churches together and the impact of visiting existing services, indicate an opportunity for the Council to explore the development of the Social Care Network model with churches interested in supporting children and families.

11.4 Key themes are also emerging around the types of universal resources of most use to churches. These have predominantly been around community engagement tools, formal documentation, monitoring tools and evaluation tools. As the Social Care Forum develops over the coming year, these will be made available to all churches registered on the site.

12. Moving forward

12.1 As a Council, we are in no doubt that the activities and services provided by local churches are crucial to the ongoing mission of the Church. As such, we should strive to ensure that these activities and services are robust, evidence based, sustainable and well resourced. The Council has agreed that it will continue to resource the Social Care Mission work for a further two years. In so doing it is continuing its commitment to resourcing the national church in this way, developing resources, creating networks and inspiring churches to step out and engage with their communities, using their gifts, passion and resources to continue the work of the church in the area of social care.

12.2 The Council will await the strategic plan being brought to the General Assembly in 2017 by the Council

of Assembly to determine how the work of social care mission forms part of this overall strategy. Thereafter a full report on the future strategic direction of the Council's work in this area of the church's mission will be presented to the Assembly in 2018.

In the name of the Social Care Council

BILL STEELE, *Convener*
 IRENE MCGUGAN, *Vice-Convener*
 HUGH M STEWART, *Vice-Convener*
 PETER BAILEY, *Council Secretary*
 and *Chief Executive of CrossReach*

APPENDIX A

SOCIAL CARE MISSIONS OFFICER DEVELOPING REMIT:

- Research current church-led social care activities
- Mentor lead partners within churches to support the initiation and development of social care activities
- Establish areas of unmet need across the church in the area of social care
- Develop and build on a strategy to promote and encourage church-led social care initiatives
- Identify resource implications of supporting church-led social care initiatives
- Co-ordinate and deliver universal resources
- Develop and promote the Social Care Forum website
- Co-ordinate relevant training and networking opportunities for local churches
- Liaise with staff from other Councils and departments to ensure a coordinated approach to supporting churches
- Be aware of and disseminate funding opportunities to churches

APPENDIX B

RELATIONSHIPS WITH EXISTING PARTNERS

St Andrew's Parish Church, Bo'ness

The church have a well-established, multi-faceted social outreach programme supporting those in the community living with dementia, reaching out to children and families, offering counselling support and providing valuable youth work services.

The Council has supported the church by highlighting opportunities for funding, training and development, providing monitoring and evaluation tools and practical advice and support with the recent recruitment of their Children and Families Worker. The ongoing connection has also provided an opportunity for the church to link more closely with CrossReach's Daisy Chain Early Years Project in Glasgow. Both services have a similar focus on supporting families at the earliest opportunities and helping families to have the best possible start in life. It has been useful to share experiences, resources and information and it is hoped that a continued synergy can be sustained.

St Andrew's Parish Church, Arbroath

In last year's report, the work of the Havilah Project, provided by St Andrew's Parish Church was highlighted with a commitment to continue with the development of a mutually supportive relationship.

This is a well-established and highly regarded service and as such, the input of the Council has been focussed around identifying next steps, further progression and the sustainability of the project. An initial meeting took place with CrossReach's Personalisation Officer to look at the ways in which Self Directed Support may provide an opportunity for the church to develop their services to older people in the community. A link was also made with Befriend Motherwell, a befriending service for older

people in the community of Motherwell, initially operated by Dalziel St Andrew's Parish Church before moving to independent registered charity status.

Subsequent conversations focussed on supporting the church to look at the long term sustainability of the current service provision. It was suggested that a relationship be built with the Grassmarket Community Project in Edinburgh – another well-established project with independent charitable status and a social enterprise model which helps create a sustainable source of income.

Greyfriars Kirk/Grassmarket Community Project, Edinburgh

Initial meetings took place with Greyfriars Kirk and Grassmarket Community Project to identify the most appropriate way to develop a synergy between the project, the church and the Council. There was a clear

desire for a more joined up and streamlined approach to working with CrossReach's Edinburgh based homelessness services and so communication took place to facilitate a closer working connection. The Grassmarket Community Project has a long history and a great deal of expertise in walking alongside the community of Grassmarket and providing ways to recognise and value the skills and talents of those around them. The Social Care Mission Officer has utilised social media to share these stories and promote the work of the project. Further development of this relationship will provide an opportunity to identify ways in which support and advice may add capacity to a well-established independent service and cascade the learning acquired by the project to other churches in the early stages of their social care journey.

SUPPLEMENTARY REPORT
OF THE
PANEL ON REVIEW AND REFORM
MAY 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Instruct the Panel on Review & Reform to consider fully all the options set out in the report and to consult widely on this before bringing a final report to a future General Assembly.

REPORT

Enabling Sacramental Ministries

As discussions continue around enabling sacramental ministries - in the context of Fresh Expressions, future pioneer ministries and congregations without an ordained minister of Word and Sacrament – this supplementary report outlines possible options and some of the main issues anticipated with these.

From the feedback gathered from the “On the road” events in 2016, it is clear that the question of who should be permitted to administer the sacraments is a live one across the Kirk. It is also clear that there are a wide range of opinions on this within the Church of Scotland, and it is therefore unlikely that any option will be universally acceptable.

This report has been written with the intention of providing an opportunity for the General Assembly to

participate in this ongoing discussion, and to give shape to the parameters for those discussions.

Option 1: Every Christian is enabled by God to administer the sacraments

Advantages – This removes any pretence regarding existing practice in gatherings, e.g. ignoring some shared meals, or labelling them as “love feasts”. This would be a visible expression of the priesthood of all believers.

Issues – As part of the one holy Catholic and apostolic Church, there will be questions about oversight of sacraments rightly administered, about the level of sacramental understanding and associated preached Word, and consequent questions about the place of such sacraments and the church authorising them within the worldwide Church.

Option 2: Every elder, as already ordained, can be authorised to administer the sacraments

Advantages – This recognises committed individuals already ordained with responsibility for oversight and ordering of the Church's ministry.

Issues – Elders' ordination is to oversight and order, not to Word and Sacrament. Questions about sacramental understanding, the associated Word, and ecumenical recognition apply. The office of ordained elder arguably already sits outside the standard ecumenical model of three-fold ministry of episkopos, presbyteros and diakonos.

Option 3: Some elders selected, trained and authorised/appointed/ordained to a contextually-constrained ministry including Word and Sacrament

Advantages – This recognises and uses committed individuals already recognised and ordained within the order of the Church. Appropriate training and support can enable preaching of the Word and administration of the sacraments. Constraints on context and duration maintain oversight.

Issues – Authorising, rather than ordaining, raises questions about the place of these sacraments and the church authorising them within the worldwide Church. Theological training would not be to the same level as all those currently ordained to Word and Sacrament.

Option 4: Some elders selected, trained and commissioned to a contextually-constrained ministry of Commissioned Local Minister

Advantages – This recognises and uses committed individuals already recognised and ordained within the order of the Church. Appropriate training and support can enable preaching of the Word and administration of the sacraments. Constraints on context and duration maintain oversight.

Issues – Commissioning is not as well theologically grounded within the Church of Scotland, and may raise questions about the place of such sacraments and the church authorising them within the worldwide Church. Theological training would not be to the same level as all those currently ordained to Word and Sacrament.

Option 5: Expand Ordained Local Ministry as an office, to include people selected, trained and placed for different contexts

Such training might acknowledge practical experience forming church communities, and be tailored for very localised contexts.

Advantages – This uses a recognised ministry in the Church of Scotland, which is also recognised in the wider Church. Appropriate training and support can enable preaching of the Word and administration of the sacraments, while being tailored for different experience and contexts.

Issues – Extending OLM, reducing training requirements for some, or varying expectations for different individuals, may diminish the perception or roles of existing OLMs.

Any of these options could be pursued in Fresh Expressions or Pioneer Ministries through the recognition of people with appropriate gifts. These may also be useful to consider in relation to Hub ministry.

The separating of the ministry of the Word from the sacraments in the Readership may need re-examined in the light of these ongoing discussions and consideration given to extending the ordination of Deacons to allow the administration of the sacraments.

In the name of the Panel

GRAHAM DUFFIN, *Convener*
DAVID C CAMERON, *Vice-Convener*

SUPPLEMENTARY REPORT
OF THE
CHURCH AND SOCIETY COUNCIL
ON THE ROLE OF THE CHURCH IN THE CONTEXT OF
CONSTITUTIONAL CHANGE AND UNCERTAINTY

MAY 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Supplementary Report.
2. Call on political decision-makers and influence shapers to refrain from personal attacks but instead seek to discuss, debate and engage in conversation with respect, grace and always seeking the common good.
3. Instruct the Church and Society Council to continue to monitor the ongoing debate about Scotland's Constitutional Future and to report the General Assembly of 2018.

REPORT

1. Introduction

1.1 Two matters have dominated national debate in Scotland over the last year: the implications of the result of the referendum on the UK's membership of the European Union; and the question about whether there should be a further referendum on Scottish Independence. Although, especially at the moment, it is unwise to try to foretell the future, it is likely that these matters will remain significant for the foreseeable future.

1.2 This debate is happening at a time of considerable global uncertainty with the ongoing rise of political and religious extremism and the increasingly sophisticated use of misinformation within the public discourse, much of it

spread through social media. This makes the way in which the Scottish people interpret and respond to these issues of huge constitutional significance all the more challenging.

1.3 As the Church's work around Speak Out over the last two years has amply demonstrated, people are passionately interested in issues such as housing, education and work; about cohesive local communities; about the ongoing refugee catastrophe; about the welfare of our young people and the quality of life for our elderly; and about economic and environmental justice. If the ongoing debate on our relationships with the rest of Europe and the United Kingdom is to make any real sense,

it needs be conducted through the lens of these vitally important concerns. Indeed, some of the key themes of Speak Out identified the need for political debate to be exercised in a much more positive and inclusive atmosphere.

2. The current context

2.1 On 30 March the Prime Minister, in line with Article 50 of the Lisbon Treaty, wrote to the President of the European Union Council to notify him of the United Kingdom's intention to withdraw from the European Union. This followed the 2016 referendum on EU membership of the European Union in which 51.9% of the population of the United Kingdom voted to leave the European Union and 48.1% voted to remain. In Scotland 62.0% voted to remain and 38.0% voted to leave. On 18 April, on the day that this report went to print, the Prime Minister called a General Election to be held on 8 June.

2.2 On 31 March, following a vote of the Scottish Parliament on 27 March, the First Minister, on behalf of the Scottish Government, wrote to the Prime Minister asking for a Section 30 order to allow Holyrood to legislate for a referendum on Scottish independence. This comes three years after the first referendum on Scottish independence in which 55.3% voted against independence and 44.7% voted in favour of independence. At the time of writing, no formal response to this request has been made by the UK Government.

2.3 These are the two constitutional issues that continue to polarise opinion across the country. They are also issues with which the Church of Scotland has a long history of engagement. On the question of the UK's membership of the European Union the Church of Scotland's position is that it supports Scotland and the UK remaining members of the European Union. This position was most recently reaffirmed by the General Assembly in 2016 and has been the view of the General Assembly for over 20 years, rooted in the principles and understanding of the 1996 Church and Nation Committee report, *Europe – a crisis or an opportunity*: "The Church's support for ever closer union amongst the peoples of Europe is based on a belief that

only by recognising the increasing inter-dependence of nation states and by transcending national barriers can we maintain and promote peace and democracy and have the power to bridge the gap between rich and poor both within Europe and between the developed world and the Third World."

3. Questions raised

3.1 The result of the European Union referendum has presented a number of questions. For the Church of Scotland there are questions about how it might respect and acknowledge with integrity its own position held over many years given the result of the referendum, while also taking into account the views and wishes of partner Churches in the UK and in the rest of Europe. There is also the question of how the democratic decision made in Scotland in 2014 to remain part of the UK and in 2016 the decision by the UK to leave the EU, might be understood when at the same time the majority of Scottish voters have chosen to remain in the EU. These are questions to which there are no easy answers and which require further exploration.

3.2 On the question of Scottish Independence the Church of Scotland remains impartial, a position which was most recently reaffirmed by the General Assembly in 2014. This is a different position from that taken on the question of devolution, which has been a process that the Church has long supported and helped to shape, from the days of the Scottish Constitutional Convention, the 1997 devolution referendum, and more recently through submissions of evidence to the Calman and Smith Commissions on further powers for Holyrood.

3.3 Moreover, the Church of Scotland does not have an agreed position on whether there should or should not be another referendum on Scottish Independence and recognises that there are strongly held and legitimate opinions on both sides of this debate. It is understood and acknowledged that the legal authority to permit a fair, binding and decisive referendum lies with the UK Parliament. Nonetheless, the General Assembly of the Church of Scotland has repeatedly endorsed the view that

it is the sovereign right of the Scottish people to determine the form of Government best suited to their needs. At the time of writing the majority of Scottish MPs and the majority of Scottish MSPs are in favour of a referendum on Scottish Independence.

3.4 On all these issues it is not, nor ever has been, the purpose of the Church to tell people how to vote. That remains an individual matter of conscience taken within the privacy of the polling booth. The primary duty of the Church in these matters has been to assist people in making difficult decisions and discerning how their faith might inform their approach to the world around them. At times this has led the General Assembly, through which the Church of Scotland determines policy, to agree positions where it has discerned that there are strong moral arguments.

4. The Church of Scotland's engagement

4.1 In the years leading up to the referendum on Scottish Independence in 2014 the General Assembly adopted a deliberate position of impartiality. The reason for this impartiality is that the General Assembly has never expressed a clear mind or wish to have a position, recognising that there are honestly held opinions on both sides of the debate that are held with integrity and with concern for the common good.

4.2 Rather than take a position in 2014 the Church undertook a pioneering nationwide discussion that enabled church members and wider society to explore the kind of Scotland they would like to see irrespective of the outcome of the referendum. This nationwide discussion was called "Imagining Scotland's Future". This, in turn, has led to the development of "Speak Out" an initiative currently being developed by the Church and Society Council as a way of celebrating, harnessing and sharing the energy, creativity and passion of members of the Church to work for a future in which all people enjoy freedom, opportunity and justice. During its consultation phase, Speak Out identified: the need for more direct or local democracy; that there are questions around constitutional reform that require discussion and

resolution; that there is widespread disillusionment with much of the political process; and therefore there is a desire to move beyond party politics and tribalism. During this time of both active and proposed constitutional change, there is a greater need than ever to "do politics differently."

4.2 Whether around the outcomes of withdrawing from the European Union or on the question of Scottish Independence, we acknowledge that there is concern about the impact on individuals and families, especially around rights to live and work in Scotland and other parts of the EU and the impact of whatever decisions might be made in the future. We also acknowledge that opening up the debate on Scottish Independence runs the serious risk of re-opening wounds that have scarcely healed, within families and across wider society. We deplore and reject all attitudes of prejudice and division that have emerged in the course of debates about the future of Europe, the United Kingdom and Scotland. We express our concern for those in our midst who feel their situation to have been rendered unclear and more vulnerable as a result of current political uncertainties and we re-assert the commitment of the Church to the principles of solidarity, respect and to working for the common good. We remain wholly committed to the notion of respectful dialogue, a model which the Church helped to pioneer and model in 2014, ensuring that the quality of dialogue we have about our future does not descend into an acrimonious debate. The rise of so-called 'fake news' and an increasingly partisan approach in sections of the media has made this task even more important.

4.3 At the time of writing the Church and Society Council is engaged with wider civil society groups and other churches in exploring and framing an ongoing "commitment to respectful dialogue". In the current climate of uncertainty such a commitment is not only necessary but reflects the Church's active ministry of bringing people together. In this instance, this is not a one-off event following conflict but a constant process of seeking to be reconciled with God, with ourselves, with one another and with the world around us. Such a way

of being requires humility, grace and an understanding of our interdependence with those around us, particularly those in need. As constitutional events continue to unfold, our engagement should reflect both this necessity and our desire to see the marginalised and the least powerful in our communities protected, included and heard.

4.4 The Church is in a strong position to bring people together across political and social divides to explore Scotland's future in a mature, measured way, a way that

inspires but does not mislead, and a way that reflects God's desires for each of us and the world around us.

In the name of the Ministries Council

RICHARD FRAZER, *Convener*
PAULINE EDMISTON, *Vice-Convener*
WENDY YOUNG, *Vice-Convener*
MARTIN JOHNSTONE, *Secretary*

SUPPLEMENTARY REPORT

OF THE

MINISTRIES COUNCIL

MAY 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Note the Council's initial discussions with the Mission and Discipleship Council with respect to Youth Ministry and instruct the Council to continue these discussions with a view to considering the possibility of recognising Youth Ministry as a strand of the Ministry of Word and Sacrament, and in due course to consider whether the Ministries Council should take responsibility for the assessment, training and ongoing support of Youth Ministers, bringing a final report to the General Assembly of 2018.
3. Instruct the Council, in consultation with the Legal Questions Committee, to develop a Capability Procedure for Parish Ministers and report further to the General Assembly of 2018.
4. Note the completion of the recent round of the Protecting Vulnerable Groups processes for Parish Ministers, Ministries Development Staff, Candidates and Probationers.
5. Instruct the Council to consider the pay structures for salaried ministries and report to the General Assembly of 2018.
6. Instruct the Council, in consultation with the Legal Questions Committee, to explore the introduction of a process to permit the extension of parish ministry beyond the age of 75 on a case by case basis, taking into account all relevant factors, including the nature and context of the work of parish ministry, and to bring proposed legislation to the General Assembly of 2018.
7. Pass an Act amending the Ministry Act (Act II 2000) as set out in Appendix 1.
8. Instruct the Council, in consultation with the Legal Questions Committee, to bring proposals for a major revision of, or replacement for, the Appraisal and Adjustment Act (Act VII 2003), to the General Assembly of 2018.
9. Pass an act amending the Appraisal and Adjustment Act (Act VII 2003) as set out in Appendix 2.
10. Pass an act amending the Appeals Act (Act 1 2014) as set out in Appendix 3.

REPORT

1. Youth Ministry

1.1 In 2015 and 2016 the Council was given sections of deliverance by the General Assembly asking it to consider Youth Ministry and how it relates to the Ministry of Word and Sacrament. These have led to some fruitful early conversations with the Mission and Discipleship Council, a broad outline of which is given here. The Council looks forward to reporting to the 2018 Assembly in the terms of the 2016 section of Deliverance (which itself builds on the terms of the 2015 section of Deliverance).

1.2 The recent Council of Assembly roadshows highlighted the need for the Church of Scotland to engage more effectively with young people. The Church's failure to engage with many people in the lower age ranges (young children, children, young people aged 12-25, young and middle aged adults) was highlighted in the recent Scottish Churches Census.

1.3 In 5 years' time, the analysis of the Scottish Churches Census predicts that the whole Church in Scotland will have a median age of 65 (i.e. half of those attending will be older than 65, half will be younger). It is likely that the Church of Scotland will reach that point sooner, if it hasn't reached it already.

1.4 Research¹ and experience tells us that the employment of Youth Workers, Youth Directors or Youth Ministers is a contributory factor to:

- The Church forming meaningful relationships with young people

- The Church fostering their development as individuals, including spiritual development
- The Church benefitting from the energy and new perspectives that young people bring.

1.5 Some of the key questions are:

- Why has the Church of Scotland struggled to engage effectively with younger generations?
- Where is youth work in the Church of Scotland most effective, including within uniformed organisations?
- Is an investment in youth workers and youth ministers, at the point at which these relate to the work of the Council, the best way of developing an institutional response to these issues?
- Are there alternative or complementary approaches which could be considered?

1.6 Some of the criteria employed by Mission and Discipleship Council in assessing youth work that it delivers at national level includes:

- an evaluation of cost,
- the reach to a wider range of young people and depth of engagement
- appropriateness of models of youth work to current context,
- effectiveness of faith formation as part of holistic development.
- appropriate balance between work which engages only with young people and work which brings all ages together, and
- effectiveness in giving young people a proper say in the leadership and future direction of the whole Church.

1.7 There is much to be learned from the Church's existing youth work. There are 26 Ministries Development

¹ Church Growth Research Programme, Section 3, pp.25-6 <http://www.churchgrowthresearch.org.uk/report>. 'Rooted in the Church', p.3 <https://www.churchofengland.org/media/3775547/rooted-in-the-church-summary-report-nov-2016.pdf> 'Sticky Faith' <http://fulleryouthinstitute.org/stickyfaith>; 'Growing Young' <https://fulleryouthinstitute.org/growingyoung>

Staff employed as youth workers (as well as 8 others employed as children's workers) and 45 youth workers employed through the Go For It Fund. In addition, there are a number of youth workers who are locally employed. Any additional commitment to youth ministry needs to be based on better understanding of current practice in the Church and how this might be improved, supported and increased.

1.8 In 2016 the deliverance referred to assessment, training and support for youth ministers which prompts the following questions:

- How should youth ministers be assessed? – currently none of the youth workers above has been assessed in a discernment process akin to that employed for Parish Ministers and Deacons. Should there be a pathway to encourage currently employed youth workers to go through such a discernment process?
- What would be the best shape for training and who should provide it? This ties in with the work of the Council through the Rethinking Initial Training Group.
- How should youth ministry be supported? What are the appropriate governance arrangements and how should congregations' expectations be managed in relation to the appointment of a youth Minister?

1.9 Finally, there are big questions to be addressed in relation to ordination. Youth workers themselves have highlighted the importance of proper recognition being given to youth ministry along with the benefits that could exist in having a sacramental dimension to this work. However, these remain big questions with wider implications of which the Council will have to be conscious in exploring this question.

1.10 The Council, in partnership with the Mission and Discipleship Council and the Council of Assembly, is committed to more research in this area with a view to bringing concrete proposals to the General Assembly of 2018.

2. Capability Process

In 2014 the Joint Special Commission on Tenure included in its report the introduction of a Capability Procedure for inducted Parish Ministers and at that point the Council decided to focus in the first instance on the development of Continuing Ministerial Development (CMD) and Ministerial Development Conversation (MDC). In 2015 it was noted how helpful it had been to consult with other churches on how best to introduce and support a capability procedure. With the processes for CMD and MDC now beginning to roll out, the Council is in a position to work on the development of a Capability Procedure. In the coming year the Council, in consultation with the Legal Questions Committee, will progress this work and report to the General Assembly of 2018.

3. Protecting Vulnerable Groups processes

The recent round of Protecting Vulnerable Groups (PVG) checking processes for Parish Ministers, Ministries Development Staff, Candidates, and Probationers has now been completed. In the interests of strengthening this process for future working, a Safeguarding Group within Ministries Council has been set up with continuing representation on the Church's Safeguarding Committee.

4. Salaried Ministerial Posts

4.1 As the range of ministries being exercised by the Church has expanded, the Council wishes to consider the pay structures for salaried ministerial posts and review these if it considers this to be necessary. This will be addressed as an employment matter and be reported to the General Assembly of 2018.

5. Reporting on Ministerial Stipend and Salary Scales

5.1 In Section 11.1 of the Council's main report, the Council reported on Stipend and Salary Scales for 2017. To complete the information given in the report, the Council also reports that for 2017 the salary for Interim Ministers, Transition Ministers and Pioneer Ministers is £41,091.

6. Default Retirement Age for Parish Ministers

6.1 The Council last reported on the matter of the retirement age of Parish Ministers at the General Assembly of 2012, at which point the retirement age was raised to 75 and it was anticipated that the Council would report further in future. At that time, it was thought that few ministers would wish to remain in parish ministry beyond 75 and this has proven to be the case, with the average age of retirement over the past 5 years closer to 66. However, in a small number of cases ministers have indicated a wish to remain in post beyond 75.

6.2 The Council wishes to act fairly to those who do wish to continue in ministry beyond 75, while still bearing in mind those factors and in particular those sound theological reasons for facilitating retirement which were identified in 2012. The Council is also alive to the requirement for its policy in this area to comply with the Equality Act 2010.

6.3 After careful consultation and consideration, the Council has taken the view that there are good policy reasons to retain a default retirement age of 75, but now wishes to explore, over the coming year, the possibility of allowing some limited extension in individual situations. The idea under consideration would be whether to enable a parish minister who wishes to remain in post to apply for an extension of their current post for an agreed period of time.

6.4 The application for extension would be considered in light of various principles. Further work will be done on these, but at this stage it is anticipated that they may include:

- (a) the impact on the Presbytery Plan if tenure is extended.
- (b) assessment of the current state of the congregation(s).
- (c) the wishes of the congregation(s), as ascertained through consultation with the relevant Kirk Session(s).

6.5 The Council will consider all of these and other issues, and will consult with the Legal Questions Committee, in order to bring legislation on this matter to the General Assembly of 2018.

6.6 It is necessary to amend Act II 2000 to cater for these changes, and to ensure that no Minister is disadvantaged over the next year. The Council therefore proposes that the Act be amended to prepare the ground for the proposed Regulations, by insertion of a proviso in section 33(1). New subsections (4) and (5) in section 33 will also be required. The new subsection (4) will allow submission of an application to Presbytery by any Minister who falls within these provisions, and will prevent the automatic termination of the parish ministry concerned. The new subsection (5) will provide that, in the period before the Regulations are in force, service of notice of intention to make such an application must occur before 31 December 2017. Any Minister currently in post and reaching the age of 75 before 31 May 2018 should be reminded by Presbytery of the terms of section 33, as amended. Finally, it is proposed that subsection (2) should also be amended, by deletion of the words "For the avoidance of doubt, the Minister shall be eligible to apply for another charge up to the age of 75.", on the basis that these words are confusing and no longer appropriate in the context of the amended section 33. These changes are proposed below in Appendix 1.

6.7 Furthermore, it has been pointed out that the existing section 33(2) may be unfair to those who under changing civil legislation may not be eligible at 65 to receive UK state pension. To ensure that such a person is not obliged to retire from a charge at age 65, a new section 33(2) is proposed below in Appendix 1.

7. Review of Presbytery Planning Decisions and Appeal/Arbitration

7.1 The General Assembly of 2015 instructed the Ministries Council to examine why Presbytery Planning decisions come to appeal and consider whether some form of provision for a final determination, by

independent body or through some other means, is necessary to facilitate effective Presbytery Planning, and report to the General Assembly in 2017.

7.1.1 At this time, the Council is not in a position to bring forward definitive proposals with regard to new provisions for making final determination in Act VII, 2003 appeals. Conversations to date however, have affirmed that the final decision on planning appeals should, as with all appeals, lie within the parameters of the Appeals process of the General Assembly as outlined in the Appeals Act, Act I, 2014.

7.1.2 The possibility of an advisory group, with planning expertise, engaging in situations where planning appeals are imminent or have been lodged, and reporting into the Appeals Process of the Commission of Assembly, has also been discussed and further work will take place on this. Planning issues in respect of deferred unions and linkages, where no change is expected within ten years, have also been highlighted. Challenges relating to Hub ministry are also likely to require significant amendments to legislation. The Council will bring proposals to the General Assembly of 2018 about a more extensive revision or replacement of, Act VII, 2003 on Appraisal and Adjustment.

7.2 The General Assembly of 2016 remitted the question of the continued use of Arbitration to the Legal Questions Committee and that Committee, having consulted with the Ministries Council and the General Trustees is bringing proposals to this year's General Assembly which, if approved, will end the use of arbitration. To accommodate this, however, an amendment to Act VII, 2003 will be required.

7.2.1 Act VII, 2003, on Appraisal and Adjustment, makes provision for buildings to be placed in one of four categories, as follows:

- (a) That the building is expected to remain in use beyond the lifetime of the Plan;
- (b) That the building is expected to be closed during the lifetime of the current Plan, under an adjustment contained therein or otherwise;

- (c) That the building is expected to be disposed of as soon as possible under an adjustment contained in the Plan or otherwise;
- (d) That the Presbytery is unable to make a determination in relation to a building.

7.2.2 In the early stage, when a plan is being agreed, category (d) is a helpful option. However, it is for Presbytery to determine, before proceeding to implement adjustment, the choice of buildings which best suit the Presbytery Plan. With this in mind, the Council proposes, that when Presbyteries are moving to implement adjustment, and negotiate bases of adjustment, it should only do so where buildings are categorised as (a), (b), or (c). This would resolve the ambiguity inherent in categorisation of buildings as category (d) above. An amendment to Section 10 of Act VII, 2003 on Appraisal and Adjustment in these terms is proposed as Appendix 2, and reflects the end to the process of arbitration.

7.3 Conversations with the Legal Questions Committee also have led to the suggestion that the Ministries Council's Presbytery Planning Task Group should be involved in the Appeal Management Hearing, and the changes to the Appeals Act as outlined at Appendix 3 go some way to offer greater insights at that level. This is in line with the previously stated commitment to enabling and supporting, and offers clarity on the role of the Presbytery Planning Task Group in appeals, with the opportunity to offer its insights.

In the name of the Ministries Council

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

APPENDIX 1

ACT AMENDING THE MINISTRY ACT (ACT II 2000)

Edinburgh, [] May 2017, Session []

The General Assembly hereby enact and ordain that the Ministry Act (Act II 2000), as amended, shall be further amended as follows:

1. Insert the following wording at the beginning of section 33(1): "Subject to subsections (4) and (5)".
2. Delete the existing subsection 33(2) and substitute the following:
 "(2) Notwithstanding section 33(1), a Parish Minister inducted to a charge on a Basis of Unrestricted Tenure, whose charge is one where the Presbytery Plan anticipates adjustment at the next vacancy, shall be subject to review by Presbytery as follows:
 - (a) Where the Parish Minister was inducted to the charge on the basis of an anticipated retirement age of 65, the Parish Minister shall be subject to the Presbytery's review at a point no later than six months before he or she reaches the age of eligibility for UK state pension. When the Parish Minister concerned does reach the age of eligibility for UK state pension, the Presbytery shall have the right to terminate tenure on the grounds of necessary adjustment, and
 - (b) Where the Parish Minister was inducted to the charge on the basis of an anticipated retirement age of 70 (in the case of a Parish Minister inducted prior to 31 May 1995), the Parish Minister shall be subject to the Presbytery's review at a point no later than six months before he or she reaches the age of 70. When the Parish Minister concerned

does reach the age of 70, the Presbytery shall have the right to terminate tenure on the grounds of necessary adjustment."

3. Insert a new subsection (4) in section 33 as follows:
 "(4) On application by a Parish Minister, his or her tenure may be extended for an agreed period of time according to a process set out in Regulations made by the General Assembly, dealing with Continuing Ministry beyond the age of 75. Service of an application under the Regulations shall prevent the termination of the tenure of the Parish Minister under subsection (1) until the application is determined."
4. Insert a new subsection (5) in section 33 as follows:
 "(5) Any Parish Minister reaching the age of 75 before 31 May 2018 may serve notice on Presbytery of his or her intention to make an application under the proposed Regulations dealing with Continuing Ministry beyond the age of 75. Such a notice must be served by 31 December 2017 and, if made, shall prevent the termination of the ministry concerned under section 33(1) until the point when the application is determined or, if no application is made by 31 August 2018, until that date."

APPENDIX 2

ACT AMENDING THE APPRAISAL AND ADJUSTMENT ACT (Act VII 2003)

Edinburgh, [] May 2017, Session []

The General Assembly hereby enact and ordain that the Appraisal and Adjustment Act (Act VII 2003), as amended, shall be further amended as follows:

1 Delete the existing section 10 and substitute a new section as follows:

10. Implementation of the Plan through Adjustment

(1) The Presbytery shall only move to implementation of the Plan through the forms of Adjustment specified in section 10(2) below once all ecclesiastical buildings listed in the Plan, or part thereof, have been categorised in terms of section (a), (b) or (c) of section 5(2).

(2) The Presbytery plan may specify any of the following forms of adjustment of charges:-

(i) Union

Two or more congregations may be united to form one congregation, and such union shall involve the union of charges, parishes, Kirk Sessions, Financial Courts, property and funds and, except in special circumstances where provision is made to the contrary in the Basis of Union, all congregational agencies and organisations.

(ii) Linking

Two or more charges may be linked to form one charge, so that the congregations are served by one ministry, the constitutions of the said congregations being in no other way affected.

(iii) Deferred Union or Deferred Linking

(a) When for any reason it is not possible to unite a vacant congregation with another congregation under the minister of the other congregation, the Presbytery may decide to unite them on the understanding that the implementation of such decision shall be deferred until that minister's interest has terminated.

(b) The Basis of Deferred Union shall provide (i) that the congregations to be united shall elect a minister who shall be inducted in the first instance as minister of the vacant congregation, and (ii) that on the termination of the other minister's interest the Union shall immediately be effective under the minister so elected and inducted.

(c) If another vacancy occurs in the originally-vacant congregation before the termination of the other minister's interest, the Basis of Deferred Union shall remain in force and the congregations shall elect another minister as in (b) above; subject to the proviso that the Presbytery may decide to recall the Basis of Deferred Union with a view to making another adjustment decision.

(d) A linking may be deferred in the same manner as a union in terms of subsections (a) to (c) above.

(iv) Guardianship

(a) A charge may continue indefinitely without the right to call a minister

- under the Guardianship of the Presbytery. In such a case, the Presbytery will appoint an Interim Moderator who will ensure that appropriate arrangements are put in place to enable the ongoing ministry and mission of the congregation(s).
- (b) At the request of the Kirk Session, or on the initiative of the Presbytery, the Presbytery may recommence vacancy procedure in terms of Act VIII 2003, subject to the right of appeal or dissent-and-complaint.
- (v) New Charge Development
A new charge may be established in terms of Act XIII 2000.
- (vi) Transportation
- (a) The Presbytery may move a congregation from one place of worship to another, and, where that involves a change of parish, it shall be designated "transportation".
- (b) Where transportation is effected, the Presbytery shall take such steps of adjustment as may be necessary to ensure that the parishes involved are allocated to defined charges.
- (vii) Parish Groupings
The Presbytery may declare that two or more charges shall have responsibility for a single area. The Basis of such an adjustment shall determine the extent to which the charges shall operate as a Parish Grouping, for instance in the sharing of worship, personnel, education resources, mission initiatives, congregational organisations etc.
- (viii) Dissolution
- (a) A charge may be dissolved by the Presbytery of the bounds.
- (b) The Basis of Dissolution shall provide inter alia for the issuing of certificates of transference to all the members of the congregation, the allocation of the parish to another charge or charges, the destination of the property and funds, and the transfer to the General Trustees prior to dissolution of any heritable property held by or for behoof of the congregation, title to which is not already vested in the General Trustees.
- (ix) Alteration in number of ministers
The Presbytery may determine, in respect of any charge, the amount of ministerial time required by any charge, and the number and nature of appointments necessary, provided that (except in the case of job-sharing) the Presbytery shall identify one ministry as that of minister of the charge and moderator of the Kirk Session.
- (x) Other Form of Ministry
After consultation with the Assembly's Committee, the Presbytery may devise a new form of adjustment or ministry, provided that such form is not inconsistent with this Act or any other Act or deliverance of the General Assembly.

APPENDIX 3

ACT AMENDING THE APPEALS ACT (ACT I 2014)

Edinburgh, [] May 2017, Session []

The General Assembly hereby enact and ordain that the Ministry Act (Act I 2014), as amended, shall be further amended as follows:

1. Add a new paragraph 5.9 to Schedule 2, as follows:
“Where an appeal is against a Presbytery’s decision in terms of section 6(1) or section 14(1) of the Appraisal and Adjustment Act (Act VII 2003), the Principal Clerk shall intimate the date of the Appeal Management Hearing to the Assembly’s Committee. The Assembly’s Committee shall attend the Appeal

Management Hearing as an interested party, and may speak, if so desired.”

2. Add a new paragraph 11.4 to Schedule 2, as follows:
“Where an appeal is against a Presbytery’s decision in terms of section 6(1) or section 14(1) of the Appraisal and Adjustment Act (Act VII 2003), the Principal Clerk shall intimate the date of the Appeal Hearing to the Assembly’s Committee. The Assembly’s Committee shall attend the Appeal Hearing as an interested party and may speak, if so desired.”

AMENDMENTS TO VOLUME OF REPORTS

Ecumenical Relations Committee

On page 16/8, add the following at the end of the Report:

In the name of the Committee

ALISON P MCDONALD, *Convener*
CALUM I MACLEOD, *Vice-Convener*
JOHN L MCPAKE, *Secretary*

Ministries Council

On page 18/44, in Appendix 2, Act amending the Auxiliary Ministry Act (Act XIII 2003), in the first and last lines of the new section 6(g), delete the words "*Assessment Conference*" and substitute the words "*Assessment Panel*".

On page 18/45 in Appendix 4, Act amending the Ordained Local Ministry Act (Act IX 2011), in the first and last lines of the new section 25(1)(g), delete the words "*Assessment Conference*" and substitute the words "*Assessment Panel*".

General Trustees

The following is a corrected Proposed Deliverance of the **General Trustees**. This replaces the version in print on page 23/1 of the volume of Reports:

GENERAL TRUSTEES

MAY 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2.
 - (a) Appoint Rev Sheila M Kirk BA LLB BD, Mr J Grahame Lees MA LLB NP and Rev Janet S Mathieson MA BD as General Trustees.
 - (b) Authorise payment of remuneration of £1,730 to each of Mr Iain C Douglas and Mr Roger G G Dodd as Vice-Chairman for the past year.
3. Note the work of the Way Forward Group and the various Working Groups.
4. Urge Presbyteries and congregations to undertake their respective responsibilities for the planned inspection, maintenance and repair of churches, halls and manses.

WORD OF LIFE



THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND 2017

ASSEMBLY ARRANGEMENTS COMMITTEE

The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days.
3. Appoint Mr Roy Pinkerton to index the verbatim record.
4. Invite commissioners to submit to the first meeting of the Business Committee nominees for consideration to serve on the Selection Committee.
5. Appoint Mr Craig Marshall as Assembly Officer from June 2017.
6. Remind commissioners of the deadline of noon on Monday 22 May for submitting nominations for the Committee to Nominate the Moderator.

SCOTTISH BIBLE SOCIETY

7. Urge the Scottish Bible Society to pursue its ongoing efforts to address the challenge of global Bible translation.
8. Support the Society in its desire to work in partnership with congregations to improve people's experience of the Bible and its impact on their life.
9. Thank the Scottish Bible Society warmly for the ministry of the Bibleworld mobile classroom, and commend to God the faithful work it carried out during the course of its service.
10. Encourage congregations to consider using Bibleworld Books as a way to improve literacy levels amongst children in their communities.
11. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes.
12. Commend the Society's global outreach to the generosity of congregations and members.

JOHN P CHALMERS
Cl Eccl Scot

DELEGATION OF THE GENERAL ASSEMBLY

The General Assembly:

1. Receive the Report of the Delegation of the General Assembly and thank it for its work.
2. Continue the appointment of the Delegation with the same powers as hitherto – the Principal Clerk of the General Assembly to be Chairman, the Depute Clerk of the General Assembly to be Vice-Chairman and the Solicitor of the Church to act as Secretary.
3. Pass an Act amending the Congregational Constitutions Act (Act XIX 1964) as set out in Appendix A.

JOHN P CHALMERS
Cl Eccl Scot

RETURNS TO OVERTURES

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Registration of Ministries Overture, as printed in Appendix B with the following additional amendment to Schedule 4 (Amendments and Repeals) of the Overture under the heading **Act VIII 2010 (Deacons)**:

Add the following sentence at the end of section 8(d):

"A Deacon who does not occupy such a parish appointment, or other qualifying post, but who is registered on the Register of Ministry in Category R, shall be entitled to apply for membership of Presbytery on the same basis as a Minister of Word and Sacrament holding Category R registration, being in terms of section 14 of Act III 2000."

JOHN P CHALMERS
Cl Eccl Scot

LEGAL QUESTIONS COMMITTEE

The General Assembly:

1. Receive the Report.
2. Amend Standing Order 95(i) as detailed in Section 1 and Appendix A of the Report.
3. Approve the principles outlined in Section 2.7 of the Report and instruct the Committee to bring a draft Discipline Overture, written in accordance with these principles, to the Assembly of 2018.
4. Instruct the Committee, jointly with the Ministries Council, to consider whether there is scope to reformulate the Code of Professional Practice and Good Conduct for the Ministries of the Church of Scotland as a set of rules which might allow breach of the Code, or of a version of it, to be defined as a disciplinary offence, and to report to the General Assembly of 2019.
5. Note that the Unitary Constitution has been amended (a) to include reference to the requirement to hold a Stated Annual Meeting and (b) to correct a reference to an appeal process, and agree to amend the Model Deed to similar effect, all as outlined in Appendix C.
6. Pass an Act amending the Model Deeds of Constitution Act (Act II 1994) as set out in Appendix C.
7. Agree that the process known as 'Arbitration', which has been used to make decisions between buildings in certain readjustment cases, should cease to be available from 1 January 2018.
8. Instruct Presbyteries to review any agreed Bases of Union or Linking which have yet to be implemented and, where any such Basis includes a clause indicating that the Panel of Arbiters should be asked to choose a building, instruct the Presbytery to amend its Plan by categorising the buildings in the proposed Union or Linking in terms of section 5(2) of Act VII 2003.

9. Instruct the General Trustees, in consultation with the Committee on Church Art and Architecture and the Central Properties Department, to compile a guidance document for Presbyteries, outlining good practice which can be employed when choosing between buildings in the appraisal process.
10. Instruct the Committee, in consultation with the Ministries Council, to revise and consolidate the provisions of the Ministries Act, as outlined in the Report, and to report to the Assembly of 2018.
11. Pass an Act amending the Ministry Act (Act II 2000) as set out in Appendix D.
12. Instruct the Committee to undertake a consultation exercise in relation to membership of Church Courts and to report to the Assembly of 2018.

JOHN P CHALMERS
CI Eccl Scot

COUNCIL OF ASSEMBLY

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Issue a call to the Church of Scotland to pray that God will do a fresh work amongst us as God's people and instruct Presbyteries and Kirk Sessions to consider how best to respond to this call.
3. Instruct the Council, working together with other appropriate Councils, to prepare as soon as possible, resources to support individuals, congregations and Presbyteries in prayer for the development and implementation of the Strategic Plan.
4. Affirm the work undertaken to this point on the creation of a Strategic Plan for the Church and note the Council's intention to bring a full report indicating strategic priorities for the next phase of the Church's life and work to the General Assembly in 2018.
5. Welcome the report of the Council's review of the work of the Ecumenical Relations Committee and instruct that Committee to continue its own review of the Church's Ecumenical Policy in consultation with the Council of Assembly, reporting to the General Assembly in 2018.
6. Approve the revised Remit of the Ecumenical Relations Committee as set out in Appendix 3 to the Report.
7. Affirm the planned changes to the way in which the Ecumenical Relations Committee intends to relate to Councils and the Theological Forum and instruct those bodies to engage appropriately.
8. Welcome the establishing of the Gaelic Working Group and encourage the Group to press forward timeously with the development of the Gaelic language plan for the Church, and with other activities aimed at encouraging the use and enlivening of Gaelic in the Church.
9. Instruct the Council, in consultation with the Nomination Committee, to investigate the opportunities, costs and financing of making video-conferencing more widely available for meetings of the Councils and Committees of the Church and report to the General Assembly in 2018.
10. Encourage Presbyteries and congregational office bearers to ensure local compliance with the Data Protection Act and instruct the Council to present to the General Assembly in 2018 measures to ensure ongoing compliance

throughout the Church with the new General Data Protection Regulation being introduced across the European Union.

11. Affirm the work undertaken by the Council in benchmarking senior staff salaries.
12. Approve the revised Job Description for the post of Principal Clerk as set out in Appendix 4 to the Report.
13. Appoint the Rev Dr George J Whyte as Principal Clerk to the General Assembly with effect from 29 July 2017 and as Associate Principal Clerk from the commencement of the General Assembly.
14. Appoint Ms Christine Paterson as Acting Depute Clerk of the General Assembly until the opening day of the General Assembly 2018.
15. Instruct the Council, in cooperation with the Assembly Arrangements Committee and the Legal Questions Committee, to review the terms and processes relating to the future appointment of a Principal Clerk and report to the General Assembly in 2019.
16. Note the Council's report on the future of interfaith relations and affirm the ongoing development of this work.
17. Approve the total to be contributed by congregations in 2018 of £46,055,000 based on the projection of congregational income for 2018 and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund.
18. Note the indicative budget for 2018.
19. Receive the 2016 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly.
20. Note the report on the Future of the National Church Offices and with it the intention of the Council to bring to the General Assembly of 2018 fully costed proposals and business plans for the future development and use of the Church's Offices in Edinburgh, based on the careful examination of the Options presented in Section 3 of the Supplementary Report.

JOHN P CHALMERS
Cl Eccl Scot

JOINT REPORT OF THE COUNCIL OF ASSEMBLY, MINISTRIES COUNCIL, MISSION AND DISCIPLESHIP COUNCIL, PANEL ON REVIEW AND REFORM AND LEGAL QUESTIONS COMMITTEE

The General Assembly

1. Receive the Report.
2. Instruct the Council of Assembly, working jointly with the Mission and Discipleship Council, the Ministries Council, the Panel on Review and Reform and the Legal Questions Committee to complete its work on resourcing the implementation of Local Church Review as outlined in section 5(c) of the Deliverance of the Council of Assembly's Report to the General Assembly in 2016, and report to the General Assembly in 2018.

JOHN P CHALMERS
Cl Eccl Scot

WORLD MISSION COUNCIL

The General Assembly:

1. Receive the Report.
2. Give thanks for the life and witness of Mission Partners who have died, acknowledge with gratitude those who have completed their period of service overseas, and uphold in prayer all who continue to serve.
3. Encourage members to prayerfully consider offering for service with the world church.
4. Encourage congregations to read and study the report, use the worship service and resources, and learn more about the life of churches in other parts of the world, and the links with the Church of Scotland.
5. Give thanks for 500 years of witness in the Reformed tradition, and the opportunities for women to exercise all forms of ministry within it.
6. Give thanks for the ordination of women in the Middle East and encourage the Council in its support of other churches considering ordaining women.
7. Regret the absence from this General Assembly of Rev Rola Sleiman (National Evangelical Synod of Syria and Lebanon) and Rev James Makuei Choul (Presbyterian Church in South Sudan) due to visa problems and instruct the Council, and other relevant bodies or individuals within the Church, to continue to work with Government, especially the Home Office and the Foreign and Commonwealth Office to ensure that the Church of Scotland is recognised as an institution whose word is accepted in all UK Embassies, High Commissions and Consulates around the world when visa applications are being considered.
8. Encourage congregations and members to engage with, support, and promote the work of Christian Aid, especially in its work on gender justice through the Side by Side movement.
9. Urge attendance at the Duff Missionary Lectures 2017 to engage with Professor Kwok Pui Lan.
10. Welcome the Council's plan, with the Church and Society Council, The Guild, and Christian Aid, to organise a conference on September 16, 2017 with international partners on the theme of Women in the World Church, and encourage congregations to send a representative.
11. Encourage congregations with twinnings to invite a woman to visit at the time of the Women in the World Church Conference or to purposely have a bias to women being part of group visits in 2017/18.
12. Encourage congregations without a twinning to consider building a relationship with a congregation of one of our partner churches.
13. Celebrate the ongoing contribution of women across the worldwide church, and encourage Councils, Presbyteries, Kirk Sessions and members to continue to challenge any theology that is used to persecute and discriminate against women.
14. Welcome the engagement with South Sudan, and encourage the Council to continue its commitment to the Presbyterian Church there, and its work in conflict resolution and mediation and to encourage the whole church to pray for the people of South Sudan and for a lasting peace.
15. Instruct the World Mission Council, in collaboration with the Church and Society Council and the Ecumenical Relations Committee, to engage in vigorous advocacy on issues of peace for South Sudan and to work ecumenically, particularly with the Church of England and the Roman Catholic Church, in relation to the peace and mediation work which the Church of Scotland has already begun.

16. Welcome the recent visit of Pope Tawadros II, 118th Pope of Alexandria and Patriarch of the See of St Mark to the United Kingdom, and commend the clergy and members of the Coptic Church to the prayers of the General Assembly and the whole Church.
17. Encourage the whole church to take part in the Thursdays in Black campaign.
18. Encourage support for the Church of Scotland HIV Programme.
19. Agree that the McKean Bentinck Fund be used to support Christian Witness in Southern Europe.
20. Pass an Act amending the Act anent the sale of Deaconess House, the application of the proceeds of sale, and the Mrs MacGregor (Batterflats) Endowment Fund (Act XIV 1963) as set out in Appendix V.

JOHN P CHALMERS
CI Eccl Scot

JOINT REPORT OF THE WORLD MISSION COUNCIL AND CHURCH AND SOCIETY COUNCIL

The General Assembly:

1. Receive the Report.
2. Instruct the World Mission and Church and Society Councils to make available an easily accessible study document based on the information in this report to help Church members understand the conflict and engage with steps for a just peace.
3. Urge the Scottish and UK Governments that any public commemorations of the Balfour Declaration are undertaken sensitively, recognising the costs involved for the Palestinian people.
4. Call on UK government to base their engagement in this conflict on the principles of justice, equality, dignity, equal access to natural resources and freedom of opportunity for all.
5. Commend all those who are committed to the use of non-violent means to resist the occupation and achieve a just peace, and instruct the World Mission Council to support partners who are working in this way, particularly those civil society organisations under threat because of their work.
6. Condemn all infringements of international law, including the expansion of the illegal settlements, which are obstacles to peace.
7. Express deep concern in regard to Hamas's continued declaration, despite recent changes to its charter, that Israel does not have the right to exist which is unjust and an obstacle to peace.
8. Note that 2017 marks the year of the Jubilee since the demarcation of Israel/Palestine and call for renewed prayer for all those who are displaced and live under occupation, and encourage the restitution of all Palestinian lands within the 1967 borders.
9. Instruct the World Mission Council, with the co-operation of the Church and Society Council, Council of Assembly and other relevant bodies within the Church, to undertake a strategic review of the Church's presence in Israel/Palestine, and to consider what would be the most effective use of the Church's assets in the pursuit of a just peace in Israel/Palestine, and report to the General Assembly of 2019.

10. Instruct the World Mission Council to continue to support, encourage, and organise 'Go and See, Come and Tell' visits; and urge congregations, Presbyteries and individuals to make this kind of pilgrimage which offers opportunities to meet with, and better understand the realities of partners working for peace and justice.
11. Commend the Kairos Palestine document and invite the World Mission Council to produce resources to encourage all church members to engage with the document.
12. Affirm that Christian theology should not be used to justify or perpetuate a situation of injustice.
13. Instruct all church members to challenge antisemitism and anti-Muslim prejudice.
14. Urge all Presbyteries where such a service has not yet taken place to organise a "24th of the month" service of prayer for peace and justice in Israel/Palestine.
15. Encourage all church members to work ecumenically and with interfaith partners to pursue a shared vision for peace and justice in Israel/Palestine.

JOHN P CHALMERS
Cl Eccl Scot

SOCIAL CARE COUNCIL

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Note the work carried out by the Business Strategy Group and its helpful recommendations on the future direction for CrossReach.
3. Note the changing and challenging environment in which CrossReach is currently operating and, as a result, the difficulties in setting a Strategic Plan at this time.
4. Welcome the Strategic Direction of Travel approved by the Social Care Council and endorse the commitment to continue to offer quality services in Christ's name as part of the Church's mission.
5. Endorse the revised financial principles and the need for continuous review of all services and service areas in order to continue the journey towards financial sustainability.
6. Note with sadness that resources are not available to implement the Scottish Living Wage for all staff and support all steps to encourage funders to include these costs and those of reasonable salary differentials in the funding of contracts.
7. Note the changes to the Council's Recruitment Policy which no longer requires all staff to have a Christian faith but, in order to achieve the Mission and Ethos of the work of CrossReach, confirms the need to continue to employ people with a Christian faith in certain positions by virtue of their responsibilities.
8. Note the difficulties of running small homes for older people in rural locations within the funding levels provided by the National Care Home Contract, and in situations where recruitment is also a challenge, and instruct the Principal Clerk to write on behalf of the General Assembly to both the Scottish Government and the Convention of Scottish Local Authorities to encourage them to review the funding in such situations.
9. Encourage Church of Scotland members, in addition to their normal church giving, to adopt CrossReach as their chosen charity and make a regular standing order to support the work.

10. Recognise the quality care and support provided by the staff of CrossReach as evidenced in the Review and Performance section of the Report and register appreciation of the work carried out to further the mission of the Church.
11. Welcome the commitment of the Social Care Council to fund Social Care Mission support in order to resource local churches for a further two years.
12. Note the progress made with key partners highlighted in the Supplementary Report.
13. Note the work being done to support the four churches involved in the pilot project and commend the commitment of the Council to continue working with them.
14. Note the Council's intention to develop universal resources for access by a wider group of churches.
15. Note the number of churches unable to receive support due to the limited resources available to the Council.

JOHN P CHALMERS
CI Eccl Scot

PANEL ON REVIEW AND REFORM

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Instruct the Panel on Review & Reform to work in partnership with others to enable conversation and discussion across the Church of Scotland on Ecclesiology in a post Christendom context.
3. Instruct the Panel on Review & Reform along with Ministries Council to bring proposals to the General Assembly of 2018 on payment, training and placement of Auxiliary Ministers and Ordained Local Ministers.
4. Instruct the Panel, the Theological Forum, the Ecumenical Relations Committee and the Legal Questions Committee jointly to give consideration to whether, in the light of the ideas raised in the Report and Supplementary Report of the Panel on Review and Reform, there should be any change to the practice of Sacramental Ministry in the Church of Scotland and to consult with others and to report to a future Assembly.
5. Instruct the Panel on Review & Reform to work with Ministries Council, Mission and Discipleship Council, Fresh Expressions and outside agencies to ensure that appropriate training for Pioneer Ministry is developed.

JOHN P CHALMERS
CI Eccl Scot

CHURCH AND SOCIETY COUNCIL

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Express profound sadness at the attack at Manchester Arena and the tragic and pointless loss of life; affirm the courage and grace with which Manchester is already responding; call on the Church to continue to foster deep relationships across communities; and commit us to pray for all those affected.

Speak Out

3. Approve the Speak Out Implementation Plan and encourage the Council in its long-term planning process.
4. Celebrate the outstanding work which local churches are already undertaking to make Scotland fairer, more equal and more just – more like God intends.
5. Instruct the Council to work in partnership with other Councils and Committees in the implementation of the Plan.
6. Instruct the Council to develop resources to enable congregations to engage fully in the work of Speak Out.
7. Instruct the Council to establish a robust monitoring and evaluation framework which will enable the Church to scrutinise, measure and learn from the work of Speak Out.

Surveillance

8. Instruct the Council to develop appropriate resources to ensure the wider discussion of the issues raised in the Surveillance and Social Justice report.
9. Instruct the Council to continue to challenge organisations, including governments, in their inappropriate use of surveillance especially with regards to the poorest and most marginalised in society.
10. Note the imminent introduction of the General Data Protection Regulation and encourage the Council to monitor its effects on vulnerable people.

European Union

11. Deplore the reported rise in xenophobic and racist attacks on people following the result of the EU Referendum and affirm the valuable role of citizens from other parts of Europe living in Scotland.
12. Encourage congregations to discuss our future in Europe respectfully, using the “Conversation Welcome” resource produced by the Joint Public Issues Team, and to raise their concerns and aspirations with their elected representatives.
13. Call on the Scottish and UK Governments to ensure that the rights and contributions of nationals from other EU countries resident in Scotland and UK citizens resident in EU member states are recognised and protected.
14. Instruct the Council to ensure the voice of the Church is heard in the public debate around the Article 50 negotiations.

Asylum and Refugees

15. Call on the UK Government to increase the target number of individuals to be resettled under refugee humanitarian programmes in proportion to the scale of global need and the relative size of the UK population and economy.
16. Call on the UK Government to allow individuals resettled through community sponsorship to be counted in addition to, rather than as part of, its target number for refugee resettlement.
17. Encourage congregations that may be considering applying for community sponsorship to be aware of the wider implications outlined in the Report at paragraph 7.4.5.
18. Call on the UK Government to implement the recommendations of the 2015 UK Parliamentary Inquiry into Detention and to make provision for child refugees to have access to a right to family reunion.
19. Call on the Scottish Government to extend its strategic framework for refugee integration and ensure the participation of the church at a local and national level, both as an organisation committed to working with refugees as well as a body which includes asylum seekers and refugees as members.
20. Call on the UK Government to end its policy of destitution for failed asylum seekers.
21. Encourage congregations and church members to take part in opportunities for encounter and learning with asylum seekers and refugees, through appropriate groups or the programmes from the Scottish Refugee Council including Cup of Tea with a Refugee and Refugee Festival Scotland.
22. Acknowledge the generosity of many congregations in donating aid and money to support refugees and encourage giving money rather than purchasing new goods for donation, and where donated goods are offered that these are given in response to a specific list of requested items and to a registered charity.

Pilgrimage

23. Affirm the place of pilgrimage within the life of the church and encourage congregations to explore opportunities for pilgrimage locally and how to provide practical and spiritual support for pilgrims passing through the parish.
24. Instruct the Council, in partnership with the Mission and Discipleship Council and others to develop resources to support pilgrimage in Scotland, and to explore and develop ways of assisting congregations on pilgrim routes to fulfil the missionary purposes of the Church.

An Economy Driven by Equality

25. Welcome the growth of interest in ethical finance initiatives in Scotland and urge congregations to support the Christian Aid Big Shift campaign on banking and investigate what it means to become an Ethical Money Church.
26. Instruct the Council to consider the effectiveness of microcredit schemes in lifting people out of poverty and report to a future General Assembly as part of the Council's focus on an economy driven by equality.

Doing Politics Differently

27. Welcome the impact of 'Meet Your MSP' and encourage congregations to build positive relationships with their local politicians.
28. Welcome the work on participatory budgeting initiatives being undertaken by local congregations supported by the Council.

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29. Encourage the Council to reflect on changes in the way that decisions are made at the level of Government and report to a future General Assembly.

Gender Justice

30. Commend the work that the Council of Assembly is doing to explore the best way to take forward broader gender justice work in the Church.
31. Welcome the work being undertaken by the Violence against Women Task Group and Development Officer and urge the Church to continue to work to end violence against women.
32. Condemn the practice of Female Genital Mutilation (FGM) as an act of violence against women and call on the Council to urge the UK Government to seriously consider an individual's risk of falling victim to FGM when determining asylum applications.
33. Commend the new resources created by the Violence against Women Task Group for study and action by local churches and Kirk Sessions.
34. Instruct the Council to reflect on the issue of prostitution and the Church's response to it and to report on this subject to a future General Assembly.

Caring for creation

35. Call on the UK Government to ensure that ship to ship transfers of crude oil are not permitted in the Inner Moray Firth.

Flourishing local communities

36. Welcome the development of Visitor Centres in Scottish Prisons, welcome the engagement of the Church in this development, and encourage the Council to continue to pay attention to this and other matters relating to imprisonment and penal reform.

The Role of the Church in the context of Constitutional Change and Uncertainty

37. Call on political decision-makers and influence shapers to refrain from personal attacks but instead seek to discuss, debate and engage in conversation with respect, grace and always seeking the common good.
38. Instruct the Council to continue to monitor the ongoing debate about Scotland's Constitutional Future and to report the General Assembly of 2018.

JOHN P CHALMERS
CI Eccl Scot

CHURCH OF SCOTLAND GUILD

The General Assembly:

1. Receive the Report.
2. Congratulate the Guild on its 130th anniversary.
3. Encourage congregations without a Guild to consider establishing one or forming a linkage with a neighbouring congregation.
4. Note the possibility of individuals joining the Guild.
5. Encourage Presbyteries and Kirk Sessions to consider reinvigorating their relationship with the Guild at all levels, including support of Guild Projects.
6. Welcome the on-going developments in the services delivered nationally by the Guild.
7. Commend the Guild's published resources for use by other congregational groups.
8. Welcome the developing relationship between the Guild and the Synod of Livingstonia of the Church of Central Africa Presbyterian.

JOHN P CHALMERS
CI Eccl Scot

JOINT REPORT OF THE CHURCH OF SCOTLAND GUILD AND THE NATIONAL YOUTH ASSEMBLY

The General Assembly:

1. Receive the Report.
2. Commend the Guild and the National Youth Assembly for their continuing commitment to developing intergenerational initiatives.
3. Encourage ministers, Kirk Sessions and other church leaders to consider how intergenerational work and ministry might be of benefit in their congregations and parishes.
4. Encourage Presbyteries to consider how they might support congregations in developing intergenerational work and ministry.
5. Encourage the Councils and Committees of the Kirk to keep intergenerational issues in mind in their discussions and decision-making.

JOHN P CHALMERS
CI Eccl Scot

IONA COMMUNITY BOARD

The General Assembly:

1. Receive the Report and thank the Board.
2. Congratulate the Iona Community on the opening of its new Glasgow centre and the development of programme activities promoting peace and justice.
3. Commend the proposed refurbishment plans for Iona Abbey and encourage church members and congregations to support the *Sanctuary and Light – Iona Abbey Appeal*.
4. Congratulate the new Leader of the Iona Community, Dr Michael Marten, and wish him well; and thank Rev Peter Macdonald for his service over the past eight years.

JOHN P CHALMERS
Cl Eccl Scot

COMMITTEE ON ECUMENICAL RELATIONS

The General Assembly:

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

JOHN P CHALMERS
Cl Eccl Scot

SAFEGUARDING COMMITTEE

The General Assembly:

1. Receive the Report.
2. Note the scoping exercise being undertaken by the Committee to identify possible areas for review and development in order that current systems and practice are robust and fit for purpose.
3. Instruct Presbyteries to ensure that all Kirk Sessions within their bounds keep a record of the number of people who have undertaken all types of Safeguarding training and submit an annual return to the Safeguarding Office by January 31 each year indicating numbers who have done so in the preceding calendar year.
4. Affirm the work undertaken by the Committee in the field of dementia and safeguarding, following the National Safeguarding Conference held in October 2016.
5. Commend the Report of the Domestic Abuse Working Group and affirm the Domestic Abuse Policy Statement set out in Appendix 1.
6. Note the Committee's ongoing work in the area of Managing Those Who Pose a Risk of Harm.

JOHN P CHALMERS
Cl Eccl Scot

MINISTRIES COUNCIL

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Welcome the efforts of the Council to promote resilience in ministry and invite the Council to cooperate with Presbyteries and other appropriate bodies to facilitate resilience in ministry across the Church.
3. Instruct the Council to work with the Council of Assembly and other appropriate bodies to develop a strategic vision and plan for Ministry and report to the General Assembly of 2018.
4. Instruct the Council to consider what further steps they might take to promote and to ensure the highest standards of preaching in the Church of Scotland.
5. Instruct the Council to work with the Legal Questions Committee to consider how current legislation might allow for Hub-style ministry to be adopted and how that legislation might be extended to allow other Hub-style models to be implemented, making use of learning from previous models which have demonstrated characteristics of Hub-style ministry and taking into account potential ecumenical expressions of Hub-style ministry.
6. Instruct the Council to work with the Theological Forum and the Ecumenical Relations Committee to understand better the increased place of oversight in the Church's ministry and how this fits within Presbyterian ecclesiology.
7. Acknowledge the early signs of enthusiasm for a period of experimentation around Hub-style ministry and instruct the Council to work with a number of Presbyteries to identify key issues and characteristics of what Hub-style ministry could provide.

8. Instruct the Council to work with the Council of Assembly, and particularly its Finance Group, to consider how Ministries and Mission contributions are set for congregations in Guardianship or a long vacancy.
9. Instruct the Council to report to the General Assembly of 2018 regarding how Priority Areas are resourced within Presbytery Plans.
10. Instruct the Council to consider how they might support those in parishes which are not designated as priority areas but which have levels of deprivation in the highest 5% according to the Scottish Index of Multiple Deprivation 2016, and report back to the General Assembly of 2018.
11. Affirm the commitment of the Priority Areas Committee to developing strong partnerships with other Councils.
12. Instruct the Priority Areas Committee to establish opportunities for Priority Areas congregations to access information through occasional surgeries with key bodies within the Church, e.g., General Trustees; Stewardship and Finance.
13. Instruct the Council to work with the Council of Assembly to explore the possibility of having payment relief with respect to congregations' contributions and to report to the General Assembly of 2018.
14. Note the report on the work of the Priority Areas Committee from 2010-2017 and instruct the Council to implement the Priorities Areas Plan for 2017-2022.
15. Instruct the Council to further develop the plans for supervision, coaching, and spiritual accompaniment for Ministers, directing the Council to ensure that participation in all such support plans is at the discretion of individual ministers, and to report to the General Assembly of 2018.
16. Instruct the Council to reconsider the age-limit for candidates entering training for full-time Ministry of Word and Sacrament.
17. Pass an Act amending the Auxiliary Ministry Act (Act XIII, 2003) (as amended) as set out in Appendix 2 to the Report.
18. Pass an Act amending the Deacons Act (Act VIII, 2010) (as amended) as set out in Appendix 3 to the Report.
19. Pass an Act amending the Ordained Local Ministry Act (Act IX, 2011) (as amended) as set out in Appendix 4 to the Report.
20. Instruct the Council, in consultation with other Councils as appropriate, to consider how the Church might mark the 50th anniversary of the passing of the Act anent the Admission of Women to the Ministry and to report to the General Assembly of 2018.
21. Affirm the Tomorrow's Calling project as part of the Decade for Ministry and instruct the Council to work with the Council of Assembly to promote further understanding about ministry.
22. Instruct the Council to articulate a 2018-2023 recruitment strategy for ministry.
23. Commend the work of the Volunteering Vocations Scheme and instruct the Council to ensure that the new Recruitment Strategy offers a variety of experiences of ministry which are accessible and relevant to young adults and report to the General Assembly of 2018.
24. Instruct the Council to ensure that the fullest possible range of learning options are available to candidates (including distance learning) when considering new patterns of training.
25. Commend to those in the recognised ministries the Ministerial Development Conversation material.
26. Instruct Presbyteries to work with the Ministries Council in developing a planning framework which supports and enables a locally-focused missional approach, taking into account: the statistical trends of availability of

- Ministers; the viability of congregations over the next 5 years, and acknowledging that further radical downward adjustment is not necessarily the appropriate response.
27. Instruct the Council, in consultation with the Legal Questions Committee, to reconsider whether all previous Interim Moderators in a vacancy should be barred from applying for that vacancy in the light of so many long-term vacancies and current practice and report to the General Assembly of 2018.
 28. Instruct the Council to increase the Guardianship Allowance to 2 days per week of pastoral cover plus pulpit supply with effect from 1 January 2018.
 29. Instruct the Council, in partnership with the Panel on Review and Reform, to initiate an evaluation of the Path of Renewal with a view to making recommendations on the future of this programme and to report back to General Assembly of 2018.
 30. Instruct the Council, jointly with the Council of Assembly, Panel on Review and Reform, the Ecumenical Relations Committee and the Legal Questions Committee, to review the processes set out in Act VIII 2003 Vacancy Procedure with a view to creating a process which is more appropriate to this time while honouring the unique place which a Call by a congregation has in relation to parish ministry in the Church of Scotland and to propose such amendments as may be necessary to the Vacancy Procedure Act to achieve that aim and report to the General Assembly of 2019.
 31. Pass Regulations amending the *Go For It* Fund Regulations (Regulations IV 2012) (as amended) as set out in Appendix 7 to the Report.
 32. Pass the Ministry and Deaf Congregations Act as set out in Appendix 8 to the Report with the following amendments to Appendix 8 (Ministry and Deaf Congregations Act):
 - i. *In lines one and two of section 1, delete "in ministry with" and substitute "as a minister for"; and*
 - ii. *In line two of section 2, delete "in ministry with" and substitute "as a minister for".*
 33. Pass the Congregations of Deaf People Regulations as set out in Appendix 9 to the Report with the following amendment to Appendix 9 (Congregations of Deaf People Regulations):
Add at the end of the first sentence of section 4: "of the minister in terms of the Ministry and Deaf Congregations Act (Act XX 2017)".
 34. Note the Armed Forces Covenant as summarised in the Report.
 35. Instruct the Council jointly with the Legal Questions Committee to consider issues that have arisen when implementing the Ministers and Deacons in Civil Partnerships and Same Sex Marriages Act, (Act I 2015) and report to the General Assembly of 2018 as to whether amending legislation is required.
 36. Instruct the Council, when reporting the annual salary and stipend increase to the General Assembly of 2018 to:
 - i. state which inflation index has been used in calculating the stipend and salary increases for 2018;
 - ii. offer a considered opinion on what is the most appropriate inflation index to use when determining the stipends and salaries of the Church in subsequent years; and
 - iii. include a commitment to providing cumulative information on how stipend/salary increases (setting 2017 as the base year) have related to the index identified in (i).
 37. Note the Council's initial discussions with the Mission and Discipleship Council with respect to Youth Ministry and instruct the Council to continue these discussions with a view to considering the possibility of recognising Youth Ministry as a strand of the Ministry of Word and Sacrament, and in due course to consider whether the Ministries

- Council should take responsibility for the assessment, training and ongoing support of Youth Ministers, bringing a final report to the General Assembly of 2018.
38. Instruct the Council, in consultation with the Legal Questions Committee, to develop a Capability Procedure for Parish Ministers and report further to the General Assembly of 2018.
 39. Note the completion of the recent round of the Protecting Vulnerable Groups processes for Parish Ministers, Ministries Development Staff, Candidates and Probationers.
 40. Instruct the Council to consider the pay structures for salaried ministries and report to the General Assembly of 2018 with an explanation of how such calculations are made.
 41. Instruct the Council, in consultation with the Council of Assembly, to consider the possibility of paying the visa fees and all fees associated with applying for a long-term right to settle and all UK nationality fees of those who are becoming ministers of the Church of Scotland and who are coming to the UK from outside the European Union and the European Economic Area and report to the General Assembly of 2018.
 42. Instruct the Council, in consultation with the Legal Questions Committee, to explore the introduction of a process to permit the extension of parish ministry beyond the age of 75 on a case by case basis, taking into account all relevant factors, including the nature and context of the work of parish ministry, and to bring proposed legislation to the General Assembly of 2018.
 43. Pass an Act amending the Ministry Act (Act II 2000) as set out in Appendix 1 to the Supplementary Report.
 44. Instruct the Council, in consultation with the Legal Questions Committee, to bring proposals for a major revision of, or replacement for, the Appraisal and Adjustment Act (Act VII 2003), to the General Assembly of 2018.
 45. Pass an Act amending the Appraisal and Adjustment Act (Act VII 2003) as set out in Appendix 2 to the Supplementary Report.
 46. Pass an Act amending the Appeals Act (Act I 2014) as set out in Appendix 3 to the Supplementary Report.

JOHN P CHALMERS
Cl Eccl Scot

COMMITTEE ON CHAPLAINS TO HER MAJESTY'S FORCES

The General Assembly:

1. Receive the Report.
2. Reaffirm the support of the Church of Scotland for all who serve in Her Majesty's Forces as Chaplains, and thank them for their outstanding service to Royal Navy, Army and Royal Air Force personnel and their families.
3. Acknowledge with particular gratitude the dedicated service of Chaplains on operations and the immeasurable support shown by their own families.
4. Commend to the prayers of all members of the Church of Scotland not just our Chaplains but all who serve in HM Forces and their families.
5. Commend to eligible ministers of the Church consideration of service as a Chaplain to HM Forces – Regular, Reserve and Cadet Forces.
6. Approve and implement the Armed Forces Covenant described in Appendix 4 of the Report.

JOHN P CHALMERS
Cl Eccl Scot

MISSION AND DISCIPLESHIP COUNCIL

The General Assembly:

1. Receive the Report.
2. Encourage Kirk Sessions to explore how they might make use of the Conversations in Worship material.
3. Encourage the whole Church to use 'Pray Now: Word of Life' in daily devotions and public worship and to note the new How We Pray section.
4. Welcome the launch of the new Weekly Worship (formerly Starters for Sunday) pages and commend the efforts made to enhance content and accessibility.
5. Note the take-up of the online daily image macros shared through the Church of Scotland social media channels and encourage their widespread use.
6. Welcome CARTA's development of its new 360 degree resource as a way of promoting the use of art and architecture in worship and outreach.
7. Urge Kirk Sessions to engage with the children and young people faith formation resources arising from Learn: Community of Faith conferences and to promote their use within the wider congregation.
8. Urge Kirk Sessions to use the Learn: Children & Young People publication and to promote its use in the wider congregation.
9. Note the continuing development of the Theology of Children and Young People identified in the interim report.
10. Affirming the importance of including children and young people in the community of faith, and noting the Council's intention to focus on the question "How and when are children and young people to be fully involved in the Sacrament of Holy Communion?":

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- i. Instruct the Council to consult with Presbyteries and Kirk Sessions in order to determine the extent to which the Church is finding Act V 2000, the Sacraments Act, to be pastorally helpful in the discipleship of children and young people;
 - ii. Instruct the Council, in consultation with the Theological Forum, to re-examine the Church's current understanding that all children must be baptised prior to sharing in the Lord's Supper, within the context of the New Testament and the Church's Confession of Faith; and
 - iii. Instruct the Council to produce resources to help ministers, Sunday School volunteers and congregations to know how best to include children and young people at the Lord's Table.
 11. Instruct the Council to address the proposals contained within its report on the subject of the National Youth Assembly Review and as part of that process to create a working group of fourteen people comprising seven members of the Mission and Discipleship Council and seven young people (including former and current members of the National Youth Assembly, youth workers and other young people), young people to form the majority of the group and the group to be co-chaired by a young person and a member of the Council, and to bring an interim report to the General Assembly of 2018 considering the vision, scope, structures and resourcing that engage young people in spiritual formation and decision making processes at all levels of the Church.
 12. Instruct the Council to continue its work on developing the eldership by addressing the proposals presented in the report from the Eldership Working Group.
 13. Urge Presbyteries and Kirk Sessions to engage fully in the Year of Young People initiative in 2018.
 14. Acknowledge and congratulate Scripture Union on its 150th anniversary year, giving thanks to God for the work of Scripture Union Scotland with our nation's young people.
 15. Encourage Kirk Sessions to consider using Future Focus as an envisioning and planning resource at appropriate moments in congregational life.
 16. Encourage Kirk Sessions in rural settings to engage with and utilise the support that has been developed for them.
 17. Encourage Kirk Sessions to use the Pastoral Care resources as appropriate.
 18. Instruct Presbyteries, when training Elders as moderators of their own Kirk Session, to use the training resource that has been developed specifically for this situation.
 19. Encourage Kirk Sessions to promote the use of the online Office Bearers resource.
 20. Urge Kirk Sessions to provide a Learning Disability Contact and engage with the support that has been developed for them in the area of learning disabilities.
 21. Encourage Presbyteries and Kirk Sessions to use and share the Life Stories videos and transcripts and Talking Jesus materials as a means of building confidence in articulating faith and to promote their use throughout the Church.
 22. Urge Kirk Sessions to support members in sharing their faith, and to use the Sharing Faith resource where appropriate.
 23. Urge Presbyteries and Kirk Sessions to use the discipleship publications Learn: Exploring Faith and Learn: Understanding our Faith.
 24. Encourage Presbyteries and Kirk Sessions to promote the use of Learn Online.
 25. Encourage Presbyteries and Kirk Sessions to explore opportunities for pioneering forms of mission and to engage with the Fresh Expressions Development Worker.

26. Encourage Presbyteries, in conjunction with other denominations, to invite the Fresh Expressions team to run Fresh Expressions training events.
27. Encourage Presbyteries and Kirk Sessions to promote digital subscription to Life and Work.
28. Recognise with sincere appreciation the outstanding contribution made by Rev Dr Roddy MacLeod as Editor of '*Na Duilleagan*', the excellent, Gaelic *Life & Work* insert during the past 37 years and commend the Council for its innovative provision of a digital version of '*Na Duilleagan*' alongside its paper version of this excellent resource.
29. Approve the theme of 'Stories E.T.C.' to run from 2018 to 2020 and commend it to the whole Church.
30. Instruct the Council to consider the development of a National "Season of Invitation" as a call to mission across the Church to be nationally driven and locally delivered and report to the General Assembly of 2018.

JOHN P CHALMERS
Cl Eccl Scot

THEOLOGICAL FORUM

The General Assembly:

1. Receive the Report.
2. Note the Forum's range of activities and support given to the Church.
3. Recognising the Church's doctrine and practice in matters of human sexuality and marriage:
 - a. Receive the report "An Approach to the Theology of Same-Sex Marriage" as a resource to the Church and commend it as a basis for study and discussion and instruct the Ecumenical Relations Committee to invite comment and feedback from our ecumenical partners and report to the General Assembly of 2018.
 - b. Invite the Church to take stock of its history of discrimination at different levels and in different ways against gay people and to apologise individually and corporately and seek to do better.
 - c. Instruct the Legal Questions Committee to undertake a study of the matters which would require to be addressed in any new legislation permitting Ministers and Deacons to officiate at same-sex marriage ceremonies, with a view to presenting a Report to the 2018 General Assembly.
4. Urge the Forum, in consultation with other Councils, to investigate theologically the theme of reconciliation, with particular reference to the divisions within the Church of Scotland, Scottish churches and Scottish society concerning same-sex marriage.

JOHN P CHALMERS
Cl Eccl Scot

GENERAL TRUSTEES

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2. (a) Appoint Rev Sheila M Kirk BA LLB BD, Mr J G Grahame Lees MA LLB and Rev Janet S Mathieson MA BD as General Trustees.
(b) Authorise payment of remuneration of £1,730 to each of Mr Iain C Douglas and Mr Roger G G Dodd as Vice-Chairman for the past year.
(c) Appoint Mr Raymond K Young as Chairman and reappoint Mr Roger G G Dodd as Vice-Chairman for the ensuing year.
3. Note the work of the Way Forward Group and the various Working Groups.
4. Invite the General Trustees to consider ways in which the funds a congregation has invested with the General Trustees might be used to pay the Ministries and Mission contribution of the congregation where they are finding it difficult to meet their obligation.
5. Urge Presbyteries and congregations to undertake their respective responsibilities for the planned inspection, maintenance and repair of churches, halls and manses.

JOHN P CHALMERS
Cl Eccl Scot

TRUSTEES OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND FOR RETIRED MINISTERS AND WIDOWS AND WIDOWERS OF MINISTERS

The General Assembly:

1. Receive the Report and thank the Trustees and Staff.
2. Appoint Mr G Burt as a Trustee of the Fund.

JOHN P CHALMERS
Cl Eccl Scot

CHURCH HYMNARY TRUSTEES

The General Assembly:

1. Receive the Report.
2. Urge the Trustees to publish CH4 in a format more easily accessible to the visually impaired.

JOHN P CHALMERS
Cl Eccl Scot

CHALMERS LECTURESHIP TRUST

The General Assembly:

1. Receive the Report.
2. Appoint the Rev Jennifer Macrae, Rev Janet Mathieson, Rev Scott McKenna and Rev Dr John McPake (Ministers) and Angus Hogg, Isobel Hunter, Kay Keith and Roy Pinkerton (Elders) as Trustees of the Chalmers Lectureship Trust.
3. Instruct the Trustees to bring before the General Assembly of 2018 detailed proposals for the Lectureship Cycle 2018-2021.

JOHN P CHALMERS
Cl Eccl Scot

THE CHURCH OF SCOTLAND TRUST

The General Assembly

1. Receive the Report and thank the members of the Trust for their diligence.
2. Re-appoint the Rev Iain Cunningham as a member of the Trust from 1 June 2017.
3. Appoint Mr Hugo Allan, Mrs Morag Angus and Mr Leon Marshall as members of the Trust from 1 June 2017.

JOHN P CHALMERS
Cl Eccl Scot

THE CHURCH OF SCOTLAND INVESTORS TRUST

The General Assembly:

1. Receive the Report.
2. Approve the re-appointments of Mrs J Henderson and Mr T M Walker as members of the Investors Trust from 1 June 2017.
3. Receive the Annual Report and Financial Statements of the Investors Trust for 2016.

JOHN P CHALMERS
Cl Eccl Scot

CHURCH OF SCOTLAND PENSION TRUSTEES

The General Assembly:

1. Receive the Report.
2. Approve the reappointment, as a Trustee, of Mr Graeme Caughey.
3. Approve the appointment, as a Trustee, of Mr Adrian Bark.

JOHN P CHALMERS
Cl Eccl Scot

NOMINATION COMMITTEE

The General Assembly:

1. Receive the Report.
2. Instruct the Council of Assembly to facilitate conversations among the Nomination Committee, the Legal Questions Committee and senior officers of the Church to recommend whether a better alternative method may be put in place for the nomination of persons to serve on bodies dealing with specific legal matters and report to the General Assembly in 2018.
3. Make alterations to Standing Committees and Councils as set forth in the Report, subject to the following alterations:

Delete:

Ministries Council

Member Appointed Hilary Peppiette (Edinburgh: Fairmilehead)

Amend:

Ecumenical Relations Committee

Minister Appointed Aniko Schütz Bradwell* (Humbie l/w Yester, **Bolton** and Saltoun)

Add:

Church Art and Architecture Committee

Member Appointed Marion Fyfe (Kirk and Sandbank)

Council of Assembly

Member Resigned John McPake

Member Appointed David Brackenridge (Peebles: St Andrew's Leckie)

Judicial Proceedings Panel

Ministers Appointed John Ferguson (Peterculter), William Hewitt (Kilmarnock: St Andrew's and St Marnock's)

Elders Appointed Barbara Finlayson (Edinburgh: St Andrew's and St George's West), Myrtle Gillies (Thurso: West), Margaret McIntosh (Prestwick: St Nicholas), Ishbel Smith (Edinburgh: Balerno)

Ministries Council

Minister Resigned Gary McIntyre

Minister Appointed Stewart Weaver (Edinburgh: Portobello and Joppa) (3 yrs)

Member Appointed Anne Noble* (Bathgate: St John's) (2 yrs)

Nomination Committee

Minister Resigned Sean Swindells

Minister Appointed Ian Murray (Canonbie United l/w Liddesdale)

Member Appointed Kay McIntosh DCS (Kirk of Calder)

Social Care Council

Member Appointed Anne Oxbrow (Edinburgh: Greenbank)

JOHN P CHALMERS

Cl Eccl Scot

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LEGISLATIVE ACTS OF THE GENERAL ASSEMBLY 2017

I ACT AMENDING THE CONGREGATIONAL CONSTITUTIONS ACT (ACT XIX 1964)

Edinburgh, 20 May 2017, Session I

The General Assembly hereby enact and ordain that the Congregational Constitutions Act (Act XIX 1964), as amended, shall be further amended as follows:

1. *Delete sections 1 to 5.*

II REGISTRATION OF MINISTRIES ACT (ACT II 2017)

Edinburgh, 20 May 2017, Session I

The General Assembly, with consent of a majority of Presbyteries, hereby enact and ordain as follows:

Definitions

1.
 - a) “the Register” shall mean the Register of Ministry, created and maintained in terms of this Act.
 - b) “the Rules of Procedure” shall mean the Rules of Procedure applying to the Registration of Ministries Committee, as specified in Schedule 1 of this Act. The Legal Questions Committee shall have powers to make subsequent amendments to the Rules of Procedure, and such amendments shall be reported to the following General Assembly.
 - c) the “Criteria for Assessment” shall mean the criteria used by the Registration of Ministries Committee when assessing applications related to the Registration of Ministry, as specified in Schedule 2 of this Act. The Legal Questions Committee shall have powers to make subsequent amendments to the Criteria for Assessment, and such amendments shall be reported to the following General Assembly.
 - d) “the Registration of Ministries Committee” (“the Committee”) shall mean a Committee appointed by the General Assembly as a Standing Committee, in terms of the Standing Orders of the General Assembly, which Committee shall be constituted as specified in the Rules of Procedure and shall have the task of dealing with various applications related to the Registration of Ministry.
 - e) “Minister of Word and Sacrament” shall be understood to include the following sub-categories:
 - (i) “Minister” shall mean an individual who has been ordained to ministry as defined in section 1(d) of the Selection and Training for Full-Time Ministry Act (Act X 2004).
 - (ii) “Ordained Local Minister” shall mean an individual who has been ordained to ministry as defined in the Ordained Local Ministry Act (Act IX 2011).

- (iii) "Auxiliary Minister" shall mean an individual who has been ordained to ministry as defined in the Auxiliary Ministry Act (Act XIII 2003).
- f) "Deacon" shall mean an individual who has been ordained to ministry as defined in the Deacons Act (Act VIII 2010).

The Registration of Ministries Committee

- 2. There shall be a Registration of Ministries Committee and it shall operate according to the Rules of Procedure.

The Register of Ministry

- 3. There shall be a Register of Ministry, which shall list all individuals who hold status as Ministers of Word and Sacrament, or as Deacons, within the Church of Scotland.
- 4. For each individual, the Register shall specify:
 - (i) the name, address and contact details of the individual,
 - (ii) the Presbytery having jurisdiction over the individual according to the Church Courts Act (Act III 2000),
 - (iii) the ministry to which the individual has been ordained,
 - (iv) the Category of registration for that individual, by specifying for that individual the Category **O, E, R, I, L, or S**, with the meaning stated below, and
 - (v) the date from which that Category of registration applies.

Initial creation of the Register

- 5. The provisions contained in sections 6 and 7 shall apply to the initial creation of the Register, in the period following implementation of this Act.
- 6. Upon the implementation of this Act, each Presbytery shall proceed to compile its section of the Register in respect of individuals within its jurisdiction. Each Presbytery shall ensure that all Ministers of Word and Sacrament, and Deacons, within its jurisdiction shall be entered on the Register in a Category **O, E, R, I, L or S**, as appropriate to their type of ministry and circumstances, as specified below. Each Presbytery shall submit their section of the Register to the Ministries Council by 1 October 2017, with a view to the Ministries Council commencing operation and maintenance of the Register from 1 January 2018. On that date all provisions of Acts of the General Assembly dealing with Practising Certificates or Qualified Practising Certificates shall cease to have effect.
- 7. The initial decision as to the Category in which each individual Minister of Word and Sacrament, or Deacon, should be entered shall lie with the relevant Presbytery. Any individual dissatisfied with that initial decision shall be entitled to query the Presbytery's decision with a view to having his or her categorisation amended to his or her satisfaction through discussion. In the event of any such individual remaining dissatisfied with the Category in which he or she has been entered, then he or she shall have the right of appeal to the Ministries Appeal Panel in terms of section 33 of this Act.

Maintenance of the Register

8. Once the Register has been initially compiled, the Ministries Council shall maintain the Register, with the assistance of Presbyteries.
9. Upon ordaining an individual, as a Minister of Word and Sacrament or as a Deacon, or upon admitting the holder of a Certificate of Eligibility awarded in accordance with the Admission and Readmission of Ministers Act (Act IX 2002) to membership of Presbytery, the Presbytery concerned shall send a relevant extract minute to the Ministries Council. On receipt of such an extract minute, the Ministries Council shall enter the individual on the Register of Ministry according to the Category specified by Presbytery, subject to the following provisos:
 - (i) A Minister of Word and Sacrament shall upon ordination or admission be entered in Category **O**, but if he or she is not appointed to a post which requires Category **O** registration within three years thereafter, then his or her Category **O** registration shall lapse on the third anniversary of the date on which the relevant Exit Certificate, or Certificate of Eligibility, was first granted. Thereafter the said individual shall either be registered in Category **E** in accordance with section 24, or else shall be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.
 - (ii) A Deacon shall initially be entered in Category **E** or in Category **R**.

Any individual dissatisfied with that initial decision shall be entitled to query the Presbytery's decision with a view to having his or her categorisation amended to his or her satisfaction through discussion. In the event of any such individual remaining dissatisfied with the Category in which he or she has been entered, then he or she shall have the right of appeal to the Ministries Appeal Panel in terms of section 33 of this Act.

10. Upon written request by an individual, the Ministries Council shall provide to that individual a certified extract of his or her entry on the Register.

Categories of registration for different types of ministry

11. All Ministers, as defined in section 1(e)(i) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
O	Authorised to hold a pastoral charge and to perform the functions of ministry generally. For the avoidance of doubt, an individual who holds Category O registration is authorised to perform the functions of ministry in Category E or Category R .	Parish ministers; Interim ministers, Transition ministers and Associate Ministers.

E	Authorised to perform the functions of ministry in connection with an employed ministry post, which is either defined within sections 11 – 13 of the Church Courts Act (Act III 2000), or has been agreed by the Presbytery of the bounds to be a post of equivalent nature in which the functions of ministry would be legitimately discharged. Also authorised to perform the functions of ministry in other circumstances, but not to hold a pastoral charge.	Chaplains (including Regular Forces' Chaplains); Ministers with employment contracts, with the exception of those listed under Category O above.
R	Retaining status as a minister and authorised to perform the functions of ministry outwith an appointment covered by Category O or Category E .	This may include retired ministers whose Category O registration has lapsed and those who have retired in accordance with the Long-Term Illness of Ministers Act (Act XV 2002).
I	Inactive – retaining status as a minister but no longer authorised to perform the functions of ministry, save where authorised under section 16 of this Act.	This may include an individual who declares to Presbytery that he/she no longer intends to perform the functions of ministry. It may also include a person so registered by Presbytery.
L	Authorised to perform the functions of ministry on a limited basis, as specified in a Legally Binding Agreement, in terms of section 29 of this Act.	
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

12. All Ordained Local Ministers and Auxiliary Ministers, as defined in sections 1(e)(ii) and 1(e)(iii) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
O	Authorised to hold a designated appointment as an OLM, or as an Auxiliary Minister and to perform the functions of ministry generally. For the avoidance of doubt, an individual who holds Category O registration is authorised to perform the functions of ministry in Category R .	For an OLM this would be an appointment made in accordance with section 12(1) of Act IX 2011, and for an Auxiliary Minister this would be an appointment made in accordance with section 2(a) of Act XIII 2003.
R	Retaining status as a minister and authorised to perform the functions of ministry outwith an appointment covered by Category O .	
I	Inactive – retaining status as a minister but no longer authorised to perform the functions of ministry, save where authorised under section 16 of this Act.	This may include an individual who declares to Presbytery that he/she no longer intends to perform the functions of ministry. It may also include a person so registered by Presbytery.
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

13. All Deacons, as defined in section 1(f) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
E	Authorised to hold a recognised diaconal appointment or post and to perform the functions of the diaconate generally.	This will include any Deacon holding a recognised diaconal appointment in accordance with section 11 of Act VIII 2010.
R	Retaining status as a Deacon and authorised to perform the functions of the diaconate outwith an appointment covered by Category E .	

I	Inactive – retaining status as a Deacon but no longer authorised to perform the functions of the diaconate save where authorised under section 16 of this Act.	This may include an individual who declares to Presbytery that he/she no longer intends to perform the functions of the diaconate. It may also include a person so registered by Presbytery.
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

Functions of ministry

14. The functions of ministry referred to in sections 11 and 12 above shall be:

- (1) the conduct of public worship;
- (2) the administration of the sacraments; and
- (3) the solemnisation of marriage.

Functions of the diaconate

15. The functions of the diaconate referred to in section 13 above shall be:

- (1) the exercise of a ministry of an evangelistic, pastoral, educational or social nature, including the conduct of public worship as need arises; and
- (2) the solemnisation of marriage, subject to the permission and supervision of the minister or Interim Moderator of the parish in which the marriage takes place. For the purposes of the conduct of marriages, section 19 of the Ministry Act (Act II 2000) (as amended) shall apply to Deacons.

Occasional exercise of the functions of Ministry or functions of the diaconate by persons having Category I registration

16. A person holding Category I registration may on a particular occasion undertake the functions of ministry or the functions of the Diaconate, as the case may be, subject to first having obtained the permission of the Presbytery Clerk.

Locum Tenens

17. Any Minister of Word and Sacrament, or Deacon, with an **O, E or R** registration shall be entitled to work as a locum tenens, subject to the following proviso: an Ordained Local Minister or Auxiliary Minister may only work as a paid locum tenens where he or she is already working in a designated Ordained Local Ministry, or Auxiliary Ministry, appointment and has already fulfilled the requirements of that appointment.

Forces' Chaplains

18. The Ministries Council, in consultation with the Committee on Chaplains to Her Majesty's Forces, shall arrange appropriate input to the annual conference for Forces' Chaplains, with a view to keeping Regular Chaplains up to date with ongoing developments in ministry and in relevant aspects of practice and procedure, and thereby facilitating applications for Category O registration from any such Chaplains upon leaving the Forces.

Specific provisions applying to Category O registration

19. At the date on which an individual ceases to hold an appointment requiring Category O registration, thereafter he or she may choose to retain his or her Category O registration for a period of up to three years, subject to the following exceptions which shall result in immediate re-categorisation:
 - (i) Where Categories L or S pertain.
 - (ii) Where an individual is added to the supplementary lists G, or D as outlined in section 34.
 - (iii) Where an individual is leaving a post for reasons of ill health, in which case he or she shall be entitled to choose between Category R or Category I registration and shall inform Presbytery of his or her choice,
 - (iv) Where an individual is demitting his or her first charge within the first five years of ministry and the Presbytery is not satisfied that there are exceptional circumstances which justify this in accordance with section 4(2) of the Vacancy Procedure Act (Act VIII 2003), in which case he or she shall be entitled to choose between Category R or Category I registration and shall inform Presbytery of his or her choice.

In the event of such an individual not taking up a relevant appointment within that three year period, then his or her Category O registration shall lapse. Thereafter he or she shall either be registered in Category E in accordance with section 24, or else shall be entitled to choose between Category R or Category I registration and shall inform Presbytery of his or her choice.

If an individual chooses not to retain Category O registration, then he or she shall be entitled to choose between Category R or Category I registration and shall inform Presbytery of his or her choice.

20. At the date on which an individual has been newly granted Category O registration by the Registration of Ministries Committee, thereafter he or she shall remain qualified to seek a relevant appointment for a period of three years. In the event of an individual not taking up such an appointment within that time, then his or her Category O registration shall lapse. Thereafter he or she shall either be registered in Category E in accordance with section 24, or else shall be entitled to choose between Category R or Category I registration and shall inform Presbytery of his or her choice.

Annual Review of Categories of registration

21. There shall be a process of annual review of the Categories of registration then appearing on the Register for each individual, to determine whether any changes are necessary or appropriate, which process of annual review shall proceed as set out in this section 21. The first process of review shall commence in March 2018.

- (1) Not later than 31 March each year, the Ministries Council shall send to each Presbytery Clerk an extract from the Register, listing all individuals within the jurisdiction of that Presbytery whose names appear on the Register and providing for each individual the existing registration information specified in section 5 of this Act.
- (2) Not later than 30 April each year, the Presbytery Clerk shall write to:
 - (i) Any individual who still holds Category **O** registration, but without holding a relevant post, informing him/her of the date on which his/her Category **O** registration shall lapse in terms of section 20 above. If the relevant date is reached without the individual obtaining a Category **O** post, then the individual concerned shall then be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.
 - (ii) Any individual who still holds Category **E** registration, but without holding a relevant post, informing him or her that his or her Category **E** registration has lapsed. The individual concerned shall then be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.
 - (iii) Any individual holding Category **R** registration enquiring whether or not they wish such registration to be renewed and requesting details of ministerial functions exercised during the preceding year. Upon receipt of such information, Presbytery shall determine whether to allocate Category **R** or Category **I** to that individual.
 - (iv) Any individual holding Category **I** registration and whose circumstances are not known to the Presbytery, asking him or her to inform Presbytery if during the previous twelve months he or she has left the communicant membership of the Church of Scotland. On receiving such notice, then the name of that individual shall be removed from the Register.

In each such case the Presbytery Clerk shall specify to the individual concerned that any relevant information must be submitted to Presbytery by 31 May.

- (3) After 31 May each year, each Presbytery shall assign each and every individual on its section of the Register to a Category of registration for the following year commencing 1 July, based upon the information supplied in terms of sub-section (2) above. For the avoidance of doubt, where Presbytery requests information but that is not forthcoming, Presbytery shall be entitled to allocate a Category of registration as it sees fit. An individual shall generally remain in the same Category of registration unless there has been a change of circumstances which makes another Category more appropriate. Presbytery shall submit the said section of the Register to the Ministries Council by 30 June.

Appeals arising from annual review process

22. Any individual who is dissatisfied with his or her Category of registration as annually allocated by Presbytery may appeal to the Ministries Appeal Panel in terms of section 33 of this Act.

Intermediate re-categorisation by Presbyteries or by the Ministries Council

23. Each of the Presbytery and the Ministries Council shall have the right to re-categorise any individual's entry on the Register immediately upon becoming aware of a change in his or her circumstances. If such re-categorisation is made

by Presbytery it shall immediately advise (i) the individual and (ii) the Ministries Council. If such re-categorisation is made by the Ministries Council it shall immediately advise (i) the individual and (ii) the Presbytery. For the avoidance of doubt, (i) a re-categorisation may include removal of the individual from the Register, in which case sections 34 and 35 below may apply, and (ii) any Minister of Word and Sacrament or Deacon may also have his or her registration adjusted or removed at any time as a consequence of judicial process.

24. If a Minister or Deacon currently holding Category **O**, **R** or **I** registration takes up an employed post as defined in section 11 or section 13 of this Act, that individual shall be re-categorised as Category **E** except in the following circumstances:
 - (i) if he or she is choosing to retain Category **O** registration under section 19 of this Act; and
 - (ii) if he or she left a post for reasons of ill-health, then an application for Category **E** registration must be made to the Registration of Ministries Committee under section 30 of this Act before any re-categorisation can occur.
25. Any individual dissatisfied with their Category of registration as re-categorised by Presbytery or the Ministries Council may appeal to the Ministries Appeal Panel in terms of section 33 of this Act.

Moving Presbytery

26. If an individual wishes to move to the bounds of another Presbytery then he or she shall first obtain a certified extract of his or her entry on the Register in terms of section 10 of this Act. Such extract shall be exhibited by the individual to the Clerk of the Presbytery to which he or she wishes to transfer. On accepting an individual under its jurisdiction, a Presbytery shall be entitled to re-categorise that individual's entry on the Register in terms of section 23, subject always to the individual's right of appeal under section 25.

Applications for change of Category of registration

Application for Category **O registration**

27. All applications for Category **O** registration, from individuals registered in categories **E**, **R**, or **I**, or from individuals whose existing Category **O** registration is due to expire, shall be dealt with in terms of this section 27.
 - (1) Applications shall be made to the Registration of Ministries Committee on a form specified by that Committee. In considering such applications, the Committee shall:
 - (i) invite the Presbytery to which the individual is accountable to comment on the application.
 - (ii) be entitled to obtain an Occupational Health Report in relation to the applicant. Furthermore the Committee shall be obliged to obtain such a report if the applicant left his or her previous appointment for reasons of ill health.
 - (iii) consider the personal circumstances of the applicant in accordance with paragraph 1 of the Criteria for Assessment which are outlined in Schedule 2 of this Act.
 - (iv) be entitled to ask the applicant to attend a meeting of the Committee for an interview.

- (2) In giving its decision on the application, the Committee may specify what, if any, programme of mentoring, familiarisation, further education, or training, the applicant should be required to undergo. In such cases the Committee shall further specify:
 - (i) which, if any, aspects of this specified programme must be completed prior to Category O registration being granted.
 - (ii) which, if any, aspects of this specified programme may be completed subsequent to Category O registration being granted.

In each such instance the Committee shall prescribe a timescale within which such aspects of the programme should be completed.

- (3) Having completed any aspects of the specified programme outlined in accordance with section 27(2)(i), an individual may be granted Category O registration, subject to signing a binding agreement that he or she will make all reasonable efforts to complete any remaining aspects, outlined in accordance with section 27(2)(ii), within the prescribed timescale. Subsequent failure to abide by such a binding agreement may be considered to constitute a disciplinary offence.
- (4) In order to grant Category O registration the Committee must be satisfied that the individual in question is fit to perform the duties of the relevant post. The Committee may refuse to grant Category O registration, subject to the grounds for such a decision being clearly stated.

Applications from individuals registered in Category S

28. Any applications for a change of registration from individuals registered in Category S shall be dealt with in terms of this section 28.
 - (1) Applications shall be made to the Registration of Ministries Committee on a form specified by that Committee. In considering such applications, the Committee shall:
 - (i) invite the Presbytery to which the individual is currently accountable, and, if different, also the Presbytery to which the individual was accountable at the time when the relevant suspension was imposed, to comment on the application.
 - (ii) instruct the applicant to provide two character references from individuals within the membership of the Church, at least one of whom must be a serving Minister or Deacon.
 - (iii) consider the personal circumstances of the applicant in accordance with the relevant sections of paragraph 2 of the Criteria for Assessment which are outlined in Schedule 2 of this Act.
 - (2) In giving its decision on the application, the Committee shall clearly state the grounds on which it has been taken.

- (3) For the avoidance of doubt, where the Committee decides that a suspension is to be lifted and Category O registration is being sought, the application shall be considered in terms of section 27 in addition to this section 28 if the applicant has not served in a Category O appointment within the preceding three years.

Applications from individuals registered in Category L

29. Any applications for a change of registration from individuals registered in Category L shall be dealt with in terms of this section 29.
 - (1) Where a Minister has agreed to demit his or her charge in the interests of peace of the Church and has entered into a legally binding written agreement with the Presbytery and the Ministries Council (a "Legally Binding Agreement") in terms of which he or she agrees to specified limitations upon his or her eligibility to perform the duties of a Minister for a specified period, the said minister shall be entered on the Register in Category L.
 - (2) A Minister who is entered on the Register in Category L may undertake only those functions of ministry which are defined in his or her Legally Binding Agreement.
 - (3) The Minister shall be entitled to a review (or reviews) of the terms and conditions of the Legally Binding Agreement after expiry of a period (or periods) specified within the Legally Binding Agreement. Such a review (or reviews) shall be conducted by the Ministries Council at the point(s) indicated in the Legally Binding Agreement.
 - (4) The Ministries Council shall inform the Minister concerned and also the Presbytery of the outcome of all such reviews. Subject to satisfactory fulfilment of all of the terms and conditions specified in the Legally Binding Agreement, the Ministries Council may resolve that the Minister shall be re-registered in Category R. Thereafter such Minister shall be eligible to apply for a further change of Category of registration in accordance with the provisions of this Act. For the avoidance of doubt, no Minister registered in Category L may apply for a change of Category of registration and an application for change of Category of registration shall be possible only if the Ministries Council has first resolved that such Minister shall be re-registered in Category R.
 - (5) A Minister shall have a right of appeal to the Ministries Appeal Panel in terms of section 33 of this Act in respect of any resolution from the Ministries Council with which he or she is aggrieved.

Applications for change of Category of registration from persons who left a post for reasons of ill health

30. Any individual who left a post for reasons of ill health must, if wishing to obtain a Category O or E registration, apply to the Registration of Ministries Committee on a form specified by that Committee, which Committee must obtain an Occupational Health Report on the individual and in order to grant such registration, must be satisfied that the individual in question is fit to perform the duties of a parish minister, or of the relevant employment, as the case may be. All other relevant provisions of this Act, as contained in sections 27 and 31 of this Act, shall also apply.

Other applications for change of Category of registration

31. All applications for a change of Category of registration other than those specified in sections 27 to 30 above shall be made to the Presbytery having jurisdiction over that individual. Applications shall be made to the Presbytery on a form specified by the Ministries Council for all Presbyteries. In considering such applications, the Presbytery shall:
- (i) consider the personal circumstances of the applicant, and
 - (ii) be entitled to ask the individual in question to attend a meeting of representatives of the Presbytery for an interview.

Any individual who is dissatisfied with a decision of Presbytery in terms of this section 31 shall have the right of appeal to the Ministries Appeal Panel in terms of section 33 of this Act.

Appeals from sections 27 to 31

32. Any individual who is dissatisfied with a decision of the Registration of Ministries Committee in terms of sections 27 to 30 of this Act, or with a decision of Presbytery in terms of section 31 of this Act shall have the right of appeal to the Ministries Appeal Panel in terms of section 33 of this Act.

Appeals to Ministries Appeal Panel

33. An appeal to the Ministries Appeal Panel shall be heard in terms of the Ministries Appeal Panel Act (Act VI 2007). Such appeal shall be intimated to the Principal Clerk within fourteen days of the relevant decision of the Committee. An appeal may only be brought on one or more of the following grounds: (a) error in Church law; (b) that in the course of the registration procedure, or in the case of the Ministries Council, in the course of making a resolution, there was a breach of the principles of natural justice or there were irregularities in the process; or (c) that the final decision was influenced by incorrect material fact. The decision reached by the Ministries Appeal Panel in relation to such an appeal shall be final.

Supplementary Lists

34. The Ministries Council shall compile and maintain two supplementary lists, **G** and **D**, as specified below, which shall be considered to stand apart from the Register of Ministry.
- (1) List **G** shall contain the names of individuals who were previously Ministers of Word and Sacrament or Deacons of the Church of Scotland but who voluntarily demitted their status.
 - (2) List **D** shall contain the names of individuals who were previously Ministers of Word and Sacrament or Deacons of the Church of Scotland but who were judicially deprived of status.
35. Any individual recorded on lists **G**, or **D**, who wishes to resume practice as a Minister of Word and Sacrament or as a Deacon, of the Church of Scotland, must make application in accordance with the Admission and Re-admission of Ministers Act (Act IX 2002).

Amendments and Repeals

36. With effect from 1 January 2018, the Ministry Act (Act II 2000) shall be amended as shown in Schedule 3, and other Acts of the General Assembly shall be amended or repealed as specified in Schedule 4.

SCHEDULE 1: Rules of Procedure of the Registration of Ministries Committee

1. The Registration of Ministries Committee ("the Committee") shall be appointed by the General Assembly as a Standing Committee, in terms of the Standing Orders of the General Assembly.
2. The purpose of the Committee shall be to deal with various applications related to the Register of Ministry.
3.
 - (1) The Committee shall be a committee of five persons, consisting of a Convener, Vice-Convener and three other members. One member shall be appointed by the Legal Questions Committee, one by the Ministries Council and the other three members shall be appointed by the General Assembly on the nomination of the Nomination Committee.
 - (2) The General Assembly shall appoint a Convener and Vice-Convener, both of whom shall be proposed by the Nomination Committee and selected from its own three nominees. The three nominees proposed by the Nomination Committee shall include one member who is legally qualified, at least one Minister of Word and Sacrament and at least one elder.
 - (3) The quorum of the Committee shall be three including either the Convener or Vice-Convener.
 - (4) A member of the Committee shall not sit to hear an application from a person from their own Presbytery. If necessary, a substitute member may be co-opted to the Committee by appointment from the Legal Questions Committee or the Ministries Council.
 - (5) The following persons shall also attend the Committee *ex officiis* in an advisory capacity (i) one or other of the Clerks of the General Assembly and (ii) the Secretary to the Ministries Council. These persons shall not be members of the Committee.
 - (6) Where the Act specifies that a Presbytery may comment on a particular application, a representative of that Presbytery shall be entitled to attend the relevant Hearing. The Clerk of the Committee shall provide any such Presbytery with at least fourteen days' notice of such a hearing taking place. For the avoidance of doubt, a representative of Presbytery shall be entitled to comment on the application, but shall not vote when a decision is made. In the event of a Presbytery representative failing to attend, the Committee shall be entitled to proceed with the Hearing.
4. The Committee shall be clerked by the appropriate official within the Ministries Council. The Clerk shall not be a member of the Committee. If the Clerk is not present at a Hearing, the Committee shall appoint a substitute, whether or not a member thereof, to act as Clerk of the Committee during that Hearing.

5. The Committee shall hold Hearings as required to deal with its business. Hearings shall be called by the Clerk thereof. A Hearing may last for as long as business requires, and may deal with various applications.
6. The procedure of the Committee at its Hearings shall be in accordance with the Standing Orders of the General Assembly so far as applicable and consistent with this Act. The Committee shall act in accordance with the Constitution of the Church and the Acts of the General Assembly and nothing in this Act shall be construed as conferring power to contravene or amend existing legislation, or to legislate. The Committee shall be accountable to the Ministries Appeal Panel for its decisions.

SCHEDULE 2: Criteria for Assessment by the Registration of Ministries Committee

The Committee shall apply the following criteria when assessing applications made in accordance with this Act.

1. Any application which is made in accordance with section 27 of the Act shall be assessed against the following criteria:
 - (1) The extent to which the applicant has recent experience of leading worship within, or beyond, the Church of Scotland.
 - (2) The extent to which the applicant has recent experience of undertaking pastoral work within, or beyond, the Church of Scotland.
 - (3) Whether the applicant has recent experience of the dynamics involved when working with volunteers.
 - (4) The extent to which the applicant has recently participated in the courts, of the Church, and/or their Councils or Committees, in ways which have kept him or her familiar with current practice.
 - (5) The applicant's current knowledge of Church Law, particularly any areas of Church Law where changes have occurred since he or she was last engaged in the relevant field of ministry, and those areas of Church Law which govern current practice in ministry and mission.
 - (6) The applicant's knowledge of matters of civil law, as it currently affects congregations, and Ministers of Word and Sacrament working within them.
 - (7) If relevant, the circumstances which led to the applicant demitting his/her first charge within the first five years of ministry.
 - (8) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.
2. Any application which is made in accordance with section 28 of the Act, shall be assessed against the following criteria:
 - (1) Where the relevant suspension was imposed for a fixed period, in accordance with section 1(1)(j)(ii) of the Discipline of Ministry Act (Act III 2001), the Committee shall consider:

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- (i) Whether or not the fixed period of the suspension has been served.
 - (ii) Whether or not the information provided in accordance with section 28(1)(i) and section 28(1)(ii) provides satisfactory assurance in relation to the current good conduct of the applicant.
 - (iii) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.
- (2) Where the relevant suspension was imposed without limit of time but subject to a minimum period of suspension, in accordance with section 1(1)(j)(iii) of the Discipline of Ministry Act (Act III 2001), the Committee shall consider:
- (i) The circumstances which led to the applicant being suspended and the determination of the Presbyterial Commission at the time when the relevant suspension was imposed, including without limitation, all paperwork submitted to the court in connection with that decision. The Committee shall further consider, if appropriate, the determination of the Judicial Commission which heard any associated appeal, including without limitation, all paperwork submitted to the court in connection with that decision.
 - (ii) Whether or not the information provided in accordance with section 28(1)(i) and section 28(1)(ii) provides satisfactory assurance in relation to the current good conduct of the applicant.
 - (iii) Whether or not the specified minimum period of suspension has been completed.
 - (iv) Whether or not the period of suspension which has been served is considered to be adequate.
 - (v) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.

SCHEDULE 3: Amended Act II 2000

II. MINISTRY ACT (AS AMENDED BY ACTS VIII 2000, XIII 2002, III, VI AND VIII 2003, II, X AND XIII 2004, I AND IV 2006, IV 2008, II 2011, XV 2012, VII 2013 AND VIII 2014)

Edinburgh, 20th May 2000, Session 1

(incorporating Acts XVII 1931, XVII 1932, VIII 1933, II 1986 (as amended by Acts II 1995 and III 1997), IV 1995 (as amended by Act V 1999), II 1987, II 1999 (Secular Employment))

The General Assembly declare and enact as follows:—

Ordination

1. Authority to ordain ~~ministers~~Ministers of Word and Sacrament, in accordance with Acts and Regulations of the General Assembly, is vested in Presbyteries, and ordination is normally conferred on (i) a licentiate whose probationary period has been sustained or who has been granted exemption from a probationary period, all subject to the provisions of Act IX 2002 as amended, or (ii) a ~~g~~Graduate e~~Candidate in terms of either of Act X 2004 or of Act IV 2011.~~
 - (1) in connection with induction by the Presbytery to a pastoral charge,
 - (2) on appointment as associate minister in a charge,
 - (3) on appointment as assistant minister in a charge,
 - (4) on appointment as an Ordained Local Minister to a designated appointment,
 - (5) in relation to a position or office held to be the equivalent of a pastoral charge, the duties of which, in the judgement of the Presbytery, may be undertaken more effectively by an ordained ~~person~~minister,
 - (6) on appointment as a Chaplain to H.M. Forces,
 - (7) in terms of Act VII 2010 (Professors and Lecturers),
 - (8) in connection with appointment to a pastoral charge or chaplaincy or other overseas appointment made by, or with the approval of, the World Mission Council, ordination in such a case being by a Presbytery in Scotland where there is no local Presbytery having jurisdiction, provided that the Presbytery is satisfied as to the arrangements made, or
 - (9) when the crave of a Petition for ordination has been granted by the General Assembly, provided that in cases under sub-sections (3) to (8) above, the serving of an edict may be dispensed with, but in cases under sub-sections (3) to (7) above, public notice shall be given of the intention of the Presbytery to ordain unless there be substantiated objection to life or doctrine.
2. For the purposes of this Act, (1) the term "minister~~Minister of Word and Sacrament"~~ shall apply to those ordained ~~ministers~~ in terms of ~~Section 1~~ above, together with ~~ministers~~those ordained in other churches who have been admitted to the Church of Scotland as ~~ministers~~Ministers of Word and Sacrament by the General Assembly, or who have been inducted or introduced to charges or appointed to positions or offices in the Church of Scotland in accordance with mutual eligibility agreements, or in virtue of Certificates of Eligibility obtained from the Ministries Council or its Executive, and (2) the term "Parish Minister" shall apply to a Minister of Word and Sacrament inducted or introduced by a Presbytery to a pastoral charge in accordance with section 1(1) of this Act.

Functions of the Ministry

3. Ministers of Word and Sacrament as defined in ~~Sections 1 and 2 above~~ shall be entitled to exercise the functions of the ministry (as defined in the Registration of Ministries Act (Act II 2017)) and to use the designation “minister of the Church of Scotland” with a view to exercising such function only if, ~~in each case, the minister concerned:~~
 - (1) ~~the individual concerned is a member of a Presbytery; or~~
 - (2) ~~holds a current Practising Certificate issued by a Presbytery as hereinunder provided or a Qualified Practising Certificate in terms of section 5(2) of this Act or she is permitted to do so according to the individual's listing and categorisation on the Register of Ministry (as defined in the Registration of Ministries Act (Act II 2017)).~~
4. Sec 4 repealed by Act II 2017. The functions of the ministry are defined in the Registration of Ministries Act (Act II 2017) referred to in Section 3 above shall be:
 - (1) ~~the conduct of public worship;~~
 - (2) ~~the administration of the sacraments; and~~
 - (3) ~~the solemnisation of marriage.~~

Practising Certificates

5. Secs 5 to 17 repealed by Act II 2017. Practising Certificates are superseded by the provisions of the Registration of Ministries Act (Act II 2017) as to being registered on the Register of Ministry. ~~5. (1) —A Practising Certificate shall certify in the name of the Presbytery that the minister named therein is a minister of the Church of Scotland in good standing and is authorised to exercise the functions of the ministry generally, and in particular:~~
 - (a) ~~on an occasional basis,~~
 - (b) ~~in employment as *locum tenens*, or~~
 - (c) ~~in connection with an assistantship or other position or office under the jurisdiction of the Presbytery, or appointment to which has been approved by the Presbytery, all subject to the supervision of the Presbytery.~~
- (2) ~~The holder of an unrestricted Practising Certificate shall be entitled to a seat in the Presbytery issuing the Certificate, and the applicant alone shall decide whether to take up such entitlement. For the avoidance of doubt, a Presbytery may not issue a qualified Practising Certificate excluding the award of a seat in Presbytery except (i) at the request of the Minister, or (ii) in terms of section 18 of this Act. The only other type of qualified Practising Certificate which a Presbytery may issue is a Qualified Practising Certificate (Ill Health) in terms of section 12 of Act XV 2002 (Act Anent Long Term Illness of Ministers in Charge) as amended and in that case the minister holding such a Certificate shall, for the avoidance of doubt, be entitled to a seat in Presbytery.~~

Issuing of Certificates

6. ~~The Presbytery shall review the list of current Practising Certificates granted by it as at 30th June each year. Not later than 30th April the Presbytery Clerk shall write to all holders of such certificates (a)~~

~~enquiring whether or not they wish the Certificate to be renewed, (b) requesting details of ministerial functions exercised during the preceding year, and (c) requiring such information to be sent by 31st May. Such requests for renewal, or any failure to respond, shall be dealt with as in section 9.~~

- ~~7. A Practising Certificate shall be issued by the Presbytery which ordains a minister who does not become a member of the Presbytery.~~
- ~~8. Subject to the provisions of this Act and that of Act XV 2002 (Act Anent Long Term Illness of Ministers in Charge) as amended, as to Qualified Practising Certificates, when by demission or resignation or in any other way a minister ceases to be a member of Presbytery, such minister may apply within two months to the said Presbytery for a Practising Certificate.~~
- ~~9. (1) In the event of an application for a Practising Certificate being received in these or any other circumstances, it shall be considered in the first instance by the Presbytery's Superintendence Committee, or other Committee designated by the Presbytery for this purpose, which shall report to the Presbytery with a recommendation. Where the applicant intends to occupy a seat in Presbytery, the Committee shall satisfy itself whether he or she will fulfil the responsibilities of membership of Presbytery and accept such appointments as are allocated by the court. That consideration shall form part of the Committee's recommendation to the Presbytery, which shall decide the matter and minute its decision thereon.~~
~~(2) In the event of no application being received from a minister who is entitled to apply for the issue or renewal of a Practising Certificate, the circumstances shall be considered by the Superintendence Committee, or other Committee as above, and a Report made to the Presbytery as to whether a Practising Certificate should be issued or withheld.~~
~~(3) In the event of a Report being made to the Presbytery in terms of sub-sections (1) or (2) above, the minister concerned shall be informed of the contents of such Report, and shall be notified of the meeting at which the Report will be considered, and shall be entitled to appear and to be heard thereon.~~
~~(4) The Presbytery may resolve to issue a certificate, or to withhold a certificate, or to take some other action in the matter before making a final decision, provided that, in the event of a resolution to withhold a certificate, cause must be shown and recorded in the Minutes.~~
- ~~10. It shall be the duty of a minister who holds a Practising Certificate and who moves to the bounds of another Presbytery to exhibit the said Certificate to the Clerk of that Presbytery which Presbytery shall become responsible for the issuing of Practising Certificates in terms of sections 7 to 9 above. It shall be the duty of a minister who holds a Qualified Practising Certificate of whatever type and who moves to the bounds of another Presbytery to exhibit said Certificate to the Clerk of that Presbytery.~~
- ~~11. A minister whose Practising Certificate has lapsed may, at any time, make application for the issuing of a Practising Certificate to the Presbytery within whose bounds he or she resides, which shall be considered in terms of section 9 above. A minister living outwith the bounds of Presbytery shall make such application to the Presbytery which first issued the Certificate.~~

Ineligibility

- ~~12. A minister from whom the Practising Certificate is withheld may not be associated in the practical work of a Kirk Session.~~

Withdrawal

- ~~13. At any time during the validity of a Certificate the Presbytery, on cause shown and after giving the minister~~

~~an opportunity to appear, may withdraw the Certificate, and any question of subsequent restoration shall be dealt with in accordance with the procedure set out in section 11 above.~~

Notification

- ~~14. Ministers who are not members of Presbytery and who for any reason do not hold Practising Certificates are nevertheless subject to the jurisdiction of the Presbytery of the bounds in each case, and are under obligation to notify the Presbytery Clerk of any change of address.~~

List of Ministers with Certificate

- ~~15. Each Presbytery shall keep a list of ministers who have been granted a Practising Certificate or who have exhibited such Certificate to it. A copy of this list shall be sent to the Principal Clerk of the General Assembly on 30th June each year, or as soon as possible thereafter, and any changes in the course of the year shall be intimated as they occur.~~

Status of Minister

- ~~16. The Ministries Council shall maintain a register of ministers who, not being members of any Presbytery, have not demitted status nor been judicially deprived thereof. Such registration indicates the eligibility of a minister to apply to his or her Presbytery for the issue of a Practising Certificate in terms of this Act, but does not constitute any recommendation regarding life, doctrine or suitability to practise as a minister.~~
- ~~17. After 30th June each year, the Ministries Council shall write to those ministers whose names appear in the register but who do not hold a current Practising Certificate or current Qualified Practising Certificate, inviting them to confirm that in the previous twelve months~~
- ~~(i) they have neither demitted nor been judicially deprived of status, and~~
 - ~~(ii) they have not left the communicant membership of the Church of Scotland.~~

~~Upon receiving such assurance, the Council will acknowledge to the minister in writing his or her continuing registration, which written acknowledgment may be regarded by the minister as a Certificate of Status as a minister of the Church of Scotland but not as a Practising Certificate. Failure by a minister to respond in terms of this section will result in the loss of status as a minister, except in circumstances deemed exceptional by the Ministries Council.~~

Qualified Practising Certificates

- ~~18. *Sec 18 repealed by Act II 2017. Qualified Practising Certificates are superseded by the provisions of the Registration of Ministries Act (Act II 2017) as to being registered on the Register of Ministry.* 18. (1)~~
- ~~—In addition to an unrestricted Practising Certificate in terms of sections 5 to 17 of this Act, a Presbytery may issue a Qualified Practising Certificate, being one of (i) at the request of the minister, as referred to in section 5(2) of this Act, (ii) a Qualified Practising Certificate (Demission with Legally Binding Agreement) in terms of this section 18 of this Act or (iii) a Qualified Practising Certificate (Ill Health) in terms of section 12 of Act XV 2002 (Act Anent Long Term Illness of Ministers in Charge).~~
- ~~(2) Where a minister has agreed to demit in the interests of peace of the Church and has entered into a legally binding written agreement with the Presbytery and the Ministries Council (a “Legally Binding Agreement”) in terms of which he or she agrees to specified limitations upon his or her eligibility to perform the duties of a minister for a specified period, the Presbytery shall issue to that minister a Qualified Practising Certificate (Demission with Legally Binding Agreement) under this Act.~~

- ~~(3) If a minister holds a Qualified Practising Certificate (Demission with Legally Binding Agreement) then the following shall apply to that minister:~~
- ~~(i) The minister may undertake only those functions of the ministry which are defined in his or her Legally Binding Agreement.~~
 - ~~(ii) The minister will retain the status of minister of the Church of Scotland but shall not be entitled to a seat in Presbytery or to apply for vacant charges.~~
 - ~~(iii) The minister shall be entitled to a review (or reviews) of the terms and conditions of the Legally Binding Agreement after expiry of a period (or periods) specified within the Legally Binding Agreement.~~
- ~~(4) The Ministries Council will ensure that an appropriate review (or reviews) is/are conducted at the point(s) indicated in the Legally Binding Agreement and upon satisfactory fulfilment of the terms and conditions specified in the Legally Binding Agreement, the minister shall be eligible to apply for an unrestricted Practising Certificate. The Ministries Council shall inform the Presbytery of the outcome of all reviews and shall make recommendation(s) to Presbytery as to the issue of an unrestricted Practising Certificate. No Presbytery shall issue an unrestricted Practising Certificate to a minister who has previously been issued with a Qualified Practising Certificate (Demission with Legally Binding Agreement) without first receiving a recommendation from the Ministries Council in favour of issue of an unrestricted Practising Certificate. The minister shall have a right of appeal to the Ministries Appeal Panel in respect of any recommendation from the Ministries Council with which he or she is aggrieved.~~
- ~~(5) Each Presbytery shall maintain a list of Ministers holding a Qualified Practising Certificate (Demission with Legally Binding Agreement) and shall send that list to the Principal Clerk of the General Assembly on 30 June each year, or as soon as possible thereafter. Any changes in the course of the year shall be intimated as they occur.~~
- ~~(6) The procedure for the annual review of Practising Certificates, as outlined in sections 6 and 9 of this Act, shall not apply to Qualified Practising Certificates (Demission with Legally Binding Agreement) on the basis that while holding such a Certificate, the minister in question shall have his or her status reviewed as provided for in the Legally Binding Agreement and shall only be eligible to apply for an unrestricted Practising Certificate in terms of section 18(4) above. The provisions of sections 10, 12 and 13 of this Act shall apply to Qualified Practising Certificates (Demission with Legally Binding Agreement). Otherwise the provisions of this Act as to Practising Certificates shall not apply to Qualified Practising Certificates (Demission with Legally Binding Agreement).~~

Entry of a Minister into another Parish **Entry of a Minister of Word and Sacrament into the bounds of the charge of an existing Parish Minister**

19. A Parish Minister's field of ministerial work and responsibility lies generally within and does not extend beyond his or her own charge. A Minister of Word and Sacrament shall not be entitled to enter the bounds of the charge of an existing Parish Minister to perform ministerial functions without the previous consent of the Parish Minister in question, save in the following circumstances:

- (1) where he or she is acting under special commission or order of the Presbytery of the bounds, or of the General Assembly; or

- (2) where the Parish Minister enters the bounds of the charge of another Parish Minister for the purpose of ministering to members and adherents of his or her own congregation, or
- (3) where a Minister of Word and Sacrament holds a post which is listed in sections 11, 12 or 13 of Act III 2000 and enters the bounds of the charge of a Parish Minister to discharge duties which are directly connected with that post, or
- (4) where a Minister of Word and Sacrament enters the bounds of the charge of an existing Parish Minister to officiate at a marriage or funeral by private invitation.

This Act shall not prohibit a Minister of Word and Sacrament from accepting an invitation to conduct divine service in a church of another denomination.

19. ~~A parish minister's field of ministerial work and responsibility lies within and does not extend beyond his or her own charge. Any such minister shall not be at liberty to overstep the bounds of that charge and enter that of another to perform ministerial functions without the previous consent of its parish minister, unless he or she is acting under special commission or order of the Presbytery of the bounds, or of the General Assembly; provided always that a parish minister may enter the bounds of a parish of another minister for the purpose of ministering to members and adherents of his or her own congregation, or to officiate at a marriage or funeral by private invitation.~~

~~This Act shall not prohibit a parish minister from accepting an invitation to conduct divine service in a church of another denomination.~~

~~[For the purposes of the conduct of marriages, and on a date to be determined by the Principal Clerk, this section shall apply to deacons, see Act II 2004 Act VIII 2010, section 12.]~~

Functions of Parish Minister

- 20. (1) The ministry of the Word, the conduct of public worship, the dispensing of the Sacraments, and the instruction of the young belong to the ~~pParish mMinister~~, subject to the control and direction of the Presbytery.
- (2) For the purposes of this Act an Interim Moderator, if ~~an ordained minister~~ Minister of Word and Sacrament, shall have the privileges and duties of a ~~pParish mMinister~~, consistent with ~~Ssection~~ 7 of Act VIII 2003.

Conduct of Public Worship

- 21. Responsibility for the conduct of public worship includes responsibility to ensure that public worship is conducted in an orderly and reverent manner by the ~~pParish mMinister~~, or in accordance with section 22, or by other persons under the supervision of a Minister of Word and Sacrament, being present in person.
- 22. For the conduct of public worship in the absence of the ~~pParish mMinister~~, and subject to section 24, only the following may be employed:
 - (1) ~~ministers, auxiliary ministers and Ordained Local Ministers~~ Ministers of Word and Sacrament;
 - (2) Ministers of Word and Sacrament of other Churches
 - (a) with whose Churches there is a mutual eligibility agreement,

- (b) with whose Churches a common recognition of ministries has been approved by the General Assembly,
 - (c) who would be admitted as M~~m~~inisters of Word and Sacrament if admitted by the General Assembly,
 - (d) who would be entitled to a Certificate of Eligibility, or
 - (e) in respect of whom the Presbytery of the bounds is otherwise satisfied that their orders are in accordance with the standards of the Church of Scotland;
- (3) probationers;
 - (4) licentiates and Graduate Candidates;
 - (5) candidates for the ministry, including the ~~auxiliary ministry~~ ordained local ministry, who have been duly recognised as such;
 - (6) members of the diaconate;
 - (7) approved students for the diaconate;
 - (8) parish assistants employed by the Ministries Council;
 - (9) readers; and
 - (10) persons selected and trained to a standard determined by the Presbytery of the bounds in accordance with a scheme or arrangement approved by the Presbytery.
23. (i) Employment in terms of section 22 above shall not necessarily entitle any person to receive a pulpit supply fee, such fees being payable only in accordance with regulations approved by the General Assembly.
- (ii) No person authorised to conduct worship in terms of subsection 22(10) shall be entitled to a fee, but shall receive reasonable expenses as determined from time to time by the Presbytery.
24. Notwithstanding section 22 above a ~~p~~Parish ~~m~~Minister may occasionally and for special reason invite a person not qualified in terms of the said section to conduct public worship provided that, when an invitation in terms of this section has been accepted the Parish M~~m~~inister shall intimate the same in writing to the Clerk of the Presbytery within fourteen days.
25. Section 24 above may be construed to include, *inter alia*, the occasional conduct of public worship by an elder or elders of the congregation.
26. In an emergency when, for any reason, it becomes evident at or before the time appointed for public worship that the responsibility of the ~~p~~Parish ~~m~~Minister under this Act has not been discharged, it shall be the duty of the Session Clerk, whom failing the senior elder present, to lead the congregation in an act of devotion, or invite someone else to do so, and to report the circumstances to the Clerk of the Presbytery as soon as possible thereafter.

Use of Church Buildings

27. (1) The place of worship and other ecclesiastical buildings connected with every charge are at the disposal of the ~~p~~Parish ~~m~~Minister for the purposes of his or her office, subject only to the control of the Presbytery.
- (2) The ~~p~~Parish ~~m~~Minister may use them and grant permission to others to use them for all purposes connected with the congregation or any of its organisations, and also for all purposes of an

ecclesiastical, religious, or charitable nature, even if they be not connected with the congregation, subject to the control of the Presbytery.

28. (1) The Kirk Session shall have such responsibility anent the use of the church as the Acts of the General Assembly prescribe. The ~~p~~Parish ~~m~~Minister shall not use the buildings nor grant the use of them for any other purposes without the consent of the Kirk Session, Deacons' Court, Committee of Management, or Congregational Board, as the case may be.
- (2) The Kirk Session, Deacons' Court, Committee of Management, or Congregational Board shall not be entitled to use the buildings for any purpose whatever without the consent of the ~~p~~Parish ~~m~~Minister, nor shall they grant the use of the buildings to others without his or her consent. In deciding for what uses the church may be granted the sacred character of the building shall be kept in view.
29. During a vacancy, or the time in which a Parish mMinister has leave of absence from the charge, the Interim Moderator of the Kirk Session shall have the same rights in the use of the church buildings as the stated ~~p~~Parish ~~m~~Minister.
30. In congregations where provisions are made, either in the title-deeds of the property or in a constitution approved by the Presbytery with regard to the use of the church buildings which differ from what is set forth in ~~S~~sections 27 to 29 of this Act, the provisions of such title-deeds or constitution shall remain in force to the exclusion of this Act in so far as it differs from these provisions, unless and until these provisions shall be competently altered.

Engagement by Ministers of Word and Sacrament in Secular Employment

31. No ~~m~~Minister of Word and Sacrament in a regular charge or appointment shall undertake any remunerative employment or office either within or outwith the jurisdiction of the Church without previously obtaining approval of the Presbytery of the Bounds or of the General Assembly.

The Parish Minister Precluded from the Office of Congregational Treasurer

32. No Parish mMinister ~~in a charge~~ shall act as the Congregational Treasurer with respect to any of the congregations in that ~~e~~ Charge.

Retirement of Ministers of Word and Sacrament

33. (1) A ~~m~~Minister ~~of the Church of Scotland~~ Word and Sacrament inducted or introduced to a charge shall be inducted or introduced until the attaining of his or her seventy-fifth birthday, in which date his or her ministry shall terminate as if he or she had resigned his or her charge and such date been appointed by the Presbytery of the bounds for the demission by the ~~m~~Minister of Word and Sacrament of his or her charge.
- (2) Notwithstanding section 33(1), a Parish Mminister inducted to a charge on a Basis of Unrestricted Tenure with an anticipated retirement age of 65 or 70 (in the case of Parish mMinisters inducted prior to 31 May 1995), whose charge is one where the Presbytery Plan anticipates adjustment at the next vacancy, shall be subject to review by Presbytery at a point no later than six months before attaining the age of 65 or 70. The Presbytery shall have the right to terminate tenure on the grounds of necessary adjustment. For the avoidance of doubt, the Parish mMinister shall be eligible to apply for another charge up to the age of 75.
- (3) For the avoidance of doubt, a Parish mMinister inducted to a charge on a Basis of Reviewable

Charge under section 12 of the Appraisal and Adjustment Act (Act VII 2003), does not have the right to remain in that charge beyond the period of tenure specified in the said Basis.

Repeals

34. This Act shall come into force on 1 January 2001 and Acts XVII 1931, XVII 1932, VIII 1933, II 1986 (as amended), IV 1995 (as amended), II 1987 and II 1999 shall be repealed at that date.

SCHEDULE 4: Amendments and Repeals

Act III 2000 (Church Courts)

In section 11,

- (1) *Insert a new subsection (3) "a Pioneer Minister" and renumber accordingly*
- (2) *At subsection (6), delete "hospital" and substitute "healthcare"; and*
- (3) *Insert a new subsection (9) "a university chaplain" and renumber accordingly.*

Delete the existing section 14 and substitute the following:

"Any individual who has the status of minister of the Church of Scotland, and who does not fall into any of the categories listed in section 11 to 13 above, shall be entitled to apply for membership of Presbytery on the basis of being registered in the Register of Ministry (as defined in the Registration of Ministries Act (Act II 2017)) in category **O** or **R**. Such minister should be registered with the Presbytery within the bounds of which is situated the congregation of which the minister is a member, or the Presbytery within the bounds of which he or she lives, or (only in the case of any appointment for which the status of ordained minister is a requirement) the Presbytery within the bounds of which the appointment is based, as he or she may choose."

Delete the existing section 18 and substitute the following:

"A minister who has been permitted to resign his or her seat in Presbytery shall remain under the supervision and jurisdiction of the Presbytery which accepted the resignation, and may continue to exercise the functions of the ministry as defined in the Registration of Ministries Act (Act II 2017), as permitted according to his or her listing and categorisation on the Register of Ministry."

In section 20 delete the words "satisfactory evidence of status and good standing" and substitute the following: "a certified extract of his or her entry on the Register of Ministry in the Presbytery from which he or she transferred or was most recently a member,"

Act III 2001 (Discipline of Ministry)

Delete the existing sections 1(1)(j)(ii) and (iii) and substitute the following:

- “(ii) suspension from the status and functions of ministry for a fixed period. Suspension may only be lifted in accordance with section 28 of the Registration of Ministries Act (Act II 2017) upon application by the Respondent.
- (iii) suspension from the status and functions of ministry without limit of time but subject to a minimum period of suspension to be determined by the Presbyterial Commission when passing censure upon the Respondent in terms of section 18(2) hereof. Suspension may only be lifted in accordance with section 28 of the Registration of Ministries Act (Act II 2017) upon application by the Respondent.”

Act IV 2001 (Ministers and Deacons in Public Office)

Delete the existing section 2(2) and substitute a new section 2(2) as follows:

“It shall not be necessary for such a minister to make formal application to demit, but the Presbytery shall allow the demission unless there be special ground to refuse to do so, and shall appoint an Interim Moderator. If at the time of the demission the minister holds Category **O** registration, he or she may opt to retain that under section 19 of the Registration of Ministries Act (Act II 2017), failing which the Presbytery shall re-register the minister on the Register of Ministry in Category **R** or Category **I**, the minister in question being entitled to choose between Category **R** or Category **I** registration.”

Act XV 2002 (Long-Term Illness of Ministers)

Delete section 12 and insert a note in italics to say that these provisions are superseded by the RoM Act.

Act VIII 2003 (Vacancy Procedure)

Delete the existing section 18 (Eligibility for Election) and substitute the following:

“18. Eligibility for Election

The following categories of persons, and no others, are eligible to be nominated, elected, and called as ministers of parishes in the Church of Scotland, but always subject, where appropriate, to the provisions of Act IX 2002:

- (1) A minister holding Category **O** registration, in terms of the Registration of Ministries Act (Act II 2017);
- (2) A minister who has applied for Category **O** registration, whose application is currently under consideration, provided that before the call can be sustained or the minister in question inducted, Category **O** registration must have been granted;
- (3) (a) A licentiate of the Church of Scotland who has satisfactorily completed, or has been granted exemption from, his or her period of probationary service.
(b) A Graduate Candidate holding a Graduate Candidate's Certificate in terms of section 22 of Act X 2004.
- (4) The holder of a Certificate of Eligibility in terms of Act IX 2002. The holder of a Certificate of Eligibility who is a national outside the European Economic Area and Switzerland shall be eligible to apply for charges only in terms of section 27 of Act VIII 2003.
- (5) For the avoidance of doubt anyone who has served as an Interim Moderator in the current vacancy shall not be eligible to apply or to be considered as an applicant.
- (6) Notwithstanding subsections (1) to (4) above, an individual shall not be eligible to apply, or to be considered as an applicant, while he or she is the subject of ongoing proceedings being undertaken in accordance with the Discipline of Ministry Act (Act III 2001).”

Delete the existing section 21(3) (Nomination) and substitute the following:

- “(3) Before reporting the Nomination to the Vacancy Procedure Committee, the Presbytery Clerk shall obtain from the nominee or Interim Moderator evidence of the eligibility of the nominee to be appointed to the charge.
- (a) In the case of a minister being a member of Presbytery, this shall constitute a certified extract from the Register of Ministry showing that the minister has Category **O** registration.
 - (b) In the case of a minister not being a member of any Presbytery of the Church of Scotland, this shall constitute an Exit Certificate or Graduate Candidate’s Certificate in terms of Act X 2004, or a Certificate of Eligibility in terms of Act IX 2002.”

Amend section 28(c)(ii) (Failure to Nominate) to read as follows:

“The Presbytery Clerk shall thereupon intimate to the person concerned the fact of his or her appointment, shall request him or her to forward a letter of acceptance along with a certified extract from the Register of Ministry showing that the minister has Category **O** registration, and shall arrange with him or her to conduct public worship in the vacant church or churches on an early Sunday.”

Add the following wording at the end of section 29(1):

“and evidence of Category **O** registration in the form of a certified extract from the Register of Ministry.”

*In section 29(2), delete the words “and the letter of acceptance” and substitute “, the letter of acceptance and evidence of Category **O** registration in the form of a certified extract from the Register of Ministry”.*

Add a new subsection (4) to section 30 (Sustaining the Call):

“No Call shall be sustained until evidence that the new minister has Category **O** registration, in the form of a certified extract from the Register of Ministry, has been laid before the Vacancy Procedure Committee.”

Act XIII 2003 (Auxiliary Ministry)

Delete the existing section 2(d) and substitute the following:

“When an Auxiliary Minister ceases to serve in a designated appointment then he or she shall become subject to section 19 of the Registration of Ministries Act (Act II 2017).

Act X 2004 (Selection and Training)

Insert a new subsection (6) to section 22 as follows and renumber the existing subsection (6) as subsection (7):

“A Presbytery may issue a Graduate Candidate’s Certificate on up to three occasions only. Thereafter, in order to obtain a Graduate Candidate’s Certificate, the Graduate Candidate must apply for such a Certificate to the Registration of Ministries Committee, following an application procedure equivalent *mutatis mutandis* to that set out in section 27 of the Registration of Ministries Act (*Applications for Category **O** registration*) (Act II 2017).”

Act VI 2007 (Ministries Appeal Panel)

The second sentence of section 5 shall be deleted and the following shall be substituted:

“The Ministries Appeal Panel shall also hear appeals by ministers and deacons taken against decisions of the Registration of Ministries Committee in terms of the Registration of Ministries Act (Act II 2017), in accordance with section 33 of that Act.”

Act VIII 2010 (Deacons)

Add the following sentence at the end of section 8(d):

“A Deacon who does not occupy such a parish appointment, or other qualifying post, but who is registered on the Register of Ministry in Category R, shall be entitled to apply for membership of Presbytery on the same basis as a Minister of Word and Sacrament holding Category R registration, being in terms of section 14 of Act III 2000.”

Delete the existing section 11 and substitute the following:

The functions and sphere of service of a Deacon

11. The functions of the Diaconate are defined in section 15 of the Registration of Ministries Act (Act I 2017). Those functions may be exercised in one or more of the following spheres:

- (a) service in the employment of a Council, Committee or Court of the Church;
- (b) service in a Chaplaincy, including University, College, School, HM Forces, Prison and Hospital, or as a Lecturer or Teacher in Religious Education, and in similar spheres;
- (c) other service which is approved by the Ministries Council and the Presbytery concerned.

Delete the existing section 14 and substitute the following:

“Responsibility for Life and Doctrine

- 14. (a) A Deacon shall be responsible for his or her life and doctrine to the Presbytery having jurisdiction in accordance with section 4(ii) of the Registration of Ministries Act (Act II 2017).
- (b) A Deacon is under obligation to notify the Presbytery Clerk of any change of address.”

Delete the existing section 16 and substitute the following:

“Registration of Deacons

- 16. Deacons shall be registered on the Register of Ministry in accordance with the provisions of the Registration of Ministries Act (Act II 2017).”

Delete the existing section 17 and insert a note in italics to say that these provisions are superseded by the RoM Act.

*In Appendix A, delete the section currently headed “**Constitution**” and substitute the following:*

“Constitution

The Council shall consist of:

- (i) All Deacons registered on the Register of Ministry in Category **E** or **R**
- (ii) Deacons registered on the Register of Ministry in Category **I** may attend Council at their own expense and be non-voting members.
- (iii) Two members appointed by the Ministries Council
- (iv) Deacons ordained or commissioned by the Church of Scotland who are serving overseas as members of another Church shall be entitled when on furlough to attend all meetings of the Council as corresponding members without the right to vote.”

*In Appendix C, delete section 4. currently headed “**Membership**” and substitute the following:*

“4. Membership

All Deacons registered on the Register of Ministry in Category **E** or **R** shall be full members of the Association.

All Deacons registered on the Register of Ministry in Category **I** shall be associated but without voting power.

Deacons serving a probationary period shall be associated but without voting power.

Deacons ordained/commissioned by the Church of Scotland who are serving overseas as members of another Church may be corresponding members, and when on furlough may attend meetings but may not vote.

Deacons of other denominations may be associated.”

Act VII 2011 (Protection of Vulnerable Groups)

Delete the existing section 1(c) and substitute the following:

- (c) *Minister*, for the purposes of this Act only, refers to all Ministers of Word and Sacrament (as defined in the Registration of Ministries Act (Act II 2017) undertaking regulated work with children and young people and/or protected adults and specifically includes retired Ministers of Word and Sacrament who are actively involved in ministerial functions in a congregation or congregations, *locum* Ministers, and Ministers registered on the Register of Ministry in Category **R**; however, the term *Minister* does not include ministers employed by external employers/agencies.

Act IX 2011 (Ordained Local Ministry)

Delete the existing section 21(4) and substitute the following:

“When an Ordained Local Minister ceases to serve in a designated appointment he or she shall become subject to section 19 of the Registration of Ministries Act (Act II 2017).

Delete the existing section 22(2) and substitute the following:

“When an Ordained Local Minister moves from one Presbytery to another he or she shall be subject to the terms of section 26 of the Registration of Ministries Act (Act II 2017).”

Delete the existing section 22(3).

Act II 2016 (International Presbytery)

In sub-paragraphs 1.2 and 1.3 of Schedule 2, delete the last sentence of each sub-paragraph and substitute the following:

“On ceasing to be minister of the charge he or she shall cease to be a member of the Presbytery and will no longer be eligible to moderate the Kirk Session and shall not retain any ministerial status within the Church of Scotland, nor be entitled to be registered on the Register of Ministry or to be issued with a Certificate of Eligibility.”

III ACT AMENDING THE MODEL DEEDS OF CONSTITUTION ACT (ACT II 1994)

Edinburgh, 20 May 2017, Session I

The General Assembly hereby enact and ordain that the Model Deeds of Constitution Act (Act II 1994), as amended, shall be further amended as follows:

1. *In the Annexation, the existing Clause Thirteenth shall be deleted and the following shall be substituted:*

“Thirteenth, The Board, acting with the Session, shall ensure that the provisions of the Congregational Finance Regulations (Regulations II 2016) as amended by the General Assembly from time to time are fully complied with. In particular, the Board and Session shall ensure that the Congregational Accounts are received by the Congregation at its Annual Meeting, such Meeting to be held not later than the 30th day of June following the financial year-end date.”

2. *In the Annexation, the existing Clause Eighteenth shall be deleted and the following shall be substituted:*

“Eighteenth, If any question shall arise with reference to the election of the Board, or to the interpretation of any Article of this Constitution or the legality of any particular exercise of the powers herein contained, it shall be competent to any person or body interested to apply by Petition to the Presbytery to adjudicate upon the matter, and the judgement of the Presbytery upon such matter, or upon any question arising in connection with the annual audit provided for in Article Thirteenth hereof shall be final, subject only to appeal against the decision of the Presbytery to the Appeals Committee of the Commission of Assembly in accordance with the Appeals Act (Act I 2014).”

IV ACT AMENDING THE MINISTRY ACT (ACT II 2000)

Edinburgh, 20 May 2017, Session I

The General Assembly hereby enact and ordain that the Ministry Act (Act II 2000), as amended, shall be further amended as follows:

1. In section 31, the words “apply for, accept or” shall be inserted immediately prior to the word “undertake”.

V ACT AMENDING THE ACT ANENT THE SALE OF DEACONESS HOUSE, THE APPLICATION OF THE PROCEEDS OF SALE, AND THE MRS MACGREGOR (BATTERFLATS) ENDOWMENT FUND (ACT XIV 1963)

Edinburgh, 22 May 2017, Session II

The General Assembly hereby enact and ordain that the Act anent the Sale of Deaconess House, the Application of the Proceeds of Sale, and the Mrs Macgregor (Batterflats) Endowment Fund (Act XIV 1963) shall be amended as follows:

Delete Section 4(2) and substitute: "The other one half of the said annual income shall be remitted to the World Mission Council, to be applied in providing study, retreat or holiday grants for Church of Scotland mission partners, such grants to be of such amounts and to be given to such mission partners as the World Mission Council may decide from time to time; provided, however, that the Church of Scotland World Mission Council may, if at a meeting it should so decide by a majority of not less than two thirds of the members present at such meeting, use such part of the said one half of the said annual income for such purpose or purposes consistent with the spirit of the Fund's current purpose."

VI ACT AMENDING THE AUXILIARY MINISTRY ACT (ACT XIII 2003)

Edinburgh, 24 May 2017, Session IV

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

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

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

VII ACT AMENDING THE DEACONS ACT (ACT VIII 2010)

Edinburgh, 24 May 2017, Session IV

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

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

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

VIII ACT AMENDING THE ORDAINED LOCAL MINISTRY ACT (ACT IX 2011)*Edinburgh, 24 May 2017, Session IV*

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

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

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

IX MINISTRY AND DEAF CONGREGATIONS ACT (ACT IX 2017)*Edinburgh, 24 May 2017, Session IV*

The General Assembly enact and ordain as follows:

1. A person seeking to be appointed to work as a minister for a congregation of deaf people (as such congregations are specified in the Congregations of Deaf People Regulations (Regs II 2017)) shall fulfil all of the following conditions:
 - (a) he or she shall be a member of the Church of Scotland in full communion, failing which he or she shall be a person who would qualify to receive a Certificate of Eligibility under the Admission and Readmission of Ministers Act (Act IX 2002) were he or she to undergo that process;
 - (b) he or she shall possess communication skills to a level described by the National Occupational Standard CFALANG4.6, i.e. to “Understand Complex Signed Language in a Wide Range of Work Situations”, failing which he or she shall be a person who has attained communication skills to a level CFALANG4.5, i.e. to “Understand Extended Signed Language in a Wide Range of Familiar or Work Situations”, in which latter case he or she shall be appointed subject to a condition of working to improve signed language skills up to CFALANG4.6 within a specified timescale, the appropriate course or method being funded by the Ministries Council;
 - (c) he or she shall have fulfilled as a minimum the requirements for academic study specified in sections 9 and 10 of the Ordained Local Ministry Act (Act IX 2011); and
 - (d) he or she shall be able to demonstrate practical experience of working with the deaf community for a total period of at least three years in the last five years.
2. For the avoidance of doubt, a person appointed to work as a minister for a congregation of deaf people in terms of this Act shall be restricted to this ministry, unless he or she is otherwise qualified to undertake other forms of ministry consistent with the Ministry Act (Act II 2000)*.
3. The Missionaries among Deaf People Act (Act XXIII 1969) is hereby repealed.

*If the Registration of Ministries Overture is converted into a Standing Law of the Church by the General Assembly of 2017, then on 1.1.18 replace the words “the Ministry Act (Act II 2000)” with the words “the Registration of Ministry Act (Act II 2017)”.

X ACT AMENDING THE MINISTRY ACT (ACT II 2000)

Edinburgh, 24 May 2017, Session IV

The General Assembly hereby enact and ordain that the Ministry Act (Act II 2000), as amended, shall be further amended as follows:

1. *Insert the following wording at the beginning of section 33(1): “Subject to subsections (4) and (5)”.*

2. *Delete the existing subsection 33(2) and substitute the following:*

“Notwithstanding section 33(1), a Parish Minister inducted to a charge on a Basis of Unrestricted Tenure, whose charge is one where the Presbytery Plan anticipates adjustment at the next vacancy, shall be subject to review by Presbytery as follows:

- (a) Where the Parish Minister was inducted to the charge on the basis of an anticipated retirement age of 65, the Parish Minister shall be subject to the Presbytery’s review at a point no later than six months before he or she reaches the age of eligibility for UK state pension. When the Parish Minister concerned does reach the age of eligibility for UK state pension, the Presbytery shall have the right to terminate tenure on the grounds of necessary adjustment, and
- (b) Where the Parish Minister was inducted to the charge on the basis of an anticipated retirement age of 70 (in the case of a Parish Minister inducted prior to 31 May 1995), the Parish Minister shall be subject to the Presbytery’s review at a point no later than six months before he or she reaches the age of 70. When the Parish Minister concerned does reach the age of 70, the Presbytery shall have the right to terminate tenure on the grounds of necessary adjustment.”

3. *Insert a new subsection (4) in section 33 as follows:*

“(4) On application by a Parish Minister, his or her tenure may be extended for an agreed period of time according to a process set out in Regulations made by the General Assembly, dealing with Continuing Ministry beyond the age of 75. Service of an application under the Regulations shall prevent the termination of the tenure of the Parish Minister under subsection (1) until the application is determined.”

4. *Insert a new subsection (5) in section 33 as follows:*

“(5) Any Parish Minister reaching the age of 75 before 31 May 2018 may serve notice on Presbytery of his or her intention to make an application under the proposed Regulations dealing with Continuing Ministry beyond the age of 75. Such a notice must be served by 31 December 2017 and, if made, shall prevent the termination of the ministry concerned under section 33(1) until the point when the application is determined or, if no application is made by 31 August 2018, until that date.”

XI ACT AMENDING THE APPRAISAL AND ADJUSTMENT ACT (ACT VII 2003)*Edinburgh, 24 May 2017, Session IV*

The General Assembly hereby enact and ordain that the Appraisal and Adjustment Act (Act VII 2003), as amended, shall be further amended as follows:

1. *Delete the existing section 10 and substitute a new section as follows:*

“10. Implementation of the Plan through Adjustment

- (1) The Presbytery shall only move to implementation of the Plan through the forms of Adjustment specified in section 10(2) below once all ecclesiastical buildings listed in the Plan, or part thereof, have been categorised in terms of section (a), (b) or (c) of section 5(2).
- (2) The Presbytery plan may specify any of the following forms of adjustment of charges:–
 - (i) *Union*
Two or more congregations may be united to form one congregation, and such union shall involve the union of charges, parishes, Kirk Sessions, Financial Courts, property and funds and, except in special circumstances where provision is made to the contrary in the Basis of Union, all congregational agencies and organisations.
 - (ii) *Linking*
Two or more charges may be linked to form one charge, so that the congregations are served by one ministry, the constitutions of the said congregations being in no other way affected.
 - (iii) *Deferred Union or Deferred Linking*
 - (a) When for any reason it is not possible to unite a vacant congregation with another congregation under the minister of the other congregation, the Presbytery may decide to unite them on the understanding that the implementation of such decision shall be deferred until that minister's interest has terminated.
 - (b) The Basis of Deferred Union shall provide (i) that the congregations to be united shall elect a minister who shall be inducted in the first instance as minister of the vacant congregation, and (ii) that on the termination of the other minister's interest the Union shall immediately be effective under the minister so elected and inducted.
 - (c) If another vacancy occurs in the originally-vacant congregation before the termination of the other minister's interest, the Basis of Deferred Union shall remain in force and the congregations shall elect another minister as in (b) above; subject to the *proviso* that the Presbytery may decide to recall the Basis of Deferred Union with a view to making another adjustment decision.
 - (d) A linking may be deferred in the same manner as a union in terms of subsections (a) to (c) above.
 - (iv) *Guardianship*
 - (a) A charge may continue indefinitely without the right to call a minister under the Guardianship of the Presbytery. In such a case, the Presbytery will appoint an Interim Moderator who will ensure that appropriate arrangements are put in place to enable the ongoing ministry and mission of the congregation(s).

- (b) At the request of the Kirk Session, or on the initiative of the Presbytery, the Presbytery may recommence vacancy procedure in terms of Act VIII 2003, subject to the right of appeal or dissent-and-complaint.
- (v) *New Charge Development*
A new charge may be established in terms of Act XIII 2000.
- (vi) *Transportation*
 - (a) The Presbytery may move a congregation from one place of worship to another, and, where that involves a change of parish, it shall be designated "transportation".
 - (b) Where transportation is effected, the Presbytery shall take such steps of adjustment as may be necessary to ensure that the parishes involved are allocated to defined charges.
- (vii) *Parish Groupings*
The Presbytery may declare that two or more charges shall have responsibility for a single area. The Basis of such an adjustment shall determine the extent to which the charges shall operate as a Parish Grouping, for instance in the sharing of worship, personnel, education resources, mission initiatives, congregational organisations etc.
- (viii) *Dissolution*
 - (a) A charge may be dissolved by the Presbytery of the bounds.
 - (b) The Basis of Dissolution shall provide *inter alia* for the issuing of certificates of transference to all the members of the congregation, the allocation of the parish to another charge or charges, the destination of the property and funds, and the transfer to the General Trustees prior to dissolution of any heritable property held by or for behoof of the congregation, title to which is not already vested in the General Trustees.
- (ix) *Alteration in number of ministers*
The Presbytery may determine, in respect of any charge, the amount of ministerial time required by any charge, and the number and nature of appointments necessary, provided that (except in the case of job-sharing) the Presbytery shall identify one ministry as that of minister of the charge and moderator of the Kirk Session.
- (x) *Other Form of Ministry*
After consultation with the Assembly's Committee, the Presbytery may devise a new form of adjustment or ministry, provided that such form is not inconsistent with this Act or any other Act or deliverance of the General Assembly."

XII ACT AMENDING THE APPEALS ACT (ACT I 2014)

Edinburgh, 24 May 2017, Session IV

The General Assembly hereby enact and ordain that the Appeals Act (Act I 2014), as amended, shall be further amended as follows:

1. *Add a new paragraph 5.9 to Schedule 2, as follows:*

"Where an appeal is against a Presbytery's decision in terms of section 6(1) or section 14(1) of the Appraisal and Adjustment Act (Act VII 2003), the Principal Clerk shall intimate the date of the Appeal Management Hearing to the

Assembly's Committee. The Assembly's Committee shall attend the Appeal Management Hearing as an interested party, and may speak, if so desired."

2. *Add a new paragraph 11.4 to Schedule 2, as follows:*

"Where an appeal is against a Presbytery's decision in terms of section 6(1) or section 14(1) of the Appraisal and Adjustment Act (Act VII 2003), the Principal Clerk shall intimate the date of the Appeal Hearing to the Assembly's Committee. The Assembly's Committee shall attend the Appeal Hearing as an interested party and may speak, if so desired."

- B -**REGULATIONS OF THE GENERAL ASSEMBLY 2017****I REGULATIONS AMENDING THE 'GO FOR IT' FUND REGULATIONS (REGULATIONS IV 2012) (AS AMENDED)***Edinburgh, 24 May 2017, Session IV*

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

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

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

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

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

II CONGREGATIONS OF DEAF PEOPLE REGULATIONS (REGS II 2017)*Edinburgh, 24 May 2017, Sess IV*

1. There shall be Church of Scotland congregations of deaf people in the following areas:
Aberdeen: St John's Church for the Deaf;
Edinburgh: Presbytery Mission Initiative within St Andrew's and St George's West Church, and
Glasgow: John Ross Memorial and Ayrshire Mission to the Deaf acting as one congregation.
2. These shall individually be referred to in these Regulations as a "congregation" and together as the "congregations".
3. Each shall have the status of a "congregation" rather than a "charge".
4. In respect of each congregation, the Presbytery and the Ministries Council shall confer in making the appointment of the minister in terms of the Ministry and Deaf Congregations Act (Act IX 2017). The appointee shall be employed by the Ministries Council and shall be introduced by the Presbytery.
5. Each appointee shall be entitled to membership of the appropriate Presbytery and shall, where one exists, moderate the Kirk Session.

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6. The congregations shall be entitled to appoint representative Elders to the Presbytery within whose bounds the congregation is situated. If there is more than one place of worship in different Presbytery areas, the appointee shall be subject to one Presbytery only.
 7. It shall be open to the congregations to apply to the Presbytery of the bounds to be regarded as a Presbytery Mission Initiative in terms of the Presbytery Mission Initiatives Act (Act V 2016).
 8. Presbyteries which have among them members from the congregations shall employ a suitably qualified interpreter as required and shall not rely on the appointee being him/herself a member of Presbytery, to fulfil this additional function at meetings. The cost of the interpreter shall be shared between the Presbytery and the Ministries Council.
 9. The stipend/salary and related ministry costs of the appointee shall be met from the budget of the Ministries Council.
 10. The Presbytery shall consult with the Ministries Council and the congregation as to contributions to be made to the Mission and Renewal Fund.
 11. The appointee and the congregation shall be subject to the superintendence of the Presbytery and the law and practice of the Church of Scotland.
 12. The Congregations of Deaf People Regulations (Regs III 1998) are hereby repealed.

**GENERAL ASSEMBLY
2017
LIST OF MEMBERS OF COUNCILS AND COMMITTEES
COUNCIL OF ASSEMBLY**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers		Andrew McGowan Alan Sorensen	
Members John Corrigan David Watt Ex Officiis Conveners of: Church and Society Ministries Mission and Discipleship Panel on Review and Reform Social Care World Mission Non-voting - Secretary to the Council General Treasurer Solicitor Principal Clerk Secretaries of: Church and Society Ministries Mission and Discipleship Social Care World Mission		Isobel Hunter*	David Brackenridge Alistair Gibb Anne Lamont* Ronald Wright

Sally Bonnar, *Convener*
Catherine Coull, *Vice-Convener*

AUDIT COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers			Gary Peacock
Members	Andrew Croxford Susan Zappert	Allan Munn	

Grant Macrae, *Convener***PANEL ON REVIEW AND REFORM**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Keith Mack	Joanne Hood	Ian McEwan	Alistair Cumming
Members Merlyn Ball		Marshall Halliday* Lyndsay Kennedy	Ross Watters

Graham Duffin, *Convener*
Jenny Adams, *Vice-Convener***COMMITTEE TO NOMINATE THE MODERATOR**

Ministers and Deacons Elisabeth Cranfield Iain MacDonald Louise Mackay Fiona Mathieson Pat Munro DCS Scott Rennie Alec Shuttleworth	Elders Graeme Barrie Ann Bowie Margaret Brough Grahame Lees Scott Paget Lilias Snedden Jeneffer C Zielinsky
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Russell Barr, *Convener*

NOMINATION COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Robert Craig Charles Finnie George Shand	Graeme Glover Caroline Lockerbie Carleen Robertson Margaret Stein	Peter Gardner Stephen MacDonald	Catherine Buchan Karen Harbison Ian Murray Andrew Philip Colin Sutherland
Members Ann Bowie John Cunningham David Lloyd		Pat McEwan	Barbara Leppard Kay McIntosh DCS Andrew MacPherson Elspeth McPheat DCS John Stewart

Lynsey Kimmitt, *Convener*
 John Collard, *Vice-Convener*

JUDICIAL COMMISSION

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Richard Baxter Alan Dunnett Kenneth Elliott Neil Gardner Alan Greig William Hewitt Alexander Horsburgh Douglas Irving Victoria Linford Ian McLean	Adam Dillon Thomas Pollock	Grant Barclay John Christie Janet Foggie Robin Hill	Marian Cowie Gordon McCracken Jan Mathieson MaryAnn Rennie
Elders Catherine Coull Helen MacKenzie Hugh Mackintosh Susan Pym James White	Jennifer Dick Alastair Dunlop Andrew Ireland	David Alexander William Imlay Colin Mackenzie Hugh Millar Leslie Moffat Sam Scobie	Steuart Dey Chris Dunn Douglas Hamill Pauline Weibye

Robert Brodie, Morag Mylne, *Conveners*
David Lunan, Colin Renwick, *Vice-Conveners*

JUDICIAL PROCEEDINGS PANEL

<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Dorothy Anderson* David Arnott David Clark* George Cowie* Thomas Riddell*	Ann Inglis Hugh Conkey* Alan Garrity* Jane Howitt* Peter McEnhill Ian McLean Fraser Penny* Alan Reid* Fiona Smith	John Ferguson Alan Hamilton* William Hewitt Alistair May* Val Ott* Thomas Pollock Sally Russell* Lindsay Schlüter* David Sutherland* Alison Swindells
Deacons and Elders John Anderson* Morag Crawford DCS* Alan Dewar* Richard Henderson* Nigel Lawrie* Richard McFarlane* Catherine Mappin* Anne Mulligan DCS*	Hazel Hastie Robert Hynd* Helen McLeod* Aileen Nimmo* William Windram*	Barbara Finlayson Myrtle Gillies Margaret McIntosh Ishbel Smith

APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY

Philip Brodie*, Alan Hamilton, *Conveners*
Helen Jamieson, Grahame Lees, *Vice-Conveners*

PRESBYTERIAL COMMISSION

David Burns, Ian Miller, *Conveners*
Graeme Dalglish, Shona Haldane, *Vice-Conveners*

ARBITRATION PANEL

Ministers H Taylor Brown Michael Gargrave Jack Holt Elizabeth Kenny Hilary McDougall Alistair Malcolm Iain Paton Fiona Wilson	Members Diane Ashton Dorothy Getliffe DCS George Grant Patricia Kingston Sheila Laidlaw Alan Muat Michael Ramsay John Rice Brian Stewart Jack Tasker Bill Wishart DCS
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Colin Wallace, *Secretary***MINISTRIES APPEAL PANEL**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers		Robert Allan Sheila Kirk	
Members			Isabell Montgomerie

David Arnott, *Convener*
Robin Stimpson, *Vice Convener*

PERSONNEL APPEAL PANEL

Members John Cowie Mary Haddow William Imlay David McClements	Alistair McGregor Sheilagh Stewart Walter Williamson Eilidh Wiseman
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Solicitor of the Church, *Secretary*

SAFEGUARDING APPEAL PANEL

Members John Christie Sheena-Jane Clark Mary Coles David Dick	Jean Fleetwood Hugh McGregor Alan Miller Anne Noble
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Solicitor of the Church, *Secretary*

LIFE AND WORK ADVISORY GROUP

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers	Tina Kemp	Marion Dodd Anne Paton*	James Stewart*
Members Stuart Wilson			Andrew Nicoll

John Ferguson, *Convener*

IONA COMMUNITY BOARD

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers David McLachlan			
Members Fiona Cunningham*	William Findlay* Joanna Love DCS	Morag Michael*	

Alan Kimmitt, *Convener*

THE CHURCH OF SCOTLAND TRUST

Ministers John Chalmers Iain Cunningham Lorna Hood	Members Hugo Allan Morag Angus Angus Bethune Stuart Lynch Christopher Mackay Leon Marshall
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John Hodge, *Chairman*
Thomas Watson, *Vice-Chairman*
Jennifer Hamilton, *Secretary and Clerk*

PENSION TRUSTEES

Trustees Appointed by the General Assembly	Member Nominated Trustees for the Pension Scheme for Staff	Member Nominated Trustees for the Pension Scheme for Ministries Development Staff	Member Nominated Trustees for the Pension Scheme for Ministers and Overseas Missionaries
Adrian Bark Graeme Caughey Robert Coulter Douglas Millar Hamish Scott Andrew Sutherland	Simon Bree John Thomson	Lewis Rose	Colin Brockie

Graeme Caughey, *Chairman*
Douglas Millar, *Vice-Chairman*
Steven Kaney, *Secretary*

CHURCH OF SCOTLAND INVESTORS TRUST

Members	Rodger Nisbet Donald Tosh Tom Walker Grant Wilson Gordon Young Michael Yuille
Alan Aitchison Robert Burgon David Campbell Elaine Crichton Jane Henderson	

Catherine Alexander, *Chairman*
Brian Duffin, *Vice-Chairman*

HOUSING AND LOAN FUND

Ministers	Members
Dorothy Anderson Joanne Hood Allan McCafferty Neil McNaught	Walter Barbour Gavin Burt James Erskine Harry Findlay Sandy Mowat

Ian Taylor, *Chairman*
MaryAnn Rennie, *Deputy Chairman*
Lin Macmillan, *Secretary*

GENERAL TRUSTEES

Ministers David Clark James Cutler Lorna Hood James Jack Sheila Kirk Neil MacGregor Janet Mathieson Ronald Yule	Elders Robert Balfour Walter Barbour Stewart Brymer Michael Cunliffe Iain Douglas William Hall Alan Kennedy Douglas Kerr Peter King William Lawrie Grahame Lees	Kenneth Macaldowie Arthur McDonald David Menzies Iain Munro Neil Price Robin Stimpson Donald Thomas Ian Townsend Stewart Toy Ian Trushell	Advisory Members James Alexander Graham Biggerstaff Laura Dunlop Manliffe Goodbody Nigel Hicks Michael Hunter Chris Johnstone John Maddock Hamish McBean John Milne David Mitchell Michael Norval Iain Ogilvie Alasdair Pringle John Rhind James Stewart David Taverner Rosalind Taylor Roger Trueman Jeanette Whitecross Kenneth Wright
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Raymond Young, *Chairman*
Roger Dodd, *Vice-Chairman*
David Robertson, *Secretary and Clerk*

ASSEMBLY ARRANGEMENTS COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Kristina Herbold Ross Donald McCorkindale James Stewart	Bryan Kerr*	Jennifer Macrae	Alexander Horsburgh Gillian Paterson
Members		Ella Gill* Brian Porteous Susan Pym	

Judith Pearson, *Convener*
 Fiona Smith, *Vice-Convener*

CHAPLAINS TO HER MAJESTY'S FORCES COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Colin Brockie* Donald Prentice Graham Smith* Steven Thomson	Louis Kinsey*		John Duncan Fiona Ogg Lisa-Jane Rankin
Members Stuart Bridges Richard Campbell- Doughty*	Alexander Bolland Colin Hogg Alistair Joss Neil Morrison*	Rosemary Hoskins*	Ethne Brown

Gordon Craig, *Convener*
 Carolyn MacLeod, *Vice-Convener*

ECUMENICAL RELATIONS COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Stephen Fulcher	Ross Blackman		Anikó Schütz Bradwell*
Members Marjorie Paton		Liam Fraser David Nicholson DCS	

Alison McDonald, *Convener*
Calum MacLeod, *Vice-Convener*

LEGAL QUESTIONS COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers	Alan Reid Alison Swindells	Alexander Forsyth Elspeth McKay	Adam Dillon
Members Barbara Finlayson Robert Hynd*	Andrew Gibb	Robin Stimpson*	James McLean*

George Cowie, *Convener*
Alistair May, *Vice-Convener*

SAFEGUARDING COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Douglas Irving	Bryce Calder*		David Logan
Members Elizabeth Garrity* John Pears		Janet Allan	

Karen Campbell, *Convener*
Caroline Deerin, *Vice-Convener*

THEOLOGICAL FORUM

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Kenneth Jeffrey	Johnston McKay Ruth Morrison	Ian McDonald	Jean Kirkwood Paul Middleton Alastair Symington
Members	Gavin Brydone	Lindsay Sawyer* Scott Spurlock	

Donald MacEwan, *Convener*
Sarah Lane Ritchie, *Vice-Convener*

REGISTRATION OF MINISTRIES COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers	Marjory MacLean		
Members			

Neil Dougall, *Convener*
Hazel Hastie, *Vice-Convener*

CHURCH AND SOCIETY COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Muriel Pearson Bruce Sinclair		Nelu Balaj Elijah Smith	Peter Nimmo*
Members Allan Gordon Dan Gunn David Johnson Marjorie Paton Charles Smith Hazel Watson* Rhoda Wright*	Graeme Donald Naomi Dornan Rona Mackie Black* John Wilson	Finlay Buchanan* Caroline Cowan Jean Forrester John Herd Barry Watson	Sheila Brumby Gordon Mackay John McConnachie* Elizabeth Mclachlan Gordon Sharp William Walker

Richard Frazer, *Convener*
Pauline Edmiston, Wendy Young, *Vice-Conveners*

MINISTRIES COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Sarah Brown Jonathan Fleming Alison Meikle* Andrew Morrice Andrea Price*	Graham Astles Catherine Collins* Alistair Cook Barry Dunsmore Karen Fenwick Mhorag Macdonald* Thomas Macintyre Anthony Stephen	Rolf Billes* Mike Goss Jane Howitt* Thomas MacNeil Robert Mallinson* Stewart Weaver	Ian McDonald Moirra McDonald Peter MacDonald Alison Notman James Teasdale*
Members David Alexander Allan Sim* James White	Jean McAleer Gordon McBean Iain Macleod Anne Noble* Andrew Todd	Alan Naylor* Brian Porteous	Scott Burton Ishbel Smith

Neil Glover, *Convener*
John Dent, David McLachlan, Eleanor McMahon, Sarah Ross, *Vice-Conveners*

MISSION AND DISCIPLESHIP COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers John Orr	Elizabeth Fisk Robert Milne*	Alastair Duncan Mandy Hickman* John Paterson* MaryAnn Rennie	Marc Bircham Andrea Boyes Fiona Bullock*
Members Joanna Love DCS Andrew Morrison Mary Ritchie	Peter Anderson Lynne Eland Moir Land Robert McQuistan*	Paul Cathcart DCS Stefanie Fowler Lynne McEwen* Matthew McKenzie Scott Paget	Murdo Macmillan* Andrew Simpson

Norman Smith, *Convener*

Daniel Carmichael*, Martin Fair, Jamie Milliken, *Vice-Conveners*

CHURCH ART AND ARCHITECTURE COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Alison Mehigan*		Allan McCafferty*	Harry Mowbray* Wayne Pearce
Members Andrew McCreath	John Baker Paul Faris* Marion Fyfe David MacDougall Alistair Smith*	Alasdair Donaldson* Sheila Garson Paul Goode* Yvonne Grant Gordon McFarlane*	Alice Merilees*

William Hogg, *Convener*

James Alexander, *Vice-Convener*

SOCIAL CARE COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Sheila Moir	Arrick Wilkinson*	Thomas Riddell* David Sutherland Erica Wishart	David Gray* George Mackay Ramsay Shields*
Members Jo Elliot David Matheson Grant Petrie Susan Pym* William Wallace*	Sheelagh Carradice Kay Keith Alasdair MacRae*	Heather Dickson Douglas Hope*	Martha Bogle* Peter Donaldson Mary Ford* John Graham Iain Hunter Anne Oxbrow Sheila Robertson* Sarah Wood Alan Young

Bill Steele, *Convener*

Irene McGugan, Hugh Stewart, *Vice-Conveners*

WORLD MISSION COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Edmund Gatima Graham McGeoch Kleber Machado Miller Milloy Barbara Ann Sweetin	Jan Mathieson Alan Miller*	Pamela Gordon Gordon Strang	Richard Baxter Monica Michelin-Salomon Ian Stirling
Members Ian Macaulay Charles Munn Roy Nelson*	Margaret Lance Peter Murdoch Lorna Tunstall	Tom Burnham Peter Chirnside David Frame John McCulloch	Rosemary Johnston Gigha Lennox Valerie Macniven* Irene McLellan Lily Stevenson

Iain Cunningham, *Convener*

Susan Brown, Maureen Jack, *Vice-Conveners*

PART III

A - ROLL OF MEMBERS

B - MINUTES OF PROCEEDINGS

C - STANDING ORDERS

WORD OF LIFE



THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND 2017

SECTION A

ROLL OF MEMBERS

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ROLL AND STANDING ORDERS

ASSEMBLY OFFICE-BEARERS		
Title	Name	No
Moderator	Rt Rev Dr G Russell Barr *	836
Moderator-Designate	Rev Dr Derek Browning *	837
Chaplains	Rev John K S McMahon *	838
	Anne Mulligan, DCS *	839
Principal Clerk	Very Rev Dr John P Chalmers †	840
Associate Principal Clerk	Rev Dr George J Whyte †	841
Acting Depute Clerk	Ms Christine Paterson †	842
Procurator	Ms Laura Dunlop QC †	843
Law Agent	Miss Mary Macleod †	844
Precentor	Rev Dr Martin C Scott	770
Chief Steward	Mr Alexander F Gemmill	
Assembly Officer	Mr David McColl †	
Assistant Assembly Officer	Mr Craig Marshall †	
BUSINESS COMMITTEE		
Convener Nominate	Ms Judith J H Pearson †	845
Vice-Convener Nominate	Rev Fiona E Smith †	846

* Communications should be delivered to the Moderator's Room, not to boxes.

† Communications should be delivered to the Clerk's Desk, not to boxes.

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27	Dunkeld and Meikle		
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16	Glasgow	23	Stirling
33	Gordon	40	Sutherland
14	Greenock and Paisley		
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17	Hamilton		
		2	West Lothian
37	Inverness	9	Wigtown and Stranraer

ROLL OF COMMISSIONERS

1. Presbytery of Edinburgh

Minister

1. Rev James D Aitken, Edinburgh: St Michael's
2. Rev Rolf H Billes, Edinburgh: Colinton
3. Rev Dr Karen K Campbell, Edinburgh: Marchmont St Giles'
4. Rev John Cowie, Edinburgh: Stockbridge
5. Rev James S Dewar, Edinburgh: Juniper Green
6. Rev Gordon A Farquharson, (Stonehaven: Dunnotar)
7. Rev Mark M Foster, Edinburgh: Pilrig St Paul's
8. Rev Michael W Frew, Edinburgh: Slateford Longstone
9. Rev Ian Y Gilmour, Edinburgh: St Andrew's & St George's West
10. Rev Tom Gordon, (Chaplain, Marie Curie Hospice)
11. Rev Keith E Graham, Edinburgh: Murrayfield
12. Very Rev James Harkness KCVO CB OBE DD, (Chaplain General)
13. Rev Ute Jaeger-Fleming, Edinburgh: Leith Wardie
14. Rev Gordon Kennedy, Edinburgh: Craiglockhart
15. Rev Margaret R Lane, Edinburgh: Kirkliston
16. Very Rev Finlay A J Macdonald DD, (Principal Clerk)
17. Rev Fiona M Mathieson, Edinburgh: Carrick Knowe
18. Rev Alexander T McAspurren, Edinburgh: Leith North
19. Rev Stewart M McPherson, Edinburgh: Corstorphine Craigsbank
20. Rev Peter Nelson, Edinburgh: St John's Colinton Mains
21. Rev Daniel Robertson, Edinburgh: Davidson's Mains
22. Rev Colin A M Sinclair, Edinburgh: Palmerston Place
23. Rev Dr V Easter Smart, Edinburgh: Currie
24. Rev Norman A Smith, Edinburgh: Granton
25. Rev Lezley J Stewart, Associate Minister, Edinburgh: Greyfriars Kirk
26. Rev Dr Stewart G Weaver, Edinburgh: Portobello & Joppa

Elder

27. Mr Colin G Aitken, Edinburgh: Craigmillar Park

28. Mrs Jane G Anderson, Edinburgh: The Tron Kirk (Gilmerton and Moredun)
29. Miss Joyce Armstrong, Edinburgh: Leith South
30. Mrs Joanne Baird, Edinburgh: Leith St Andrew's
31. Mr Tim R Bell, Edinburgh: Leith North
32. Mrs Margaret B P Bisset, Edinburgh: Ratho
33. Dr Gavin Brydone, Edinburgh: Canongate
34. Mr Scott Burton, Edinburgh: Holy Trinity
35. Mrs Rachel Cadell, Edinburgh: Greenbank
36. Mr Brian Cooper, Edinburgh: Leith Wardie
37. Dr Alison Elliot OBE LLD DD FRSE, Edinburgh: Greyfriars
38. Mr Brian Falla, Edinburgh: Colinton
39. Mrs Linda Farrer, Edinburgh: Reid Memorial
40. Mrs Helen Hannan, Edinburgh: Inverleith St Serf's
41. Mrs Doreen Henderson, Edinburgh: Corstorphine Craigsbank
42. Mrs Lynda Johnston, Edinburgh: St Margaret's
43. Mrs Annabella C R Lynch, Edinburgh: Portobello & Joppa
44. Mr James W Mair, Edinburgh: Marchmont St Giles'
45. Dr J Mitchell Manson, Edinburgh: Stockbridge
46. Ms Karen W F McKay, Kirkliston
47. Mr Chris McNeil, Edinburgh: Morningside
48. Mrs Norma Rolls, Edinburgh: Palmerston Place
49. Ms Ishbel Smith, Edinburgh: Balerno
50. Mr Robin M Stimpson, Edinburgh: Morningside
51. Mrs Helen Sutherland, Edinburgh: Liberton
52. Mr Eddie Thorn, Edinburgh: Blackhall St Columba's

Deacon

53. Mrs Elizabeth Crocker DCS, Edinburgh: The Tron Kirk (Gilmerton & Moredun)
54. Mr Mark Evans DCS, Head of Spiritual Care, NHS Fife
- 55.

2. Presbytery of West Lothian**Minister**

- 56. Rev Dr D Stewart Gillan, Linlithgow: St Michael's
- 57. Rev Alan Greig, Avonbridge I/w Torphichen
- 58. Rev Dr Angus Kerr, Whitburn: South
- 59. Rev A Scott Marshall, Abercorn I/w Pardovan, Kingscavil & Winchburgh
- 60. Rev Dr Ian D Maxwell, Uphall: South
- 61. Rev Dr Brenda Robson, Auxiliary Minister, Kirknewton & East Calder
- 62. Rev Duncan Shaw, Presbytery Clerk

Elder

- 63. Mrs Aileen T Borrowman, Torphichen
- 64. Mr James A R Brown, Whitburn: South
- 65. Dr Tom M Brown, Linlithgow: St Michael's
- 66. Mrs Jean Kershaw, Pardovan, Kingscavil & Winchburgh
- 67. Mr J Peter Kershaw, Pardovan, Kingscavil & Winchburgh
- 68. Mrs Carol A McLeod, Uphall: South
- 69. Mr Alexander W Waddell, Avonbridge

Deacon

- 70. Mrs Kay McIntosh DCS, Kirk of Calder

3. Presbytery of Lothian**Minister**

- 71. Very Rev John B Cairns KCVO DD LLD, (Aberlady I/w Gullane)
- 72. Rev Neil J Dougall, North Berwick: St Andrew Blackadder
- 73. Rev Graham L Duffin, Loanhead
- 74. Rev Suzanne G Fletcher, Dunglass
- 75. Rev Dr David J Graham, Dirlerton I/w North Berwick: Abbey
- 76. Rev Ruth D Halley, Penicuik: North
- 77. Rev Brian C Hilsley, Aberlady I/w Gullane
- 78. Rev Keith L Mack, Dalkeith: St John's & King's Park
- 79. Rev Alison P McDonald, Musselburgh: Northesk
- 80. Rev John Mitchell, Bonnyrigg

- 81. Rev Gordon Stevenson, Dunbar
- 82. Rev John Vischer, Garvald & Morham I/w Haddington: West

Elder

- 83. Mr A William Bell, Garvald & Morham
- 84. Mr Kenneth G Bentley, Dalkeith: St John's & King's Park
- 85. Mr Robert D Burgon, North Berwick: Abbey
- 86. Mr Kenneth G Inglis, Penicuik: North
- 87. Mr David G B Lacey, Tyne Valley Parish
- 88. Mr Alan G MacDonald, Bonnyrigg
- 89. Mr John D McCulloch DL, Presbytery Clerk
- 90. Mrs Emma Stewart, Musselburgh: St Andrew's High
- 91. Mr Keith D Stewart, Dirlerton
- 92. Mr Thomas Tervit, Cockenzie & Port Seton: Chalmers Memorial
- 93. Mr Michael A Weaver, Dunbar
- 94. Mr Kenneth M Wright, Gullane

4. Presbytery of Melrose and Peebles**Minister**

- 95. Very Rev A David K Arnott, (St Andrews: Hope Park I/w Strathkinness)
- 96. Rev Rosemary Frew, Bowden & Melrose
- 97. Rev Elspeth Harley, Caddonfoot I/w Galashiels: Trinity
- 98. Rev Malcolm M Macdougall, Eddleston I/w Peebles: Old
- 99. Rev Sheila W Moir, Maxton & Mertoun I/w Newtown I/w St Boswells
- 100. Rev Margaret D J Steele, Ashkirk I/w Selkirk

Elder

- 101. Mr Tom Burnham, Earlston
- 102. Miss Pauline Davidson, Selkirk
- 103. Mr John Henderson, Bowden & Melrose
- 104. Mrs Mary McElroy, Carlops
- 105. Mrs Lorraine Mulholland, Eddleston
- 106. Mr Alistair Wilson, Galashiels: Trinity

5. Presbytery of Duns**Minister**

- 107. Rev Andrew N Haddow, Coldingham & St Abbs I/w Eyemouth
- 108. Rev Bruce F Neill, Maxton & Mertoun I/w Newton I/w St Boswells
- 109. Rev Thomas S Nicholson, Gordon: St Michael's I/w Greenlaw I/w Legerwood I/w Westruther

Elder

- 110. Mrs Margaret Carey, Eyemouth
- 111. Mrs Janice Cossigny, Gordon
- 112. Mrs Mary F Keuleers, Greenlaw

6. Presbytery of Jedburgh**Minister**

- 113. Rev Alistair W Cook, Hawick: Teviot & Robertson
- 114. Rev Charles J Finnie, Hawick: Burnfoot
- 115. Rev Anna S Rodwell, Kelso North & Ednam

Elder

- 116. Mr R Scott Elliot, Hawick: Burnfoot
- 117. Mr Robert Scott, Hawick: Trinity
- 118.

7. Presbytery of Annandale and Eskdale**Minister**

- 119. Rev Adam J Dillon, Kirkpatrick Juxta I/w Moffat: St Andrew's I/w Wamphray
- 120. Rev C Bryan Haston, Presbytery Clerk
- 121. Rev B Ian Murray, Canonbie United I/w Liddlesdale
- 122. Rev Paul R Read, Applegarth, Sibbaldie & Johnstone I/w Lochmaben

Elder

- 123. Mr S Jeffrey Brown, Moffat: St Andrew's
- 124. Mr Allan Johnson, Lochmaben
- 125. Mr Anthony Lane, Canonbie United
- 126. Mr Robert McLure, Langholm, Eskdalemuir, Ewes & Westerkirk

Deacon

- 127. Mrs Angela C Brydson DCS, Presbytery

8. Presbytery of Dumfries and Kirkcudbright**Minister**

- 128. Rev Donald Campbell, Depute Presbytery Clerk
- 129. Rev William T Hogg, Kirkconnel I/w Sanquhar: St Bride's
- 130. Rev J Stuart Mill, Durisdeer I/w Thornhill I/w Penpont Keir & Tynron
- 131. Rev Valerie J Ott, Gatehouse & Borgue I/w Tarff & Twynholm
- 132. Rev Sally M F Russell, Corsock & Kirkpatrick Durham I/w Crossmichael, Parton & Balmaghie
- 133. Rev Fiona A Wilson, Dalbeattie & Kirkgunzeon I/w Urr

Elder

- 134. Mr John Fawcett, Penpont, Keir & Tynron
- 135. Mrs Catherine E Lye, Lochend & New Abbey
- 136. Mr Alan Sidaway, Balmaclellan & Kells
- 137. Mr Robert D Solley, Tarff & Twynholm
- 138. Mrs Helen A Teenan, Dumfries: Troqueer
- 139. Mr William J Waugh, Sanquhar: St Bride's

9. Presbytery of Wigtown and Stranraer**Minister**

- 140. Rev Pamela A Bellis, Ordained Local Minister
- 141. Rev Alexander I Currie, Glasserton & Isle of Whithorn I/w Whithorn St Ninian's Priory
- 142. Rev Christopher Wallace, Kirkmaiden I/w Stoneykirk

Elder

- 143. Mrs Muriel Adams, Kirkmaiden I/w Stoneykirk
- 144. Dr Nigel T Miscampbell, Luce Valley
- 145. Mr Samuel Scobie, Presbytery Clerk

10. Presbytery of Ayr**Minister**

- 146. Rev Fraser R Aitken, Ayr: St Columba
- 147. Rev Kenneth C Elliott, Presbytery Clerk

- 148. Rev David R Gemmell, Ayr: Old Kirk of Ayr
- 149. Rev Brian Hendrie, Ayr: St Leonard's
- 150. Rev Ian K McLachlan, Barr I/w Dailly I/w Girvan: South
- 151. Rev Neil A McNaught, Ayr: Alloway
- 152. Rev John W Paterson, Lugar I/w Old Cumnock
- 153.
- 154.
- 155.

Elder

- 156. Mr Alan Bruce, Ayr: St Leonard's
- 157. Mrs Isabel Campbell, Lugar
- 158. Ms Yvonne Davies, Barr
- 159. Mrs Moureen Jones, Old Cumnock: Old
- 160. Mr James A S Kirk, Straiton
- 161. Miss Margaret W McIntosh, Prestwick: St Nicholas'
- 162. Mrs Maureen G McNae, Tarbolton
- 163. Mr Gary Noonan, Troon: Portland
- 164. Miss Moira D Wilson, Tarbolton
- 165. Miss Marion Wylie, Lugar

11. Presbytery of Irvine and Kilmarnock

Minister

- 166. Rev Allison E Becker, Kilmarnock: St John's Onthank
- 167. Rev Ian W Benzie, Irvine: St Andrew's
- 168. Rev H Taylor Brown, Depute Clerk
- 169. Rev David S Cameron, Kilmarnock: New Laigh Kirk
- 170. Very Rev David W Lacy DLitt, Kilmarnock: Kay Park
- 171. Rev George K Lind, Stewarton: St Columba's
- 172. Rev Alison McBrier, Caldwell I/w Dunlop
- 173. Rev John A Urquhart, Kilmaurs: St Maur's Glencairn
- 174. Rev Neil Urquhart, Irvine: Fullarton

Elder

- 175. Mr Alan Beattie, Kilmarnock: St Andrew's & St Marnock's
- 176. Mr G Douglas Bell MBE, Dunlop
- 177. Mrs Catherine M Close, Caldwell
- 178. Mr I Steuart Dey, Presbytery Clerk
- 179. Mrs Marjorie Dunsmore, Kilmaurs: St Maur's Glencairn

- 180. Mrs Maureen Hume, Kilmarnock: St John's Onthank
- 181. Mrs Jane Johnston, Kilmarnock: St John's Onthank
- 182. Miss Claire McDougall, Irvine: St Andrew's
- 183. Mr Matthew G Speirs, Kilmarnock: St Andrew's & St Marnock's

Deacon

- 184. Mrs Barbara Urquhart DCS, Kilmarnock: New Laigh Kirk

12. Presbytery of Ardrossan

Minister

- 185.
- 186. Rev Mandy R Hickman, West Kilbride
- 187. Rev Roderick I T Macdonald, Beith
- 188. Rev James J McNay, West Kilbride
- 189. Rev Martin Thomson, Dalry: Trinity
- 190. Rev T David Watson, Largs: Clark Memorial

Elder

- 191. Ms Margaret A Brown, Kilwinning: Mansefield Trinity
- 192. Mr Archie Currie, Kilbirnie: Auld Kirk
- 193. Mrs Alice Fisher, Cumbrae
- 194. Mrs Jean C Q Hunter, Presbytery Clerk
- 195. Mrs Helen M Kerr, Shiskine
- 196. Mrs Lorna A MacDonald, Brodick

Deacon

- 197. Mrs Isobel Beck DCS, Kilwinning Old Church

13. Presbytery of Lanark

Minister

- 198. Rev Bryan Kerr, Lanark: Greyfriars
- 199. Rev Dr Nikki Macdonald, Upper Clyde
- 200. Rev Maureen I MacDougall, Carnwath I/w Carstairs
- 201. Rev Louise E Mackay, Lanark: St Nicholas'
- 202. Rev Steven Reid, Crossford I/w Kirkfieldbank

Elder

- 203. Mr Ian Conn, Forth: St Paul's
- 204. Mr Ross Hyslop, Lanark: Greyfriars

205. Mr Kenmuir Mackie, Carluke: St John's
 206. Mr Scott Paget, Lanark: Greyfriars
 207. Mr Alexander Russell, Kirkfieldbank

14. Presbytery of Greenock and Paisley

Minister

208.
 209. Rev Alan D Birss, Paisley: Abbey
 210. Rev Mhairi M Breingan, Ordained Local Minister
 211.
 212. Rev James S A Cowan, Barrhead: St Andrew's
 213. Rev Owen Derrick, Greenock: Lyle Kirk
 214. Rev Pamela Gordon, Barrhead: Bourock
 215. Very Rev E Lorna Hood DD, (Renfrew: North)
 216. Rev Ann Knox, Inchinnan
 217. Rev Maureen Leitch, (Barrhead: Bourock)
 218. Rev Dr Peter McEnhill, Presbytery Clerk
 219. Rev Yvonne Smith, Bishopton
 220. Rev Alan K Sorensen, Greenock: Wellpark Mid Kirk
 221. Rev Stuart C Steell, Renfrew: Trinity

Elder

222. Ms Mary Barr, Lochwinnoch
 223. Miss Jennifer Boag, Greenock: Westburn
 224. Miss Harriet Carmichael, Skelmorlie & Wemyss Bay
 225. Mrs Jessie M Cross, Paisley: Oakshaw Trinity
 226. Mrs Elma Farr, Barrhead: St Andrew's
 227. Mr John O Hawthorn, Old Gourock & Ashton
 228. Miss Sheena McFarlane OBE, Port Glasgow: St Andrew's
 229. Ms Anne S McGregor, Kilmacolm: Old
 230. Mrs Elizabeth R McNeil, Inchinnan
 231. Mrs Susan Nicol, Greenock: East End
 232. Mr Stewart Renton, Erskine
 233. Dr Graeme Simpson, Paisley: Sherwood Greenlaw
 234. Miss Kay Slater, Greenock: Wellpark Mid Kirk
 235. Mrs Mary Taylor, Bridge of Weir: St Machar's Ranfurly

16. Presbytery of Glasgow

Minister

236. Rev Catherine J Beattie, Giffnock: South

237. Rev Willem J Bezuidenhout, Glasgow: Barlanark Greyfriars
 238. Rev Dr Graham K Blount, Joint Presbytery Clerk
 239. Rev Sarah A Brown, Glasgow: Castlemilk
 240. Rev Graham R G Cartlidge, (Glasgow: Eastwood)
 241. Rev Jonathan De Groot, Glasgow: Sandyford Henderson Memorial
 242. Rev Jane M Denniston, Campsie
 243. Rev Alastair S Duncan, Glasgow: St George's Tron
 244. Rev Dr Sandy Forsyth, Lecturer, Trinity College & Associate Minister, Bearsden Cross
 245. Rev Ian F Galloway, Glasgow: Gorbals
 246. Rev Fiona M E Gardner, Glasgow: Temple Anniesland
 247. Rev Peter M Gardner, Pioneer Minister
 248. Rev Mike R Gargrave, Thornliebank
 249. Rev Neil M Glover, Cambuslang: Flemington Hallside
 250. Rev Rhona E Graham, Glasgow: Tron St Mary's
 251. Rev Leslie E T Grieve, Ordained Local Minister
 252. Very Rev William C Hewitt, Joint Presbytery Clerk
 253. Rev David P Hood, Glasgow: Merrylea
 254. Rev Jane M Howitt, Glasgow: St Rollox
 255. Rev Howard R Hudson, Glasgow: Bridgeton St Francis in the East
 256. Rev Jonathan A Keefe, Glasgow: Robroyston
 257. Rev Dr Scott R M Kirkland, Maxwell Mearns Castle
 258. Rev Mark Lowey, Glasgow: Ruchill Kelvinside
 259. Very Rev David W Lunan DD, Presbytery Clerk
 260. Rev Gordon R Mackenzie, (Chapelhall)
 261. Rev Campbell Mackinnon, Glasgow: Balshagray Victoria Park
 262. Rev Alisdair T MacLeod-Mair, (Glasgow: Baillieston St Andrew's)
 263. Rev Stuart D MacQuarrie, Chaplain, Glasgow University
 264. Rev Louise J E McClements, Lenzie: Old
 265. Rev Douglas M Nicol, Glasgow: St Christopher's Priesthill & Nitshill
 266. Rev Wilma E Pearson, Glasgow: Cathcart Trinity
 267. Rev Andrew J Robertson, Eaglesham
 268. Rev Christopher J Rowe, Glasgow: Colston Milton
 269. Rev Bruce H Sinclair, Glasgow: Jordanhill
 270. Rev Linda A W Walker, Auxiliary Minister

271. Rev William T S Wilson, Burnside Blairbeith
 272. Rev G Melvyn Wood, Glasgow: Blawarthill

Elder

273. Mr Maqsood U Bakhsh, Glasgow: Possilpark
 274. Mr Robert Barclay, Glasgow: St Andrew & St Nicholas
 275. Mr Graeme D I Barrie, Glasgow: Easterhouse
 276. Mr John Boyle, Glasgow: Broomhill
 277. Mr Ralph P Boettcher, Glasgow: Merrylea
 278. Mrs Jean Brannigan, Glasgow: Partick South
 279. Mr David Y Bremner, Mearns Kirk
 280. Miss Margaret Brough, Glasgow: St David's
 Knightswood
 281. Mr Michael H Buchan, Netherlee
 282. Miss Laura Buist, Glasgow: Jordanhill
 283. Mr Ernest Duckett, Glasgow: South Shawlands
 284. Ms Leslie M M Gibson, Rutherglen: Stonelaw
 285. Dr Alastair K Denholm, Williamwood
 286. Mrs Una L Heaney, Glasgow: Sherbrooke St Gilbert's
 287. Mr Leslie H Hooper, Glasgow: Shettleston New
 288. Mr Robin C Hutchison, Glasgow: St John's Renfield
 289. Miss K Irene Kay, Rutherglen: Old
 290. Mr Callum Macfarlane-Grieve, Glasgow: St George's
 Tron
 291. Mr Brian MacKenzie, Torrance
 292. Mr Alistair M Mathison, Glasgow: Pollokshaws
 293. Mrs Elspeth McCallum, Glasgow: Partick Trinity
 294. Mrs Isabel McDermont, Glasgow: Scotstoun
 295. Mr Duncan C McGhie, Glasgow: Newlands South
 296. Mrs Brenda McGinnigle, Glasgow: Queens Park
 Govanhill
 297. Miss Maureen McNabb, Glasgow: Cardonald
 298. Mr Duncan P Mitchell, Glasgow: St Columba Gaelic
 299. Mrs Elisabeth M Morrison, Glasgow: Pollokshields
 300. Mr John M Morrison, Glasgow: Shawlands
 301. Mrs Irene Munro, Newton Mearns
 302. Mr Alan Murray, Glasgow: Springburn
 303. Dr Garrick K Osbourne, Glasgow: Sandyford
 Henderson
 304. Mr Steven J C Owens, Stamperland
 305. Miss Isobel A Robertson, Glasgow: Ruchill Kelvinside
 306. Mr Eddie Romeo, Glasgow: Renfield St Stephen's

307. Mr John Sharp, Glasgow: Sandyhills
 308. Mr David W H Smith, Rutherglen: West & Wardlawhill
 309. Miss Jeanette M Thomson, Glasgow: St Andrew's East

Deacon

310. Mr Jim E Hamilton DCS, Maryhill
 311. Mrs Karen M Hamilton DCS, Cambuslang
 312. Miss Helen M Hughes DCS, Tron: St Mary's &
 Springburn
 313. Mrs Margaret D McLellan DCS, Pastoral Assistant,
 Merrylea

17. Presbytery of Hamilton

Minister

314. Rev Graham Austin, Cleland
 315. Rev Gavin W Black, Motherwell: Crosshill
 316. Rev I Ross Blackman, Hamilton: Old
 317. Rev John Brewster, East Kilbride: Greenhills
 318. Rev Kevin De Beer, Bellshill: Central
 319. Rev F Derek Gunn, Airdrie: Clarkston
 320. Rev Robert A Hamilton, Airdrie: New Wellwynd
 321. Rev Donald R Lawrie, Hamilton: South I/w Quarter
 322. Rev Mhorag Macdonald, Wishaw: Cambusnethan
 North
 323. Rev Ian C MacKenzie, (Interim Minister)
 324. Rev Dr Gordon A McCracken, Presbytery Clerk
 325. Rev Alastair McKillop, Larkhall: St Machan's
 326. Rev Elaine W McKinnon, Newarthill & Carfin
 327. Rev Dr John L McPake, East Kilbride: Mossneuk
 328. Rev Christopher A Rankine, Hamilton: Hillhouse
 329. Rev S Lindsay A Turnbull, Hamilton: Trinity
 330. Very Rev Dr Hugh R Wyllie, (Hamilton: Old)

Elder

331. Mr James Blair, Bargeddie
 332. Dr Iain C Campbell, East Kilbride: South
 333. Mr Hugh A Cowan, Calderbank
 334. Mr Thomas W Donaldson, Wishaw: Old
 335. Ms Jean Giggie, Overtown
 336. Miss Wilma Gilmour, Larkhall: Trinity
 337. Mrs Marilyn Henderson, Hamilton: Old

- 338. Mr Angus MacKay, Wishaw: Cambusnethan North
- 339. Mrs Georgina MacMillan, Quarter
- 340. Ms Fiona C McDonald, Motherwell: Crosshill
- 341. Mr Andrew R Morrison, East Kilbride: Claremont
- 342. Mr Alan Nicolson, Hamilton: Cadzow
- 343. Mr James Reid, Larkhall: St Machan's
- 344. Mrs Janette F Rennie, Motherwell: St Mary's
- 345. Mr Ian Rice, Larkhall: Trinity
- 346. Mr George Robertson, Hamilton: Old
- 347. Mr Ronald Wilson, Coatbridge: Middle

Deacon

348.

18. Presbytery of Dumbarton

Minister

- 349. Very Rev John C Christie, (Interim Minister)
- 350. Rev David W Clark, Presbytery Clerk
- 351. Rev Dr Alan J Hamilton, Bearsden: Killermont
- 352. Rev Margaret McArthur, Cardross
- 353. Rev Margaret A E Nutter, Ordained Local Minister,
Clydebank: St Cuthbert's I/w Duntocher Trinity
- 354. Rev Ramsay B Shields, Milngavie: St Luke's
- 355. Rev David T Young, Helensburgh I/w Rhu & Shandon
- 356.
- 357.

Elder

- 358. Ms Jayne Beaton, Renton: Trinity
- 359. Mrs Janice Dinning, Dalmuir: Barclay
- 360. Mr Michael Docherty, Bonhill
- 361. Mr Robert Kinloch, Jamestown
- 362. Dr David Pollard, Arrochar
- 363. Dr Grace Rogerson, Milngavie: St Paul's
- 364. Mr David E Sinclair, Helensburgh
- 365. Mrs Elizabeth Stewart, Dalmuir: Barclay
- 366. Mrs Maureen Walker, Cardross

19. Presbytery of Argyll

Minister

- 367. Rev Paul H Beautyman, Youth Adviser

- 368. Rev Dr Robert K Mackenzie, Upper Cowal
- 369. Rev John H Paton, North Mull
- 370. Rev Dr Kenneth R Ross, Netherlorn
- 371. Rev Hilda C Smith, Lochgilphead
- 372. Rev Valerie Watson, Kilchoman I/w Kilmeny I/w
Portnahaven
- 373.
- 374.
- 375.

Elder

- 376. Mrs Dorothy M Brayshaw, Strone & Ardentinnny
- 377. Dr Grace Gibson, Kildalton & Oa
- 378. Mr Andrew MacGregor, Colonsay & Oronsay
- 379. Mr Clifford Moisey, Salen & Ulva
- 380. Ms Catherine Montgomery, Strachur & Strathlachlan
- 381. Miss Catherine T Robb, Ardchattan
- 382. Jeneffer G Zielinski, Dunoon: High Kirk
- 383.
- 384.

Deacon

- 385. Ms Glenda McLaren DCS, Central Cowal

22. Presbytery of Falkirk

Minister

- 386. Rev Graham D Astles, Bo'ness: St Andrew's
- 387. Very Rev Albert O Bogle, Pioneer Ministry with
Sanctuary First
- 388. Rev Kathryn I Brown, Ordained Local Minister, Falkirk:
Trinity
- 389. Rev Murdo M Campbell, Brightons
- 390. Rev Dr J Mary Henderson, Falkirk: Laurieston I/w
Redding & Westquarter
- 391. Rev Alastair M Horne, Falkirk: St Andrew's West
- 392. Rev Amanda J MacQuarrie, Bo'ness: Old
- 393. Rev Sandra Mathers, Ordained Local Minister, Denny:
Old I/w Haggs
- 394. Rev Donald H Scott, Chaplain, HMYOI Polmont
- 395. Rev Stuart W Sharp, Falkirk: Camelon
- 396. Rev William Thomson, Stenhouse & Carron

Elder

- 397. Mr Matthew Baxter, Falkirk: St Andrew's West
- 398. Mrs Margaret Cassidy, Cumbernauld: St Mungo's
- 399. Mr John Haston, Grangemouth: Abbotsgrange
- 400. Mrs Shena E M Mailer, Carriden
- 401. Mrs Marianne McCafferty, Larbert: West
- 402. Mrs Morag M Patterson, Stenhouse & Carron
- 403. Mrs Jean Proffit, Haggs
- 404. Mrs Janet Rhodes, Denny: Old
- 405. Mrs Lillas Snedden, Bo'ness: St Andrew's
- 406. Mr Ivar Struthers, Cumbernauld: Old
- 407. Mr George Young, Falkirk: Laurieston

Deacon

- 408. Mr David Nicholson DCS, Cumbernauld: Kildrum

23. Presbytery of Stirling**Minister**

- 409. Rev Drew Barrie, Tullibody: St Serf's
- 410. Rev Richard Begg, Army Chaplain
- 411. Rev Alistair Cowper, Stirling: Allan Park South
- 412. Rev Alison M Jack, Assistant Principal, New College
- 413. Rev Lynne Mack, Kincardine-in-Menteith
- 414. Rev Scott McInnes, Stirling: North
- 415. Rev Alan F Miller, Presbytery Clerk
- 416. Rev Graham Nash, Cambusbarron: The Bruce Memorial
- 417. Rev Carol Anne Parker, Alloa: Ludgate
- 418. Rev Colin C Renwick, Dunblane: Cathedral
- 419. Rev Maggie R Roderick, Menstrie

Elder

- 420. Mrs Fiona J Boyd, Fintry
- 421. Mr Donald M Buchan, Tullibody: St Serf's
- 422. Mrs Sally Forshaw, Stirling: Allan Park South
- 423. Miss Dorothy C Kinloch, Callander
- 424. Mr James G G Lees, Dunblane Cathedral
- 425. Mr Allan McCallum, Stirling: North
- 426. Mr John Millar, Stirling: Viewfield Erskine
- 427. Mr Edward Morton, Stirling: Allan Park South
- 428. Mrs Val Rose, Alloa: Ludgate

- 429. Mrs Rae Wilson, Balfron
- 430.

Deacon

- 431. Mrs Jean T Porter DCS, Stirling: St Mark's

24. Presbytery of Dunfermline**Minister**

- 432. Rev Dr Iain M Greenshields, Dunfermline: St Margaret's
- 433. Rev Dr Jean Kirkwood, Dunfermline: Townhill & Kingseat
- 434. Rev Violet C C McKay, Rosyth
- 435. Very Rev Andrew R C McLellan CBE DD, (HM Inspector of Prisons)
- 436. Rev Andrew Morrice, Dunfermline: East (St Paul's)
- 437. Rev Alec Shuttleworth, Tulliallan & Kincardine
- 438. Rev Muriel F Willoughby, Dunfermline: St Andrew's Erskine

Elder

- 439. Mr James Adamson, Dunfermline: St Margaret's
- 440. Mrs Ella Coates, Cowdenbeath Trinity
- 441. Mrs Margaret Dow, Kelty
- 442. Mrs Lorraine E Fraser, Dunfermline: Abbey
- 443. Mrs Elizabeth Grant, Rosyth
- 444. Mrs Margaret Mateos, Lochgelly & Benarty: St Serf's
- 445. Mr Ian J Young, Carnock & Oakley

Deacon

- 446. Mrs Pamela Scott DCS, Lochgelly & Benarty: St Serf's

25. Presbytery of Kirkcaldy**Minister**

- 447. Rev Elisabeth F Cranfield, Methilhill & Denbeath
- 448. Rev Andrew C Donald, Kirkcaldy: Pathhead
- 449. Rev Ian J Elston, Kirkcaldy: Torbain
- 450. Rev Alan Kimmitt, Glenrothes: St Columba's
- 451. Rev Alan Sharp, Burntisland
- 452. Rev David Smith, Glenrothes: St Ninian's

Elder

- 453. Ms Grace Cord, Kirkcaldy: Linktown
- 454. Mr Bryan Gould, Markinch & Thornton
- 455. Mrs Margaret Grieve, Dysart: St Clair
- 456. Mrs Helen Mitchell, Kirkcaldy: St Bryce
- 457. Mr Ewan Oliver, Glenrothes: St Columba's
- 458. Mrs Jo Wylie, Glenrothes: St Margaret's

Deacon

- 459. Mrs Jacqueline Thomson DCS, Buckhaven

26. Presbytery of St Andrews**Minister**

- 460. Rev Jane L Barron, (Aberdeen: St Machar's Cathedral)
- 461. Rev James W Campbell, Ceres, Kemback & Springfield
- 462. Rev Arthur A Christie, St Ayle Parish, Anstruther & Cellardyke I/w Kilrenny
- 463. Rev Jeffrey A Martin, Cupar: Old & St Michael of Tarvit I/w Monimail
- 464. Rev Dr Peter W Mills, Largoward I/w St Monans
- 465. Rev Brian H Oxburgh, Tayport
- 466. Rev Nigel J Robb, Presbytery Clerk

Elder

- 467. Ms Marion J Baldie, Falkland
- 468. Miss Eleanor Blair, St Ayle Parish, Anstruther & Cellardyke
- 469. Miss Elaine Dowie, St Andrews: Hope Park & Martyrs
- 470. Mrs Barbara Elder, Ceres, Kemback & Springfield
- 471. Mr David W Smith, Falkland
- 472. Dr Michael J Stewart, St Andrews: Holy Trinity
- 473. Mr Kenneth Weir, Elie, Kilconquhar & Colinsburgh

27. Presbytery of Dunkeld and Meigle**Minister**

- 474. Rev Andrew F Graham, Bendochy I/w Coupar Angus: Abbey
- 475. Rev Alison Notman, Ardler, Kettins & Meigle
- 476. Rev Annegret Roberts, Kinclaven I/w Caputh & Clunie
- 477. Rev Grace M F Steele, Ordained Local Minister

Elder

- 478. Miss Evelyn Alexander, Ardler, Kettins & Meigle
- 479. Mr Alisdair Drummond, Blairgowrie
- 480. Dr David Frame, Blairgowrie
- 481. Mrs Ellen McGibbon, Coupar Angus: Abbey

28. Presbytery of Perth**Minister**

- 482. Rev James W Aitchison, Aberdalgie & Forteviot I/w Aberuthven & Dunning
- 483. Rev Dr Robert D Barlow, Auchterarder
- 484. Rev Graham W Crawford, Perth: Kinnoull
- 485. Rev David W Denniston, Fowlis Wester, Madderty & Monzie I/w Gask
- 486. Rev Adrian J Lough, Redgorton & Stanley I/w Auchtergaven & Moneydie
- 487. Rev John Macgregor, Errol
- 488. Rev Graham McWilliams, Comrie
- 489. Very Rev Dr Angus Morrison, Orwell and Portmoak
- 490. Very Rev James A Simpson DD, (Dornoch: Cathedral)
- 491. Rev Elisabeth M Stenhouse, Fossoway: St Serf's & Devonside I/w Cleish
- 492. Rev Anne E Stewart, Prison Chaplain, Castle Huntly

Elder

- 493. Mrs Carol E Duff, Almondbank Tibbermore
- 494. Mrs Rosemary H Johnston, Abernethy & Dron & Arngask
- 495. Mr Neil W Maclure, Cleish
- 496. Mr William J S Macpherson, Abernethy & Dron & Arngask
- 497. Miss Judith H McDowall, Comrie
- 498. Ms Elizabeth Paterson, Ardoch
- 499. Mrs Jeannie F B Paterson, Orwell & Portmoak
- 500. Dr Dorothy A Weakes OBE, Perth: North
- 501. Mr William R Wilson, Perth: St John's Kirk of Perth
- 502.
- 503.

Deacon

504. Miss Patricia M Munro DCS, (Perth: St John's Kirk of Perth)

29. Presbytery of Dundee**Minister**

505. Rev Colin M Brough, Dundee: Fintry
 506. Rev Gordon A Campbell, Chaplain, University of Dundee
 507. Rev Donna M Hays, Fowlis & Liff I/w Lundie & Muirhead
 508. Rev Nathan S McConnell, Dundee: Downfield Mains
 509. Rev Edith F McMillan, Dundee: Douglas & Mid Craigie I/w Dundee: Craigiebank
 510. Rev Stewart McMillan, Dundee: Strathmartine
 511. Rev Marion J Paton, (Dundee: St David's High Kirk)
 512. Rev James L Wilson, Dundee: Whitfield

Elder

513. Mr Rodney Bowman, Monifieth
 514. Mrs Brenda Dein, Dundee: Downfield Mains
 515. Mrs May R Green, Dundee: Douglas & Mid Craigie
 516. Ms Morag Jones, Lundie & Muirhead
 517. Mr David MacDougall, Dundee: Fintry
 518. Mr Gordon McBean, Dundee: Lochee
 519. Mr Alexander G Scott, Invergowrie
 520. Mrs Jacqueline Stirton, Dundee: Craigiebank

Deacon

521. Mr Lewis W Rose DCS, (National Co-ordinator - Work Place Chaplaincy Scotland)

30. Presbytery of Angus**Minister**

522. Rev Matthew S Bicket, Carnoustie: Panbride
 523. Rev Dr Ian A McLean, Depute Clerk, Angus
 524. Rev Michael S Goss, Presbytery Clerk
 525. Rev Ian Gray, (Edzell Lethnot Glenesk I/w Fern, Careston Menmuir)
 526. Rev Maggie J Hunt, Forfar: St Margaret's
 527. Rev Dale London, Dunnichen, Letham & Kirkden

528. Rev Peter A Phillips, Colliston I/w Friockheim & Kinnell I/w Inverkeilor & Lunan

Elder

529. Mr Douglas Gow, Edzell Lethnot Glenesk
 530. Mrs Joan E Hainsworth, Arbroath: St Andrew's
 531. Mrs Irene Hoar, Carnoustie
 532. Mrs Isabel C Morrison, Dunnichen, Letham & Kirkden
 533. Mrs Carolyn Richmond, The Isla Parishes
 534. Mr Derrick A Shearer, The Glens & Kirriemuir: Old
 535. Mrs Lexi Smart, Forfar: East & Old

31. Presbytery of Aberdeen**Minister**

536. Rev George S Cowie, Aberdeen: South Holburn
 537. Rev Marian Cowie, (Aberdeen: Midstocket)
 538. Rev George D Goldie, (Aberdeen: Greyfriars)
 539. Rev J Peter N Johnston, Aberdeen: Ferryhill
 540. Rev Louis Kinsey, Aberdeen: St Columba's Bridge of Don
 541. Rev Manson C Merchant, Dyce
 542. Rev Michael Phillippo, (Auxiliary Minister)
 543. Rev Scott M Rennie, Aberdeen: Queen's Cross
 544. Rev Michael R R Shewan, Aberdeen: Summerhill
 545. Rev Dr Robert L Smith Jnr, Aberdeen: Rubislaw
 546. Very Rev Prof Iain R Torrance TD DD, (President, Princeton Theological Seminary)

Elder

547. Mrs Lesley Bills, Aberdeen: South Holburn
 548. Mrs Jane E Dargie, Aberdeen: Craigiebuckler
 549. Dr Mark Hamilton, Aberdeen: Queen's Cross
 550. Mrs Hazel Hewitt, Aberdeen: St Nicholas South of Kincorth
 551. Mrs S Debbie Gordon, Cults
 552. Mr Michael C Leys, Aberdeen: Queen's Cross
 553.
 554. Mrs Mary S Notman, Aberdeen: Ferryhill
 555. Mrs Betty A Steel, Aberdeen: St Mark's
 556. Mr Malcolm A Steel, Aberdeen: St Mark's

557. Mr David J Wyness, Aberdeen: St Nicholas South Of Kincorth

32. Presbytery of Kincardine and Deeside

Minister

- 558. Rev David Barr, Glenmuick
- 559. Rev Dr Melvyn J Griffiths, Maryculter Trinity
- 560. Rev Dr Alan J S Murray, Banchory-Ternan: East
- 561. Rev Brian D Smith, West Mearns
- 562. Rev Alec C Wark, Mid Deeside

Elder

- 563. Mr Gordon Cowie, Braemar & Crathie
- 564. Mr John Gillespie, Arbuthnott, Bervie & Kinneff
- 565. Mrs Jennifer Leighton, Newtonhill
- 566. Mrs Sheila Robertson, Cromar
- 567. Mr Adrian Sims, Aboyne & Dinnet

33. Presbytery of Gordon

Minister

- 568. Rev Dr John A Cook, Howe Trinity
- 569. Rev Dr Mary Cranfield, Culsalmond & Rayne I/w Daviot
- 570. Rev Dr Kay Gauld, Inch-Leslie-Premnay-Oyne
- 571. Rev George E Glen, Presbytery Clerk
- 572. Rev Alison Jaffrey, Meldrum & Bourtie
- 573. Rev Douglas G McNab, New Machar
- 574. Rev Dr William A Stalder, Methlick

Elder

- 575. Mr William Dalzell, Meldrum & Bourtie
- 576. Mrs Susan Donald, Inch-Leslie-Premnay-Oyne
- 577. Mr Marc Falconer, Inverurie: West
- 578. Mrs Alice Kemp, Howe Trinity
- 579. Mrs Jean Mitchell, Meldrum & Bourtie
- 580. Mr William Paterson, Meldrum & Bourtie
- 581. Mr Ian Urquhart, New Machar

Deacon

- 582. Miss Marion G Stewart DCS, Skene

34. Presbytery of Buchan

Minister

- 583. Rev James M Cook, Turriff: St Andrew's I/w Monquhitter & New Byth
- 584. Rev Dr Alan Macgregor, Marnoch
- 585. Rev Hugh O'Brien, Macduff
- 586. Rev Dr David S Ross, (Prison Chaplain)
- 587. Rev Dr Jeffrey Tippner, St Fergus
- 588. Rev Willem M Verster, Ordiquhill & Cornhill I/w Whitehills
- 589.

Elder

- 590. Dr David G D Campbell, Longside
- 591. Miss U Ruth Mackenzie, Peterhead: New
- 592. Ms Alice MacLeod, Deer
- 593. Mr James E G Martin, Turriff: St Ninian's
- 594. Mr Kenneth Sim, Sandhaven
- 595. Mr Eric A Wilson, King Edward
- 596.

35. Presbytery of Moray

Minister

- 597. Rev Jenny Adams, Duffus, Spynie & Hopeman
- 598. Rev Brian Bain, (Gask with Methven & Logiealmond)
- 599. Rev Dr Louis Bezuidenhout, Alves & Burghead I/w Kinloss & Findhorn
- 600. Rev Alexander Buchan, (North Ronaldsay with Sanday)
- 601. Rev Isabel C Buchan, Buckie: North I/w Rathven
- 602. Rev Alastair H Gray, Keith: North, Newmill, Boharm & Rothiemay

Elder

- 603. Mrs Ann M C Bowie, Bellie & Speymouth
- 604. Mr David Bridgeford, Lossiemouth: St Gerardine's High
- 605. Mrs Sheila A Brumby, Rothes
- 606. Mr Thomas Foster, Dykie
- 607. Mr Neil Sutherland, Elgin: High
- 608. Mrs Janet S Whyte, Bellie & Speymouth

36. Presbytery of Abernethy**Minister**

609. Rev Mary Duncanson, Ordained Local Minister
 610. Rev Mary E Thomson, Ordained Local Minister

Elder

611. Mr Bill Steele, Alvie & Insh
 612. Mrs Margo Stuart, Tomintoul, Glenlivet & Inveraven

37. Presbytery of Inverness**Minister**

613. Rev Thomas M Bryson, Auldearn & Dalmore I/w Nairn:
 St Ninian's
 614. Rev Trevor G Hunt, Presbytery Clerk
 615. Rev Seoras L Mackenzie, Army Chaplain
 616. Rev Ian A Manson, Kilmorack & Erchless
 617. Rev Alison C Mehigan, Nairn: Old
 618. Rev Hector Morrison, Principal, Highland Theological
 College
 619.

Elder

620. Mrs Jane Bryson, Auldearn & Dalmore
 621. Mr James M Dow, Croy & Dalcross
 622. Mrs Issy Freudenthal, Culloden: The Barn
 623. Ms Christine Mackenzie, Inverness: Old High St
 Stephen's
 624. Mrs Sheila Proudfoot, Inverness: Ness Bank
 625. Mr Andrew Stevenson, Inverness: Old High St
 Stephen's
 626. Mr David F Taylor, Inverness: Trinity

Deacon

627. Mrs Joyce Mitchell DCS, (Edinburgh: Holy Trinity)

38. Presbytery of Lochaber**Minister**

628. Rev David M Anderson, Ordained Local Minister
 629. Rev Richard Baxter, Fort William: Duncansburgh
 MacIntosh I/w Kilmonivaig

630. Rev Fiona Ogg, Acharacle I/w Ardnamurchan

Elder

631. Mrs Margaret D Antonios, Kilmallie
 632. Mrs Ella Gill, Acharacle
 633. Mr William Skene, Kilmonivaig

39. Presbytery of Ross**Minister**

634. Rev Bruce Dempsey, Dingwall: St Clement's
 635. Rev Robert Jones, Rosskeen
 636. Rev Kenneth D Macleod, Invergordon
 637. Very Rev Dr Alan D McDonald, (Cameron I/w St
 Andrew's: St Leonard's)
 638. Rev Scott Polworth, Urray & Kilchrist
 639.

Elder

640. Mr Angus W Bethune, Killearnan
 641. Mr Ronald W Gunstone, Presbytery Clerk
 642. Mr Kenneth Mackay, Kilmuir & Logie Easter
 643. Mrs Sheila Macleod, Dingwall: Castle Street
 644. Mr Peter J McLoughlin, Avoch
 645. Mrs Caroline Penman, Kilmuir & Logie Easter

40. Presbytery of Sutherland**Minister**

646. Rev Dr Beverly W Cushman, Altnaharra & Farr
 647. Rev Stewart Goudie, Melness & Tongue
 648. Rev Dr John B Sterrett, Golspie

Elder

649. Mrs Evelyn Calder, Dornoch Cathedral
 650. Mr John E W Calder, Dornoch Cathedral
 651. Mrs Gladys McCulloch, Rosehall

41. Presbytery of Caithness**Minister**

652. Rev Esme F Duncan, Ordained Local Minister
 653. Rev Lyall Rennie, Ordained Local Minister

654.

Elder

655. Mrs Myrtle A Gillies MBE, Thurso: West

656. Mrs Catherine Mappin, Wick: St Fergus

657. Mr David M Warren OBE, Thurso: West

42. Presbytery of Lochcarron – Skye**Minister**

658. Rev David J Kellas, (Kilfinan with Kyles)

659. Rev John W Murray, Kilmuir & Stenscholl

660.

Elder

661. Mrs Lesley-Ann Cundiff, Applecross, Lochcarron & Torridon

662. Mrs Anne MacAskill, Bracadale & Duirinish

663.

43. Presbytery of Uist**Minister**

664. Rev Drew P Kusma, Benbecula I/w Carinish

Elder

665. Mr John D Macdonald, Benbecula I/w Carinish

44. Presbytery of Lewis**Minister**

666. Rev Iain M Campbell, Kinloch

667. Rev William J Heenan, Stornoway: St Columba

668. Rev Hugh M Stewart, Lochs-In-Bernera I/w Uig

Elder

669. Mr Murdo Afrin, Stornoway: St Columba

670. Mr Iain A Macleod, Stornoway: Martin's Memorial

671.

45. Presbytery of Orkney**Minister**

672. Rev June Freeth, Ordained Local Minister

673. Rev Iain D MacDonald, Papa Westray I/w Westray

674. Rev G Fraser H Macnaughton, Kirkwall: St Magnus Cathedral

675. Rev Julia M Meason, Kirkwall: East

Elder

676. Mr Alasdair H McVicar, Westray

677. Miss Margaret A B Sutherland, Kirkwall: St Magnus Cathedral

678. Mr James C Watson, Kirkwall: East

679. Mrs Elizabeth McVicar, Westray

46. Presbytery of Shetland**Minister**

680. Rev Deborah J Dobby, Burra Isle I/w Tingwall

681. Rev Dr Caroline R Lockerbie, Lerwick & Bressay

Elder

682. Mrs Ishbel Karam, Unst & Fetlar

683. Mrs Linda Massie, Lerwick & Bressay

47. Presbytery of England**Minister**

684. Rev Dr David G Coulter, Chaplain General, HM Land Forces

685. Rev Alistair Cumming, Presbytery Clerk

686. Rev Dr James Francis MBE, Army Chaplain

687. Rev Kleber Machado, Corby, St. Ninians

688. Rev Philip J Majcher, London: Crown Court

689. Very Rev John H McIndoe DD, (London, St Columba's)

690. Rev Andrea E Price, London: St Columba's

691. Rev David J Thom, Army Chaplain, Aldershot St Andrew's

Elder

692. Mrs Charlotte Bradford, London: St Columba's

693. Ms Elspeth Gordon, London: Crown Court

694. Mrs Gill McLean, Corby: St Ninian's

695. Mrs Elaine Milligan, Corby: St Andrew's

696. Dr Peter Mills, London: St Columba's

697. Mrs Margaret Mitchell, Corby: St Ninian's

698. Mrs Charmaine Taylor, Guernsey: St Andrew's in the Grange
 699. Mr George Taylor, Guernsey: St Andrew's in the Grange

48. Presbytery of International Charges

Minister

700. Rev James M Brown, Bochum
 701. Rev Dr Andrew Gardner, Brussels St Andrew's
 702. Rev Derek G Lawson, Rotterdam: Scots International Church
 703. Rev James Sharp, Clerk to the International Presbytery
 704. Rev Aaron Stevens, Budapest St Columba's
 705. Rev Laurence Twaddle, Geneva

Elder

706. Mrs Janet Askew, Geneva
 707. Mrs Eva Boros, Budapest
 708. Mr David Lloyd, Brussels St Andrew's
 709. Mrs Margaret Ng-See-Quan, Trinidad: Greyfriars St Ann's
 710. Mrs Alice Tulloch, Geneva
 711. Mr Ruud Witte, Rotterdam: Scots International Church

49. Presbytery of Jerusalem

Minister

712. Rev Paraic Reamonn, Jerusalem: St Andrew's

Elder

713. Mr Andrew Donohoe, Tiberias: St Andrew's

DELEGATES FROM OTHER CHURCHES

UNITED KINGDOM

The Presbyterian Church of Wales

714. Rev Dr Elwyn Richards, former Moderator (19 - 24 May)

The United Reformed Church

715. Rev Kevin Watson, Moderator
 716. Rev Mark Robinson, Chaplain

The United Reformed Church National Synod of Scotland

717. Rev Dr David Pickering, Moderator

The Baptist Union of Scotland

718. Rev Alan Donaldson, General Director (20 - 23 May)

The Church of England

719. Canon Dr Jamie Harrison, Chair of the General Synod's House of Laity

The Methodist Church in Scotland

720. Rev Andrew Letby

Religious Society of Friends – General Meeting for Scotland

721. Pamala McDougall, Representative Friend

The Roman Catholic Church Bishops' Conference of Scotland

722. The Most Rev Leo William Cushley, Archbishop and Metropolitan of St Andrews & Edinburgh (May 20 am, 24 - 25 & 26 pm)
 723. Rt Rev Mgr Philip Kerr, Vice-President of the Office of Ecumenism (May 20 pm, 22 - 24 & 26 am)

The Salvation Army

724. Lieut-Col Carol Bailey, Secretary for Scotland (21 - 22 May)

725. Major Steven Turner, Assistant to the Secretary for Scotland (20, 23 - 26 May)

The Scottish Episcopal Church

726. The Rt Rev Kevin Pearson, Bishop of Argyll and the Isles

The United Free Church of Scotland

727. Rev Alexander Ritchie, Moderator

The Congregational Federation in Scotland

728. Rev Janice Andrews

DELEGATES FROM ECUMENICAL BODIES**Action of Churches Together in Scotland**

729. Rev Matthew Z Ross, General Secretary

Churches Together in Britain and Ireland

730. Rev Sarah Moore, Trustee

Churches Together in England

731. Bishop Dr Joe Aldred, Pentecostal and Multicultural Relations

DELEGATES FROM OTHER COUNTRIES**AFRICA****Presbyterian Church of Ghana**

732.

Presbyterian Church of East Africa, Kenya

733. Rev Francis Ndungu Njoroge

Synod of Blantyre, CCAP, Malawi

734. Rev Alex Benson Maulana

Igreja Evangelica de Cristo em Mocambique

735. Mr Favorito Eduardo

Uniting Presbyterian Church in Southern Africa

736. Rev Johanna Boitumelo Gaborone

Presbyterian Church in South Sudan

737. Rev James Makuei Choul

AMERICAS**The Presbyterian Church of Canada**

739. Rev Stephen Kendall

AIRPAL, Uruguay

740. Rev Dr Dario Barolin

Mesa Valdense, Uruguay

741. Rev Carola Tron Urban

Presbyterian Church (USA)

742. Mr Kerry Rice

ASIA**Church of Bangladesh**

743. Mr John Bickrom Biswas

Amity Foundation

744. Ms Ying Xie

Gereja Kristen Sumba

745.

Church of North India

848. Rt Rev Dr Prem Chand Singh

The Presbyterian Church of Korea

746. Rev Dr Yie Shik Kim

Presbyterian Church of Singapore

747. Rev Fion Fei Fong Sin

The Presbyterian Church in Taiwan

748. Mrs Ming-Min Lin Cheng

EUROPE**Evangelical Church of Czech Brethren**

749. Rev Petr Peňáz

Evangelical Lutheran Church of Finland

750. Rev Tiina Reinikainen

Evangelical Church in Germany

751. Pastor Verena Jantzen

Evangelical Church of Greece

752. Rev Dimitrios Boukis

Hungarian Reformed Church

753. Ms Diána Erdélyi

Tavola Valdese

754. Pastor Giuseppina Bagnato

Igreja Evangelica Presbiteriana de Portugal

755. Mrs Silvina Queiroz

Spanish Evangelical Church

756. Rev Dr Israel Flores Olmos

Reformed Church in Carpatho-Ukraine

757. Rev Géza Kacsó

MIDDLE EAST**Synod of the Nile of the Evangelical Church of Egypt**

758. Mrs Rozet Refki Younan

Diocese of the Episcopal Church in Jerusalem and the Middle East

758. Rev Fares Elias Naoum

Middle East Council of Churches, Department of Services to Palestinian Refugees

759. Mrs Sylvia Haddad

760.

PACIFIC**Presbyterian Church of Aotearoa New Zealand**

761. Rev Dr Cleveland Buchanan Yates

VISITORS**AFRICA****Presbyterian Church of East Africa**

762. Rev Edwin Kibathi

Igreja Evangelica de Cristo em Mocambique

763. Mr Ganizane Daniel

AMERICAS**Presbyterian Church (USA)**

847. Miss Grace Eileen Rice Cushman - 20 May

ASIA**Gereja Kristen Sumba**

764.

Presbyterian Church of Singapore

765. Elder Angelia Bih Shya Wong

The Presbyterian Church in Taiwan

766. Rev Dr Prof Yang-En Cheng

MIDDLE EAST**Middle East Council of Churches, Department of Services to Palestinian Refugees**

849. Mrs Rula Norregaard

GREETINGS FROM PARTNER CHURCHES NOT ATTENDING THE GENERAL ASSEMBLY 2017**AFRICA****Nkhoma Synod, CCAP, Malawi**

We wish the delegates to the General Assembly fruitful deliberations. We pray that God will continue to guide the Church of Scotland to be a God fearing church. Just as Jesus came on earth to do the will of his Father, we further pray that the Church of Scotland will continue to do the will of God. "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 3:38 KJV).

AMERICAS**Christian Church (Disciples of Christ)**

I pray that your General Assembly will be an occasion of celebration and a time of discernment of God's calling for the Church of Scotland today.

ASIA**The United Mission to Nepal**

The United Mission to Nepal sends greetings and the deepest gratitude to the Church of Scotland's General Assembly.

Hong Kong Christian Council

May our Creator, who fashioned humankind in God's image as both male and female, continue to bless the work of justice, reconciliation and peace in 2017.

EUROPE**Evangelical Lutheran Church in Denmark**

We send you cordial greetings with prayers for a blessed Assembly and blessings on the Church of Scotland in these days of troubled waters for churches all over Europe.

Reformed Church of Lithuania

We wish you a pleasant and productive meeting this year.

Reformed Church in Poland

We wish you that Almighty God will bless the activity, the life and work of your Church.

Reformed Christian Church in Slovakia

We are praying in the name of Jesus Christ for your General Assembly, for your Church of Scotland and for all members and leaders of your church.

Federation of Swiss Protestant Churches

We wish you and your Church an inspirational Assembly.

APOLOGIES RECEIVED FROM THE FOLLOWING CHURCHES**AFRICA**

United Church of Zambia
Nkhoma Synod, CCAP, Malawi
Presbyterian Church of Ghana

AMERICAS

Christian Church (Disciples of Christ)

ASIA

China Christian Council
Hong Kong Christian Council
Gereja Kristen Sumba
The United Mission to Nepal
Church of Pakistan
Trinity Theological College, Singapore

CARRIBEAN

The United Church in Jamaica and the Cayman Islands

EUROPE

Eglise Protestante unie de Belgique EPB (United Protestant Church in Belgium)
Evangelical Lutheran Church in Denmark
Reformed Alliance in Germany
Reformed Church of Lithuania
Alliance des Eglises Protestantes Luxembourg
Reformed Church in Poland
The Uniting Church in Sweden
Federation of Swiss Protestant Churches

MIDDLE EAST

Evangelical Lutheran Church in Jordan and the Holy Land
Middle East Council of Churches
Near East School of Theology
YWCA, Palestine
National Evangelical Synod of Syria and Lebanon

PACIFIC

Presbyterian Church of Australia

CORRESPONDING MEMBERS

- 767. Dr Sally E Bonnar
- 768. Miss Catherine Coull – Governance Group
- 769. Miss Elizabeth Fox – Staffing Group
- 770. Rev Dr Martin C Scott – Secretary
- 771. Mr David Watt – Finance Group

Church and Society Council

- 772. Rev H Martin J Johnstone
- 773. Rev Richard E Frazer

Ministries Council

- 774. Dr John Dent
- 775. Rev Jayne E Scott

Mission and Discipleship Council

- 869. Mr Ronald H Clarke – 23 May
- 870. Mr Graham Fender-Allison – 26 May
- 776. Mrs Lesley Hamilton-Messer – 22, 24 & 25 May
- 777. Rev Jamie Milliken

Social Care Council

- 778. Mr Peter Bailey
- 779. Mrs Viv Dickenson
- 780.

World Mission Council

- 781. Rev Ian W Alexander
- 782. Rev Iain D Cunningham

Committee on Church Art and Architecture

- 783. Mr James Alexander

General Trustees

- 784. Mr Iain C Douglas

Church of Scotland Guild

- 785. Mr Iain W Whyte

Housing and Loan Fund

- 786. Miss Lin J Macmillan
- 787. Rev Ian Taylor

Panel on Review & Reform

- 788. Miss Lyndsay E Kennedy

Pension Trustees

- 789. Mr Steven D Kaney – 22 – 24 May
- 790. Mr W John McCafferty – 20, 25 & 26 May

Life & Work

- 791. Mrs Lynne McNeil

General Treasurer

- 792. Mrs Anne F Macintosh

Head of HR and IT

- 793. Mrs Elaine McCloghry – 24, 25 & 26 May
- 794. Mrs Kirsteen Scott – 20, 22 & 23 May

Parliamentary Officer

- 795. Ms Chloe M Clemmons

OVERSEAS STAFF ON LEAVE

- 796. Ms Kate McDonald
- 797. Mrs Ida Waddell
- 798. Mr Keith Waddell

YOUTH REPRESENTATIVES**Youth Representatives appointed at the National Youth Assembly 2016**

- 799. Miss Kearstin Bailey
- 800. Miss Naomi Dornan
- 801. Miss Gemma C King
- 802. Mr Connor MacFadyen
- 803. Mr Andrew MacPherson
- 804. Miss Alison Marshall
- 805. Miss Fiona Marshall
- 806. Miss Esther Nisbet
- 807. Mr Fraser Stockton
- 808. Miss Lindsay Thomson

PRESBYTERY REPRESENTATION**Edinburgh**

809. Miss Kirsty McGillivray

West Lothian

810. Miss Rebecca Pennykid

Lothian

811. Mr Gregor Penman

Duns

812. Mr Nathan Hood

Dumfries & Kirkcudbright

813. Miss Heather O'Connor

Irvine & Kilmarnock

814. Mr John Urquhart

Lanark

815. Mr Euan Robb

Greenock & Paisley

816. Miss Emma Vaughan

Glasgow

817. Miss Kim Halliday

Hamilton

818. Mr Jack Haugh

Argyll

819. Mr Alan Carmichael

Falkirk

820. Miss Hazel J Smith

Stirling

821. Mr Mathew McKenzie

Dunfermline

822. Miss Hannah Dunlop

Kirkcaldy

823. Miss Shannon Reid

St Andrews

824. Miss Iona Kimmitt

Angus

825. Miss Hannah Barnet

Aberdeen

826. Mr Matthew Philip

Kincardine & Deeside

827. Miss Rebekah Tennant

Gordon

828. Miss Olivia Paterson

Moray

829. Mr Grant Petrie

Buchan

830. Mr James Hyman

Inverness

831. Mr Liam Mehigan

Sutherland

832. Mr Samuel Jones

Lochcarron-Skye

833. Mr Robin Downie

England

834. Miss Iris C Maxfield

International

835. Miss Katelyn Guichelaar

SECTION B

MINUTES OF THE PROCEEDINGS

OF THE

GENERAL ASSEMBLY 2017

CONVENED AT EDINBURGH, 20 MAY 2017

At Edinburgh, and within the Assembly Hall, the 20th day of May 2017 years, at 9.30 am, Session I.

After public worship in the Assembly Hall, conducted by the Right Rev George Russell Barr BA BD MTh DMin, Moderator of the General Assembly, the Commissioners elected as members of the General Assembly appointed to be held this day convened, and the General Assembly was duly constituted with prayer.

The Roll of Commissioners was laid on the table.

The General Assembly proceeded to the election of a Moderator, when it was unanimously agreed that the Rev Derek Browning MA BD DMin be appointed Moderator.

The appointment was intimated to Dr Browning who was welcomed by the Moderator, and, after the Prayer of Consecration, took the Chair.

Her Majesty's Commission to HRH The Princess Anne, Princess Royal, appointing her to represent Her Royal Person in this Assembly, was then read with all due honour and respect and ordered to be recorded.

Her Majesty's Gracious Letter to the General Assembly was also read with all due honour and respect and ordered to be recorded.

Her Grace, The Lord High Commissioner addressed the General Assembly in a speech from the Throne, and the Moderator made suitable reply.

The Very Rev G Russell Barr BA BD MTh DMin, Retiring Moderator, addressed the General Assembly, and was thanked by the Moderator for his distinguished and valued service during his year of office.

A Committee was appointed to prepare an answer to Her Majesty's Gracious Letter, viz:

Rev Philip J Majcher	(688)
Mrs Norma Rolls	(48)

Mrs Myrtle A Gillies MBE	(655)
Very Rev Dr G Russell Barr, Convener	

The General Assembly called for the Report of the Standing Committee on Commissions, which was given in by the Principal Clerk who reported as follows:-

That all commissions had been received and were in order.

The Standing Orders of the General Assembly were laid on the table.

The General Assembly appointed a Committee for arranging the Order of Business, viz:

Rev Richard Baxter	(629)
Mr Alan Beattie	(175)
Miss Jennifer Boag	(223)
Rev Sarah A Brown	(239)
Rev Donald Campbell	(128)
Rev David W Clark	(350)
Rev Alistair Cumming	(685)
Rev Jane M Denniston	(242)
Mrs Lorraine E Fraser	(442)
Dr Grace Gibson	(377)
Mrs Ella Gill	(632)
Ms Elspeth Gordon	(693)
Mr Douglas Gow	(529)
Rev Donna M Hays	(507)
Rev Trevor G Hunt	(614)
Rev Bryan Kerr	(198)
Rev Alan Kimmitt	(450)
Rev Robert Kinloch	(361)
Mr David Lloyd	(708)
Mr David MacDougall	(517)
Ms Christine Mackenzie	(623)
Mr Kenmuir Mackie	(205)
Ms Alice MacLeod	(592)
Mr Iain A Macleod	(670)

Rev Louise J E McClements	(264)
Ms Anne S McGregor	(229)
Rev Julia M Meason	(675)
Miss Patricia M Munro DCS	(504)
Mr David Nicholson DCS	(408)
Rev Carol Anne Parker	(417)
Ms Elizabeth Paterson	(498)
Rev Andrea E Price	(690)
Mr Samuel Scobie	(145)
Rev Duncan Shaw	(62)
Rev Dr John B Sterrett	(648)
Rev Martin Thomson	(189)
Rev Mary E Thomson	(610)
Mr Ruud Witte	(711)

Ms Judith Pearson, *Convener*
Rev Fiona Smith, *Vice-Convener*

The General Assembly agreed that the members of the Business Committee should serve as the Panel of Tellers.

The General Assembly appointed a Committee to prepare a Minute on Deceased Ministers, Missionaries and Deacons, viz:

Very Rev Dr G Russell Barr, *Convener*
Principal Clerk
Depute Clerk

The General Assembly called for a Report anent the Celebration of Holy Communion in the Assembly Hall on Monday 22 May 2017 at 9.15 am.

The General Assembly approved the Report.

The General Assembly suspended their sitting at 10.57 am until 11.24 am.

APPOINTMENT OF ASSOCIATE PRINCIPAL CLERK AND ACTING DEPUTE CLERK

Section 11 of the Council of Assembly's proposed Deliverance was moved, seconded and agreed:

The General Assembly:

11. Appoint the Rev Dr George J Whyte as Principal Clerk to the General Assembly with effect from 29 July 2017 and as Associate Principal Clerk from the commencement of the General Assembly.

The Rev Dr George J Whyte was welcomed by the Moderator on his appointment. Dr Whyte took the oath *de fidei*.

It was moved, seconded and agreed as an amendment of the Council of Assembly's proposed Deliverance:

Add a new Section 12 and renumber:

Appoint Ms Christine Paterson as Acting Depute Clerk of the General Assembly until the opening day of the General Assembly 2018.

The Moderator administered the oath *de fidei* to Ms Paterson.

The General Assembly received the following Delegates and Visitors:

The Presbyterian Church of Wales

Rev Dr Elwyn Richards, former Moderator, and Rev Gwenda Richards

The United Reformed Church

Rev Kevin Watson, Moderator, and Mrs Lynne Watson; Rev Mark Robinson, Chaplain, and Mrs Tessa Henry-Robinson
The United Reformed Church National Synod of Scotland
Rev Dr David Pickering, Moderator

The Church of England

Canon Dr Jamie Harrison, Chair of the General Synod's House of Laity

The Methodist Church in Scotland

Rev Andrew Letby, Superintendent Minister of Edinburgh and Fourth Circuit

Religious Society of Friends – General Meeting for Scotland

Pamala McDougall, Representative Friend, and James McDougall

The Roman Catholic Church Bishops' Conference of Scotland

Rt Rev Mgr Philip Kerr, Vice-President of the Office of Ecumenism

The Salvation Army

Major Steven Turner, Assistant to the Secretary for Scotland

The Scottish Episcopal Church

The Rt Rev Kevin Pearson, Bishop of Argyll and the Isles, and Dr Elspeth Atkinson

The United Free Church of Scotland

Rev Alexander Ritchie, Moderator

The Congregational Federation in Scotland

Rev Janice Andrews, Minister, Musselburgh Congregational Church

Action of Churches Together in Scotland

Rev Matthew Ross, General Secretary

Churches Together in Britain and Ireland

Rev Sarah Moore, Trustee

Churches Together in England

Bishop Dr Joe Aldred, Pentecostal and Multicultural Relations

Presbyterian Church of East Africa, Kenya

Rev Francis Ndungu Njoroge, Former Deputy General Secretary; Rev Edwin Kibathi, Minister

Synod of Blantyre, CCAP, Malawi

Rev Alex Benson Maulana, General Secretary

Igreja Evangelica de Cristo em Mocambique

Mr Favorito Eduardo, General Treasurer; Mr Ganizane Daniel, Projects Department Coordinator

Uniting Presbyterian Church in Southern Africa

Rev Johanna Boitumelo Gaborone, Minister

The Presbyterian Church of Canada

Rev Stephen Kendall, Principal Clerk

Presbyterian Church (USA)

Mr Kerry Rice, Associate Stated Clerk and Ms Grace Rice Cushman

Alliance of Reformed and Presbyterian Church in Latin America and Uruguay

Rev Dr Dario Barolin, Executive Secretary

Waldensian Church of the River Plate

Rev Carola Tron Urban, Moderator

Church of Bangladesh

Mr John Bickrom Biswas, Member

Amity Foundation

Ms Ying Xie, Senior Executive of International Partnerships

Church of North India

Rt Rev Dr Prem Chand Singh, Deputy Moderator

The Presbyterian Church of Korea

Rev Dr Yie Shik Kim, Moderator, Seoul Gangnam Presbytery and Mr Bong Sun Jang

Presbyterian Church of Singapore

Rev Fion Fei Fong Sin, Senior Minister and Chairperson of the Women's Council; Elder Angelia Bih Shya Wong, Church Treasurer

The Presbyterian Church in Taiwan

Mrs Ming-Min Lin Cheng, Chairperson of the Ecumenical Advisory Group; Rev Dr Prof Yang-En Cheng, Professor of Church History, Taiwan Theological College and Seminary and Mrs Yu-Yang Yen

Evangelical Church of Czech Brethren

Rev Petr Peňáz, Minister

Evangelical Lutheran Church of Finland

Rev Tiina Reinikainen, Minister

Evangelical Church in Germany

Pastor Verena Jantzen, Minister of the German speaking congregations in Scotland and North East England

Evangelical Church of Greece

Rev Dimitrios Boukis, General Secretary

Reformed Church in Hungary

Ms Diána Erdélyi, Ecumenical Secretary

Union of Methodist and Waldensian Churches

Pastor Giuseppina Bagnato, Minister

Igreja Evangelica Presbiteriana de Portugal

Mrs Silvina Queiroz, President

Spanish Evangelical Church

Rev Dr Israel Flores Olmos, Minister and Member of the Permanent Commission of the Spanish Evangelical Church and Rev Eva Dominguez

*Reformed Church in Carpatho-Ukraine**Rev Géza Kacsó, Minister and Mrs Dora Kacsó**Synod of the Nile, The Evangelical Church of Egypt**Mrs Rozet Refki Younan**Diocese of the Episcopal Church in Jerusalem and the Middle East**Rev Fares Elias Naoum, Rector and Mrs Pascal Mattar Naoum**Middle East Council of Churches, Department of Services to Palestinian Refugees**Mrs Sylvia Haddad, Executive Director**Presbyterian Church of Aotearoa New Zealand**Rev Dr Cleveland Buchanan Yates, Minister Emeritus**Mission Partners on Leave:**St Andrew's Galilee**Rev Kate McDonald**United Church of Zambia**Mrs Ida Waddell; Mr Keith Waddell*

The reception of the Delegates and Visitors being completed, the Moderator welcomed them on behalf of the General Assembly.

Rev Dr Elwyn Richards and Mrs Ming-Min Lin Cheng addressed the General Assembly in the name of the Delegates and Visitors and were thanked by the Moderator.

ASSEMBLY ARRANGEMENTS COMMITTEE

The General Assembly called for the Report of the Assembly Arrangements Committee which was given in by Ms Judith Pearson, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days.
3. Appoint Mr Roy Pinkerton to index the verbatim record.

4. Invite commissioners to submit to the first meeting of the Business Committee nominees for consideration to serve on the Selection Committee.
5. Appoint Mr Craig Marshall as Assembly Officer from June 2017.
6. Remind commissioners of the deadline of noon on Monday 22 May for submitting nominations for the Committee to Nominate the Moderator.

SCOTTISH BIBLE SOCIETY

7. Urge the Scottish Bible Society to pursue its ongoing efforts to address the challenge of global Bible translation.
8. Support the Society in its desire to work in partnership with congregations to improve people's experience of the Bible and its impact on their life.
9. Encourage congregations to consider using Bibleworld Books as a way to improve literacy levels amongst children in their communities.
10. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes.
11. Commend the Society's global outreach to the generosity of congregations and members.

The Moderator welcomed Ms Elaine Duncan, Executive Director, Scottish Bible Society, who addressed the General Assembly.

On behalf of the Directors of the Society, Ms Duncan presented a Bible to the Moderator, who gave thanks for the gift and the work of the Society, wishing it well for the future.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 9 and renumber:

Thank the Scottish Bible Society warmly for the ministry of the Bibleworld mobile classroom, and commend to God the faithful work it carried out during the course of its service.

The Deliverance as amended was then agreed.

DELEGATION OF THE GENERAL ASSEMBLY

The General Assembly called for the Report of the Delegation of Assembly which was given in by the Principal Clerk, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report of the Delegation of the General Assembly and thank it for its work.
2. Continue the appointment of the Delegation with the same powers as hitherto – the Principal Clerk of the General Assembly to be Chairman, the Depute Clerk of the General Assembly to be Vice-Chairman and the Solicitor of the Church to act as Secretary.
3. Pass an Act amending the Congregational Constitutions Act (Act XIX 1964) as set out in Appendix A.

APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY

The General Assembly called for the Minutes of the Appeals Committee of the Commission of Assembly which were laid on the table.

COMMITTEE ON OVERTURES AND CASES

This Committee had not met and there was no Report.

MINISTRIES APPEAL PANEL

The General Assembly called for the Minutes of the Ministries Appeal Panel which were laid on the table.

RETURNS TO OVERTURES

The General Assembly called for the Report of the Committee on Classifying Returns to Overtures which was given in by the Principal Clerk, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Registration of Ministries Overture, as printed in Appendix B.

It was moved, seconded and agreed as an amendment of Section 2:

Add at the end:

‘with the following additional amendment to Schedule 4 (Amendments and Repeals) of the Overture under the heading **Act VIII 2010 (Deacons)**:

Add the following sentence at the end of section 8(d):

‘A Deacon who does not occupy such a parish appointment, or other qualifying post, but who is registered on the Register of Ministry in Category R, shall be entitled to apply for membership of Presbytery on the same basis as a Minister of Word and Sacrament holding Category R registration, being in terms of section 14 of Act III 2000.’

The Deliverance as amended was then agreed.

The General Assembly suspended their sitting at 12.33 pm until 2 pm.

LEGAL QUESTIONS COMMITTEE

The General Assembly called for the Report of the Legal Questions Committee which was given in by the Rev George Cowie, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.

2. Amend Standing Order 95(i) as detailed in Section 1 and Appendix A of the Report.
3. Approve the principles outlined in Section 2.7 of the Report and instruct the Committee to bring a draft Discipline Overture, written in accordance with these principles, to the Assembly of 2018.
4. Instruct the Committee, jointly with the Ministries Council, to consider whether there is scope to reformulate the Code of Professional Practice and Good Conduct for the Ministries of the Church of Scotland as a set of rules which might allow breach of the Code, or of a version of it, to be defined as a disciplinary offence, and to report to the General Assembly of 2019.
5. Note that the Unitary Constitution has been amended (a) to include reference to the requirement to hold a Stated Annual Meeting and (b) to correct a reference to an appeal process, and agree to amend the Model Deed to similar effect, all as outlined in Appendix C.
6. Pass an Act amending the Model Deeds of Constitution Act (Act II 1994) as set out in Appendix C.
7. Agree that the process known as 'Arbitration', which has been used to make decisions between buildings in certain readjustment cases, should cease to be available from 1 January 2018.
8. Instruct Presbyteries to review any agreed Bases of Union or Linking which have yet to be implemented and, where any such Basis includes a clause indicating that the Panel of Arbiters should be asked to choose a building, instruct the Presbytery to amend its Plan by categorising the buildings in the proposed Union or Linking in terms of section 5(2) of Act VII 2003.
9. Instruct the General Trustees, in consultation with the Central Properties Department, to compile a guidance document for Presbyteries, outlining good practice which can be employed when choosing between buildings in the appraisal process.
10. Instruct the Committee, in consultation with the Ministries Council, to revise and consolidate the

provisions of the Ministries Act, as outlined in the Report, and to report to the Assembly of 2018.

11. Pass an Act amending the Ministry Act (Act II 2000) as set out in Appendix D.
12. Instruct the Committee to undertake a consultation exercise in relation to membership of Church Courts and to report to the Assembly of 2018.

It was moved, seconded and agreed as an amendment of Section 9:

After 'Instruct the General Trustees, in consultation with' add 'the Committee on Church Art and Architecture and'.

The Deliverance as amended was then agreed.

COUNCIL OF ASSEMBLY

The General Assembly called for the Report and Supplementary Report of the Council of Assembly which were given in by Dr Sally Bonnar, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Issue a call to the Church of Scotland to pray that God will do a fresh work amongst us as God's people and instruct Presbyteries and Kirk Sessions to consider how best to respond to this call.
3. Instruct the Council, working together with other appropriate Councils, to prepare as soon as possible, resources to support individuals, congregations and Presbyteries in prayer for the development and implementation of the Strategic Plan.
4. Affirm the work undertaken to this point on the creation of a Strategic Plan for the Church and note the Council's intention to bring a full report indicating strategic priorities for the next phase of the Church's life and work to the General Assembly in 2018.

5. Welcome the report of the Council's review of the work of the Ecumenical Relations Committee and instruct that Committee to continue its own review of the Church's Ecumenical Policy in consultation with the Council of Assembly, reporting to the General Assembly in 2018.
6. Approve the revised Remit of the Ecumenical Relations Committee as set out in Appendix 3.
7. Affirm the planned changes to the way in which the Ecumenical Relations Committee intends to relate to Councils and the Theological Forum and instruct those bodies to engage appropriately.
8. Encourage Presbyteries and congregational office bearers to ensure local compliance with the Data Protection Act and instruct the Council to present to the General Assembly in 2018 measures to ensure ongoing compliance throughout the Church with the new General Data Protection Regulation being introduced across the European Union.
9. Affirm the work undertaken by the Council in benchmarking senior staff salaries.
10. Approve the revised Job Description for the post of Principal Clerk as set out in Appendix 4.
11. *Consideration of Section 11 was dealt with earlier in this Session.*
12. Instruct the Council, in cooperation with the Assembly Arrangements Committee and the Legal Questions Committee, to review the terms and processes relating to the future appointment of a Principal Clerk and report to the General Assembly in 2019.
13. Note the Council's report on the future of interfaith relations and affirm the ongoing development of this work.
14. Approve the total to be contributed by congregations in 2018 of £46,055,000 based on the projection of congregational income for 2018 and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund. *(Section 1 and Appendix I)*
15. Note the indicative budget for 2018.

16. Receive the 2016 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly.
17. *Consideration of Section 17 was deferred until Session II.*

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 8 and renumber:

Welcome the establishing of the Gaelic Working Group and encourage the Group to press forward timeously with the development of the Gaelic language plan for the Church, and with other activities aimed at encouraging the use and enlivening of Gaelic in the Church.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 8 and renumber:

Instruct the Council, in consultation with the Nomination Committee, to investigate the opportunities, costs and financing of making video-conferencing more widely available for meetings of the Councils and Committees of the Church and report to the General Assembly in 2018.

The Deliverance as amended was then agreed.

JOINT REPORT OF THE COUNCIL OF ASSEMBLY, MINISTRIES COUNCIL, MISSION AND DISCIPLESHIP COUNCIL, PANEL ON REVIEW AND REFORM AND LEGAL QUESTIONS COMMITTEE

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Instruct the Council of Assembly, working jointly with the Mission and Discipleship Council, the Ministries Council, the Panel on Review and Reform and the Legal Questions Committee to complete its work on

resourcing the implementation of Local Church Review as outlined in section 5(c) of the Deliverance of the Council of Assembly's Report to the General Assembly in 2016, and report to the General Assembly in 2018.

intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 20 May 2017, 3.23 pm

The General Assembly adjourned at 3.23 pm to meet again in this Hall on Monday 22 May at 9.15 am for Holy Communion, and thereafter for business, whereof public

CONVENED AT EDINBURGH, 22 MAY 2017

At Edinburgh, and within the Assembly Hall, the 22nd day of May 2017 years, at 9.15 am, Session II.

After observance of the Lord's Supper in the Assembly Hall, the General Assembly did again convene and was constituted with prayer.

BUSINESS COMMITTEE

The General Assembly called for the Report of the Business Committee which was given in by Ms Judith Pearson, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Agree the Order of Business for the third to the seventh day.
2. Appoint the following Selection Committee:

Rev Jane Barron	(460)
Mrs Ann M C Bowie	(603)
Mr Scott Burton	(34)
Mrs Jessie Cross	(225)
Mrs Jane Dargie	(548)
Rev David Denniston	(485)
Mrs Margaret Dow	(441)
Mr Jim Hamilton DCS	(310)
Mr John Haston	(399)
Rev Brian Hilsley	(77)
Rev Peter Johnston	(539)
Rev Margaret Lane	(15)
Rev Caroline Lockerbie	(681)
Very Rev Andrew McLellan	(435)
Rev Alison Mehigan	(617)
Rev Valerie Ott	(131)
Rev Colin C Renwick	(418)
Mr Robin Stimpson	(50)

Rev Rosemary Frew, *Convener*
Rev Ian Y Gilmour, *Vice-Convener*

3. Note the 21 day deadline for the submission of commissioners' expenses.
4. Note arrangements for the election of the Committee to Nominate the Moderator.

The General Assembly called for the Report of the Committee appointed to prepare a reply to the Most Gracious Letter from Her Majesty the Queen which was given in by the Very Rev Dr Russell Barr.

The Reply to Her Majesty's Most Gracious Letter was submitted and approved for signature and transmission to Her Majesty.

The Reply was in the following terms:

TO THE QUEEN'S MOST EXCELLENT MAJESTY

May it please Your Majesty

We, Your Majesty's loyal subjects convened in General Assembly, have received with pleasure Your Majesty's gracious letter to us.

We greatly value Your Majesty's continuing pledge to maintain the historic rights and privileges of the Church of Scotland.

Your Majesty and His Royal Highness the Duke of Edinburgh are always in our prayers and we rejoice at the unstinting service that Your Majesty and His Royal Highness give to both nation and Commonwealth. In this year it has been a particular joy to note that, in the world context, Your Majesty is now the longest-serving current Head of State and we are glad that good health has allowed Your Majesty to reach such a magnificent milestone. Your Majesty's commitment to public service is a model for the nation, and the Church of Scotland is thankful to God for the way in which that example pervades the nation's life.

We pay particular tribute to His Royal Highness the Duke of Edinburgh. We know that the decision to retire from public duties is not one which will have been taken lightly; however, seventy years of public service is a remarkable record and the influence that the Duke of Edinburgh has had on so many groups and organisations is equally remarkable. The Duke of Edinburgh Award Scheme will stand as an extraordinary legacy which has touched, and will continue to touch, the lives of millions of young people across the world. In the Church of Scotland we offer to His Royal Highness our warmest thanks, and an assurance of our prayers for continuing health and strength in a well-deserved retirement.

At a time of great unease and uncertainty around the world we are grateful for Your Majesty's support for the work that the Church of Scotland is doing to enable people to resolve their conflicts by peaceful means and we are particularly grateful for Your Majesty's acknowledgment of the efforts that we are making to work alongside colleagues in both the Church of England and the Roman Catholic Church in seeking peace and reconciliation for the beleaguered people of South Sudan.

Your Majesty has also commended the work of our World Mission Council which, in collaboration with Christian Aid, has joined with many other faith communities to work for gender justice across the globe. We, the ministers, elders and deacons of the Church of Scotland, cannot emphasize enough the need to address this issue both within our own Communion and across the continents. We will work tirelessly on this matter, believing that gender justice is a key element in strengthening the way that people and nations relate to one another.

We know too the importance, at this time, of interfaith dialogue and we can assure Your Majesty that the Church of Scotland will continue its efforts to be hospitable and understanding of those who belong to other cultures and faiths. Our prayers for peace and harmony across the world are constant and we remain committed to understanding our common humanity.

We sincerely appreciate Your Majesty's gracious words in commending the work that the immediate past Moderator, the Very Rev Dr Russell Barr, has done to highlight the plight of people who are homeless. This is an area of work which should be of concern to all those who work for the common good, and the Church of Scotland will continue its efforts to coordinate work with Local Authorities, the Scottish Government, the UK Government and other agencies that are working to end this blight on our society.

It is particularly pleasing that Your Majesty has appointed for a second time Your Majesty's dearly beloved Daughter Her Royal Highness The Princess Anne, Princess Royal as High Commissioner. Her Royal Highness' presence is greatly appreciated and warmly welcomed.

Finally, we commend to the unfailing care and protection of Almighty God, Your Majesty and His Royal Highness the Duke of Edinburgh and as we begin our deliberations we pray that God will continue to bestow favour upon Your Majesty, that you may long reign over us.

Your Majesty's most faithful and loyal servants.

THE MINISTERS, ELDERS AND DEACONS OF THE CHURCH OF SCOTLAND CONVENED IN GENERAL ASSEMBLY

Signed in our name, in our presence and at our appointment by

DEREK BROWNING
Moderator

WORLD MISSION COUNCIL

The General Assembly called for the Report of the World Mission Council which was given in by the Rev Iain Cunningham, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Give thanks for the life and witness of Mission Partners who have died, acknowledge with gratitude those who have completed their period of service overseas, and uphold in prayer all who continue to serve.
3. Encourage members to prayerfully consider offering for service with the world church.
4. Encourage congregations to read and study the report, use the worship service and resources, and learn more about the life of churches in other parts of the world, and the links with the Church of Scotland.
5. Give thanks for 500 years of witness in the Reformed tradition, and the opportunities for women to exercise all forms of ministry within it.
6. Give thanks for the ordination of women in the Middle East and encourage the Council in its support of other churches considering ordaining women.
7. Encourage congregations and members to engage with, support, and promote the work of Christian Aid, especially in its work on gender justice through the Side by Side movement.
8. Urge attendance at the Duff Missionary Lectures 2017 to engage with Professor Kwok Pui Lan.
9. Welcome the Council's plan, with the Church and Society Council, The Guild, and Christian Aid, to organise a conference on September 16, 2017 with international partners on the theme of Women in the World Church, and encourage congregations to send a representative.
10. Encourage congregations with twinnings to invite a woman to visit at the time of the Women in the World Church Conference or to purposely have a bias to women being part of group visits in 2017/18.
11. Encourage congregations without a twinning to consider building a relationship with a congregation of one of our partner churches.
12. Celebrate the ongoing contribution of women across the worldwide church, and encourage Councils, Presbyteries, Kirk Sessions and members to continue to challenge any theology that is used to persecute and discriminate against women.

13. Welcome the engagement with South Sudan, and encourage the Council to continue its commitment to the Presbyterian Church there, and its work in conflict resolution and mediation and to encourage the whole church to pray for the people of South Sudan and for a lasting peace.
14. Encourage the whole church to take part in the Thursdays in Black campaign.
15. Encourage support for the Church of Scotland HIV Programme.
16. Agree that the McKean Bentinck Fund be used to support Christian Witness in Southern Europe.
17. Pass an Act amending the Act anent the sale of Deaconess House, the application of the proceeds of sale, and the Mrs MacGregor (Batterflats) Endowment Fund (Act XIV 1963) as set out in Appendix V.

It was moved, seconded and agreed as an addendum to the Deliverance:

Add a new Section 7 and renumber:

Regret the absence from this General Assembly of Rev Rola Sleiman (National Evangelical Synod of Syria and Lebanon) and Rev James Makuei Choul (Presbyterian Church in South Sudan) due to visa problems and instruct the Council, and other relevant bodies or individuals within the Church, to continue to work with Government, especially the Home Office and the Foreign and Commonwealth Office to ensure that the Church of Scotland is recognised as an institution whose word is accepted in all UK Embassies, High Commissions and Consulates around the world when visa applications are being considered.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 14 and renumber:

Instruct the World Mission Council, in collaboration with the Church and Society Council and the Ecumenical Relations Committee, to engage in vigorous advocacy on

issues of peace for South Sudan and to work ecumenically, particularly with the Church of England and the Roman Catholic Church, in relation to the peace and mediation work which the Church of Scotland has already begun.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 14 and renumber:

Welcome the recent visit of Pope Tawadros II, 118th Pope of Alexandria and Patriarch of the See of St Mark to the United Kingdom, and commend the clergy and members of the Coptic Church to the prayers of the General Assembly.

It was moved, seconded and agreed as an amendment of the proposed amendment:

Add at the end:

'and the whole Church'.

The amendment as amended was agreed.

The Deliverance as amended was then agreed.

JOINT REPORT OF THE WORLD MISSION COUNCIL AND CHURCH AND SOCIETY COUNCIL

The General Assembly called for the Joint Report of the World Mission Council and Church and Society Council which was given in by the Rev Iain Cunningham, Convener, World Mission Council.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Instruct the World Mission and Church and Society Councils to make available an easily accessible study document based on the information in this report to help Church members understand the conflict and engage with steps for a just peace.
3. Urge that any public commemorations of the Balfour Declaration are undertaken sensitively, and always in the context for calling for peace and justice, and instruct the Church and Society Council to write to the Scottish and UK governments to that effect.
4. Call on UK government to base their engagement in this conflict on the principles of justice, equality, dignity, equal access to natural resources and freedom of opportunity for all.
5. Commend all those who are committed to the use of non-violent means of resolving the conflict and instruct the World Mission Council to continue to support partners who are working in this way.
6. Deplore the increased expansion of settlements which are illegal under international law and an obstacle to peace.
7. Instruct the World Mission Council, in consultation with the Investors Trust, and with the full cooperation of the Church and Society Council, and Council of Assembly, to undertake a strategic review of our presence, and to examine what would be the most effective use of its assets, in the pursuit of a just peace in Israel/ Palestine, and report back to the General Assembly of 2019.
8. Instruct the World Mission Council to continue to support, encourage, and organise 'Go and See, Come and Tell' visits; and urge congregations, Presbyteries and individuals to make this kind of pilgrimage which offers opportunities to meet with, and better understand the realities of partners working for peace and justice.
9. Encourage all church members to read and engage with the Kairos Palestine document.
10. Affirm that Christian theology should not be used to justify or perpetuate a situation of injustice.
11. Instruct all church members to challenge antisemitism and anti-Muslim prejudice.
12. Encourage all church members to work ecumenically and with interfaith partners to pursue a shared vision for peace and justice in Israel/Palestine.

It was moved and seconded as an amendment of Section 2:

After 'in this report' add 'noting the limits of the report as stated in section 1.3 of the Report'.

On a vote being taken For or Against it carried Against.

The General Assembly suspended their sitting at 12.19 pm until 2 pm.

It was moved and seconded as an amendment of Section 3:

Amend Section 3 to read:

Urge the Scottish and UK Governments that any public commemorations of the Balfour Declaration are undertaken sensitively, recognising the costs involved for the Palestinian people.

On a vote being taken For or Against it carried For.

It was moved and seconded as a counter-motion to Section 3 as amended:

Urge the Scottish and UK governments to ensure that public commemorations of the Balfour Declaration are undertaken with integrity, recognising the enormous cost to the Palestinian people of the failure to fulfil the promise in the Declaration, and to safeguard and secure their human rights which continue to be violated.

On a vote being taken between the motion (the amended Section 3) and the counter-motion as amended, the motion carried and the General Assembly resolved accordingly.

It was moved, seconded and agreed as an amendment of Section 5:

Amend to read:

Commend all those who are committed to the use of non-violent means to resist the occupation and achieve a just

peace, and instruct the World Mission Council to support partners who are working in this way, particularly those civil society organisations under threat because of their work.

It was moved and seconded as a counter-motion to Section 6:

Condemn all infringements of international law, including the expansion of the illegal settlements, which are obstacles to peace, and urge the adoption of economic measures to pressure the state of Israel to comply with international law.

It was moved and seconded as an amendment to the proposed counter-motion to Section 6:

Delete 'and urge the adoption of economic measures to pressure the state of Israel to comply with international law'.

On a vote being taken For or Against the amendment to the proposed counter-motion it carried For.

The counter-motion as amended was then agreed.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 7 and renumber:

Express deep concern in regard to Hamas's continued declaration, despite recent changes to its charter, that Israel does not have the right to exist which is unjust and an obstacle to peace.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 7 and renumber:

Note that 2017 marks the year of the Jubilee since the demarcation of Israel/Palestine and call for renewed prayer for all those who are displaced and live under occupation,

and encourage the restitution of all Palestinian lands within the 1967 borders.

It was moved, seconded and agreed as an amendment of Section 7:

Amend Section 7 to read:

Instruct the World Mission Council, with the co-operation of the Church and Society Council, Council of Assembly and other relevant bodies within the Church, to undertake a strategic review of the Church's presence in Israel/Palestine, and to consider what would be the most effective use of the Church's assets in the pursuit of a just peace in Israel/Palestine, and report to the General Assembly of 2019.

It was moved, seconded and agreed as a counter-motion to Section 9:

Commend the Kairos Palestine document and invite the World Mission Council to produce resources to encourage all church members to engage with the document.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 12:

Urge all Presbyteries where such a service has not yet taken place to organise a '24th of the month' service of prayer for peace and justice in Israel/Palestine.

The Deliverance as amended was then agreed.

SOCIAL CARE COUNCIL

The General Assembly called for the Report and Supplementary Report of the Social Care Council which were given in by Mr Bill Steele, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Note the work carried out by the Business Strategy Group and its helpful recommendations on the future direction for CrossReach.
3. Note the changing and challenging environment in which CrossReach is currently operating and, as a result, the difficulties in setting a Strategic Plan at this time.
4. Welcome the Strategic Direction of Travel approved by the Council and endorse the commitment to continue to offer quality services in Christ's name as part of the Church's mission.
5. Endorse the revised financial principles and the need for continuous review of all services and service areas in order to continue the journey towards financial sustainability.
6. Note with sadness that resources are not available to implement the Scottish Living Wage for all staff and support all steps to encourage funders to include these costs and those of reasonable salary differentials in the funding of contracts.
7. Note the changes to the Council's Recruitment Policy which no longer requires all staff to have a Christian faith but, in order to achieve the Mission and Ethos of the work of CrossReach, confirms the need to continue to employ people with a Christian faith in certain positions by virtue of their responsibilities.
8. Note the difficulties of running small homes for older people in rural locations within the funding levels provided by the National Care Home Contract, and in situations where recruitment is also a challenge, and instruct the Principal Clerk to write on behalf of the General Assembly to both the Scottish Government and the Convention of Scottish Local Authorities to encourage them to review the funding in such situations.
9. Encourage Church of Scotland members, in addition to their normal church giving, to adopt CrossReach as their chosen charity and make a regular standing order to support the work.
10. Recognise the quality care and support provided by the staff of CrossReach as evidenced in the Review

and Performance section of the Report and register appreciation of the work carried out to further the mission of the Church.

11. Welcome the commitment of the Council to fund Social Care Mission support in order to resource local churches for a further two years.
12. Note the progress made with key partners highlighted in the Report.
13. Note the work being done to support the four churches involved in the pilot project and commend the commitment of the Council to continue working with them.
14. Note the Council's intention to develop universal resources for access by a wider group of churches.
15. Note the number of churches unable to receive support due to the limited resources available to the Council.

PANEL ON REVIEW AND REFORM

The General Assembly called for the Report and Supplementary Report of the Panel on Review and Reform which were given in by the Rev Graham Duffin, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Instruct the Panel to work in partnership with others to enable conversation and discussion across the Church of Scotland on Ecclesiology in a post Christendom context.
3. Instruct the Panel along with Ministries Council to bring proposals to the General Assembly of 2018 on payment, training and placement of Ordained Local Ministers.
4. Note the ongoing work being carried out on enabling sacramental ministries and, in this ongoing work, instruct the Panel to consider, alongside other developments, the potential use of Commissioned Local Ministers as outlined by Rev Dr Doug Gay in the 2017 Chalmers Lectures.

5. Instruct the Panel to work with Ministries Council, Fresh Expressions and outside agencies to ensure that appropriate training for Pioneer Ministry is developed.
6. Instruct the Panel to consider fully all the options set out in the Supplementary Report and to consult widely on this before bringing a final report to a future General Assembly.

It was moved, seconded and agreed as an amendment of Section 3:

After 'training and placement of' add 'Auxiliary Ministers and'.

It was moved and seconded as a counter-motion to Section 4 and Section 6 (Section 2 of the original proposed Deliverance of the Supplementary Report):

Instruct the Panel, the Theological Forum, the Ecumenical Relations Committee and the Legal Questions Committee jointly to give consideration to whether, in the light of the ideas raised in the Report and Supplementary Report of the Panel on Review and Reform, there should be any change to the practice of Sacramental Ministry in the Church of Scotland and report to a future Assembly.

It was moved, seconded and agreed as an amendment of the proposed counter-motion:

After 'Church of Scotland' amend the text to read 'and to consult with others and to report to a future Assembly'.

The counter-motion as amended was then agreed.

It was moved, seconded and agreed as an amendment of Section 5:

After "Ministries Council," add 'Mission and Discipleship Council,'

The Deliverance as amended was then agreed.

COUNCIL OF ASSEMBLY

The General Assembly took up consideration of Section 5 of the Deliverance of the Supplementary Report of the Council of Assembly, and it was moved, seconded and agreed:

The General Assembly:

5. Note the report on the Future of the National Church Offices and with it the intention of the Council to bring to the General Assembly of 2018 fully costed proposals and business plans for the future

development and use of the Church's Offices in Edinburgh, based on the careful examination of the Options presented in Section 3 of the Supplementary Report.

The General Assembly adjourned at 5.28 pm to meet again in this Hall tomorrow at 9.15 am for business, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 22 May 2017, 5.28 pm

CONVENED AT EDINBURGH, 23 MAY 2017

At Edinburgh, and within the Assembly Hall, the 23rd day of May 2017 years, at 9.15 am, Session III.

The General Assembly did again convene and was constituted with prayer.

The minutes of Session I, being printed and in the hands of members, were submitted and approved.

CHURCH AND SOCIETY COUNCIL

The General Assembly called for the Report and Supplementary Report of the Church and Society Council which were given in by the Rev Dr Richard Frazer, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.

Speak Out

2. Approve the Speak Out Implementation Plan and encourage the Council in its long-term planning process.
3. Celebrate the outstanding work which local churches are already undertaking to make Scotland fairer, more equal and more just – more like God intends.
4. Instruct the Council to work in partnership with other Councils and Committees in the implementation of the Plan.
5. Instruct the Council to develop resources to enable congregations to engage fully in the work of Speak Out.
6. Instruct the Council to establish a robust monitoring and evaluation framework which will enable the Church to scrutinise, measure and learn from the work of Speak Out.

Surveillance

7. Instruct the Council to develop appropriate resources to ensure the wider discussion of the issues raised in the Surveillance and Social Justice report.

8. Instruct the Council to continue to challenge organisations, including governments, in their inappropriate use of surveillance especially with regards to the poorest and most marginalised in society.

European Union

9. Regret the reported rise in xenophobic and racist attacks on people following the result of the EU Referendum and affirm the valuable role of citizens from other parts of Europe living in Scotland.
10. Encourage congregations to discuss our future in Europe respectfully, using the “Conversation Welcome” resource produced by the Joint Public Issues Team, and to raise their concerns and aspirations with their elected representatives.
11. Call on the Scottish and UK Governments to ensure that the rights and contributions of nationals from other EU countries resident in Scotland are recognised and protected.
12. Instruct the Council to ensure the voice of the Church is heard in the public debate around the Article 50 negotiations.

Asylum and Refugees

13. Call on the UK Government to increase the target number of individuals to be resettled under refugee humanitarian programmes in proportion to the scale of global need and the relative size of the UK population and economy.
14. Call on the UK Government to allow individuals resettled through community sponsorship to be counted in addition to, rather than as part of, its target number for refugee resettlement.
15. Encourage congregations that may be considering applying for community sponsorship to be aware of the wider implications outlined in the Report at paragraph 7.4.5.
16. Call on the UK Government to implement the recommendations of the 2015 UK Parliamentary

Inquiry into Detention and to make provision for child refugees to have access to a right to family reunion.

17. Call on the Scottish Government to extend its strategic framework for refugee integration and ensure the participation of the church at a local and national level, both as an organisation committed to working with refugees as well as a body which includes asylum seekers and refugees as members.
18. Encourage congregations and church members to take part in opportunities for encounter and learning with asylum seekers and refugees, through appropriate groups or the programmes from the Scottish Refugee Council including Cup of Tea with a Refugee and Refugee Festival Scotland.
19. Acknowledge the generosity of many congregations in donating aid and money to support refugees and encourage giving money rather than purchasing new goods for donation, and where donated goods are offered that these are given in response to a specific list of requested items and to a registered charity.

Pilgrimage

20. Affirm the place of pilgrimage within the life of the church and encourage congregations to explore opportunities for pilgrimage locally and how to provide practical and spiritual support for pilgrims passing through the parish.
21. Instruct the Council, in partnership with the Mission and Discipleship Council and others to develop resources to support pilgrimage in Scotland.

An Economy Driven by Equality

22. Welcome the growth of interest in ethical finance initiatives in Scotland and urge congregations to support the Christian Aid Big Shift campaign on banking and investigate what it means to become an Ethical Money Church.

Doing Politics Differently

23. Welcome the impact of 'Meet Your MSP' and encourage congregations to build positive relationships with their local politicians.

24. Welcome the work on participatory budgeting initiatives being undertaken by local congregations supported by the Council.

Gender Justice

25. Commend the work that the Council of Assembly is doing to explore the best way to take forward broader gender justice work in the Church.
26. Welcome the work being undertaken by the Violence against Women Task Group and Development Officer and urge the Church to continue to work to end violence against women.
27. Commend the new resources created by the Violence against Women Task Group for study and action by local churches and Kirk Sessions.
28. Instruct the Council to reflect on the issue of prostitution and the Church's response to it and to report on this subject to a future General Assembly.
29. Call on political decision-makers and influence shapers to refrain from personal attacks but instead seek to discuss, debate and engage in conversation with respect, grace and always seeking the common good.
30. Instruct the Council to continue to monitor the ongoing debate about Scotland's Constitutional Future and to report the General Assembly of 2018.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 2 and renumber:

Express profound sadness at the attack at Manchester Arena and the tragic and pointless loss of life; affirm the courage and grace with which Manchester is already responding; call on the Church to continue to foster deep relationships across communities; and commit us to pray for all those affected.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 9 and renumber:

Note the imminent introduction of the General Data Protection Regulation and encourage the Council to monitor its effects on vulnerable people.

It was moved, seconded and agreed as an amendment of Section 9:

Delete 'Regret' and substitute 'Deplore'.

It was moved, seconded and agreed as an amendment of Section 11:

After 'resident in Scotland' add 'and UK citizens resident in EU member states'.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 18 and renumber:

Call on the UK Government to end its policy of destitution for failed asylum seekers.

It was moved and seconded as an amendment of the proposed amendment:

Delete 'failed' and substitute 'rejected'.

On a vote being taken For or Against the amendment of the proposed amendment, it carried Against.

The amendment was then agreed.

It was moved, seconded and agreed as an amendment of Section 21:

After 'develop resources to support pilgrimage in Scotland' add ', and to explore and develop ways of assisting congregations on pilgrim routes to fulfil the missionary purposes of the Church.'

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 23 and renumber:

Instruct the Council to consider the effectiveness of microcredit schemes in lifting people out of poverty and report to a future General Assembly as part of the Council's focus on an economy driven by equality.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 25 and renumber:

Encourage the Council to reflect on changes in the way that decisions are made at the level of Government and report to a future General Assembly.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 27 and renumber:

Condemn the practice of Female Genital Mutilation (FGM) as an act of violence against women and call on the Council to urge the UK Government to seriously consider an individual's risk of falling victim to FGM when determining asylum applications.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 29:

Call on the UK Government to ensure that ship to ship transfers of crude oil are not permitted in the Inner Moray Firth.

On a vote being taken For or Against it carried For.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 29:

Welcome the development of Visitor Centres in Scottish Prisons, welcome the engagement of the Church in this development, and encourage the Council to continue to

pay attention to this and other matters relating to imprisonment and penal reform.

The Deliverance as amended was then agreed.

The General Assembly suspended their sitting at 12.27 pm until 2 pm.

CHURCH OF SCOTLAND GUILD

The General Assembly called for the Report of the Guild which was given in by Mrs Rosemary Johnston, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Congratulate the Guild on its 130th anniversary.
3. Encourage congregations without a Guild to consider establishing one.
4. Note the possibility of individuals joining the Guild.
5. Encourage Presbyteries and Kirk Sessions to consider their relationship with the Guild at all levels, including support of Guild Projects.
6. Welcome the on-going developments in the services delivered nationally by the Guild.
7. Commend the Guild's published resources for use by other congregational groups.
8. Welcome the developing relationship between the Guild and the Synod of Livingstonia of the Church of Central Africa Presbyterian.

It was moved, seconded and agreed as an amendment of Section 3:

Add at the end 'or forming a linkage with a neighbouring congregation'.

It was moved, seconded and agreed as an amendment of Section 5:

After 'consider' add 'reinvigorating'.

The Deliverance as amended was then agreed.

Mrs Johnston, on her retiral as Convener, was thanked by the Moderator for her noteworthy service to the Guild and the General Assembly.

JOINT REPORT OF THE CHURCH OF SCOTLAND GUILD AND THE NATIONAL YOUTH ASSEMBLY

The General Assembly called for the Joint Report of the Guild and the National Youth Assembly which was given in by Mrs Rosemary Johnston, Convener, The Church of Scotland Guild.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Commend the Guild and the National Youth Assembly for their continuing commitment to developing intergenerational initiatives.
3. Encourage ministers, Kirk Sessions and other church leaders to consider how intergenerational work and ministry might be of benefit in their congregations and parishes.
4. Encourage Presbyteries to consider how they might support congregations in developing intergenerational work and ministry.
5. Encourage the Councils and Committees of the Kirk to keep intergenerational issues in mind in their discussions and decision-making.

IONA COMMUNITY BOARD

The General Assembly called for the Report of the Iona Community Board which was given in by the Rev Alan Kimmitt, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report and thank the Board.

2. Congratulate the Iona Community on the opening of its new Glasgow centre and the development of programme activities promoting peace and justice.
3. Commend the proposed refurbishment plans for Iona Abbey and encourage church members and congregations to support the *Sanctuary and Light – Iona Abbey Appeal*.
4. Congratulate the new Leader of the Iona Community, Dr Michael Marten, and wish him well; and thank Rev Peter Macdonald for his service over the past eight years.

Rev Peter McDonald, Leader of the Iona Community, was invited to address the General Assembly and was thanked by the Moderator.

The General Assembly adjourned at 3.37 pm to meet again in this Hall tomorrow at 9.15 am for business, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 23 May 2017, 3.37 pm

A special session, Catalysing Kingdom Communities, was held in the Assembly Hall following the close of business.

CONVENED AT EDINBURGH, 24 MAY 2017

At Edinburgh, and within the Assembly Hall, the 24th day of May 2017 years, at 9.15 am, Session IV.

The General Assembly did again convene and was constituted with prayer.

HRH Prince Ghazi bin Muhammad was invited to address the General Assembly and was thanked by the Moderator.

The minutes of Session II being printed and in the hands of members, were submitted and approved.

COMMITTEE ON ECUMENICAL RELATIONS

The General Assembly called for the Report of the Committee on Ecumenical Relations which was given in by the Rev Alison McDonald, Convener.

It was moved and seconded-

The General Assembly:

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

8. Note the appointment of representatives to ecumenical bodies, as detailed in Appendix II.

It was moved, seconded and agreed as an amendment of Section 2:

After 'to the vision expressed in ecclesia reformata, semper reformanda' add', the vision of a Reformed Church always being reformed in accordance with the holy scriptures,'

The Deliverance as amended was then agreed.

SAFEGUARDING COMMITTEE

The General Assembly called for the Report of the Safeguarding Committee which was given in by the Rev Dr Karen Campbell, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Note the scoping exercise being undertaken by the Committee to identify possible areas for review and development in order that current systems and practice are robust and fit for purpose.
3. Instruct Presbyteries to ensure that all Kirk Sessions within their bounds keep a record of the number of people who have undertaken all types of Safeguarding training and submit an annual return to the Safeguarding Office by January 31 each year indicating numbers who have done so in the preceding calendar year.
4. Affirm the work undertaken by the Committee in the field of dementia and safeguarding, following the National Safeguarding Conference held in October 2016.

5. Commend the Report of the Domestic Abuse Working Group and affirm the Domestic Abuse Policy Statement set out in Appendix 1.
6. Note the Committee's ongoing work in the area of Managing Those Who Pose a Risk of Harm.

Professor June Andrews was invited to address the General Assembly and was thanked by the Moderator.

MINISTRIES COUNCIL

The General Assembly called for the Report and Supplementary Report of the Ministries Council which were given in by the Rev Neil Glover, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Instruct the Council to work with the Council of Assembly and other appropriate bodies to develop a strategic vision and plan for Ministry and report to the General Assembly of 2018.
3. Instruct the Council to work with the Legal Questions Committee to consider how current legislation might allow for Hub-style ministry to be adopted and how that legislation might be extended to allow other Hub-style models to be implemented, making use of learning from previous models which have demonstrated characteristics of Hub-style ministry.
4. Instruct the Council to work with the Theological Forum and the Ecumenical Relations Committee to understand better the increased place of oversight in the Church's ministry and how this fits within Presbyterian ecclesiology.
5. Acknowledge the early signs of enthusiasm for a period of experimentation around Hub-style ministry and instruct the Council to work with a number of Presbyteries to identify key issues and characteristics of what Hub-style ministry could provide.
6. Instruct the Council to work with the Council of Assembly, and particularly its Finance Group, to consider how Ministries and Mission contributions are set for congregations in Guardianship or a long vacancy.
7. Instruct the Council to report to the General Assembly of 2018 regarding how Priority Areas are resourced within Presbytery Plans.
8. Affirm the commitment of the Priority Areas Committee to developing strong partnerships with other Councils.
9. Instruct the Priority Areas Committee to establish opportunities for Priority Areas congregations to access information through occasional surgeries with key bodies within the Church, e.g., General Trustees; Stewardship and Finance.
10. Instruct the Council to work with the Council of Assembly to explore the possibility of having payment relief with respect to congregations' contributions and to report to the General Assembly of 2018.
11. Note the report on the work of the Priority Areas Committee from 2010-2017 and instruct the Council to implement the Priorities Areas Plan for 2017-2022.
12. Instruct the Council to further develop the plans for supervision, coaching, and spiritual accompaniment for Ministers and to report to General Assembly 2018.
13. Pass an Act amending the Auxiliary Ministry Act (Act XIII, 2003) (as amended) as set out in Appendix 2.
14. Pass an Act amending the Deacons Act (Act VIII, 2010) (as amended) as set out in Appendix 3.
15. Pass an Act amending the Ordained Local Ministry Act (Act IX, 2011) (as amended) as set out in Appendix 4.
16. Affirm the Tomorrow's Calling project as part of the Decade for Ministry and instruct the Council to work with the Council of Assembly to promote further understanding about ministry.
17. Instruct the Council to articulate a 2018-2023 recruitment strategy for ministry.
18. Commend to those in the recognised ministries the Ministerial Development Conversation material.
19. Instruct Presbyteries to work with the Ministries Council in developing a planning framework which

supports and enables a locally-focused missional approach, taking into account: the statistical trends of availability of Ministers; the viability of congregations over the next 5 years, and acknowledging that further radical downward adjustment is not necessarily the appropriate response.

20. Instruct the Council to increase the Guardianship Allowance to 2 days per week of pastoral cover plus pulpit supply with effect from 1 January 2018.
21. Instruct the Council, in partnership with the Panel on Review and Reform, to initiate an evaluation of the Path of Renewal with a view to making recommendations on the future of this programme and report back to the General Assembly of 2018.
22. Pass Regulations amending the *Go For It* Fund Regulations (Regulations IV 2012) (as amended) as set out in Appendix 7.
23. Pass the Ministry and Deaf Congregations Act as set out in Appendix 8.
24. Pass the Congregations of Deaf People Regulations as set out in Appendix 9.
25. Note the Armed Forces Covenant as summarised in the Report.
26. Instruct the Ministries Council to liaise with the Legal Questions Committee on issues that have arisen in relation to the Ministers and Deacons in Civil Partnerships and Same Sex Marriages Act, (Act I, 2015) and report to the General Assembly of 2018 as to whether amending legislation is required.
27. Note the Council's initial discussions with the Mission and Discipleship Council with respect to Youth Ministry and instruct the Council to continue these discussions with a view to considering the possibility of recognising Youth Ministry as a strand of the Ministry of Word and Sacrament, and in due course to consider whether the Ministries Council should take responsibility for the assessment, training and ongoing support of Youth Ministers, bringing a final report to the General Assembly of 2018.
28. Instruct the Council, in consultation with the Legal Questions Committee, to develop a Capability

Procedure for Parish Ministers and report further to the General Assembly of 2018.

29. Note the completion of the recent round of the Protecting Vulnerable Groups processes for Parish Ministers, Ministries Development Staff, Candidates and Probationers.
30. Instruct the Council to consider the pay structures for salaried ministries and report to the General Assembly of 2018.
31. Instruct the Council, in consultation with the Legal Questions Committee, to explore the introduction of a process to permit the extension of parish ministry beyond the age of 75 on a case by case basis, taking into account all relevant factors, including the nature and context of the work of parish ministry, and to bring proposed legislation to the General Assembly of 2018.
32. Pass an Act amending the Ministry Act (Act II 2000) as set out in Appendix 1.
33. Instruct the Council, in consultation with the Legal Questions Committee, to bring proposals for a major revision of, or replacement for, the Appraisal and Adjustment Act (Act VII 2003), to the General Assembly of 2018.
34. Pass an Act amending the Appraisal and Adjustment Act (Act VII 2003) as set out in Appendix 2.
35. Pass an Act amending the Appeals Act (Act I 2014) as set out in Appendix 3.

The General Assembly suspended their sitting at 12.34 pm until 2 pm.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 2 and renumber:

Welcome the efforts of the Council to promote resilience in ministry and invite the Council to cooperate with Presbyteries and other appropriate bodies to facilitate resilience in ministry across the Church.

On a vote being taken For or Against the amendment it carried For.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 3 and renumber:

Instruct the Council to consider what further steps they might take to promote and to ensure the highest standards of preaching in the Church of Scotland.

It was moved, seconded and agreed as an amendment of Section 3:

After 'characteristics of Hub-style ministry' add 'and taking into account potential ecumenical expressions of Hub-style ministry'.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 7 and renumber:

Instruct the Council, in cooperation with the Council of Assembly and other appropriate bodies, to establish a strategy for supporting ministries in areas of rural deprivation and to consider how this strategy might be resourced within Presbytery Plans.

It was moved and seconded as an amendment of the proposed amendment:

Delete 'and to consider how this strategy might be resourced within Presbytery Plans'.

On a vote being taken For or Against the amendment, there voted For 271 and Against 262 and the General Assembly resolved accordingly.

On a vote being taken For or Against the amendment as amended, it carried Against.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 8 and renumber:

Instruct the Council to consider how they might support those in parishes which are not designated as priority areas but which have levels of deprivation in the highest 5% according to the Scottish Index of Multiple Deprivation 2016, and report back to the General Assembly of 2018.

It was moved, seconded and agreed as an amendment of Section 12 of the Deliverance:

After 'Ministers' add 'directing the Council to ensure that participation in all such support plans is at the discretion of individual ministers'.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 13 and renumber:

Instruct the Council to reconsider the age-limit for candidates entering training for full-time Ministry of Word and Sacrament.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 16 and renumber:

Instruct the Council, in consultation with other Councils as appropriate, to consider how the Church might mark the 50th anniversary of the passing of the Act anent the Admission of Women to the Ministry and to report to the General Assembly of 2018.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 18 and renumber:

Commend the work of the Volunteering Vocations Scheme and instruct the Council to ensure that the new Recruitment Strategy offers a variety of experiences of ministry which are accessible and relevant to young adults and report to the General Assembly of 2018.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 18 and renumber:

Instruct the Council to ensure that the fullest possible range of learning options are available to candidates (including distance learning) when considering new patterns of training.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 20 and renumber:

Instruct the Council, in consultation with the Legal Questions Committee, to reconsider whether all previous Interim Moderators in a vacancy should be barred from applying for that vacancy in the light of so many long-term vacancies and current practice and report to the General Assembly of 2018.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 22 and renumber:

Instruct the Ministries Council, jointly with the Council of Assembly, Panel on Review and Reform, the Ecumenical Relations Committee and the Legal Questions Committee, to review the processes set out in Act VIII 2003 Vacancy Procedure with a view to creating a process which is more appropriate to this time while honouring the unique place which a Call by a congregation has in relation to parish ministry in the Church of Scotland and to propose such amendments as may be necessary to the Vacancy Procedure Act to achieve that aim and to report to the General Assembly of 2019.

It was moved, seconded and agreed as an amendment of Section 23:

Add at the end:

'with the following amendments to Appendix 8 (Ministry and Deaf Congregations Act):

- i. *In lines one and two of section 1, delete 'in ministry with' and substitute 'as a minister for';*
- ii. *In line two of section 2, delete 'in ministry with' and substitute 'as a minister for'.'*

It was moved, seconded and agreed as an amendment of Section 24:

Add at the end:

'with the following amendment to Appendix 9 (Congregations of Deaf People Regulations):

Add at the end of the first sentence of section 4:

'of the minister in terms of the Ministry and Deaf Congregations Act (Act XX 2017).'

It was moved, seconded and agreed as an amendment of Section 26:

Delete 'to liaise with the Legal Questions Committee on issues that have arisen in relation to' and substitute 'jointly with the Legal Questions Committee to consider issues that have arisen when implementing'.

It was moved and seconded as an amendment of Section 26:

Delete 'as to whether amending legislation is required' and substitute 'with proposed amendments to the legislation which may be considered appropriate'.

On a vote being taken For or Against the amendment it carried Against.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 27:

Instruct the Council to contact the editor and publishers of the Church of Scotland Year Book, requesting that when preparing lists of personnel to remove the titles "Mrs" "Ms" and "Miss" so as to ensure that male and female persons are listed on the same basis.

It was moved and seconded as an amendment of the proposed amendment:

After 'personnel' add 'to ascertain whether individuals would wish', and delete 'so as to ensure that male and female persons are listed on the same basis.'

On a vote being taken For or Against the amendment to the proposed amendment it carried Against.

On a vote being taken For or Against the amendment, there voted For 215 and Against 240 and the General Assembly resolved accordingly.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 27:

Instruct the Council, when reporting the annual salary and stipend increase to the General Assembly of 2018 to:

- i. state which inflation index has been used in calculating the stipend and salary increases for 2018;
- ii. offer a considered opinion on what is the most appropriate inflation index to use when determining the stipends and salaries of the Church in subsequent years; and

- iii. include a commitment to providing cumulative information on how stipend/salary increases (setting 2017 as the base year) have related to the index identified in (i).

It was moved, seconded and agreed as an amendment of Section 30 (Section 5 of the Supplementary Report Deliverance):

Add at the end 'with an explanation of how such calculations are made'.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 31 and renumber:

Instruct the Ministries Council, in consultation with the Council of Assembly, to consider the possibility of paying the visa fees and all fees associated with applying for a long-term right to settle and all UK nationality fees of those who are becoming ministers of the Church of Scotland and who are coming to the UK from outside the European Union and the European Economic Area and report to the General Assembly of 2018.

The Deliverance as amended was then agreed.

The General Assembly adjourned at 16.51 pm to meet again in this Hall tomorrow at 9.15 am for business, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 24 May 2017, 16.51 pm

CONVENED AT EDINBURGH, 25 MAY 2017

At Edinburgh, and within the Assembly Hall, the 25th day of May 2017 years, at 9.15 am, Session V.

The General Assembly did again convene and was constituted with prayer.

The minutes of Session III being printed and in the hands of members, were submitted and approved.

COMMITTEE ON CHAPLAINS TO HER MAJESTY'S FORCES

The General Assembly called for the Report of the Committee on Chaplains to Her Majesty's Forces which was given in by the Rev Gordon Craig, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Reaffirm the support of the Church of Scotland for all who serve in Her Majesty's Forces as Chaplains, and thank them for their outstanding service to Royal Navy, Army and Royal Air Force personnel and their families.
3. Acknowledge with particular gratitude the dedicated service of Chaplains on operations and the immeasurable support shown by their own families.
4. Commend to the prayers of all members of the Church of Scotland not just our Chaplains but all who serve in HM Forces and their families.
5. Commend to eligible ministers of the Church consideration of service as a Chaplain to HM Forces – Regular, Reserve and Cadet Forces.
6. Approve the Armed Forces Covenant described in Appendix 4 of the Report.

It was moved, seconded and agreed as an amendment of Section 6:

After 'Approve' add 'and implement'.

The Deliverance as amended was then agreed.

The Moderator addressed those Chaplains to Her Majesty's Forces who were present.

Air Marshal Stuart Atha CB DSO MABSC RAF, Deputy Commander Operations was then invited by the Moderator to address the General Assembly.

MISSION AND DISCIPLESHIP COUNCIL

The General Assembly called for the Report of the Mission and Discipleship Council which was given in by the Rev Norman Smith, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Encourage Kirk Sessions to explore how they might make use of the Conversations in Worship material.
3. Encourage the whole Church to use 'Pray Now: Word of Life' in daily devotions and public worship and to note the new How We Pray section.
4. Welcome the launch of the new Weekly Worship (formerly Starters for Sunday) pages and commend the efforts made to enhance content and accessibility.
5. Note the take-up of the online daily memes shared through the Church of Scotland social media channels and encourage their widespread use.
6. Welcome CARTA's development of its new 360 degree resource as a way of promoting the use of art and architecture in worship and outreach.
7. Urge Kirk Sessions to engage with the children and young people faith formation resources arising from Learn: Community of Faith conferences and to promote their use within the wider congregation.
8. Urge Kirk Sessions to use the Learn: Children & Young People publication and to promote its use in the wider congregation.

9. Note the continuing development of the Theology of Children and Young People identified in the interim report.
10. Instruct the Council to address the proposals contained within its report on the subject of the National Youth Assembly Review and to bring an interim report to the General Assembly of 2018.
11. Instruct the Council to continue its work on developing the eldership by addressing the proposals presented in the report from the Eldership Working Group.
12. Urge Presbyteries and Kirk Sessions to engage fully in the Year of Young People initiative in 2018.
13. Encourage Kirk Sessions to consider using Future Focus as an envisioning and planning resource at appropriate moments in congregational life.
14. Encourage Kirk Sessions in rural settings to engage with and utilise the support that has been developed for them.
15. Encourage Kirk Sessions to use the Pastoral Care resources as appropriate.
16. Instruct Presbyteries, when training Elders as moderators of their own Kirk Session, to use the training resource that has been developed specifically for this situation.
17. Encourage Kirk Sessions to promote the use of the online Office Bearers resource.
18. Urge Kirk Sessions to provide a Learning Disability Contact and engage with the support that has been developed for them in the area of learning disabilities.
19. Encourage Presbyteries and Kirk Sessions to use and share the Life Stories videos and transcripts as a means of building confidence in articulating faith and to promote their use throughout the Church.
20. Urge Kirk Sessions to support members in sharing their faith, and to use the Sharing Faith resource where appropriate.
21. Urge Presbyteries and Kirk Sessions to use the discipleship publications Learn: Exploring Faith and Learn: Understanding our Faith.

22. Encourage Presbyteries and Kirk Sessions to promote the use of Learn Online.
23. Encourage Presbyteries and Kirk Sessions to explore opportunities for pioneering forms of mission and to engage with the Fresh Expressions Development Worker.
24. Encourage Presbyteries, in conjunction with other denominations, to invite the Fresh Expressions team to run Fresh Expressions training events.
25. Encourage Presbyteries and Kirk Sessions to promote digital subscription to Life and Work.
26. Approve the theme of 'Stories E.T.C.' to run from 2018 to 2020 and commend it to the whole Church.

It was moved, seconded and agreed as an amendment of Section 5:

Delete 'memes' and substitute 'image macros'.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 10 and renumber:

Affirming the importance of including children and young people in the community of faith, and noting the Council's intention to focus on the question 'How and when are children and young people to be fully involved in the Sacrament of Holy Communion:

- i. Instruct the Council to consult with Presbyteries and Kirk Sessions in order to determine the extent to which the Church is finding Act V 2000, the Sacraments Act, to be pastorally helpful in the discipleship of children and young people;
- ii. Instruct the Council, in consultation with the Theological Forum, to re-examine the Church's current understanding that all children must be baptised prior to sharing in the Lord's Supper, within the context of the New Testament and the Church's Confession of Faith;
- iii. Instruct the Council to produce resources to help ministers, Sunday School volunteers and

congregations to know how best to include children and young people at the Lord's Table.

It was moved and seconded as an amendment of Section 10:

Amend to read:

Instruct the Council to address the proposals contained within its report on the subject of the National Youth Assembly Review and as part of that process to create a working group of 14 people comprising seven members of the Mission and Discipleship Council and seven young people (including former and current members of the National Youth Assembly, youth workers and other young people), young people to form the majority of the group and the group to be co-chaired by a young person and a member of the Council, and to bring an interim report to the General Assembly of 2018 considering the vision, scope, structures and resourcing that engage young people in spiritual formation and decision making processes at all levels of the Church.

On a vote being taken For or Against it carried For.

It was moved and seconded as an amendment of the Deliverance:-

Add a new Section 11 and renumber:

Instruct the Council to continue with the National Youth Assembly beyond 2019 unless and until any alternatives have been proved at least as successful.

On a vote being taken For or Against it carried Against.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 13 and renumber:

Acknowledge and congratulate Scripture Union on its 150th anniversary year, giving thanks to God for the work of Scripture Union Scotland with our nation's young people.

The General Assembly suspended their sitting at 12.38 pm until 2 pm.

It was moved, seconded and agreed as an amendment of Section 19:

After 'videos and transcripts' add 'and Talking Jesus materials'

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 26:

Recognise with sincere appreciation the outstanding contribution made by Rev Dr Roddy MacLeod as Editor of 'Na Duilleagan', the excellent, Gaelic *Life & Work* insert during the past 37 years and commend the Council for its innovative provision of a digital version of 'Na Duilleagan' alongside its paper version of this excellent resource.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 27:

Instruct the Council to consider the development of a National 'Season of Invitation' as a call to mission across the Church to be nationally driven and locally delivered and report to the General Assembly of 2018.

The Deliverance as amended was then agreed.

NATIONAL YOUTH ASSEMBLY

The General Assembly called for a Report from the 2016 National Youth Assembly which was given in by Mr Andrew MacPherson, Moderator of the National Youth Assembly.

Questions were addressed to Youth Representatives who had attended the National Youth Assembly.

The Moderator expressed appreciation to Mr Macpherson for his contribution to the Youth Assembly.

THEOLOGICAL FORUM

The General Assembly called for the Report of the Theological Forum which was given in by the Very Rev Professor Iain Torrance, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Note the Forum's range of activities and support given to the Church.
3. Receive the report "An Approach to the Theology of Same-Sex Marriage" as a resource to the Church and commend it as a basis for study and discussion.
4. Invite the Church to take stock of its history of discrimination at different levels and in different ways against gay people and to apologise individually and corporately and seek to do better.
5. Instruct the Legal Questions Committee to undertake a study of the matters which would require to be addressed in any new legislation permitting Ministers and Deacons to officiate at same-sex marriage ceremonies, with a view to presenting a Report to the 2018 General Assembly.

It was moved and seconded as a counter-motion to Section 1:

Receive the Report with the exception of Sections 3–5 of the Deliverance, Section 3 of the Report and the Appendix 'An Approach to the Theology of Same-Sex Marriage'.

On a vote being taken there voted for the motion 298 and for the counter-motion 149 and the General Assembly resolved accordingly.

It was moved and seconded as an amendment of Sections 3 and 4:

Add a preface consisting of the following wording to Section 3 of the Deliverance and renumber Section 3 as sub-section a) and Section 4 as sub-section b):

'Recognising and affirming the Church's existing doctrine and practice in matters of human sexuality, as in particular contained in (i) the deliverance in 2011 of the General Assembly on the Report of the Special Commission on Same-Sex Relationships and the Ministry in which the Church stated both that "homophobia is sinful" and that the Church does "not include in the concept of homophobia both the bona fide belief that homosexual practice is contrary to God's will and the responsible statement of that belief in preaching or writing"; (ii) the Report of the Working Group on Human Sexuality: Believing in Marriage received by the General Assembly in 2012; and (iii) the terms of the Ministers and Deacons in Civil Partnerships and Same Sex Marriages Act (Act I 2015):'

It was moved and seconded as an amendment of Sections 3, 4 and 5:

Add a preface consisting of the following wording to Section 3 of the Deliverance and renumber Section 3 as sub-section a), Section 4 as sub-section b) and Section 5 as sub-section c):

'Recognising the Church's doctrine and practice in matters of human sexuality and marriage:'

On a vote being taken between the proposed amendments, there voted for the first 251 and for the second 274 and the General Assembly resolved accordingly.

On a vote being taken For or Against the preferred amendment (of Sections 3, 4 and 5), there voted For 361 and Against 94 and the General Assembly resolved accordingly.

It was moved and seconded as a counter-motion to Section 3:

Delete 'and commend it as a basis for study and discussion'.

With the permission of the General Assembly, the above counter-motion was withdrawn.

It was moved and seconded as a counter-motion to Section 3:

Receive the report 'An Approach to the Theology of Same-Sex Marriage', with the omission of sections 1.8 to 1.10, as a resource to the Church and commend it as an initial contribution for study and discussion alongside the 2012 Report 'Believing in Marriage'.

On a vote being taken between the motion and the counter-motion, there voted for the motion 269 and for the counter-motion 191 and the General Assembly resolved accordingly.

It was moved, seconded and agreed as an amendment of Section 3:

Add at the end:

and instruct the Ecumenical Relations Committee to invite comment and feedback from our ecumenical partners and report to the General Assembly of 2018.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 4:

Instruct the Forum to engage in further reflection on the issues surrounding same-sex marriage and bring to a future General Assembly a further report that deals with the broad spectrum of views on this issue.

On a vote being taken For or Against the amendment, there voted For 127 and Against 284 and the General Assembly resolved accordingly.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 6:

Urge the Forum, in consultation with other Councils, to investigate theologically the theme of reconciliation, with particular reference to the divisions within the Church of

Scotland, Scottish churches and Scottish society concerning same-sex marriage.

The Deliverance as amended was then agreed.

The Rev Jonathan de Groot (241) recorded his dissent to which the following commissioners adhered:

Name	No.	Sections
		to which dissent related (if stated)
Rev Daniel Robertson	(21)	3-5
Mr Scott Burton	(34)	all
Rev Dr Brenda Robson	(61)	all
Rev Keith Mack	(78)	3-5
Rev Gordon Stevenson	(81)	3-5
Rev John Vischer	(82)	3 and 5
Mr David Lacey	(87)	
Mr Michael Weaver	(93)	3-5
Rev Alistair Cook	(113)	2-5
Rev Charles Finnie	(114)	all
Rev Anna Rodwell	(115)	
Mrs Margaret McIntosh	(161)	4-5
Rev James McNay	(188)	3-5
Mrs Jean Hunter	(194)	all
Mrs Isobel Beck DCS	(197)	all
Rev Steven Reid	(202)	3-5
Mr Alexander Russell	(207)	
Rev Stuart Steell	(221)	3-5
Rev Jonathan de Groot	(241)	all
Rev Jonathan Keefe	(256)	3-5
Rev Dr Scott Kirkland	(257)	all
Rev Mark Lowey	(258)	all
Rev Alisdair MacLeod-Mair	(262)	all
Rev Wilma Pearson	(266)	
Rev Andrew Robertson	(267)	3-5
Rev William Wilson	(271)	3 and 5
Miss Margaret Brough	(280)	all
Miss Laura Buist	(282)	3-5
Dr Garrick Osbourne	(303)	2-5

Rev Graham Austin	(314)	3-5	Mrs Issy Freudenthal	(622)	3-5
Dr Iain Campbell	(332)		Rev Bruce Dempsey	(634)	
Rev Ramsay Shields	(354)	3-5	Mrs Sheila Macleod	(643)	
Rev Alistair Horne	(391)	3-5	Mrs Caroline Penman	(645)	all
Rev Amanda MacQuarrie	(392)	3-5	Rev Iain Campbell	(666)	all
Rev Stuart Sharp	(395)	3-5	Rev William Heenan	(667)	all
Mr Matthew Baxter	(397)		Rev Hugh Stewart	(668)	all
Rev Scott McInnes	(414)	3 and 5	Mr Murdo Afrin	(669)	
Rev Graham Nash	(416)		Mr Iain Macleod	(670)	
Dr Michael Stewart	(472)	3-5	Mrs Margaret Ng-See-Quan	(709)	3-5
Rev Gordon Campbell	(506)	4 and 5			
Rev Dale London	(527)	3-5	The Very Rev Professor Iain Torrance, on his retiral as Convener, was thanked by the Moderator for his noteworthy service to the Forum and the General Assembly.		
Rev Peter Phillips	(528)	3-5			
Mrs Hazel Hewitt	(550)	all			
Mr David Wyness	(557)	all			
Rev Melvyn Griffiths	(559)	3-5	The General Assembly adjourned at 6.25 pm to meet again in this Hall tomorrow at 9.15 am for business, whereof public intimation having been made, the Sederunt was closed with prayer.		
Mr Gordon Cowie	(563)				
Rev Douglas McNab	(573)	3 and 4			
Rev Hugh O'Brien	(585)	2-5			
Rev Dr David Ross	(586)				
Rev Willem Verster	(588)				
Rev Alex Buchan	(600)				
Rev Isabel Buchan	(601)	3-5			
Rev Trevor Hunt	(614)	3-5			

ASSEMBLY HALL
EDINBURGH, 25 May 2017, 6.25 pm

CONVENED AT EDINBURGH, 26 MAY 2017

At Edinburgh, and within the Assembly Hall, the 26th day of May 2017 years, at 9.15 am, Session VI.

The General Assembly did again convene and was constituted with prayer.

Loretta Minghella OBE, Chief Executive, Christian Aid was invited to address the General Assembly and was thanked by the Moderator.

The minutes of Session IV being printed and in the hands of members, were submitted and approved.

GENERAL TRUSTEES

The General Assembly called for the Report of the General Trustees which was given in by Mr Iain Douglas, Chairman.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2. (a) Appoint Rev Sheila M Kirk BA LLB BD, Mr J Grahame Lees MA LLB NP and Rev Janet S Mathieson MA BD as General Trustees.
(b) Authorise payment of remuneration of £1,730 to each of Mr Iain C Douglas and Mr Roger G G Dodd as Vice-Chairman for the past year.
3. Note the work of the Way Forward Group and the various Working Groups.
4. Urge Presbyteries and congregations to undertake their respective responsibilities for the planned inspection, maintenance and repair of churches, halls and manses.

It was moved, seconded and agreed as an amendment of Section 2:

Add a new sub-section (c):

Appoint Mr Raymond K Young as Chairman and reappoint Mr Roger G G Dodd as Vice-Chairman for the ensuing year.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 4:

Invite the General Trustees to consider ways in which the funds a congregation has invested with the General Trustees might be used to pay the Ministries and Mission contribution of the congregation where they are finding it difficult to meet their obligation.

The Deliverance as amended was then agreed.

Mr Douglas, on his retiral as Chairman, was thanked by the Moderator for his noteworthy service to the General Trustees and the General Assembly.

TRUSTEES OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND FOR RETIRED MINISTERS AND WIDOWS AND WIDOWERS OF MINISTERS

The General Assembly called for the Report of the Trustees of the Church of Scotland Housing and Loan Fund which was given in by the Rev Ian Taylor, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report and thank the Trustees and Staff.
2. Appoint Mr G Burt as a Trustee of the Fund.

CHURCH HYMNARY TRUSTEES

The General Assembly called for the Report of the Church Hymnary Trustees which was given in by the Rev Ann Inglis, Trustee.

It was moved and seconded-

The General Assembly:

1. Receive the Report.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 2:

Urge the Trustees to publish CH4 in a format more easily accessible to the visually impaired.

On a vote being taken For or Against it carried For.

The Deliverance as amended was then agreed.

CHALMERS LECTURESHIP TRUST

The General Assembly called for the Report of the Chalmers Lectureship Trust which was given in by the Principal Clerk, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Appoint the Rev Jennifer Macrae, Rev Janet Mathieson, Rev Scott McKenna and Rev Dr John McPake (Ministers) and Angus Hogg, Isobel Hunter, Kay Keith and Roy Pinkerton (Elders) as Trustees of the Chalmers Lectureship Trust.
3. Instruct the Trustees to bring before the General Assembly of 2018 detailed proposals for the Lectureship Cycle 2018-2021.

THE CHURCH OF SCOTLAND TRUST

The General Assembly called for the Report of the Church of Scotland Trust which was given in by Mr John Hodge, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report and thank the members of the Trust for their diligence.
2. Re-appoint the Rev Iain Cunningham as a member of the Trust from 1 June 2017.
3. Appoint Mr Hugo Allan, Mrs Morag Angus and Mr Leon Marshall as members of the Trust from 1 June 2017.

THE CHURCH OF SCOTLAND INVESTORS TRUST

The General Assembly called for the Report of the Church of Scotland Investors Trust which was given in by Miss Catherine Y Alexander, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Approve the re-appointments of Mrs J Henderson and Mr T M Walker as members of the Investors Trust from 1 June 2017.
3. Receive the Annual Report and Financial Statements of the Investors Trust for 2016.

CHURCH OF SCOTLAND PENSION TRUSTEES

The General Assembly called for the Report of the Church of Scotland Pension Trustees which was given in by Mr John McCafferty, Chairman.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Approve the reappointment, as a Trustee, of Mr Graeme Caughey.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 3:

Approve the appointment, as a Trustee, of Mr Adrian Bark.

The Deliverance as amended was then agreed.

Mr McCafferty, on his retiral as Chairman, was thanked by the Moderator for his noteworthy service to the Pension Trustees and the General Assembly.

NOMINATION COMMITTEE

The General Assembly called for the Report of the Nomination Committee which was given in by the Rev Kenneth Stott, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Instruct the Council of Assembly to facilitate conversations among the Nomination Committee, the Legal Questions Committee and senior officers of the Church to recommend whether a better alternative method may be put in place for the nomination of persons to serve on bodies dealing with specific legal matters and report to the General Assembly in 2018.
3. Make alterations to Standing Committees and Councils as set forth in the Report, subject to the following alterations:

Delete:

Ministries Council

Member Appointed Hilary Peppiette (Edinburgh: Fairmilehead)

Amend:

Ecumenical Relations Committee

Minister Appointed Anikó Schütz Bradwell* (Humbie l/w Yester, **Bolton** and Saltoun)

Add:

Church Art and Architecture Committee

Member Appointed Marion Fyfe (Kirn and Sandbank)

Council of Assembly

Member Resigned John McPake

Member Appointed David Brackenridge (Peebles: St Andrew's Leckie)

Judicial Proceedings Panel

Ministers Appointed John Ferguson (Peterculter), William Hewitt (Kilmarnock: St Andrew's and St Marnock's)

Elders Appointed Barbara Finlayson (Edinburgh: St Andrew's and St George's West), Myrtle Gillies (Thurso: West), Margaret McIntosh (Prestwick: St Nicholas'), Ishbel Smith (Edinburgh: Balerno)

Ministries Council

Minister Resigned Gary McIntyre

Minister Appointed Stewart Weaver (Edinburgh: Portobello and Joppa) (3 yrs)

Member Appointed Anne Noble* (Bathgate: St John's) (2 yrs)

Nomination Committee

Minister Resigned Sean Swindells

Minister Appointed Ian Murray (Canonbie United l/w Liddesdale)

Member Appointed Kay McIntosh DCS (Kirk of Calder)

Social Care Council

Member Appointed Anne Oxbrow (Edinburgh: Greenbank)

Before dealing with Section 3 of the Deliverance, it was moved, seconded and agreed to suspend Standing Orders to permit the extension of Philip Brodie as Convener of the Appeals Committee of the Commission of Assembly for a further term of three years.

Mr Stott, on his retiral as Convener, was thanked by the Moderator for his noteworthy service to the Committee and the General Assembly.

SELECTION COMMITTEE

The General Assembly called for the Report of the Selection Committee which was given in by the Rev Rosemary Frew, Convener.

It was moved, seconded and agreed-

The General Assembly:

Appoint the following Committee to Nominate the Moderator:

Ministers and Deacons:

Rev Elisabeth F Cranfield	(447)
Rev James S Dewar	(5)
Rev Iain D MacDonald	(673)
Rev Louise E Mackay	(201)
Rev Fiona M Mathieson	(17)
Miss Pat M Munro DCS	(504)
Rev Scott M Rennie	(543)
Rev Alec Shuttleworth	(437)

Elders:

Mr Graeme D I Barrie	(275)
Mrs Ann M C Bowie	(603)
Miss Margaret Brough	(280)
Mr J Grahame Lees	(424)
Mr Scott Paget	(206)

Mrs Lillas Snedden	(405)
Mrs Jeneffer C Zielinsky	(382)

PROTESTATIONS

Protestations were called for.

Protestation was taken by the Rev Alistair Cumming for the Presbytery of England that the appeal by Mr Andrew Ventin against the decision of the Presbytery of England on 9 February 2016 to dissolve the charge of Liverpool: St Andrews, concurred in by the Presbytery Planning Task Group on 23 February 2016, and affirmed by the Presbytery of England on 14 June 2016, has been fallen from, and that said judgement has become final.

COMMITTEE ON PRINTING OF ACTS

The General Assembly called for the Report of the Standing Committee on the Printing of the Acts of the General Assembly which was given in by the Principal Clerk, and it was remitted to the Standing Committee under Section 26 of the Standing Orders to revise and print the Acts.

The General Assembly adjourned at 12.59 pm to meet again in this Hall this afternoon at 3.00 pm, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 26 May 2017, 12.59 pm

CONVENED AT EDINBURGH, 26 MAY 2017

At Edinburgh, and within the Assembly Hall, the 26th day of May 2017 years, at 3.00 pm, Session ult.

The General Assembly did again convene and was constituted with prayer.

DECEASED MINISTERS, MISSIONARIES AND DEACONS

The General Assembly called for the Report anent Deceased Ministers, Missionaries and Deacons, which was given in by the Very Rev Dr Russell Barr, and was agreed as follows:

DATE OF DEATH**2016**

June	29	Mrs Ann Hepburn, formerly Missionary in Blantyre, Malawi
July	4	Rev John Ferguson Anderson, formerly of Aberdeen: Mannofield
	11	Rev May McGill Allison, formerly of Glasgow: Househillwood St Christopher's
	15	Miss Moyra McCallum DCS, formerly of Presbytery of Aberdeen at Aberdeen: Woodside
	17	Rev John Andrew Jackson, formerly of Cleland
	19	Rev Joseph Baldwin Perry, formerly of Farnell
August	5	Rev Roderick Stewart Dick, lately Coatbridge: Calder as Auxiliary Minister
	5	Rev James McLaren Ritchie, formerly of Coalsnaughton
	5	Rev Dr Mary (Moyna) Elizabeth McGlynn, lately of Glasgow: Govan and Linthouse
	5	Rev John Harkness Ostler, formerly of Contin-Strathconnon
	5	Rev Dr Stuart Donald Blair Picken, formerly of Ardoch linked with Blackford
	16	Rev Alistair Anderson Roy, formerly of Wick: Bridge Street
	18	Miss Margaret Cameron DCS, formerly of Paisley: Wallneuk North
	21	Rev James Eric Stewart Low, formerly of Tarbat
	25	Miss May Scott, formerly of Blantyre, Malawi
	6	Rev Elspeth Gillian Dougall, formerly of Edinburgh: Marchmont St Giles'
	28	Rev James Sidney Allison Smith, formerly of Drongan: The Schaw Kirk
	31	Ms Dorothy Clephane, formerly of Tabeetha School, Jaffa, Israel
September	8	Rev David West Gatt, formerly of Thornton
	12	Rev Gilbert Mollison Mowat, formerly of Dundee: Albany-Butterburn
	19	Miss Rosemary Blair, formerly Missionary in West Pakistan
	24	Rev Christine McLeod Creegan, formerly of Grantully, Logierait and Strathtay
	24	Rev Arthur Francis Stoddart Kent, formerly of Monkton and Prestwick: North
October	2	Rev William McDowall MacMillan, formerly of Kilmory linked with Lamlash
	5	Rev Gordon Henig, formerly of Bellie linked with Speymouth
	5	Rev William Currie McCrorie, formerly of Kirkmabreck

	6	Rev Archibald Robertson, formerly of Glasgow: Eastwood
	15	Rev Robert MacGregor, formerly of Delting linked with Northmavine as Auxiliary Minister
	1	Rev William John Ainslie, formerly of Glasgow: Easterhouse as Community Minister
	23	Rev Elizabeth Baxter Forbes Kinniburgh, formerly of Birse linked with Finzean and Strachan
November	9	Rev Leslie William Thorne, formerly of Coatbridge: Clifton
	17	Rev Alexander Reid Aitken, formerly of Edinburgh: Newhaven
	26	Rev Geoffrey Horne Underwood, formerly of Cockenzie and Port Seton: Chalmers Memorial
	28	Rev James Marshall Buttery Scoular, formerly of Kippen
	29	Rev Neil Gow, formerly of Foveran
	29	Rev Professor Duncan Baillie Forrester formerly of New College
	30	Rev Allan Ian Macarthur, formerly of Applecross, Lochcarron and Torridon
	30	Rev Alan John Roy, formerly of Aberuthven linked with Dunning
December	17	Rev Dr Willis Arthur Jones, formerly of Cromarty linked with Resolis and Urquhart
	24	Rev Norman Swinburne, formerly of Sauchie
	26	Rev Margaret Thomson, formerly of Saltcoats: Erskine
	31	Rev Ian Cameron, formerly of Kilbrandon and Kilchattan
	31	Rev Alexander Fernie Bonar, formerly of Fowlis Wester, Madderty and Monzie
2017		
January	16	Miss Anne Stuart DCS, formerly of Airdrie: Clarkston
	19	Rev John Paton Renton, formerly of Kenmay
February	7	Rev Frederick David Fitzgerald Shewan, formerly of Edinburgh: Muirhouse St Andrew's
	11	Rev Stanley William Palmer, formerly of Kilbarchan: East
March	2	Rev James Duncan, formerly of Blair Atholl and Struan
	7	Rev Dr William Gorman Morrice, formerly of St John's College, Durham
	22	Rev William Logan Kirk, formerly of Dalton linked with Hightae linked with St Mungo
	23	Rev James Leslie Guthrie, formerly of Muirkirk
	24	Rev Michael Scott Murray Crawford, formerly of Aberdeen: St Mary's
	28	Rev Thomas Alexander Davidson Kelly, formerly of Glasgow: Govan Old
April	4	Rev John Oswald, formerly of Muthill linked with Trinity Gask and Kinkell
	30	Rev John Young, formerly of Airdrie Broomknoll linked with Calderbank
May	7	Rev John Edward Hawdon, formerly of Dundee: Clepington
	18	Rev Patricia Ramsay, lately of Dundee: Balgay
	20	Very Rev Dr James Leslie Weatherhead, formerly Principal Clerk of the General Assembly
	23	Rev Kenneth MacVicar formerly Kenmore linked with Lawers linked with Fortingall and Glenlyon

The General Assembly, upstanding, were led in prayer by the Very Rev Dr Russell Barr.

The Minutes of Sederunts not yet submitted were held as read and approved.

The Clerks were appointed a Committee to revise the Minutes.

The General Assembly passed an Act appointing a Commission of Assembly in terms of the Act VI 1997.

The General Assembly passed an Act appointing the next General Assembly to be held at Edinburgh on 19th May 2018.

The following people were presented to the General Assembly:

COUNCIL OF ASSEMBLY

New Staff Members:

Mr Gordon Barclay, Solicitor, Law Department
Mrs Valerie Jenkins, Administrative Assistant, Department of the General Assembly
Eleanor MacKenzie, Internal Communications, Learning and Engagement Officer, HR Department
Leanne Thompson, Finance Manager, Stewardship and Finance Department
Jackie Wilson-Tagoe, Interim Stewardship Team Leader, Stewardship and Finance Department

MISSION AND DISCIPLESHIP COUNCIL

New Staff Member:

Dr Hongsuk Um, Congregational Learning Development Worker

THE GUILD

New Staff Members:

Karen Gillon, Associate Secretary
Nicola Robinson, Administrative Support Assistant

ASSEMBLY ARRANGEMENTS COMMITTEE

Departing:

Mr David McColl, Assembly Officer, 18 years
Mrs Alison Murray, Senior Administration Officer and PA to the Moderator, 16 years

New Staff Members:

Miss Catherine McIntosh, Senior Administration Officer and PA to the Moderator

SOCIAL CARE COUNCIL

New Staff Members:

Mrs Viv Dickenson, Chief Executive Officer, CrossReach
Ms Rhona Gardiner, Peripatetic and Development Manager, Services to Older People
Mrs Eleanor Trivett, Unit Manager, Gaberston House Residential Home
Ms Etta MacMillan, Unit Manager, Well Hall Residential Home

Staff Members Retiring:

Mrs Sandra Moran, Care Worker, Queen's Bay Lodge Residential Home, 13 years
Mr Iain Sutherland, Support Practitioner, Mount Pleasant, 12 years
Mrs Margaret McMichael, Senior Crèche Worker, Post Natal Depression Services, 13 years
Mrs Elizabeth Cairns, Care Worker, Gaberston House Residential Home, 13 years
Mrs Lorna Dalton, Care Worker, Oversteps, 33 years
Mrs Ann Nicoll, Administrator, Eskmills, 20 years
Mr Peter Bailey, Chief Executive Officer, CrossReach and Secretary of the Social Care Council, 25 years

MINISTRIES COUNCIL

New Staff Members:

Ms Isobel Armstrong-Frost, Senior Administrator
Ms Naomi Dornan, Administrator

Mrs Clare Milrine, Project Officer
 Rev Jayne Scott, Council Secretary
 Mr David John Williams, Go For It Fund Manager

Ministers recently inducted and introduced to their first charge or appointment:

Rev Allison Elizabeth Becker, Kilmarnock: St John's Onthank
 Rev John Andrew Butterfield, Stromness
 Rev Rhona Patrice Cathcart, Inverurie: West
 Rev Dr Beverly White Cushman, Altnaharra and Farr
 Rev Dr Liam Jerrold Fraser, Pioneer Minister, Campus Minister, The University of Edinburgh
 Rev Graeme Macfarlane Glover, Jersey: St Columba's
 Rev Robert Johnston, Kilsyth: Burns and Old
 Rev Ann Knox, Inchinnan
 Rev Andrew Paul Kuzma, Benbecula I/w Carinish
 Rev Scott McInnes, Stirling: North
 Rev Louise Elizabeth Mackay, Lanark: St Nicholas'
 Rev Petr Penaz, Annan: Old I/w Dornock
 Rev William Louis Taylor Reddick, Glasgow: Shettleston New
 Rev Aquila Ruth Singh, Fernhill and Cathkin
 Rev Yvonne Smith, Bishopton

Ordained Local Minister recently introduced to their first appointment:

Rev Dr Roland Hunt, Carmyle and Kenmuir Mount Vernon

Recently Appointed Ministries Development Staff:

Miss Rosemary Eilidh Eggo, North Ayr Parish Grouping
 Miss Gigha Karen Lennox, Edinburgh: St David's Broomhouse
 Mr Duncan Andrew Logie, Edinburgh: St Margaret's
 Ms Bonnie Jeanne McDowell, Alloa Ludgate and Alloa: St Mungo's
 Miss Natasha Charlotte Murphy, Greenock Parish Grouping
 Mrs Pamela Scott, DCS, Lochgelly and Benarty: St Serf's
 Ms Moira Taylor-Smith, Edinburgh: St David's Broomhouse

Departing Staff Member:

Mrs Shirley Anne Billes, Worship Development Worker

Retiring Staff Member:

Mrs Dorothy Muriel Davidson, Senior Administrator

Recently Retired Ministers:

Rev Donald Campbell, Houston and Killelan
 Rev Alan Charles David Cartwright, Fogo and Swinton I/w Ladykirk and Whitsome I/w Leitholm
 Rev David Arthur Collins, Auchterhouse I/w Monikie and Newbigging and Murroes and Tealing
 Rev James Morton Cowie, Paris: The Scots Kirk
 Rev Graham Douglas Sutherland Deans, Aberdeen: Queen Street
 Rev Elizabeth Anne Fisk, Dunfermline: St Ninian's
 Very Rev Dr Elizabeth Lorna Hood, Renfrew: North
 Very Rev Dr David William Lacy, Kilmarnock: Kay Park
 Rev George Kerr Lind, Stewarton: St Columba's
 Rev William Bogle McCulloch, Rome
 Very Rev Dr Alan Douglas McDonald, Cameron I/w St Andrews: St Leonard's
 Rev Marion Paton, Dundee: St David's High Kirk
 Rev Robin Dunlop McHaffie, Cheviot Churches
 Rev Robert Brotherston Milne, Broughton, Glenholm and Kilbucho I/w Skirling I/w Stobo and Drumelzier I/w Tweedsmuir
 Rev James Gillon Redpath, Auchtermuchty I/w Edenshead and Strathmiglo
 Rev Dennis Sinclair Rose, Arbuthnott, Bervie and Kinneff
 Rev Arthur Sherratt, Saltcoats: St Cuthbert's
 Rev Graham Walton Smith, Livingston: Old
 Rev John Deas Whiteford, Glasgow: Newlands South

The Moderator addressed all those who had been presented to the General Assembly, conveying the good wishes of the Assembly to them.

The Moderator expressed the warm thanks of the General Assembly to the Very Rev Dr John P Chalmers for his

distinguished service as Principal Clerk, 2010-2017. Dr Chalmers made suitable reply.

The Moderator addressed the General Assembly.

Her Grace addressed the General Assembly and concluded with these words: "Right Reverend and well-beloved, your labours are now at an end and now, in the Queen's name, I bid you farewell."

A verse of the National Anthem was sung.

The Moderator and members of the General Assembly having bowed to Her Grace, the Moderator, turning to the General Assembly, said "Right Reverend: In the name of

the Lord Jesus Christ, sole King and Head of the Church, I now dissolve this General Assembly, and appoint the next General Assembly to be held at Edinburgh on the 19th day of May 2018."

The members of the General Assembly, prior to lining the Quadrangle of the College as Her Grace passed from the Assembly Hall, concluded their Session at 4.30 pm with the Benediction pronounced by the Moderator.

ASSEMBLY HALL
EDINBURGH, 26 May 2017, 4.30 pm

SECTION C

STANDING ORDERS

STANDING ORDERS

I. COMMISSIONS

1. Roll of Presbytery. Each Presbytery Clerk shall, by 15 January of each year, transmit to the Clerks of Assembly the number of charges, appointments and deacons specified in sections 2 and 4 of Act III 2000 (as amended) – all as at 31 December immediately preceding.

2. Presbyterial Representation. The Assembly Arrangements Committee shall meet in January of each year for the purpose of considering the said Rolls and of ascertaining the effect, as regards representation, of any changes in Presbyteries which have occurred in the course of the previous year. The Clerks of Assembly shall immediately thereafter intimate to Presbyteries what will be their representation in the ensuing Assembly.

The decision of the Assembly Arrangements Committee, so intimated to Presbyteries, shall be subject to review by the Assembly on Petition by the Presbytery concerned.

3. Question Arising. Should there arise between the month of February and the opening of the Assembly any question regarding representation not provided for in these Orders, the Assembly Arrangements Committee shall have power to dispose thereof.

4. Furnishing of Commission. The Clerks of Assembly shall furnish Presbytery Clerks with a copy of the approved form of Certificate of Commission.

5. Transmission of Certificates. The names, in alphabetical order, and full postal addresses of Commissioners from Presbyteries, shall be transmitted by Presbytery Clerks to the Clerks of Assembly not later than 31 March in each year so far as they have been elected by that time.

Certificates, endorsed by the Clerk of each Presbytery to the effect that to the best of his knowledge the Elders named therein are bona fide acting Elders and are commissioned by the Presbytery, shall be transmitted by Presbytery Clerks so as to be in the hands of the Clerks of Assembly not less than one week before the opening of the Assembly.

6. Committee on Commissions. The Committee on

Commissions shall consist of the Clerks; the Principal Clerk shall be Convener. The Committee shall prepare a report on all Commissions and Certificates transmitted to them for submission to the Assembly at the opening Session. The said Committee shall prepare and print a list of Commissioners.

Along with the said list a copy of the Standing Orders of the General Assembly shall be made available to each member.

The Clerks shall arrange to forward to each Commissioner, at least one week before the opening day of the Assembly, a copy of the volume of Reports and Proposed Deliverances and a copy of all Assembly Papers then available.

7. Objections. The Committee on Commissions shall, if called upon, or if it shall appear to it necessary or expedient so to do, hear any person whose Commission is objected to in support of his Commission, and also any person or persons who may object to such Commission.

8. Late Commissions. It shall be competent at any time during the sitting of the Assembly to lodge with the Clerks of Assembly Commissions which have not previously been transmitted to them; and such Commissions shall be submitted by the Clerks to the Assembly on the day next after that on which the Commissions have been lodged, and shall be disposed of by the Assembly as may seem proper.

II. CONDUCT OF BUSINESS

(a) OPENING SESSION

9. Convening. The Commissioners elected to serve in the Assembly shall convene on the day and at the hour fixed for the meeting of the Assembly, and, after prayer by the Moderator of the preceding Assembly, the List of Commissioners shall be laid on the table.

10. Election of Moderator. The election of a Moderator shall then be made.

11. Her Majesty's Commission. Her Majesty's Commission to the Lord High Commissioner shall then be

read and ordered to be recorded.

12. Her Majesty's Letter. Her Majesty's Letter to the Assembly shall then be read and a Committee shall be appointed to prepare an answer thereto.

13. Standing Orders. The Standing Orders shall be laid on the table.

14. Committee on Commissions. The Report of the Committee on Commissions (SO 6) shall be called for and disposed of.

15. Order of Business. The Assembly shall appoint a Business Committee, the Convener and Vice-Convener thereof normally to be the Convener and Vice-Convener respectively of the Assembly Arrangements Committee. The Assembly Arrangements Committee shall prepare and submit at the opening session an Order of Business for the first two days.

(b) BUSINESS COMMITTEE

16. The Business Committee shall consist of forty Commissioners including the Convener and Vice-Convener; and the Moderator, Clerks, Procurator and Law Agent shall be additional members, *ex officio*.

17. First Meeting. The Business Committee shall meet on the opening day of the Assembly as intimated and thereafter as business may require. At its first meeting it shall consider the Draft Order of Business which shall have been prepared by the Assembly Arrangements Committee for the business of the Assembly subsequent to the first two days, and shall be wholly responsible therefor.

18. Selection Committee. Commissioners to the General Assembly shall be free to nominate other commissioners to serve on the Selection Committee. The names of those proposed shall be brought before the first meeting of the Business Committee which, in turn and without being limited to those names proposed by commissioners who are not among its members, shall nominate a Selection Committee of twenty commissioners, including a Convener and Vice-Convener, whose function it shall be to select and submit to the Assembly for their approval names of persons to serve on all Special Commissions and Committees appointed during the sittings of the Assembly. Such persons need not be commissioners.

19. Communications. All letters addressed to the Moderator for the purpose of being communicated to the Assembly shall, in the first instance, be laid before the Business Committee, which shall advise the Moderator as to their disposal.

20. Paper through Boxes. Requests for permission to distribute material through Members' boxes should be submitted to the Assembly Arrangements Committee before the commencement of the Assembly, and requests received thereafter shall be submitted to the Business Committee. Any other Committee concerned should be informed and supplied with copies, if available, of the material to be distributed.

(c) DEVOTIONAL EXERCISES

21. The Lord's Supper. The Assembly shall celebrate the Sacrament of the Lord's Supper at a time appointed by the General Assembly at its opening session.

22. Acts of Worship. The Moderator shall be responsible to the Assembly for the conduct of all acts of worship, and shall consult the Assembly Arrangements Committee or the Business Committee anent any proposed innovation in such conduct.

(d) MISCELLANEOUS

23. Minutes. The minutes of each day's proceedings, if available, together with the Agenda for the following day or days, intimations of meetings of Committees, and Notices of Motion, shall be printed as the "Assembly Papers", and shall be made available for all members. The Minutes, being taken as read and full opportunity having been given for correction, shall be approved as available. It shall always be in order at the close of any particular item of business to move that the Minute thereanent be adjusted and approved. Before the dissolution of the Assembly a small Committee, appointed for the purpose, shall be authorised to approve the Minutes not already approved by the Assembly.

24. Quorum. The quorum of the Assembly shall be thirty-one, of whom not less than sixteen shall be Ministers. Any Member may at any time call the attention of the Moderator to the fact that there is not a quorum

present, and if, on a count being made, it is found that such is the case, it shall be the duty of the Moderator to suspend or adjourn the session.

25. Tellers. The Assembly Arrangements Committee shall submit for the approval of the Assembly at their first session a proposed Panel of Tellers. (See SO 105.)

26. Printing of Acts. The Committee on Commissions (SO 6) shall arrange for the printing of the Acts of Assembly and shall print in the Assembly Papers of the penultimate day an Interim Report thereon, which shall be considered on the last day of the Assembly.

27. Examination of Records. Minutes of the Standing Committees of the Assembly shall be examined by the Legal Questions Committee. The Committee shall report thereanent to the General Assembly.

28. Returns to Overtures.

(a) A Committee on Overtures and Cases, consisting of the Clerks, Procurator and Law Agent of the Church (with the Principal Clerk as Convener) shall advise any Committee or individual on the procedure to be followed in respect of measures requiring process under the Barrier Act.

(b) For the avoidance of doubt, measures other than Acts of Assembly may be referred for the consideration of Presbyteries, in which case they shall be presented to the General Assembly in the form of an Overture set out as an Act.

(c) For the avoidance of doubt, it is open to the General Assembly to decline to consider any motion of which it believes inadequate notice has been given, considering the nature of its content.

(d) Measures remitted to Presbyteries by an Overture under the Barrier Act shall be accompanied by a note of the voting figures in the General Assembly, the text of the relevant Report and a note by the Clerks explaining any technical or legal matters contained in the Overture.

(e) All Presbyteries shall make a return in respect of every Overture sent down under the Barrier Act. The return shall be made upon the schedule sent electronically to the Presbytery Clerk for the purpose, transmitted to the Clerks of Assembly, and then submitted to the Committee on Overtures and Cases. The Committee shall classify the

returns and make a report to the next Assembly. It shall be the duty of the Committee to report not only the number of Presbyteries for and against an Overture, but also the numbers voting in the Presbyteries as reported in the schedule.

(f) The Report of the Committee shall include the text of such Overtures as have been approved by a majority of Presbyteries.

(g) The Assembly Arrangements Committee shall ensure that the Committee's Report classifying returns is taken by the General Assembly no later than session 2 thereof, and in any case before any debate that in the opinion of the Committee on Overtures and Cases would more usefully follow consideration of the Committee's Report.

(h) The Report of the Committee shall be given in to the Assembly by the Principal Clerk, with the reply to the debate on the merits of the measure given by the relevant Convener. Both should be available to answer questions, as appropriate.

29. Special Commissions and Committees.

Special Commissions or Committees will only be appointed where the General Assembly has no existing Standing Committee to which the matter under consideration can, in all the circumstances, properly be remitted. In normal circumstances, business proposed by Councils or Committees of the General Assembly or proposed by Commissioners in the course of debate shall be remitted to one or more of the appropriate Standing Committees listed in SO 113. When, from time to time, a Standing Committee requires to co-opt relevant expertise in order to fulfil the work remitted to it by the General Assembly, it should acknowledge the same in its Report to the General Assembly.

30. Closing of Assembly.

When the business set down for the last day of the Assembly has been disposed of, the Assembly shall be closed by addresses by the Moderator to the Assembly and to the Lord High Commissioner, and by an address by the Lord High Commissioner to the Assembly, during an act of worship, and dissolved according to the practice of the Church.

III. MEMBERS NOT COMMISSIONERS

(a) MEMBERS *ex officio*s

31. These are the Moderator of the Assembly, on election, and the immediately preceding Moderator, the Clerks, Procurator, and Law Agent, and also the Convener and Vice-Convener of the Business Committee upon their election.

They have all the rights and privileges of Commissioners.

(b) CORRESPONDING MEMBERS, DELEGATES AND VISITORS – DEFINITION

32. **Corresponding Members.** Representatives of Departments and Standing Committees as stated in SO 33. Delegates from other Churches. Representatives of other Churches who come in response to an invitation from the Principal Clerk sent at the request of the World Mission Council or from the Committee on Ecumenical Relations to their Church to send a delegate or delegates to the General Assembly and who are duly accredited by the Courts or equivalent authority of their Churches.

Visitors. Visitors from other Churches who come with a Letter of Introduction from Assembly or Presbytery Clerks or equivalent officer of their Church.

33. Corresponding Members

1. (a) The following shall have the right to appoint Corresponding Members in terms of (b) below:

Council of Assembly, Church and Society Council, Ministries Council, Mission and Discipleship Council, Social Care Council, World Mission Council, Committee on Church Art and Architecture, Central Services Committee, Ecumenical Relations Committee, General Trustees, Church of Scotland Guild, Trustees of the Housing and Loan Fund, the Nomination Committee, Panel on Review and Reform, Safeguarding Committee, Stewardship and Finance Committee and the Church of Scotland Pension Trustees.

(b) Each of the above shall appoint for each day a member or staff-member to act as Corresponding Member, and will advise the Assembly Arrangements Committee not less than one week before the commencement of the General Assembly of the names of

the Corresponding Members appointed for each day. The names of Corresponding Members appointed under this Standing Order shall be printed in the Assembly Papers.

2. The Secretaries of the Council of Assembly, the Church and Society, Ministries, Mission and Discipleship, Social Care and World Mission Councils, the Ecumenical Officer, the Editor of Life and Work, the General Treasurer, the Head of Stewardship, the Head of Human Resources, the Convener of the Nomination Committee and the Scottish Churches' Parliamentary Officer shall be Corresponding Members when not Commissioners.

3. The Charity Trustees of the Unincorporated Councils and Committees of the General Assembly who are also Conveners of the Finance, Governance, Staffing and Communication Committees of the Council of Assembly shall also be Corresponding Members when not Commissioners.

34. **Status.** Corresponding Members of Assembly shall be entitled to attend all sessions of the same and to speak on any matter before the Assembly affecting the interests of their Council or Committee, where applicable, but shall not have the right to vote or make a motion.

(c) YOUTH REPRESENTATIVES

35. Status

(i) One person between the ages of eighteen and twenty-five on the opening day of the General Assembly shall, if possible, be appointed by each Presbytery to serve as a Youth Representative; each Representative shall be involved in the life of a congregation within the bounds of the Presbytery and be regularly involved in the life and worship of the Church of Scotland. The minister of the congregation shall provide confirmation of this involvement if asked by the Mission and Discipleship Council.

(ii) The National Youth Assembly each year shall appoint ten of its own number, being between the ages of eighteen and twenty-five on the opening day of the following General Assembly, to serve as Youth representatives to that General Assembly.

(iii) Youth Representatives shall be entitled to speak and move motions but not to vote:

during debates on Committee reports

during debates on Overtures

(iv) Youth Representatives shall not be entitled to speak, move motions or vote:

during debates on Petitions or cases

during debates on matters affecting General Assembly procedure or Standing Orders

(v) Youth Representatives shall not be members of the Commission of Assembly.

Oversight

(vi) The Mission and Discipleship Council shall take responsibility for Youth Representatives and shall extend to them appropriate hospitality.

(d) DELEGATES AND VISITORS

36. Reception. Delegates from other Churches shall be received and welcomed by the Moderator. The Assembly Arrangements Committee is authorised, after consultation with the World Mission Council and the Ecumenical Relations Committee, to recommend to the Moderator to invite two specified delegates to convey greetings briefly after all the delegates have been received and welcomed by the Moderator.

37. Status

(i) Delegates to the Assembly shall have the right to attend all sessions and to speak on all matters before the Assembly, except when the Assembly are exercising judicial functions, but shall not have the right to vote.

(ii) Visitors shall have the privilege of seats in the Assembly but without the right to speak or vote. As in the case of Delegates, the officials of the World Mission Council, the Ecumenical Relations Committee, or other relevant Council or Committee shall extend appropriate hospitality to Visitors.

38. Oversight. The officials of the World Mission Council, the Ecumenical Relations Committee, and other Councils or Committees which may be interested in Delegates, shall see that Invitations to Assembly functions are procured for the Delegates, and that the Members of Assembly shall do everything in their power to make the visits of all the Delegates pleasant and profitable.

(e) NON-MEMBERS

39. Guest Speakers. Where any Committee wishes that one of its members or staff members, not being a Member of Assembly, should have an opportunity of addressing the Assembly in connection with the discussion of its Report, the Convener shall, before the commencement of the debate, (i) obtain the permission of the Convener of the Business Committee, and (ii) inform the Moderator. Where any Committee wishes that a person, not being a Member of Assembly or member or staff member of that Committee, should address the Assembly, the Convener shall submit the name of such person for approval to the Assembly Arrangements Committee before the Assembly opens, or to the Business Committee during the sittings of the Assembly, and the decision of the Assembly Arrangements Committee or Business Committee shall be final, unless the Assembly themselves shall resolve in terms of SO 129 hereof to dispense with the observance of Standing Orders in respect of that particular matter.

40. Conference Sessions. The Assembly Arrangements Committee, or the Business Committee, in consultation with other Councils and Committees as appropriate may invite the General Assembly to meet in conference sessions and arrange for guest speakers to address such sessions. Councils and Committees shall also be free to invite guests, whom they consider to have a particular interest in the matter under discussion, to participate in the debate. When the General Assembly is meeting in conference no resolutions shall be framed or decisions taken. Expert speakers invited to address the conference shall be allowed a maximum time of fifteen minutes. All other speeches shall be limited to five minutes.

IV. COMMITTEE REPORTS AND OVERTURES

(a) REPORTS

41. Transmission. Reports of all Committees reporting to the Assembly shall be transmitted to the Clerks of Assembly not later than the first Monday after the third Tuesday in February each year provided that, by arrangement with the Clerk of Assembly, a Statement and Proposed Deliverance on the Budget of the Church, report

on Congregational Statistics as reported by Kirk Sessions through Presbyteries and report on Statistics of Ministry may be submitted at a later date, but in time to be printed and forwarded with the Reports. All Reports shall be accompanied by the Deliverance to be proposed to the Assembly, and when the Proposed Deliverance exceeds two sections each section shall be numbered consecutively.

42. Printing. It shall be the duty of the Clerks to arrange for all such Reports and Proposed Deliverances to be printed in the authorised form, to be stitched together, paged, and for a copy to be forwarded to each Member of Assembly at least one week before the day of meeting. All Reports so distributed shall be held as read. Each Committee shall immediately after the rising of the Assembly furnish the publisher of the Reports with the number required for circulation.

43. Oral Reports and Reports of Sub-Committees. Oral Reports shall not be received, and no Sub-Committee shall give any Report to the Assembly.

44. In Retentis. Reports shall not be engrossed in the Minutes, but two copies of each printed Report certified by one of the Clerks as being that given to the Assembly, shall be kept in retentis; and the Reports thus collected shall be bound up in volume to be preserved among the other Records of the Assembly.

45. Questions on Reports. After the Deliverance on the Report of any Committee has been moved and seconded the Assembly, before dealing with any other motions or amendments thereon, shall have opportunity for asking questions on the Report, this being without prejudice to the right of Members to put questions, with the leave of the Assembly, at any subsequent stage.

46. Questions requiring Notice. It shall be in order to ask questions of the Convener regarding any matter in the care of the Committee to which no reference is made in the Report but in such cases timeous notice shall be given to the Convener.

47. Deliverance. The final Deliverance of the Assembly upon the Report of any Committee shall follow immediately after the consideration of that Report, except in the event of a special reason for the contrary having

been approved by the Assembly and recorded in the Minutes.

48. Late Reports. Reports of Committees appointed during the sittings of Assembly, if they propose any motion not already printed, shall be put into the hands of the Clerks of Assembly at least one day prior to their being considered, and printed in the "Assembly Papers".

(b) OVERTURES

49. Transmissions. All Overtures from Presbyteries passed on or before 24 April shall be sent to the Clerks of Assembly not later than that date in each year. Overtures from Commissioners shall be lodged with the Clerks not later than noon on the third last day of the meeting of the Assembly, unless the Assembly for special reason decide otherwise.

50. Printing. The Clerks shall arrange for the printing of Overtures, at the expense of those promoting them and for their circulation to Commissioners, either with the papers for Cases or in the "Assembly Papers".

51. Form. Overtures should contain a brief statement of the matter to be brought before the Assembly together with a Proposed Deliverance, of which the first section shall be "The General Assembly receive the Overture".

52. When Taken. Overtures relating to matters under the care of the Committees of the Church whose reports are on the Agenda for one of the first two days of the Assembly shall be assigned by the Assembly Arrangements Committee (unless the Committee on Overtures and Cases decides not to transmit) to the place in the discussion at which they shall be introduced to the Assembly. In other cases this shall be done by the Business Committee. When the Proposed Deliverance of an Overture is capable of being treated as a counter-motion or amendment to the Proposed Deliverance of a Committee, or as a new section of such Proposed Deliverance, it shall be so treated.

53. Grouping. Overtures on the same or cognate subjects shall be grouped by the Assembly Arrangements Committee or Business Committee of the Assembly and only one speaker shall be heard introducing each group.

54. Introduction. An Overture from a Presbytery may be

introduced by any member of that Presbytery, specially appointed for the purpose, at the bar; or by any one of its Commissioners to the Assembly in his or her place as a Commissioner.

(c) GENERAL

55. Matters Relating to Stipend. It shall not be competent for the Assembly, without due notice of motion in the hands of Commissioners in print and in proper form (for example as a Proposed Deliverance, Notice of Motion or Crave of a Petition), to debate any proposal which might impact directly on or which might bring about binding changes to the terms and conditions of ministers which relate to stipend or stipend scales.

56. New or Additional Expenditure. Any proposal which involves new or additional expenditure must, together with an estimate of such expenditure, be in the hands of Commissioners in print and in proper form (for example, as a Proposed Deliverance, Notice of Motion, or Crave of a Petition), provided that:

- (a) if it relates to the income disposition proposed within Co-ordinated Budget for the next calendar year and if the proposal is not submitted in the form of an amendment to the total of the said Budget, it shall provide for and specify the reduction or reductions to be made in other expenditure contained within the said Budget; and
- (b) if it involves continuing or recurring expenditure which, if approved, would require to be incorporated in future Co-ordinated and Rolling Budgets, it shall provide for the matter to be remitted in the first instance to the Council of Assembly for consideration and report to the next General Assembly.

57. Declaratory or Interim Act. The draft of any proposed Declaratory or Interim Act, as also the draft of any Overture which it is proposed to transmit to Presbyteries in terms of the Barrier Act (other than any Overture printed and circulated in the volume of Reports), shall be printed and laid on the table of the Assembly and circulated among the Members at least one day before a Motion for the passing of such Declaratory or Interim Act, or for the transmission of such Overture to Presbyteries, is made in the Assembly.

V. CONDUCT OF CASES

58. Commission of Assembly. The rules of procedure for the Appeals Committee of the Commission of Assembly shall be as set out in Schedule 2 to the Appeals Act (Act II 2013). Standing Orders 59 – 61 apply where a matter is being brought before the Commission of Assembly in terms of those powers of the Commission of Assembly not being exercised by the Appeals Committee, or before the General Assembly, being a petition, a reference or an appeal on a matter of doctrine. In Standing Orders 59 - 61 references to the General Assembly shall be taken to refer where appropriate to the Commission of Assembly and all references shall be so construed *mutatis mutandis*.

(a) LODGING OF PAPERS

59. Appeal; Dissent and Complaint; Petition. The papers in all cases intended to be brought before the Assembly, whether Appeals or Dissents and Complaints against the judgement of inferior courts, or Petitions, should be lodged with the Clerks of Assembly not later than 24 April, and must be lodged not less than fourteen days before the opening session of Assembly; except in the case of judgements pronounced within sixteen days of the meeting of Assembly, in which case they shall be lodged within forty-eight hours of the judgement being pronounced.

60. (a). Reference. In the case of Reference of a matter from an inferior court for the judgement of the Assembly the same limits as to time for lodging of papers in the case shall apply as in SO 59.

(b). Reference of Matter Previously Considered. Where the matter of a Reference has previously been under consideration of the Assembly, the Reference shall state the date when the matter was previously before the Assembly and shall narrate the Assembly's Deliverance thereon.

61. Answers. It shall be competent for all parties claiming an interest in the subject matter of an Appeal, Dissent and Complaint or Petition to lodge Answers thereto complying with the requirements of this SO 61. Answers may be lodged any time after the Appeal, Dissent

and Complaint or Petition is received by the Clerks, but not later than seven days before the opening meeting of Assembly. Answers shall be in the form of articulate numbered Answers to the narrative contained in the Appeal, Dissent and Complaint or Petition, indicating in particular matters of fact that are admitted and denied, and shall set forth a concise statement of the Respondent's case, together with a crave specifying the action the Assembly are invited to take thereanent.

(b) PRINTING OF PAPERS

62. Printing. It shall be the duty of the Clerks on receiving papers that are to come before the Assembly in connection with cases to arrange to have these printed in authorised form, stitched together and paged.

63. In Private. Papers relating to business dealt with by Presbyteries in private, or which the Committee on Overtures and Cases (SOs 70 - 71) consider should be taken in private, shall be printed separately and may be dealt with by the Assembly in private.

64. Cost of Printing. In cases of discipline brought before the Assembly by the Judicial Commission, by Reference from a Presbytery, or by complaint by a minority of the Court, the expense of printing shall be borne by the Assembly Arrangements Committee; in other circumstances by the Complainer or Appellant. In all other cases the expenses of printing in sufficient numbers for the use of Commissioners shall be borne by the party having interest in the same or desiring a Deliverance from the Assembly.

65. In Retentis. Two copies of every printed paper shall be kept by the Clerks of Assembly to be bound up and retained among the Records of Assembly.

(c) CIRCULATION OF PAPERS

66. Date of Dispatch. A copy of all papers transmitted to the Clerks of Assembly not later than 24 April shall be forwarded by them to each Member of Assembly at least one week before the opening day of the Assembly.

67. In Private. The Clerks of Assembly shall not issue in advance to Members the papers in cases which they think require to be conducted in private, until specially

instructed by the Assembly so to do; but shall report such cases to the Convener of the Business Committee, for the information of that Committee, immediately after its appointment.

(d) INTIMATION TO PARTIES

68. Appeal; Dissent and Complaint. In all cases coming before the Assembly by Appeal or Dissent and Complaint it shall be the duty of the Clerks of Assembly to inform the parties on both sides as soon as possible of the time at which such case is likely to be taken by the Assembly. Such intimation shall, unless in a specific case the Assembly determine otherwise, be regarded as sufficient notice.

The Clerks shall further be bound, on application made to them for the purpose, to supply six copies of all prints made in pursuance of the foregoing Orders to the opposite party or parties in any case, or to his or their duly accredited Agents.

69. Petition. In every Petition it shall be the duty of the Petitioner to make such intimation of the Petition as may be necessary having regard to the nature of the Petition. Such intimation shall be made not more than seven days later than the time when the Petition is lodged with the Clerks of Assembly as provided in SO 59 above; and along with the Petition there shall be lodged a certificate signed by the Petitioner or his or her Agent setting forth the names of the parties to whom such intimation has been made or is to be made. The Assembly may refuse to dispose of any Petition if in their opinion sufficient intimation thereof has not been made.

(e) TRANSMISSION TO ASSEMBLY

70. Committee on Overtures and Cases. All papers lodged with the Clerks in cases of every sort in terms of the foregoing Orders shall be laid by them before the Committee on Overtures and Cases, which shall consider the same and report to the Assembly.

71. Decision not to Transmit. If the Committee on Overtures and Cases shall decide not to transmit to the Assembly any papers in cases duly lodged with the Clerks of Assembly it shall report the same to the Assembly at their first Session, or at the Session next after such

decision, with its reasons for not transmitting the papers, and parties shall be entitled to be heard thereon at the bar of the Assembly. Intimation of a decision not to transmit papers shall be made to the parties concerned as soon as possible, and in time to allow of their being represented at the bar when the decision not to transmit is reported to the Assembly.

72. In Private. The Business Committee shall, in its first Report, specify any case which in its judgement requires to be conducted in private, and any case which does not appear to it to be of that character although the Clerks of Assembly may have reported it as such. The Assembly shall thereupon determine by a special Deliverance, at what stage in the proceedings the papers in such a case shall be issued to the Commissioners. In every case which the Assembly appoint to be conducted in private the instruction to issue the papers shall be accompanied by a special exhortation to the Commissioners to keep them private.

73. Proposed Legislation. All Overtures from Presbyteries or from Commissioners which propose the introduction of new or the amendment of existing Acts (or Regulations) shall contain the precise terms of the legislation which they propose; and the Committee on Overtures and Cases shall not transmit to the Assembly any Overture which is deficient in this respect, provided always that the Clerks and Procurator shall be available to assist with the framing of such proposals.

(f) HEARING OF CASES

74. Announcement. Before parties are heard in any contentious case the Clerk shall read the following announcement, viz – "The Commissioners are reminded that justice requires that all the pleadings at the bar should be heard by all those who vote in this case, and that their judgement should be made solely on the basis of the pleadings." Immediately before a vote is taken in such a case, the Clerk shall read the following further announcement, viz – "The Commissioners are reminded that only those who have heard all the pleadings at the bar are entitled to vote in this case."

75. Appeal; Complaint; One Appellant. In cases brought

before the Assembly by Appeal, where there is only one appellant (or one set of appellants concurring in the same reasons of Appeal) and only one respondent (or one set of respondents concurring in the same answers to the reasons of Appeal) the case for the appellant (or set of appellants) shall be stated by him or herself or by his or her counsel, who at the same time shall submit such argument upon the case as he or she shall think fit. The party or counsel so stating the Appeal shall be followed by the respondent or his or her counsel who likewise shall submit such arguments upon the case as he or she shall think fit. At the close of the statement for the respondent the appellant shall be entitled to be again heard, and the respondent shall also be entitled to be heard in answer to the second speech for the appellant and if, in his or her final answer, the respondent shall state any fact or submit any argument not adverted to in his or her answer to the opening statement for the appellant, the appellant shall be entitled to a reply upon the new matter introduced in the final answer for the respondent. With the exception of this right of reply, so limited, more than two speeches shall not be allowed to any party at the bar.

76. Appeal; Complaint; More than one Appellant. In such cases as those referred to in SO 75 if there is more than one appellant (or set of appellants) insisting on the Appeal, or more than one respondent (or set of respondents) supporting the judgement appealed against, (a) on different grounds, or (b) in separate reasons or answers, each appellant shall be entitled to open and state his separate case, and each respondent shall be entitled to make his or her separate answer, and the debate shall be closed with a reply for the several appellants; provided always that it shall be competent to the parties, with consent of the Assembly to make any arrangement for conducting the debate other than herein prescribed, if it shall have the effect of limiting, further than is herein done, the number of speeches to be made from the bar.

77. Appeal; Complaint; Who may appear. Any Member of an inferior court whose judgement is brought under review of the Assembly may appear at the bar in support of the judgement; but, when Commissioners have been

specially appointed by the inferior court to support its judgement, the Assembly shall not hear any Member of such court other than the Commissioners so appointed, unless any Member not so appointed but wishing to be heard can show a separate and peculiar interest to support the judgement; and in all such cases it shall be competent to the Assembly to limit the number of Members of an inferior court who shall be heard in support of the judgement under review.

78. Dissents and Complaints. In SOs 75 to 77, "Appeal" includes "Dissents and Complaints" and "Appellant" includes "Complainer".

79. Petition. In cases brought before the Assembly as the court of first instance by Petition, the party promoting the application shall be entitled to be heard in support of the same; and the Assembly shall also hear an answer from any party at the bar claiming to be heard whom it shall consider to be a proper respondent, and the debate at the bar shall be closed with a reply from the person promoting the application.

80. Reference. In cases brought before the Assembly by reference from a Presbytery the reference shall be stated to the Assembly by a Member of the referring court, specially appointed for the purpose, at the bar if not a Commissioner, or in his or her place as a Commissioner if a Commissioner from the Presbytery. The Assembly shall thereafter hear the parties in the case referred in such order as the nature of the case may seem to require, keeping in view the regulations in SOs 74 to 79.

81. Readjustment Cases. In cases arising from Act VII, 2003, when a request for determination follows a decision of the Partnership Development Committee not to concur in the judgement of a Presbytery, the Convener, or other member of the said Committee, shall be heard at the bar if not a Commissioner, or in his or her place as a Commissioner if a Commissioner, immediately after the request for determination has been stated. After the initial statement and the response by the said Committee when applicable, the General Assembly shall hear at the bar such parties in the case as are not represented by Commissioners, in such order as the nature of the case may seem to require.

VI. ORDER OF DEBATE

(a) ORDER OF THE DAY

82. When the Assembly have resolved that a case or other piece of business shall be taken up at a certain hour mentioned in the Order of Business, such case or other piece of business shall be taken not later than the hour fixed and the business before the Assembly, if not finished at the hour named, shall be adjourned, provided that, in the case of an Order of the Day following the Report of the Church and Society Council, such unfinished business shall not be taken up. If, in the opinion of the Moderator, it would be in accordance with the general convenience of the Assembly, the Moderator may allow the transaction of the business then actually under discussion to continue for a period of not more than fifteen minutes beyond the specified time, but no fresh business shall be commenced.

(b) MOTIONS

83. TIME-BOUND

On the motion of the Business Committee or moved as part of the deliverance of the Assembly Arrangements Committee, the General Assembly may resolve that the Report and draft Deliverance relating to a particular Council or Committee's Report be taken in a time-bound process of debate and decision. Such a motion shall be moved at least 24 hours in advance of the presentation of the Report concerned.

Having so resolved the General Assembly shall operate the following timetable:-

a) Start times shall be allotted to specified Sections of the Report and to the related sections of the draft Deliverance. Discussion of any Section of the Report shall not commence later than its allotted start time, but may begin earlier if debate of the previous Section has been completed.

b) If discussion and debate of a particular Section of the Report has not been concluded within its allotted time, then further consideration of associated sections of the draft Deliverance shall be sisted and the General Assembly shall take up the next Section of the Report.

c) If, at the close of the debate on the last Section of

the Report, there is still time before the Order of the Day requires to be implemented or business is due to conclude, then the General Assembly shall return for further debate of any outstanding sections of the draft Deliverance remaining relative to each Section of the Report.

d) If the Order of the Day or anticipated close of business is imminent, then any outstanding sections of the draft Deliverance shall be voted upon without debate, except that other motions printed in the Daily Papers shall also be taken, without debate, the Convener simply having the right to indicate whether or not the Council or Committee is willing to accept the motion.

e) Where motions printed in the Daily Papers do not relate directly to the Report and draft Deliverance proposed by the Council or Committee, they will be taken either at the end of the appropriate Section, if there is time available according to the allotted timetable, or at the end of the appropriate Section when the procedure leading to the Order of the Day (or close of business) is being implemented.

84. Right to Move. Any Commissioner to the Assembly may make a motion upon any matter coming regularly before the Assembly; and on rising to do so he or she shall read the terms of the motion having wherever possible handed the same in writing on the form provided to the Assembly Office or other point of collection intimated to the General Assembly. It shall be in order to move a motion regarding any matter in the care of a Committee to which no reference is made in the Report of that Committee, provided that reasonable notice has been given in writing to the Convener before presentation of the Report. The mover of any counter-motion or amendment may reply to the discussion of his or her motion, immediately before the Convener closes the debate.

85. Withdrawal. When a motion has been duly seconded it shall not be competent to withdraw it, or to make any alteration upon it, without the permission of the Assembly.

86. Priority. The Deliverance on the Report of a Committee shall take precedence of any other motion on that subject.

87. Committee Convener. The Convener of a Committee when a Commissioner, on giving in the Report of that Committee, shall move the Deliverance proposed in terms of SO 41. A Convener, when not a Commissioner, shall be allowed to submit the Report of the Committee, and to give explanations in the subsequent discussion. In such a case the Principal Clerk, whom failing, the Depute Clerk, shall formally move the Deliverance. In all cases the Convener shall have the right of replying to the debate.

88. Introducer of Overture. The Introducer of an Overture, if a Commissioner, shall move the Deliverance; and if he or she is not a Commissioner the Principal Clerk, whom failing the Depute Clerk, shall formally move the Deliverance. The Introducer, whether a Commissioner or not, may answer questions or give explanations in the course of the debate and, if a Commissioner, may reply to, the discussion immediately before the relevant Convener closes the debate.

89. Notice of Motion. Any Commissioner may, during the sittings of the Assembly, give notice of Motion on any subject due to come regularly before the Assembly, other than a contentious case. Notices of Motion so given in shall be printed in the "Assembly Papers" not later than the day before that on which the business is to be taken. Such printed Notice of Motion shall confer no right of priority of moving same, the Moderator being the sole judge of the order in which Members are entitled to address the Assembly.

(c) THE DEBATE

90. The Chair. Every speaker shall address the Assembly through the Moderator, and the correct address is "Moderator".

91. In Support. When a motion or motions have been made and seconded, any Member (including a formal seconder in terms of SO 95) may take part in subsequent debate.

92. Speeches. (1) Except as provided in SOs 84 and 87, no Member may speak twice on the same question except in explanation, and then only by special permission of the Assembly. (2) Members shall make relevant declarations of interest where the topic of debate makes it appropriate to

do so.

93. Point of Order. Any Member may rise to speak to a Point of Order. A speaker is not to be interrupted unless upon a call to order. When so interrupted he or she shall cease speaking, and shall resume his or her seat until the Point of Order is decided. The Member calling to order shall state the grounds for so doing; and the speaker who has been interrupted may briefly reply in explanation, to show that he or she is not out of order, but no other Member may speak to the Point of Order unless with the permission or at the request of the Moderator, with whom the decision of the point rests, though the Moderator may put the point to a vote of the Assembly.

94. There shall be no right of reply to a debate except as provided for by SOs 84 and 87.

95. Limits. All speeches shall be limited to 5 minutes, with the following exceptions:

- (i) COMMITTEES Convener giving in the Report of his or her Committee and moving thereon (seconding to be formal)

20 minutes

Convener responding to a question

4 minutes

Movers of Amendments or Counter-Motions (seconding to be formal)

10 minutes

- (ii) OVERTURES Introducing an Overture and when the Introducer is a Commissioner, moving thereon

10 minutes

Mover of other Motions in relation to Overture (seconding to be formal)

10 minutes

- (iii) PETITIONS Speeches of Petitioners

10 minutes

96. No Time Limit. The time limits shall apply, except in the following cases:

- (a) when the Assembly are debating specific proposals for change under Barrier Act procedure;
- (b) when the Assembly are exercising judicial functions;

- (c) in Petitions when, for special reasons, the Committee on Overtures and Cases reports that the circumstances demand an extension, and when the General Assembly adopt that opinion;

- (d) in any other matter when the Assembly Arrangements Committee (in respect of the Order of Business for the first two days) or the Business Committee (in respect of the Order of Business for the subsequent days) declares that, in its opinion, such matter is of exceptional importance, and when the Assembly adopt that opinion.

(d) DEALING WITH MOTIONS

97. Character of Motions. Motions shall be considered as belonging to one of the following categories, and shall be dealt with as prescribed, viz:

1. The original Motion.
2. Counter-Motions – being Motions contradictory or negative of the original Motion or of a substantial part of the original Motion.
3. Amendments being Motions not substantially contradictory of the original Motion or Counter-Motion, but for making deletions, alterations, or additions thereto without defeating its main object.
4. Amendments of amendments already moved and seconded.

98. Moderator to Judge. The Moderator shall be judge of the category to which any Motions shall be considered to belong, and the ruling of the Moderator shall be final.

99. Grouping of Amendments. When to any Proposed Deliverance there has been given notice of amendments which differ from each other only slightly in their general tenor, the Moderator shall decide whether or not to permit more than one of such amendments to be moved.

100. Voting on Amendments. When an amendment (Category 3) has been proposed it shall be disposed of by the Assembly before any other counter-motion or amendment is proposed. However, it shall be in order for an amendment of an amendment (Category 4) to be proposed, seconded and debated, after which the Moderator shall take a vote "For" or "Against". When all such Category 4 motions have been so disposed of, the

Assembly shall complete its consideration of the original amendment (Category 3) and the Moderator shall take a vote "For" or "Against" the original amendment amended or unamended as the case may be. For the avoidance of doubt, it is affirmed that the order of debate for Category 3 and Category 4 motions shall be the same except as herein provided and that the provisions of SO 87 shall apply to both.

101. Voting on Motions. After all amendments, if any, have been disposed of, the Moderator shall take a vote between all Motions in Categories (1) and (2), and in doing so shall adopt the following procedure. A vote shall be taken in one of the methods provided below, between all the Motions in the order in which they were made, beginning at the first. Each Commissioner may vote for one Motion only. If, on the numbers being announced, one Motion has obtained a clear majority of votes, all the other Motions shall fall; but if no Motion has obtained a clear majority, the Motion having the smallest number of votes shall be struck off and a vote taken between the remaining Motions; and the Assembly may determine.

102. Voting for Appointments. In the case of voting for appointments to vacant offices in the Church, where there are more than two nominations the Assembly shall vote separately on all the names proposed, and, unless there be a majority in favour of one over all the others combined, the one having the lowest number shall be dropped, and the Assembly shall again vote on those that remain.

103. Deliberative Vote. The Moderator or Acting Moderator in the Chair shall have no Deliberative Vote.

104. Casting Vote. If in any division there shall be an equality of votes for two proposals before the Assembly, the Moderator shall have power to give a deciding vote; and if in the course of the voting as provided in SOs 100 and 101 above, there should be an equality of votes for the two Motions having fewest votes, the Moderator shall have power to give a deciding vote and the Motion for which the Moderator shall vote shall be retained for the purpose of the next vote of the Assembly.

(e) TAKING THE VOTE

105. The Moderator may, in any circumstances and at his

or her sole discretion, ascertain the mind of the Assembly by asking the Commissioners to stand in their places, and shall intimate to the Assembly on which side there is in his or her opinion a majority. Unless the opinion of the Moderator so intimated is at once challenged, it shall become the decision of the Assembly. If any Commissioner challenges the opinion of the Moderator, the Assembly shall proceed to take an electronic vote using a system approved by the Assembly Arrangements Committee. Alternatively, it shall be open to the Moderator, again at his or her sole discretion and in any circumstances, to ascertain the mind of the Assembly by recourse to the use of electronic voting. After all votes have been counted the Moderator shall intimate the result of the voting which will become the decision of the Assembly. In no circumstances shall a second vote be taken on a matter which has already been the subject of a vote by electronic voting. The Business Committee shall ensure that Commissioners are familiar with the method of electronic voting and will appoint tellers to assist Commissioners, where necessary, with the process of casting votes and to assist the Assembly with the process of voting by paper ballot which shall be a competent alternative to the taking of a vote by electronic means in the event of a failure in the electronic voting system.

(f) DISSENTS

106. Entering. Any Commissioner dissatisfied with a judgement of the Assembly, which has not been unanimous, has the right to enter his or her dissent against it; but no dissent can be given in until the matter to which it refers has, for that session, been disposed of, the Minute adjusted, and the Assembly is ready to proceed to other business.

107. Adhering. When a dissent has been entered, it is in order for any other Commissioner present when that judgement was pronounced to adhere to such dissent. No other's adherence may be entered.

108. Reasons. A person dissenting may do so with or without giving in reasons of dissent. If he or she dissent for reasons given in at the time, or to be afterwards given in, such reasons shall, if received by the Assembly as proper

and relevant, and provided they are given in before the close of the next session (or, when made on the last day of the Assembly, before the close of the same session), be recorded in the Minutes.

109. Answers. If the Assembly appoint a Committee to prepare answers to reasons of dissent, the Report of the Committee shall, except on the last day of the Assembly, be printed in the "Assembly Papers"; and, as approved by the Assembly, shall be printed in the Minutes, if the reasons of dissent have been so printed.

110. Record of Dissents. Reasons of dissent and answers thereto when not entered in the Minutes, shall be kept in a separate Record of Dissents.

VII. COMMITTEES AND THEIR MEMBERSHIP

(a) COMMITTEES

111. Committees. The Committees of the General Assembly shall be those listed in SO 113 together with such ad hoc Committees as the General Assembly may appoint from time to time. Clerical services for the ad hoc Committees shall normally be provided by the staff of the Principal Clerk's Department.

112. Quorum. Save for the Judicial Proceedings Panel and those bodies where provision is already made for a quorum, the quorum of Standing Committees of the General Assembly listed in SO 113 shall be three. When a meeting ceases to be quorate, business must be suspended. The quorum shall apply also to sub-committees and other bodies constituted from the relevant Standing Committees where such sub-committees and other bodies have decision-making powers, but not otherwise.

113. Membership. The Standing Committees of the General Assembly shall have membership as follows, General Assembly appointments being made on the nomination of the Nomination Committee except where otherwise stated.

1. Council of Assembly 27
Convener, Vice-Convener, and 10 members appointed by the General Assembly, one of whom shall have appropriate knowledge and experience of Christian

stewardship, the Secretary of the Council of Assembly, the Principal Clerk, the General Treasurer and the Solicitor of the Church as members *ex officio* (non-voting); the Conveners and Council Secretaries (Secretaries to be non-voting) of the Church and Society, Ministries, Mission and Discipleship, Social Care and World Mission Councils and the Convener of the Panel on Review and Reform.

2. Church and Society Council 32
Convener, 2 Vice-Conveners, 27 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee, and one member appointed from and by the Social Care Council and the Guild. The Nomination Committee will ensure that the Council membership contains at least 5 individuals with specific expertise in each of the areas of Education, Societal/Political, Science and Technology and Social/Ethical. This number may include the Convener and Vice-Conveners of the Council.

3. Ministries Council 47
Convener, 4 Vice-Conveners, 38 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee, and 1 member appointed from and by the General Trustees, the Housing and Loan Fund, the Committee on Chaplains to Her Majesty's Forces and the Diaconate Council. For the avoidance of doubt where a representative of these other bodies is a member of staff, they will have no right to vote.

4. Ministries Appeal Panel 5
Convener, Vice-Convener and 3 members appointed by the General Assembly. At least 1 member shall be legally qualified, at least 1 shall be a minister and at least 1 shall be an elder.

5. Trustees of the Housing and Loan Fund Up to 11
Up to 3 ministers and 1 member appointed by the Ministries Council, who having served a term of 4 years shall be eligible for re-appointment for a second 4 year term;

Up to 4 appointed by the General Assembly on the nomination of the Trustees, who having served a term of 4 years shall be eligible for re-appointment for a second 4 year term;

Up to 3 appointed by the Baird Trust, for a term of office determined by that Trust.

Any Trustee (other than one appointed by the Baird Trust) may serve for up to a further two four-year terms if elected also as Chairperson or Deputy Chairperson.

6. Committee on Chaplains to H M Forces 18
Convener, Vice-Convener and 16 members appointed by the General Assembly. There are also 2 non-voting members: one representative from and appointed by each of the Ministries and the Church and Society Councils.

7. Mission and Discipleship Council 33
Convener, 3 Vice-Conveners and 25 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee, the Head of Stewardship, 1 member appointed from and by the Guild and the Go For It Committee, and the Convener or Vice-Convener of the Committee on Church Art and Architecture as that Committee shall determine. The Nomination Committee will ensure that the Council membership includes at least 3 individuals with specific expertise in each of the areas of Congregational Learning, Church Without Walls and Resourcing Worship.

8. Committee on Church Art and Architecture 18
Convener, Vice-Convener and 16 members appointed by the General Assembly. Notwithstanding SOs 114 & 118, members shall be appointed for a term not exceeding eight years. The Committee shall have the power to invite a representative of each of the following bodies to attend its meetings: the General Trustees, the Scottish Episcopal Church, the National Association of Decorative Fine Arts Societies and Historic Environment Scotland.

9. Social Care Council 31
Convener, 2 Vice-Conveners and 28 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee.

10. Assembly Arrangements Committee 16
Convener, Vice-Convener and 10 members appointed by the General Assembly, the Moderator, the Moderator Designate and the Clerks of Assembly, the Convener and Vice-Convener also to serve as Convener and Vice-Convener respectively of the General Assembly's Business Committee.

11. Central Services Committee 13
a) Convener, Vice-Convener (Human Resources), Vice-Convener (Property) and 6 members appointed by the General Assembly, together with, ex officio and non voting, the Secretary of the Council of Assembly, the Solicitor of the Church, the General Treasurer and the Head of Human Resources.

b) Appeal Group 8
8 members appointed by the General Assembly with the Solicitor of the Church as Secretary. Members shall not include any former or current members of staff of any of the Church's Employing Agencies (including the Social Care Council), nor any current Council or Committee member.

12. Ecumenical Relation 12 plus optees
a) 6 members appointed by the General Assembly, each to serve as a member of one of the 5 Councils of the Church and the Theological Forum.

b) Convener who is not a member of any of the other Councils and who will act as a personal support for the Ecumenical Officer (EO) and Vice-Convener, appointed by the General Assembly.

c) A representative of the Roman Catholic Church in Scotland appointed by the Bishops' Conference and 1 representative from each of 3 churches drawn from among the member churches of ACTS and the Baptist Union of Scotland, each to serve for a period of 4 years.

d) The Committee shall co-opt Church of Scotland members elected to the central bodies of Churches Together in Britain and Ireland (CTBI), the Conference of European Churches (CEC), the World Council of Churches (WCC), the World Communion of Reformed Churches (WCRC) and the Community of Protestant Churches in Europe (CPCE, formerly the Leuenberg Fellowship of Churches).

e) The General Secretary of ACTS shall be invited to attend as a corresponding member.

f) For the avoidance of doubt, while, for reasons of corporate governance, only Church of Scotland members of the Committee shall be entitled to vote, before any vote is taken the views of members representing other

churches shall be ascertained.

13. Legal Questions 16
Convener, Vice-Convener and 10 members appointed by the General Assembly, the Clerks of Assembly, the Procurator and the Solicitor of the Church.

14. Safeguarding 13
Convener, Vice-Convener and 6 members appointed by the General Assembly, 1 representative (voting member) from and appointed by each of the Ministries, Church and Society, World Mission, Mission and Discipleship and Social Care Councils, the Solicitor of the Church, the National Adviser (Head of Safeguarding) as Secretary to the Committee, the Secretary of the Council of Assembly and up to 4 members co-opted by the Committee for their expertise. For the avoidance of doubt it is declared that only the following persons will be entitled to vote: Convener, Vice-Convener, the six Assembly appointed members and the five representatives from each of the Ministries, Church and Society, World Mission, Mission and Discipleship and Social Care Councils.

15. World Mission Council 32
Convener, 2 Vice-Conveners, 28 members appointed by the General Assembly, one of which will also be appointed to the Ecumenical Relations Committee, and 1 member appointed by the Presbytery of International Charges.

16. Panel on Review and Reform 11
Convener, Vice-Convener and 8 members appointed by the General Assembly, together with the Ecumenical Officer (non-voting).

17. Nomination of Moderator Up to 16
Convener, up to 8 ministers and deacons and up to 7 elders elected by the immediately preceding General Assembly from among its commissioners.

18. Judicial Commission
2 Conveners, 2 Vice-Conveners and a pool of 40 ministers, elders and deacons appointed by the General Assembly. (The Clerks of Assembly are Clerks of the Judicial Commission though not members thereof.)

19. General Trustees
Trustees are appointed as required, by the General Assembly on the nomination of the Trust.

20. Nomination Committee 26
Convener, Vice-Convener and 24 members appointed by the General Assembly. Notwithstanding SO 118, no member of the Committee, having served a term of 4 years, shall be eligible for re-election until after a period of 4 years, except for special cause shown. The Convenership of the Committee shall be for 3 years.

21. Church of Scotland Trust
Trustees are appointed as required, by the General Assembly on the nomination of the Trust.

22. Church of Scotland Investors Trust
Trustees are appointed as required, by the General Assembly on the nomination of the Trust.

23. Delegation of the General Assembly 4
The Clerks of Assembly, The Principal Clerk as Chairman, the Procurator and the Solicitor of the Church, *ex officio*.

24. Iona Community Board 20
Convener and 5 members appointed by the General Assembly;

6 members appointed by and from the Iona Community, 2 changing each year;

The Leader of the Iona Community;
1 member appointed by and from the Presbytery of Argyll.

In addition the Board will invite 6 member churches of Churches Together in Britain and Ireland (CTBI) to appoint a representative member to the Board, such members being eligible to serve for a maximum period of 4 years.

25. Judicial Proceedings Panel
A Panel of ministers, elders and deacons appointed by the General Assembly who are suitably experienced in the law and practice of the Church and whose number shall, in accordance with the Discipline of Ministry Act (Act III, 2001), section 1(1)(e), be determined, from time to time, by the Legal Questions Committee. Notwithstanding SOs 114 & 118, appointments shall be for three years with the option of further consecutive terms. In calculating how many Panel members may be appointed, no account shall be taken of any members whose current term has expired but who are deemed to remain as members of the Panel by operation of the Discipline of Ministry Act (Act III, 2001), section 1(1)(f).

26. Theological Forum 13
 Convener, Vice-Convener, 10 members appointed by the General Assembly, the membership being selected to provide an appropriate balance of (a) ministers of Word and Sacrament, (b) members of academic staff from the Divinity Schools (or equivalent) of Institutions of Higher Education in Scotland, (c) elders and (d) members drawn from the wider membership of the Church chosen for their particular expertise, experience or provenance; together with one additional member appointed by the Committee on Ecumenical Relations.

(b) MEMBERS

114. Period of Service. All Members of each of the Standing Committees shall retire after serving for four years.

115. Representatives. Bodies entitled to appoint representatives shall be permitted to make changes in their representation for special reasons in any year.

116. Non-attendance. The name of a Member shall be removed from any Standing or Special Committee which has met three times or oftener between 1 June and 1 March unless he or she has attended one-third of the meetings held within that period. Attendance at meetings of Sub-Committees shall for this purpose be reckoned as equivalent to attendance at the meeting of the Committee itself.

117. Replacement. When a Minister, Elder, or Member of any Standing or Special Committee is unable to accept the appointment, or where from any cause vacancies occur in Committees during the year, that Committee, after consultation with the Convener of the Nomination Committee, may appoint a Member to take the place of the Member whose retirement has caused the vacancy. All such appointments, if for a longer period than one year, shall be reported for confirmation through the Nomination Committee to the General Assembly.

118. Re-election. A Member retiring from a Council or Committee by rotation, or having his or her name removed for non-attendance, shall not be eligible for re-election to that Council or Committee until the expiry of one year thereafter, unless the Assembly are satisfied, on the Report

of the Nomination Committee, on information submitted to it by the Council or Committee concerned, that there are circumstances which make re-election desirable; but where more than one member is due to retire then not more than one-half of the retiring members be so re-elected. No Member shall normally serve for more than two consecutive terms of office. (If possible 20 per cent of the Assembly appointed members of Councils or Committees should be under the age of 35 at the time of their appointment). A Member appointed in the room of one deceased, resigned or removed, or of one appointed as Convener or Vice-Convener, shall serve for the remainder of the period for which the person was appointed whose place he or she takes, and on retiral shall be eligible for re-election if he or she has not served for more than two years.

A retiring Convener shall be eligible for re-election as an additional member of the Council or Committee concerned to serve for one year only immediately following tenure of office as Convener.

119. Eligibility. No person shall be a Member of more than three Councils or Committees at the same time. Appointments ex officio shall not be reckoned in this number. This rule shall not apply to those for whom the Nomination Committee is prepared to give special reason to the Assembly for their appointments to more than three Committees.

The Nomination Committee shall not nominate for Committees any of its own number except in special circumstances which must be stated to the Assembly.

120. Secretaries and Deputes. It shall be the responsibility of the Secretary of each Council and Committee to attend the meetings thereof, to provide information and advice as requested, and to provide a depute for any meeting that he or she cannot attend. Members of staff shall not have the right to vote at any meeting.

121. Expenses. Expenses incurred by Members of Committee, consisting of travel charges and a sum for maintenance when required shall be defrayed.

(c) CONVENERS AND VICE-CONVENERS

122. Appointment. Conveners and Vice-Conveners of Councils and Committees shall be appointed by the Assembly. Conveners shall hold office for not more than four consecutive years (in the case of the Nomination Committee, three consecutive years) and Vice-Conveners shall hold office for not more than three consecutive years, unless the Assembly are satisfied that there are exceptional circumstances which make the reappointment of Conveners and Vice-Conveners desirable. The period of reappointment shall be for one year only. If at the time of their appointment they are already members of the Council or Committee another Member shall be appointed in their room for the remainder of the period of their original appointment.

123. Replacement. In the event of the death, resignation, or supervening incapacity of the Convener of any Council or Committee, the body concerned, after consultation with the Convener of the Nomination Committee, may appoint an Interim Convener. Such appointment shall be reported by the Committee to the General Assembly and the Assembly shall make such order as the situation may require.

(d) NOMINATION COMMITTEE

124. List of Nominations. The Nomination Committee shall include in its Report its list of nominations to be submitted to the Assembly. The Report, so prepared, shall be included in the Volume of Reports issued to Members of Assembly.

125. Nomination of Conveners. When the Convener or Vice-Convener of a Committee or Council is completing his or her term of office the Council or Committee shall be invited by the Convener of the Nomination Committee to suggest the name of one who may be appointed in succession. The Nomination Committee shall satisfy itself that an open and transparent process has been followed in identifying the Convener or Vice-Convener so suggested.

126. Conveners to Attend Meeting. Conveners of Standing Committees shall be entitled to be present at meetings of the Nomination Committee when the composition of their respective Committees is under consideration, but not to vote.

127. Amendment to Report. No amendment to the Report of the Nomination Committee shall be in order of which due notice has not been given.

All notices of proposed amendments on the Report, including such as propose the omission or insertion of any name or names, or the addition of a name or names where the full number eligible has not been nominated by the Committee, must be given in to the Clerks before midday on the third day prior to the closing of the Assembly, signed by the Member or Members giving them.

All such notices of proposed amendment shall, with the names of those signing them, be printed in the "Assembly Papers" issued on the second day prior to the closing of the General Assembly, and on the morning of the day the Report is to be called for.

VIII. ALTERATION AND SUSPENSION

128. Alteration. Any proposal for alteration of Standing Orders shall be either (a) on the Report of the Legal Questions Committee and printed in the volume of Reports or (b) by Overture and the subject of at least one day's notice in the "Assembly Papers". This Standing Order shall not apply to SO 113 which may be amended by the Principal Clerk in accordance with the decisions of the General Assembly.

129. Suspension. It shall always be competent for the Assembly, on the Motion of any Commissioner and on cause shown, summarily to dispense with the observance of the Standing Orders, or any part of them, in any particular case: provided that such Motion shall receive the support of not less than two-thirds of those voting on the question when put from the Chair, and that such suspension shall not contravene any Act of Assembly.

